

Parshas Korach

A problem with Golus is that some individuals decide what is right and wrong based on their distorted version of the Torah, and with it, morality, to justify and live within the confines of the society of Golus. When, in fact, we must live every day as if we are bringing Mashiach, which means in the way of Torah. By doing so, the complex can be simplified, and the simplified can be explained in depth.

I say this because Korach was a messianic type of Jew, who was wealthy, and then decided what the way of the Jews should be based on his bastardization of the Torah, through the lens of a rich person. What this means, is, and we see it happen so often in our times, wealthy “comfortable” people who have time so to speak to spend thinking about all the wrongs of the world, frequently try and dictate how to make the world a better place, possibly out of their guilt for being wealthy. Then, they take a moral high ground approach to dealing with the world, in a model that doesn’t work in practice, because it is overly reductive and based on a false moral compass that doesn’t consider the true diversity of humanity and how people exist.

In some sphere, even Korach’s dilemmas and push back to Moshe can be justified, and there is a pathway to explain that, in some sense of the existence of the Jews, his claims could have credence. As

explained by the Rebbe, if Korach was so wicked, how could the parsha be named for him? His mistakes were so great, and Hashem is teaching us what not to do, by naming the parsha after him, even if you have lofty ambitions. Meaning in some way, Korach’s ideals had credence, but they didn’t make sense in practice, and further, they contradicted, or even poked fun at, the Torah. This is the severity of the sin of Korach. Colloquially, we would say someone is on their high horse, implying moral superiority, which doesn’t make what they say any better or make it right. Whereas the Torah and its edicts are true, and that there is a path within the Torah, that is the ideal as is expected of us from Hashem, and in that way we can achieve the harmonization of the world, and welcome Mashiach.

Now, although his actions were fundamentally wrong, Korach's actions paved the way for us to be in the era that welcomes Mashiach. The Gemara in Avoda Zara 5a says that if the Jews hadn’t sinned the Eigel Hazahav, all people would have lived (seems like Mashiach would have come then), and then there would be no need for procreation. So, events like that pave the way for us to be the generation that ushers in Mashiach; we have the full potential to learn from their mistakes and utilize the Torah in a way that was heretofore harnessed differently. This isn’t to say that the generations before us weren’t pious or righteous; on the contrary, all their

actions have only filled the world with more light, making our era the most light-filled, so when Mashiach does come, in our times, it will be a monumental and far greater event. May this happen soon!
Good Shabbos!