

Korach

According to most opinions, and the literal interpretation of Korach in the pesukim, Korach was a rebel rouser, who started up with Moshe and questioned the legitimacy of his leadership, and in doing so, denigrated Hashem. His punishment was that he was swallowed up by the land.

Interestingly, the hole for this punishment one of the final creations of the Earth, at Maseh Bereishis. Thus, it begs the question, was Korach destined to be punished, and it was written that way, and nothing he could do about it. Perhaps one can reimagine the lens to look at Korach and see that he was in fact theoretically requesting something with the right intention, but the method and timing was wrong. (Similar to the outcome that befell the meraglim- who wanted to stay in the desert and be one with Hashem, instead of having to enter the land, whereby they'd deviate from learning, and possibly worse. The outcome, was as Chassidus explains, that the method was wrong but the intentions we misguided, and therefore the 'punishment' so to speak of staying in the desert was as much about getting a new generation ready for the land, as it was about 'punishing' the wayward.)

Here to, Korach, who's destiny seemed to have been foretold, and was previously also going to be kiboshed by Yakov Avinu (as it says in Rashi), was perhaps misguided in his attempt to cleave to Hashem. What was not understood it seems, by this generation, was that Torah is "Lo Bashamayim Hi" it is meant for this world, to enact and live by. Maiseh Mitzvos (of which one of them is to learn torah) is the key. Drawing Godliness into the mundane is paramount. Secluding oneself, (trying to become a nazirite and

the like) while on the surface seems laudable, is not ideal enmasse.

Korach's specific questions, relate to his name (as the Rebbe points out in a Sichah that all three letters of Korach are reimaginings of the letter Hey, which was used to create the world). When the message of why the world needed to be created, and how we ought to act in it gets deviated from, then the outcome isn't as ideal as what is required of us.

The Alter Rebbe- in a mamer on the parsha in Lekutei Torah points out that the sign that Aaron was the rightful leader of the priests, was the quick blossoming of almond blossom. Shkeidim (the Hebrew word for almond) means quick, and is a reflection on the conduit that kohanim have to bless the nation- through Yivarechecha, and love.

The order of the world, and the universe is outline by Hashem, the hierarchies, the linear nature, and the purpose is all because Hashem willed it this way. We ought not deviate from this path. The word used to describe the growth of the almond blossom was Vayigomal, which the root gamal, means to prepare, bestows (goodness- as in the blessing of gomel), (likely why a camel is also called a gamal for its ability to provide mobility to a traveler in the desert over long distances), it also means 'weaning' (as in Genesis 21:8).

All the translation of the root of the word are interconnected (a weaned child; to bear; requite, reward, recompense, benefit;

to mature, ripen, wean; bearer, carrier, camel; the letter Gimel¹.)

The gematria also related to the word *Chachlia* which means wisdom and relates to the sefira of *Chochma*.

This subtext would highlight that the Korach story isn't as simple as a rebel rouser who tried to disrupt the order of things. Even though that is what the surface narrative is, it is a lesson to tell us not to deviate from the path of Hashem, even if it seems like the right thing to do, or we are trying to act laudably etc. We must stay on the path that Hashem chose. The reason there is hierarchy as it is, is because Hashem made it that way. Hashem gave us the power to adapt the laws, etc. etc. but the tachlis remains, la'asos lo dirah b'chitonim.

Good Shabbos

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