
THE WEISS EDITION

קרח

Korach



Separate is Better than Equal

Same but Different

A Morning Person's Teshuvah

To Save Those You Love

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION

Lightpoints

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה

לעילוי נשמת
ר' יהושע אלחנן
ב"ר יוסף מרדכי ע"ה
נפטר א' תמוז ה'תשפ"ד
תנצב"ה

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הרה"ת צבי הירש
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לעילוי נשמת
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בת הרה"ח ר' יהושע ע"ה
גייסינסקי
נלב"ע ביום א' תמוז (בדר"ח) ה'תש"ע
תנצב"ה

נדפס ע"י בני משפחתה שיחיו

לעילוי נשמת
הרה"ח הרה"ת ר' יוסף
ב"ר זאב הלוי ע"ה
וויינבערג
נלב"ע ביום ז' תמוז ה'תשע"ב
תנצב"ה

נדפס ע"י בני משפחתו שיחיו

קרח

Korach

16:5 | טז:ה

בַּקֶּר וַיֵּדַע ה' אֶת אֲשֶׁר לוֹ וְאֶת הַקִּדּוֹשׁ וְהַקְּרִיב אֵלָיו

*In the morning, G-d will make known who is His,
and who is holy, and He will draw [them] near to Him.*

Separate is Better than Equal

Korach fought for equality, which he believed to be the key to Jewish unity. “The entire congregation is all holy,”¹ he argued. Why single out the Kohanim—and particularly the Kohen Gadol—as superior to everyone else?

But instead of going down in history as a great unifier, the Torah regards Korach as the quintessential instigator of conflict and divisiveness, whom we are cautioned not to emulate.²

What made Korach’s case for unity the textbook example

1. Bamidbar 16:3.

2. See Talmud, Sanhedrin 110a.

of disunity? The answer is hinted at in Moshe's warning to Korach and his followers, "In the morning, G-d will make known who is His." According to the Midrash, Moshe compared the allocation of roles within the Jewish people to the division of day and night. Moshe said, "G-d assigned boundaries to His world. Are you capable of transforming morning into evening? Such is the possibility of undoing this."³

In this way, Moshe illustrated that peace can be achieved only by respecting the boundaries inherent in creation, not by abolishing them. G-d created the world with diversity. Each day consists of both morning and evening, but individually, each of these periods serves a distinct purpose. The same is true of all G-d's creations. He created every being with a unique identity and a specific role that it must fill. When its energies are devoted to the purpose it serves best, not wasted on a task intended for another part of creation, then the world functions in harmony, instead of chaos and discord.

In order to achieve Jewish unity, explained Moshe, the Divinely ordained distinctions of Kohen, Levi and Yisrael must not be annulled—they must be maintained and protected. Like the limbs and organs in the human body that function differently but cohesively, when a Jew thrives within his intended role in the service of G-d, his unique service complements his fellow Jews' unique roles as well, and theirs in turn enhance his.

—*Likkutei Sichos, vol. 18, pp. 203–207*

3. See Rashi, Bamidbar 16:5.

 טז:ה | 5:16

בַּקֹּר וַיֵּדַע ה' אֶת אֲשֶׁר לוֹ

In the morning, G-d will make known who is His.

Same but Different

Korach and his followers took issue with Moshe's authority. They acknowledged that G-d communicated the Torah directly to Moshe, and that Moshe was therefore superior to the rest of the nation in his understanding of G-d's wisdom. In actual observance of the mitzvos, however, every Jew is equally capable. If so, argued Korach, considering that our primary purpose in this world is to observe the mitzvos in *practice*, what makes Moshe so much greater than "the entire congregation," which is "all holy"?⁴

The answer to Korach's question is hinted to in Moshe's response, "In the morning, G-d will make known who is His." With these words the Torah implies that even in the performance of a mitzvah there can be vast differences.

A mitzvah is comparable to a diamond. If a diamond is not clean, instead of dispersing light brilliantly, the filth on its surface obscures light. The same is true of mitzvos. When a wicked person observes mitzvos, he temporarily draws additional energy into the negative forces of *kelipah* that animate his life at that time.⁵ Likewise, if a person's observance of a mitzvah makes him conceited, his ego and self-regard prevent the light of G-d's infinite presence from being revealed. (When

4. Bamidbar 16:3.

5. See Shulchan Aruch Admor Hazaken, Hil. Talmud Torah 4:3.

this person later repents, the mitzvos he previously fulfilled are “reclaimed” by the forces of holiness.)

The mitzvos Moshe performed, however, were not clouded by ego or insincerity. He therefore responded to Korach, “In the morning, G-d will make known”: G-d’s will is fulfilled equally no matter who performs the mitzvah, but only mitzvos that shine like the morning reveal G-dliness in the world around them.

Granted, we are obligated to fulfill the mitzvos regardless of our spiritual state. Ultimately, however, the home that G-d desires in this world is not only a place where He will “be,” but also where He will be felt. This was the uniqueness of the mitzvos performed by Moshe, whose spiritual greatness made even his practical mitzvah observance superior to that of the rest of Bnei Yisrael. His mitzvos shone brightly, like the morning; they refined him and illuminated his life with G-dliness, bringing light to the world around him.

—*Likkutei Sichos, vol. 4, pp. 1049-1055*

 16:5 | ה:טז

בִּקְרֹא וַיֵּדַע ה' אֶת אֲשֶׁר לוֹ וְאֶת הַקָּדוֹשׁ וְהַקְּרִיב אֵלָיו

In the morning, G-d will make known who is His, and who is holy, and He will draw them near to Him.

A Morning Person's Teshuvah

Korach and his followers contested Moshe's authority, and his appointment of Aharon as the Kohen Gadol, the High Priest. In response, Moshe challenged them to come the next morning and offer *ketores*, incense, one of the most sacred services in the Mishkan. Moshe warned them that in the morning G-d Himself would make known "who is holy, and He will draw them near to Him." Rashi explains that Moshe delayed the showdown until the next morning, hoping that in the meantime they might rethink and retract their complaints.

Moshe's delay also hinted to the ideal manner of *teshuvah*, repentance, which he hoped they would do. To be sure, a person's sins can be atoned for through one moment of sincere regret, even if the remorse is motivated solely by fear of Divine retribution for his transgressions. This form of repentance, however, does not necessarily transform the individual; his fear of punishment is simply another form of his egocentric fixation on self-preservation and survival.

The ideal *teshuvah* is repentance that is not motivated by any personal gain, but which stems simply from a pure love for G-d and a yearning to cleave to Him. This *teshuvah* refines and transforms the penitent's life. His sincere observance of G-d's commandments is no longer obscured by personal

pride or satisfaction, and he now radiates G-dly light to the world around him.

When Moshe told Korach and his followers to wait until morning, he was expressing his hope that not only would they retract, but that their repentance would be inspired and “morning-like”—*teshuvah* that would illuminate their lives.

—*Likkutei Sichos, vol. 4, pp. 1053-1054*

 16:24-25 | ז:כד-כה

דָּבַר אֶל הָעֵדָה לֵאמֹר הֲעֵלוּ מִסִּבִּיב לְמִשְׁכַּן קִרַח דָּתָן וְאַבִּירָם:
וַיָּקָם מֹשֶׁה וַיֵּלֶךְ אֶל דָּתָן וְאַבִּירָם וַיִּלְכוּ אַחֲרָיו וְקָנִי יִשְׂרָאֵל

“Speak to the congregation, saying, ‘Withdraw from the dwelling of Korach, Dasan and Aviram.’” Moshe arose and went to Dasan and Aviram, and the elders of Israel followed him.

To Save Those You Love

The fate of Dasan and Aviram, the ringleaders in Korach’s revolt against Moshe, was sealed. Moshe had tried to warn them to abandon their rebellion, but they shunned his messengers. Now G-d instructed Moshe to tell Bnei Yisrael to distance themselves from Dasan and Aviram’s tents, lest they be punished along with them. Moshe had no choice but to immediately oblige.

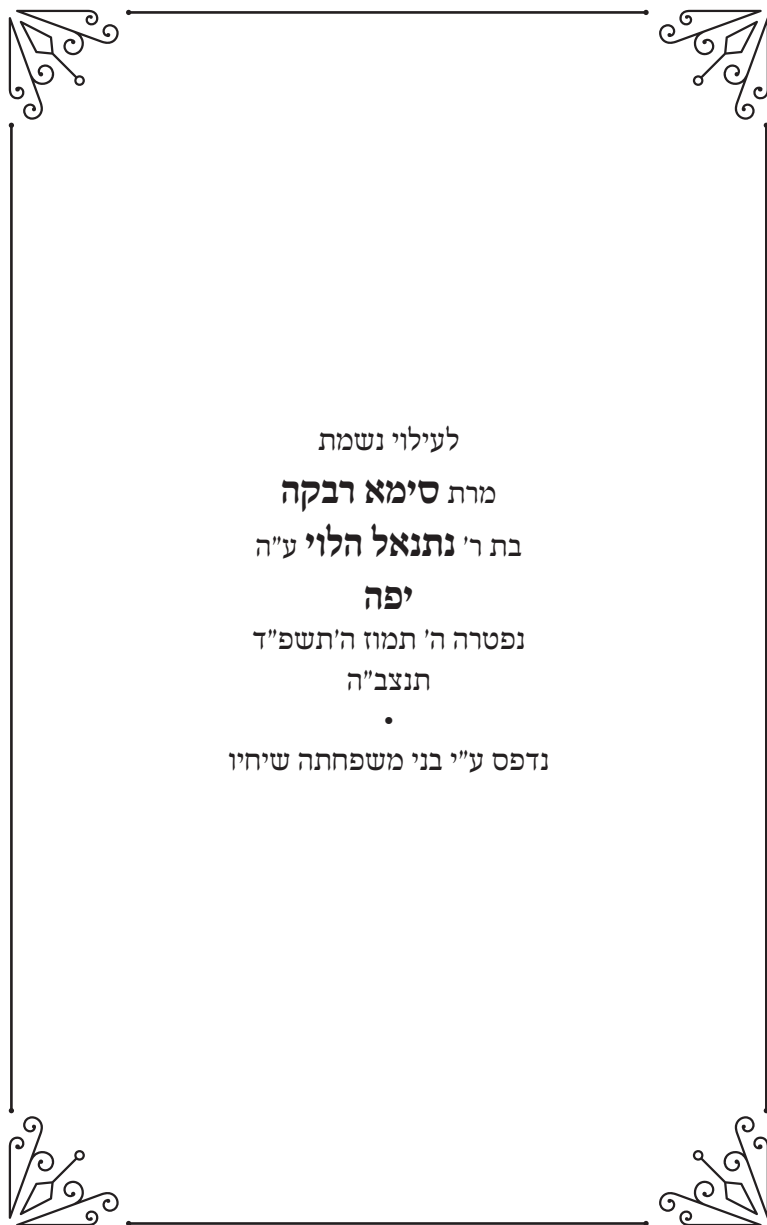
The Torah notes, however, that when Moshe went to warn the people gathered near Dasan and Aviram to leave, he did not simply “go.” Rather, he “arose” and went, with an entourage of revered elders, making a stately and regal public appearance. For although he could not engage Dasan and Aviram directly at this point, he hoped that his impressive presence alone might arouse feelings of regret and repentance, saving them from their doom. As Rashi notes, “He thought that perhaps they would act toward him in deference, but they did not.”

Moshe’s conduct teaches us the extent to which we should go to fulfill the mitzvah of loving our fellow Jews. Even after G-d forbade anyone from approaching Dasan and Aviram to

caution them to repent, Moshe still dreamed and conspired of ways to save them.

If this was Moshe's approach toward those who *rebelled* against G-d, certainly we are obligated to go to any length to save those whose only sin is their ignorance, often not due to any fault of their own, but because they were never given a proper Jewish education. With determination and creativity, we must seek and pursue every means possible to touch the heart of every Jew and draw them nearer to G-d and His Torah, the true source of life.

—*Likkutei Sichos, vol. 28, pp. 101-103*



לעילוי נשמת
מרת **סימא רבקה**
בת ר' **נתנאל הלוי** ע"ה
יפה
נפטרה ה' תמוז ה'תשפ"ד
תנצב"ה
•
נדפס ע"י בני משפחתה שיחיו

לעילוי נשמת
הרה"ת אברהם דוד ב"ר משה אריה ע"ה
ווילהעלם
נלב"ע ה' תמוז ה'תשס"ג
תנצב"ה

נדפס ע"י בני משפחתו שיחיו

לעילוי נשמת האשה החשובה
מרת חיענא בת הרה"ח ר' יהודה לייב ע"ה אבצן
נפטרה כ"ז סיון ה'תשמ"ו
תנצב"ה

נדפס ע"י בני משפחתה שיחיו
בקשר עם יום היארצייט הארבעים



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