

The World's Greatest Mutiny

YadAvNow.com Weekly Video Series: Korach

Rabbi Yosef Kalatsky

Rejecting The Irrefutable When Ego Calls

1. *Korach* attempted to usurp *Moshe's* authority.
2. *Amrom*, *Moshe's* father, was the eldest of *Kahas'* 4 sons.
3. *Korach's* father was the 2nd to the eldest.
4. Laws of Inheritance: The first born receives a double portion.
5. *Moshe* assumed the position of king and *Aharon* as High Priest.
6. *Korach* felt he should receive the 3rd appointment.
7. *Moshe*, by Divine dictate, appointed *Elitzaphon* as Prince (family of *Kahas*).
8. *Korach's* claim: If appointment is based on inheritance he should be Prince; if on qualification—he should be High Priest.
9. *Rambam*: The authenticity of *Moshe's* prophecy is that every Jew at Sinai witnessed G-d speaking to *Moshe*.
10. After Sinai, *Moshe's* prophecy will not be questioned.
11. *Korach* and his cohorts were at Sinai, yet questioned his word.
12. Because of one's conflict of interest, one may reject something that is irrefutable.

The Wealthy Strata Incites A Mutiny

1. *Dasan* and *Aviram* were key players in the mutiny against *Moshe*.
2. *Ohr Hachaim Hakadosh*: *Korach* attempted to usurp *Moshe's* authority; *Dasan* & *Aviram* instigated the rebellion.
3. 4/5 of the Jews died in the plague of darkness in Egypt; they were classified as evil.
4. *Dason* and *Aviram* continued their evil until they were destroyed with *Korach*.
5. They were the ones who informed that *Moshe* killed the Egyptian.
6. Their wealth enabled them to do so.
7. *Moshe* could return to Egypt as redeemer when they lost their wealth and no longer had relationships within government circles.
8. The Jews who perished during the days of darkness were the ones who had no interest in leaving.
9. *Dasan* and *Aviram* wanted to leave to go to a land flowing with milk & honey and the unlimited wealth they'd take out of Egypt.
10. As a result of the sin of the spies, it was decreed that they perish in the desert.
11. *Dasan* and *Aviram's* dream of renewed wealth & power was realized.
12. The intensity of hate for *Moshe* drove the mutiny and attempt to discredit him.

The World's Greatest Mutiny

Ramchal: Ostensibly Disjointed But Ultimately Perfect

1. The ultimate objective of creation is for all mankind to recognize the Unity of G-d.
2. All that exists and all its systems are only due to G-d's continuous willing them to be.
3. There is nothing in existence, whether in the celestial or terrestrial, that is a not contingent on G-d.
4. The thing that exists that is not contingent on anything is G-d himself.
5. Evil was created for man to suppress and expunge it from existence through *Torah* and *Mitzvos*.
6. Evil only exists within a vacuum when G-d withdraws which causes an intensification of evil & darkness.
7. When G-d allows His Countenance to be revealed it dispels the darkness and evil.
8. Although it appears that existence emanates from disparate sources all emanates from G-d himself.
9. There are many things we see that seem to be contradictory to the objective of perfection & unity.
10. At the end of time, in retrospect, all aspects & details will be understood as how they contribute to the total picture.

What Appears Iniquitous Is In Fact Just

1. *Moshe* attempted to defuse the opposition by approaching *Dasan* and *Aviram* to address the issues.
2. They rejected his overtures of concern.
3. *Moshe* realized there was no hope for reconciliation.
4. He supplicated G-d that their share in the communal offering that will be brought should be rejected.
5. He was concerned that the merit of the sacrifice would protect them from G-d's wrath, which they deserved.
6. *Ohr Hachaim Hakadosh*: If a person is truly evil, the devoutly righteous can decree that the small degree of merit that is on the record should be revoked & annulled.
7. *Moshe's* evaluation of *Korach* and his community was truly evil therefore whatever good deeds they may have should be revoked.
8. King David's greatest antagonist was *Doeg* whose envy of *Dovid* was all consuming.
9. His actions and ill speech brought havoc and great tragedy upon *Dovid* personally, King Saul and his family, and *Nov* the city of *Kohanim*.
10. He asked of G-d that the *Torah* of *Doeg* should be studied by Jews after he passes away so no merit should accrue to him.
11. He should not merit descendents who are *Torah* scholars.
12. *Dovid's* assessment of *Doeg* was that he epitomized evil therefore he can deny him all opportunities of *mitzvah*.

A Flash of Clarity Secures A Dynasty

1. *Chazal*: How did *Korach*, renowned as wise, act so foolishly?
2. *Moshe* told *Korach* & his assembly of 250 to take firepans with incense to burn.
3. The one chosen to be High Priest would live, the others would die.
4. *Korach's* holy vision: *Shmuel HaNavi*, equal to *Moshe*, *Aharon* & 24 groups of *Leviim*, would descend from him.
5. This made it evidently clear he'd be the one to survive.
6. Actually, his sons would repent, thus being spared from destruction.
7. *Midrash*: Before the destruction of *Korach* and community, *Moshe* entered the tent of *Dasan* and *Aviram*; his sons sat alongside him.
8. His sons' quandary: If they stand for *Moshe* they'd disgrace their father; if not, they'd be violating the commandment to acknowledge a *Torah* Sage.
9. They chose to stand.
10. Because they stood for *Moshe* they had stirrings of repentance and repented.
11. In the merit of acknowledging *Moshe* they extricated themselves from evil.

Weekly Torah Commentary Series: Korach

The World's Greatest Mutiny

Moshe's Intolerance of Inequity

After the sin of the spies, G-d wanted to destroy the Jewish people.

"How long will this people provoke Me... I will smite them with the plague and annihilate them..."

Moshe began to plead with G-d not to destroy the Jewish people: "(The nations of the world will say) Because *Hashem* lacked the ability to bring this people to the Land that He had sworn to give them, He slaughtered them in the Wilderness..."

Moshe supplicated G-d to forgive the Jewish people: "*Hashem*, Slow to Anger (*Kail Erech Apayim*), Abundant in Kindness, Forgiver of Iniquity and Willful Sin..."

G-d responded to Moshe's supplications, "I will forgive because of your words..."

Rashi: G-d is slow to anger not only from the devoutly righteous (*tzaddikim*), but also from the evil (*reshaim*).

When Moshe went up to heaven to receive the *Torah*, he saw G-d writing the words "*Hashem* is slow to anger." Moshe asked G-d, "Does this apply only to the *tzaddikim*?" G-d answered, "No, even for the evil ones." Moshe said, "But the evil ones must be destroyed!" G-d said, "I swear on your life! Ultimately in the future you will need My Attribute of being slow to anger regarding the evil ones."

After the Jewish people sinned with the Golden Calf and the Spies, Moshe supplicated G-d with the words, "*Hashem*, Slow to Anger." G-d said to Moshe, "Initially you had said that My Attribute of being Slow to Anger should apply only to the devoutly righteous, yet you come before Me and use it to rescue the evil ones." Moshe responded, "You initially said to me that Your Attribute is not only reserved for the devoutly righteous; it is also for the evil ones."

Gemara: "Even if Israel (a Jew) sins, he is still considered to be Israel (a Jew)." Regardless of the spiritual failing

of a Jew, he is still considered to be one of G-d's people and he always has the opportunity to repent and return to Him.

When *Moshe* initially saw G-d writing that He is "Slow to Anger," why did he insist at that moment that it should only apply to the devoutly righteous? Why did he want the evil ones to be destroyed with no hope of repentance? Ultimately, *Moshe* did in fact need to supplicate G-d on behalf of the evil ones using the Attribute "Slow to Anger."

Secondly, when *Moshe* supplicated G-d not to destroy the Jewish people, although they would be the beneficiaries of his supplication, the objective of his plea was for the sake of G-d's Glory. *Moshe* was concerned that the nations would say that G-d could not bring His people into the Land. It would be a desecration of His Name, which was something that *Moshe* could not tolerate.

If his supplication was directed at preventing a desecration of G-d's Name, why did he need to appeal to G-d with His Attribute of "Slow to Anger?" Seemingly, *Moshe* should have pleaded not to destroy the Jewish people for the sake of G-d's Glory and not draw upon one of G-d's Attributes of Mercy.

Gemara: "At Sinai, G-d held the mountain over their heads like a barrel and said to them: If you accept the *Torah* it will be good (for you); however, if not, there you will be buried."

Many commentators ask, "If the Jewish people had initially accepted the *Torah* with their unequivocal declaration of "*Naaseh v'nishma* – we will do and we will listen," why did G-d need to hold a mountain over their heads to accept it?

Reb Meir Simcha of Dvinsk zt"l: At Sinai the Jewish people attained a level of clarity of truth that they could not reject the *Torah* because at that moment no alternative to the truth that they experienced existed. It was as if they had lost their power of choice at that moment.

It was the equivalent to G-d holding a mountain over their heads, compelling them to accept the *Torah*. When one sees things with absolute clarity, there is no tolerance for any iniquity or failing.

When *Moshe* ascended to heaven to receive the *Torah*, his entire function was within the context of a

spiritual being. When he was in heaven, he did not eat or drink for forty days and forty nights. As a spiritual being, *Moshe* could not accept any iniquity because in the context of heaven, there is nothing but truth. He was therefore intolerant of any deviation from absolute truth.

The High Priest could only survive entering the Holy of Holies, which was the location of the Divine Presence, if he was totally pure without any improper thoughts or deeds. If he deviated to any degree, he was instantly killed before G-d because in His Presence, there is no tolerance of iniquity.

Therefore, when *Moshe* saw that G-d would apply His Attribute of "Slow to Anger" to even the evil ones, he could not tolerate it due to his level of clarity. However, after the Jewish people sinned with the Golden Calf and the spies, *Moshe* appealed to the Attribute of "Slow to Anger" as G-d said he would.

Although *Moshe* was not in heaven, he still existed within a spiritual context. He supplicated G-d to spare the Jewish people, not necessarily because he wanted G-d to demonstrate His Mercy upon people who had perpetrated untold evil, but rather, *Moshe* did not want G-d to destroy them due to the desecration of His Name that would come about as a result of the nations of the world.

Dasan and Aviram, a Personification of Self-Centeredness

Dasan and *Aviram* were part of the assembly of *Korach* that attempted to usurp *Moshe's* authority. "Moshe sent forth to summon *Dasan* and *Aviram*...they said, we shall not go up! Is it not enough that you have brought us up from a land flowing with milk and honey to cause us to die in the Wilderness?"

The Jewish people were slaves in Egypt where they were subjected to torturous bondage. If so, how could *Dasan* and *Aviram* refer to Egypt as "a land flowing with milk and honey"? How could they even consider seeing Egypt in a positive context?

Chazal: During the plague of darkness that came upon Egypt, four fifths of the Jewish people perished because they did not want to leave Egypt. Despite the evil of *Dasan* and *Aviram*, they merited to be part of the one fifth that left Egypt because they wanted to leave.

Why was wanting to leave Egypt sufficient reason to merit redemption?

It is because those who wanted to leave had faith in G-d. Although they understood that they were going out into a Wilderness that was humanly not survivable, they relied on G-d's protection.

During the *Musaf* Service of *Rosh Hashanah*, in the portion of *Zichronos* (Remembrances) we quote verses that cause G-d to recall events of the past that will cause the Jewish people to be remembered in a positive vein.

"I (G-d) will always remember on your behalf the kindness of your youth that you followed Me into an unplanted desert." (*Yirimiya*)

Because the Jewish people were willing to leave Egypt, which was a relatively secure location to go out into a barren desert after G-d, He will remember this kindness until the end of time.

If *Dasan* and *Aviram* were part of those who trusted G-d and wanted to leave Egypt, how could they now say to *Moshe*, "Is it not enough that you have brought us up from a land flowing with milk and honey to cause us to die in the Wilderness?"

When *Moshe* initially came out of Pharaoh's palace in Egypt to see how his brethren were faring, he witnessed an Egyptian taskmaster beating a Jew. Witnessing this injustice, *Moshe* killed the Egyptian and buried him in the sand. *Dasan* and *Aviram* were the two individuals who informed on *Moshe*, causing him to flee to *Midyan*.

Before *Moshe* fled from Egypt, he was living in the palace of Pharaoh as his adopted grandson. One would think that having a Jew that was beloved by Pharaoh would be an invaluable asset to the entire Jewish people since he could be their advocate.

Regardless of this, *Dasan* and *Aviram* informed on him, understanding the consequence of their action. This was a confirmation that they were fully absorbed in themselves without any concern to any degree for their brethren.

After *Moshe* was in *Midyan* for many years, G-d came to him at the time of the burning bush and told him to return to Egypt as the Redeemer. G-d said to *Moshe* that he should no longer be concerned because "the men who had informed on you are no longer alive."

Gemara: Although *Dasan* and *Aviram* were still alive, they were considered as if they had died because they had lost their wealth and were no longer in a position of power. Initially, they were able to inform on *Moshe* because of their relationship with the upper echelon of the Egyptian government.

G-d promised the Jewish people that He would take them out of Egypt to a Land that was flowing with milk and honey. *Dasan* and *Aviram* were interested in leaving Egypt because they believed that the material wealth that they had lost in Egypt would be restored in the Promised Land that flowed with milk and honey.

After the sin of the spies, G-d decreed that all Jewish males between the ages of twenty and sixty would die in the desert over a forty year period. After the decree of the spies, *Dasan* and *Aviram* understood that their reason for wanting to leave Egypt to be restored to their former material status would never be.

It was when they understood that their future was doomed, *Dasan* and *Aviram* complained to *Moshe*, "Is it not enough that you have brought us up from a land flowing with milk and honey to cause us to die in the Wilderness?"

It is true that they wanted to leave Egypt along with the one fifth of the Jewish people; however, their primary interest was not to be a redeemed people, but rather to be restored to their original status as part of the wealthy class.

This is evident when they initially informed on *Moshe* that they had no concern for their brethren's welfare but rather only for themselves. Identically, when they left Egypt it was for their own personal gain and not to become part of G-d's people. Although Egypt was the location of the most intense level of spiritual impurity in existence, they would have preferred to remain there as long as they were materially secure.

Moshe, Compromising his Honor for the Sake of Peace

Korach, together with *Dasan* and *Aviram*, led a mutiny against *Moshe*. He attempted to usurp his authority and put into question his credibility as G-d's spokesman. In order to defuse the strife with *Dasan* and *Aviram*, *Moshe* sent an agent to summon them to meet with

him. When they refused to come, *Moshe* said that he would go to them for the sake of peace.

Midrash: “*Moshe* said, ‘If they are not willing to come to me, I will go to them. Perhaps if I go myself they will become embarrassed and retract their position.’”

Moshe believed that if *Dasan* and *Aviram* would see that the leader of the Jewish people was willing to wave his honor on their behalf, it would cause them to be ashamed. By feeling shame, *Moshe* believed that it would allow them to recognize the wrong that they had done and withdraw from their claim, terminating the mutiny. However, this did not happen.

Midrash: “When *Dasan* and *Aviram* saw *Moshe* coming towards them, they began ridiculing and blaspheming him. They came out of their tents with an erect and haughty posture. Why should the *Torah* mention the upright posture of *Dasan* and *Aviram*? It is to reveal to us that they stood erect defiantly with no sense of shame. As it is stated regarding Goliath the Philistine when he stood up against the Jewish people and blasphemed G-d.”

One is able to have a sense of shame only if one has relevance to humility. An individual will have a sense of conscience, which will prevent him from doing things that are inappropriate. His conscience will even encourage him to do good.

Moshe believed that if *Dasan* and *Aviram* would see him (the equivalent of a king), coming to them for the sake of peace, they would be humbled and feel shame. The fact that they stood defiantly erect and blasphemed him was an indication that they were fully absorbed with themselves and had no shame. They had no conscience to do the right thing at that moment.

Before *Moshe* passed away, he recounted to the Jewish people of all the events that had transpired over the past forty years when they were in the desert. In doing so, he reprimanded them for their various failings.

Moshe recounted to them the time when he had established a judicial system. He said, “How can I carry your contentiousness, your burdens, and your quarrels? Provide for yourselves distinguished men, who are wise (*chachamim*), understanding, and well known to your tribes, and I shall appoint them as your heads.”

Rashi: The word “*chachamim* (wise)” is referring to people who are “*kesufim*”, which means people with

conscience and shame. If one has a conscience, one is able to negate his own self-interest to utilize his intellect to come upon truth and focus on what is correct and what is unacceptable. Because he has shame, the individual with conscience is wise.

Dasan and *Aviram* were consumed and distracted with their own interests and disappointments due to their lack of conscience and humility. They could not be appeased because they could only focus on what they believed they deserved and did not have.

They should have understood and appreciated that although they were the ones who had informed on *Moshe* to Pharaoh and caused him to flee for his life from Egypt for many years, he did not seek to punish them.

They had continuously caused unrest among the people due to their insubordination. Despite this, *Moshe* never considered putting them to death as would have been expected from a king who has the right to do so.

Although *Dasan* and *Aviram* did not demonstrate any degree of appreciation towards *Moshe* for all that he had done for them, but rather rebelled against him, he was willing to come to them with the hope that they would become embarrassed by seeing a person of his stature humbling himself before them. However, because they had no shame, they stood defiantly and blasphemed him. *Moshe* understood from their behavior that *Dasan* and *Aviram* were not able to repent due to their arrogance and lack of conscience.

Gemara: There are characteristics that are unique to the Jewish people because they descend from the Holy Patriarchs *Avraham*, *Yitzchak*, and *Yaakov*. The Jew possesses the characteristics of “Compassion/mercy, shame/conscience, and the propensity to do acts of kindness.”

Because of the Jew’s innate sense of conscience, he will naturally be unable to behave and act as others because of his sense of right and wrong. The conscience of the Jew will ultimately cause him to repent and correct his ways.

Avraham, our Patriarch, because of his sense of conscience, sought out G-d so that he could express his gratitude to the One Who was his benefactor.

Since *Dasan* and *Aviram* were from the family of *Reuvain*, *Moshe* initially believed that maybe because of the innate conscience of the Jew they could be awakened to repent. However, this was not so.

Moshe, the Irrefutable Spokesman of G-d

Korach and his assembly, which was composed of some of the most advanced *Torah* sages who were qualified to be in the *Sanhedrin* (High Court of Israel), attempted to usurp *Moshe's* authority, claiming that the laws he presented to them were his own and not the Word of G-d.

Korach believed that after the first two appointments of king and High Priest, he was the next in line to receive the third appointment, which was to be the Prince of the family of *Kehas*. However, *Moshe* passed over *Korach* and appointed *Eliztafon*, the son of *Uziel*, for that position.

Korach believed that the appointment was not justified because his father *Yitzhar* was an elder brother of *Uziel*, the father of *Eliztafon*. The invalid appointment of his younger cousin was a confirmation to *Korach* that the word of *Moshe* was not the Word of G-d.

Rambam: In order to establish *Moshe* as His irrefutable spokesman, G-d openly communicated to him in the presence of the entire Jewish people. Every Jew heard G-d say to *Moshe* "Go tell them such and such."

As a result of this public communication, G-d said to *Moshe*, "They (the Jewish people) will believe in you forever." The word of *Moshe* will be uncontested forever and will be accepted as the Word of G-d.

One could say that perhaps after many generations, some may question if G-d had ever even spoken to *Moshe* in this context, rejecting the credibility of *Moshe* as G-d's spokesman. However, *Korach* and his community were part of the generation that stood at Sinai and witnessed G-d openly communicating to *Moshe*.

If *Moshe's* status as G-d's spokesman is irrefutable and uncontested, how could *Korach* and his assembly claim that *Moshe's* word is not the Word of G-d?

Despite the fact that *Moshe's* position as G-d's spokesman was irrefutable, *Korach* chose to ignore the truth because of his insurmountable level of self-

interest and ego. *Korach* chose to delude himself and close his eyes to reality to instigate a mutiny against *Moshe*. If one covers his eyes during the daytime period, he can convince himself that it is nighttime despite the fact that it is day.

However, there is another way to understand *Korach's* claim that the *Torah* was not the word of G-d but rather the word of *Moshe*. It is true that the *Torah* itself, which was communicated to the Jewish people by *Moshe*, is in accordance with G-d's Will but not His Word. They believed that the *Torah* did not originate with G-d but rather, it originated with *Moshe* His servant and anything that he wanted would be endorsed by G-d to become part of His *Torah*.

They also understood that after the sin of the golden calf and the sin of the spies, G-d wanted to destroy the entire Jewish people for their unconscionable transgression. It was only because of *Moshe's* supplications that G-d spared them.

If G-d listened to *Moshe* in these instances, it was clear to *Korach* and his assembly that whatever *Moshe* would want, G-d would endorse due to his special love for him. Therefore, if *Moshe* wanted his brother *Aaron* to be the High Priest, then G-d would agree and allow him to appoint him.

Korach believed the *Torah* is the word of *Moshe* that is approved by G-d. This also does not contradict G-d's statement that "They will believe in you forever."

"*Moshe* spoke to *Korach* and to his entire assembly, saying, 'In the morning G-d will make known the one who is His own (High Priest)...(and the one who is not to be the High Priest shall die).'"

Rashi: G-d established certain boundaries in Creation. Could one change the daytime period into evening? Identically, the one who is destined to be the High Priest was established and is immutable. As it states at the beginning of Creation, 'And there was evening and there was morning...' So too was it established that *Aaron* was to be the High Priest and his descendants *Kohanim*."

In order for *Moshe* to establish that G-d was the One who had chosen *Aaron* to be the High Priest and not *Moshe's* choice, he said to *Korach* and his assembly, "If Hashem will create a phenomenon and the earth opens its mouth and swallows them and all that is

theirs... Then you shall know that these men have provoked G-d."

Why should this be a proof that Aaron's appointment was not merely G-d approving *Moshe's* decision to appoint his brother? One could argue that just as G-d listened to *Moshe* and appointed Aaron, so too did He listen to *Moshe* and open the mouth of the earth to swallow his opponents.

Pirkei Avos: "Ten things were created at twilight on the eve of the first *Shabbos*: The mouth of the earth (which swallowed up Korach and his community), the mouth of the wellspring (that traveled with the Jewish people in the desert and provided them with water for forty years), the mouth of the donkey (of *Bilam*)..."

It is evident from the *Mishna* that the mouth of the earth that would swallow up *Korach* was an integral part of Creation and destined to prove and establish Aaron as G-d's appointment. Therefore, when the earth opened its mouth to swallow up *Korach* and his assembly, it undeniably proved that Aaron's appointment to be the High Priest was the Will of G-d and not the will of *Moshe*.

Just as every aspect of Creation cannot be changed and manifests itself according to G-d's Will, identically Aaron's appointment and *Moshe's* credibility was established by the earth opening its mouth.

The Vulnerability of Man

"*Vayikach Korach Ben Yitzahar* – *Korach* son of *Yitzhar* took..."

Rashi: *Korach* "took" two hundred and fifty men who were qualified to be the heads of the *Sanhedrin* (the High Court of Israel) with his words. He persuaded them to join his mutiny against *Moshe*.

"And *Hashem* formed the man of dust...He took (*vayikach*) man and placed him into the Garden of Eden." (*Breishis*)

Rashi: "*vayikach*" means that G-d persuaded Adam to enter into the Garden of Eden.

Similarly the *Torah* states, "G-d said to *Moshe*, "*Kach es Aaron achichah* - Take Aaron your brother..."

G-d told *Moshe* to persuade Aaron his brother with his words to assume the position of the High priest.

The word "*vayikach*" which means, "to take," is typically used regarding the taking of an inanimate object or an unintelligible creature, which does not have choice to come or not to, and therefore it is "taken." However, as it applies to a human being, who has a mind of his own, the term "*vayikach*" means to "persuade" or "convince."

A human being, with the power of choice, typically makes decisions based on his intellect. He evaluates the situation and then chooses to advance or refrain. An evaluation is based on seeing both sides of the issue.

However, when one is persuaded by another, he no longer appreciates the alternatives and therefore follows the directive of that person. In effect, he has given up his free choice, and he is no different than an inanimate object that has been taken.

Although the congregation of *Korach* was a unique and exceptional group of individuals who were qualified to be the heads of the *Sanhedrin*, *Korach* nevertheless, through his power of persuasion, rendered them helpless. He had convinced them that *Moshe* had deceived them and denied them an honor that was rightfully theirs.

Ramban: Prior to the mutiny of *Korach*, because of *Moshe's* accomplishments and dedication to the Jewish people, he was beloved and revered by them. If anyone would attempt to question or usurp his authority, that individual would have been stoned.

However, after G-d decreed that the Jewish people should perish over a forty-year period because of the sin of the spies, the Jewish people were demoralized. They began to reflect upon all that *Moshe* had promised them when they had left Egypt.

Korach came with his claim at a moment when the Jewish people were most vulnerable. It was at a time when they were feeling a sense of hopelessness in their lives.

This should have not diminished their esteem and reverence for *Moshe*; the only reason they were meant not to enter into the Promised Land was as a result of their own lack of faith. They believed the slanderous reports of the spies when they had returned from Canaan.

Nevertheless, because of their mindset, they saw *Moshe* in a negative light. It is the nature of a person to

become vulnerable and more receptive to persuasion when he is depressed or disillusioned.

Just as *Korach* took advantage of the Jewish people when they were in a vulnerable state, so too does the evil inclination take advantage of man when he becomes disillusioned and depressed.

Gemara: There is an argument between *Hillel* and *Shamai* whether it would have been better for man to have been created or not. After two and a half years of dialogue there was a consensus between them that it would have been better for man to not have been created. This is because man is prone to spiritual failure.

When one reflects on his situation, very often within the spiritual realm, he sees himself lagging behind and not sufficiently accomplished. This brings about a sense of hopelessness, which results in the evil inclination convincing one that it is not so grave to transgress because ultimately it will not make a difference.

The scenario of *Korach* is a replay of most individual's personal interaction with their evil inclination. One needs to feel that he is advancing and succeeding as a Jew. One must have a sense of his spirituality. The only way to accomplish this is to engage in *Torah* study with the intent of performing mitzvos. When one engages in this spiritual mode, one will be encouraged and motivated to succeed despite the pitfalls of life.



Yad Avraham Institute