

# CHAYUS

## *A Shabbos Stimulus*

### THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In honor of the birthday of our dear son Aryeh Leib HaKohen "Ari" Schottenstein.*

*Keep making us proud. We love you! Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Korach, 5781 – June 11, 2021

ערב שבת פרשת קרח, ראש חודש תמוז, ה'תשפ"א

כתר שם טוב

## PORTIONS OF LIGHT

Keter Shem Tov

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### Double Standards

Moses was entirely humble, but as a Jewish King tasked with training his nation to serve G-d, he demonstrated strength of leadership. Despite Korach's brilliance and Divine inspiration, he failed to appreciate this balance, arguing: *Why do you raise yourselves above G-d's community?* (Numbers 16:3). Rashi explains: "You took far more than enough greatness for yourselves!"

In other words, at the outset of a mitzvah, a measure of self-promotion is permitted if it is indispensable to motivating us. However, once we are successfully engaged in the mitzvah, and certainly after completing it, we must shed every trace of pride.

Korach consented that since Moses hesitated to become the leader as G-d commanded, he required a boost from self-promotion, but only just enough to get going. He considered Moses' continued strength of command "far more than enough."

Korach harbored a trace of jealousy that stemmed from arrogance, which led him to an incorrect assumption: He projected his own blemish onto Moses, assuming that Moses' conduct was the result of arrogance and not strictly according to G-d's command. He considered himself humble, seeking leadership solely for G-d's sake, in the spirit of, *His heart was uplifted in the ways of G-d* (II Chronicles 17:6). His jealousy led him to confuse good and bad.

Moses responded, *It is enough for you, sons of Levi!* (Numbers 16:7). You consider your self-promotion Divine, and mine, evil. *Rav lachem* (It is enough for you) can be read as *rav*, the greatness you seek, *lachem*, is for you, for your sakes, not for G-d's sake.

**Focus:** The flaws you see in others may just be your own.

שער הבטחון

## GATE OF TRUST

From **Chovot Halevavot**

[GateofTrust.org](http://GateofTrust.org)

### Bitachon For Everyone

Someone who disobeys G-d's statutes and *mitzvot*, which He designated for our observance and warned us about them—the hopes of the one who relies on G-d will be dashed when he rebels against Him, and he will not be fitting to be classified as 'a person who relies upon G-d.'

**Commentary:** We have learned previously that trust will effect good even to the undeserving, because G-d is kind and has mercy even on sinners. Here, the Chovot Halevavot is stressing that a person cannot say that, despite his current conduct,

he will trust in G-d that all will be good, and that this will be enough to secure G-d's blessings. Even if he sees G-d's blessings at the moment, he must know that they cannot last forever if he does not do his part in fulfilling G-d's wishes (*Marpei Lanefesh*).

Clearly, the Chovot Halevavot is of the opinion that *bitachon* will bring blessing even to the undeserving person. This is also the opinion shared by other Jewish thinkers.

*Ikarim* writes: The verse states (Psalms 32:10), *The one who trusts G-d will be surrounded with kindness*. That is to say, even if he is not worthy of good, it is the nature of *bitachon* to elicit gratuitous Divine kindness upon the one who trusts in G-d (4:46). If a person has true trust in G-d, then nothing can hold back the Divine kindness (ibid. ch. 47).

Rabbeinu Bechaya writes: The person who places his trust in G-d will be removed from his troubled circumstances, even if he was deserving of that trouble (*Kad Hakemach, Bitachon*).

The *Yalkut Shimoni* (Isaiah 473) writes: When the Jews are in trouble, they pray to G-d to save them, and G-d asks them: is there anyone among

you who fears Heaven? And the Jews respond that in the past, in the times of Moses, Joshua, King David, and Samuel, we had such Jews, but now we all walk in the dark. G-d tells them: Trust in My name (i.e., in My power), and it will stand for you to help you, because I will save all who place their trust in My name.

The intention of the author here is that the person cannot act in a way that contradicts his trust. If he rebels against G-d, then he lacks trust *in Him*, and if he trusts Him, he cannot possibly rebel against Him (as the author illustrates with an analogy of trust between two humans). However, what is important to know is that if a person commits himself to G-d and places full trust in Him, then even if he is not deserving (because of the way he acted), G-d will surely fulfill his wishes (*Likkutei Sichot*, vol. 36, p. 4. fn. 35).

לקוטי שיחות

A SICHA

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

Adapted from the works of the [Lubavitcher Rebbe](http://Lubavitcher Rebbe)

## Korach's Irrational Desire

**The Question:** *Chassidut* explains that Korach was a deeply spiritual person whose ambitions were ahead of his time. He wanted to implement divine service according to the future reality of the Messianic Era. But reading the narrative literally, it is hard to find any redemptive quality in Korach or his 250 followers. Shouldn't we also be able to detect this inner dimension of Korach's rebellion in an external, literal reading?

**The Explanation:** Korach and his followers wanted to be *Kohanim Gedolim* (*Bamidbar* 16:10). At Sinai they heard G-d say, "You shall be to Me a kingdom of *Kohanim*" (*Shemos* 19:6). They understood that, in essence, every Jew can be close to G-d as is the *Kohen Gadol* (*Ba'al Haturim, ibid.*). This potential was frustrated only due to the subsequent sin of the Golden Calf. But through supplication and prayer, they reasoned, they could reverse this state of affairs and truly become *Kohanim Gedolim*.

Moshe sympathized with their desire. "I, too, want this" (*Rashi, 16:6*). But this desire had to remain just that — it could not be fulfilled practi-

cally. G-d wanted there to be only one *Kohen Gadol*.

Still, Korach's followers forged ahead and agreed to Moshe's test. They were so consumed by this desire to become *Kohen Gadol* that even the potential of death could not deter them. This is similar to the *Kohanim* who bribed Roman officials for the chance to be *Kohen Gadol* in the Second Temple era, even though each unfit *kohen* would die within the year on Yom Kippur (*Yoma* 9a). They, too, wanted the chance to be alone with G-d in the Holy of Holies just once — even if it meant that they would die.

Thus, in Korach's rhetoric, "for all of the community are holy, and G-d is in their midst" (*Bamidbar* 16:3), we hear the spiritual undertones of his intense, albeit misplaced, thirst for unity with G-d.

For this reason, the Torah portion is named "Korach" alone, and is not named after the first words of the portion, "Korach took." We want to preserve Korach's desire, but we do not want to perpetuate the division he sowed by "taking" part of the community aside in his rebellion.

Based on *Likkutei Sichos* vol. 18, p. 187

### A Leader

Our Sages state that Korach mocked Moshe, saying, “Does a house filled with *sefarim* still need a *mezuzah*? Does a garment colored entirely with *techeiless* (blue dye) still need a string of *techeiless* in its *tzitzis*?” The truth is that even in the era of redemption, where the world will be filled with the knowledge of G-d like a house filled completely with *sefarim*, and when all the Jews will be

righteous sages like a garment entirely filled with *techeiless* that represents the heavenly throne, the Jewish people will still need a *mezuzah* at their fore and a single thread of *techeiless* to go before them: They will still require a single leader who is higher than them all and who will guide them all.

*Ir Giborim*

ילקוט לוי יצחק על התורה

### FROM THE REBBE’S FATHER

רצ"ל רבי לוי יצחק שניערסון

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

### Staying In Line

ויקח קרה

*Korach ... took [himself to one side]* (Bamidbar, 16:1)

The Talmud<sup>1</sup> declares that this world was created by Hashem through the letter ה *Hei*<sup>2</sup> as evident from the verse אלה תולדות השמים והארץ בהבראם אל תקרי אלה תולדות השמים והארץ בהבראם אלא בה' בראם. **These are the generations of the heaven and of the earth when they were created [*behibare'am*]**” (Bereishis 2:4), **do not read it as *behibare'am*, meaning: when they were created; rather, read it as *behei bera'am*, meaning: He created them with the letter *hei*.**

Kabbalah and Chassidus<sup>3</sup> explain that the physical structure of the hebrew letter ה *hei* indicates to us how one’s Avodah, service of G-d in this world ought to be.

The primary part of our service of G-d is to elevate and transform our thought, speech, and action to be conduits of holy expression.

The top horizontal line represents thought — ה

The downward line on the right represents

speech. Our words are the conduit that bring our thoughts into reality, thus, shown with a vertical line. The small half leg on the left side represents action.

With this in mind, we can understand how R’ Levi Yitzchak expounds<sup>4</sup> on the name<sup>5</sup> Korach — קרה.

The letters in Korach’s name, in contrast to the *Hei*, represent an imperfect service of G-d. 

The three letters of his name קרה (Kuf, Reish, Ches) are almost identical to the letter *hei* but with some minor, yet significant, changes. All the changes are in the left leg, the one representing action - the physical deeds of Mitzvos.

The left leg of the letter *Kuf* extends downward, beyond the line. This shows on adding to the Mitzvot according to one’s own volition. Regarding this the Torah cautions,<sup>6</sup> “You shall not add anything to what I command you”.

1. Menachos 29b.

2. While all 22 letters of the Hebrew Aleph-Beis are part of the creative channels of Divine energy utilized in the 10 utterances of creation (see Mishna Avos 5:1, and Tanya Sha'ar HaYichud VeHaEmunah), with each letter representing a particular creative force, the letter *hei* represents the pure “breath” of Hashem, as when one pronounces the *Hei* pure air emerges, beyond any particular sound or structure. The *hei* is Kabbalistically termed (מששא ממשא), a pure letter with no substance.

3. See Torah Ohr, 95b.

4. The Rebbe, during a talk on Gimmel Tammuz, 5742 shared the following teaching (about the letters in Korach’s name in comparison to the letter *hei*) in the name of his father. It is also mentioned in other Seforim, but he learned it from his father. Interestingly, this teaching appears elsewhere in the Rebbe’s Sichos (see last footnote), but only this time does he mention learning it from his father. For a possible explanation, see Sichas Chof Av, 5739, ch. 53 (Sichos Kodosh pg. 559).

5. The name of a person encapsulates within it the elements of his/her life and inner dimensions (Talmud Yoma 83b), and in fact this is true of the Hebrew name of all objects and phenomena (Tanya, Sha'ar Hayichud VeHaEmunah, ch. 1).

6. Vaeschanan, 4:2.

The letter *Reish* does not have a left leg at all. This represents one who detracts from the Mitzvos. Regarding this it states,<sup>7</sup> “...or take anything away from it [the mitzvos].”

The left foot of the letter *Ches* is completely closed and blocked, with no opening on top at all.

The space that is missing is an important part of fulfilling the Mitzvos. Before a person carries out a good deed, he should pause and contemplate if it is being done in the best way possible. For example, when involved in giving charity, a person may rush into it without properly assessing the needs of the recipient.

This is what the *Ches* is missing, the pause needed to ensure the Mitzvah is being done properly.

Korach represents these three elements, the exact opposite of the way a person is supposed to live.

If one follows the three lines of the letter *hei* as they are designed to be, he will maximize his service of G-d here on earth that was created with the *hei*,

7. Ibid.

thus having the ideal balance in his thought, speech and action.

Based on *Sichas Gimmel Tammuz*, 5742  
*Torah Menachem*, *Hisvaaduyos* vol. 3, page 1714-1718<sup>8</sup>

...און דאס איז די רמז אין די דריי אותיות פון נוארט קרח - קו"ף, רי"ש, חי"ת:  
 עולם הזה איז (פאשאפן געווארען און איז) געגליכען צו אות ה"א. און ווייל ענגען של קרח  
 איז משנה זיין עולם הזה, זיינען דעריבער די אופנים פון דעם שינוי מרומז אין די דריי אותיות -  
 קו"ף, רי"ש און חי"ת - וועלכע זיינען ענגעלעך בתמונתן צום אות ה"א, אבער - בשינוי, גדלקמן.  
 אין א ה"א זיינען פאראן דריי קווין: א קו למעלה, און צוויי קווין - מימין און משמאל. שטייט  
 אין קבלה און חסידות, אז דער קו שלמעלה ושבמין ווייזן אויף מחשבה ודבור, און דער קו  
 השמאל ווייזט אויף מעשה. און דער קו השמאל איז מיט די אנדערע צוויי קווין ניט מחבר -  
 ווייל צווישן מחשבה ודבור און מעשה, איז דא א הפסק.  
 און דער שינוי פון די דריי אותיות הנ"ל (קו"ף) לגבי דעם ה"א באשטייט (בעיקר) אינעם קו  
 השמאל וואס ווייזט אויף מעשה: אין אות קו"ף איז דער קו השמאל גאר לאנג, אין רי"ש איז  
 ער לגמרי נישט, און אין חי"ת - איז ער מחבר מיט די אנדערע צוויי קווין...

(לקוטי שיחות חלק ח' ע' 108)

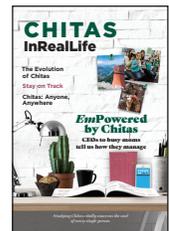
8. See *Likkutei Sichos*, volume 8, page 108 (Korach, *Sicha* 1), for a lengthy treatment of this same teaching with a slightly different angle. See *Sefer HaSichos* 5748, Vol. 2, pp. 502-503, too.

For another rendition of this thought in English, see essay by Yanky Tauber at: [MeaningfulLife.com/the-gap](http://MeaningfulLife.com/the-gap)

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

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