

# Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

פרשת

קרח

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## The Blinding Power of Jealousy

*Based on the weekly Shmuess given by HaRav Shaya Cohen, Rosh HaYeshiva, Yeshiva Zichron Aryeh*

לעילוי נשמת גיטל בת הרב אליעזר מנח | הרב יוסף חיים בן מאיר | רפאל חיים דוב בן בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | ראובן יוסף בן יהושע | לרפואה שלמה יוסף בן מלכה מטל

The Medrash, (מדרש תנחומא ישן קרח ב) in explaining the episode of Korach, writes, “Korach claimed Moshe is not a Navi, Aharon is not a Kohen Gadol, and Torah was not given from heaven. When Moshe heard this he went to Hashem, and he said, ‘I will overlook my own embarrassment and Aharon’s, but regarding the disrespect to Torah, I cannot forgive.’”

This Medrash is mind boggling! How could Korach and two hundred and fifty members of the Sanhedrin entertain the thought that Moshe was not a Navi? They stood by Har Sinai and heard Hashem speak to Moshe, and appoint him as the Navi of Hashem. In addition, the Torah indicates that due to the event of Har Sinai, “וגם בך יאמינו לעולם,” and they will also believe in you forever, meaning, Klal Yisrael will believe in Moshe Rabbeinu’s status as a Navi of Hashem forever. Furthermore, how can they claim Torah was not given from Hashem, they themselves witnessed Hashem giving them the Torah?

It is evident from the above mentioned Medrash that the Middah of jealousy is so blinding that it can even cause a person to deny that which he saw with his own eyes. Korach was jealous of Moshe and Aharon, and this jealousy caused him to risk his life and believe the opposite of his first hand experience. We see from here the great blinding power of jealousy, and how careful we need to be to work on this Middah.

That which the Medrash states further on also requires clarification. The Medrash says that Moshe refused to overlook the disgrace to the Torah. Seemingly there seems to be a much bigger issue here, for Korach is espousing a viewpoint that is Apikorsis. He is expressing a perspective that undermines the entire Torah. Shouldn’t Moshe’s reaction be to the Apikorsis, which seems to be the greater concern, rather than his concern for the disrespect to the Torah?

It seems from the Medrash that the primary concern of Moshe Rabbeinu was the disgrace to the Torah. We generally appreciate and have a strong reaction to someone espousing Apikorsis. However, when it comes to someone disrespecting Torah our reaction is generally lighter. We see from the Medrash that there is something even worse than the Apikorsis of Korach, which is the disrespect to the Torah. When the Torah is actively mistreated, it is more detrimental to a person than attacking it’s validity and truth.



## Shir HaShirim Insights

*In loving memory of Mr. Marvin Halpern*

***Pull me close and after You we will run.***

*(Shir HaShirim 1:4)*

If Klal Yisroel is in a state where we are willing to run after Hashem, why must He pull us towards Him? If we are in a state where He must pull us towards Him, then why would we run after Him?

*The king, upon having a falling out with his wife, threw her out of his palace for a specific amount of time. When the allotted time passed, she returned to him. This occurred once, and then again. However, the third time this occurred, the king was infuriated and sent her far away for an extended period of time. Eventually, missing her terribly, the king turned to his advisers saying, "This time my wife will not return on her own. Rather, I, together with the entire royal court must go out to search for her and bring her back." When the king finally found his wife, she was wallowing in dirt. All were witness to the great honor she received as the mighty king begged her to return to him. Finally, he grabbed her by the hand, lifted her up, and led her back to the palace, promising her that he would never part with her again. So too with Klal Yisroel. We ourselves returned to Hashem at the culmination of our first and second exiles. However, in our current exile this will not occur. Rather, Hashem himself will take us by the hand and lift us up, pacifying us as he returns us home forever.*

*(Zohar Vayikra 6.)*

It seems that Klal Yisroel's seeming lack of interest in Hashem is merely a defense mechanism used for fear of being rejected again by her true love. Therefore, once she is promised never to be sent away again, she readily agrees to come.

***Pull me close*** – to assure me You will not break my heart again, then – ***after You we will run.*** For that is the true ultimate desire of every Jew!



## ELIEZER INSTITUTE **Emunah Highlights**

*A Westwood Realty Initiative*

Many times, a person will daven to Hashem, "Please be there for me during my business meeting tomorrow afternoon." He thinks: If only Hashem will come through for me and involve himself in that meeting.

However, if one stops for a second, he'll realize how far this thought is from reality. How much Heavenly intervention is needed just for his body to function until that meeting? With each and every breath he takes, is Hashem not lovingly orchestrating events scientifically more complex than sending a man to the moon?

Just think of what science now knows regarding the complexity of one's brain:

*"We each have something approaching 100 billion nerve cells – neurons – in the human brain (more than the number of stars in the Milky Way). Each of them can be connected directly with maybe 10,000 others, totaling some 100 trillion nerve connections. If each neuron of a single human brain were laid end to end they could be wrapped around the Earth twice over. (The Independent UK, Wednesday April 2, 2014)*

There are around six billion people on Earth. This means that for every person on Earth there are around 200,000 connections in one's brain. During our simple business meeting above, just in each of the two brains facing each other, Hashem will be orchestrating events many times more complex than all the telecommunication connections on Earth. And with everything else we can be rest assured that Hashem will be there for us.

*"Throw upon Hashem what weighs upon you, and He will sustain you." (Tehillim 55:23)*

So let us add our business meetings on to the pile. It will weigh no more!!