

Friday Night, Parshas Korach 5765

On Friday Night, Mohorosh *Shlit"a*, spoke inspiring words regarding the traits of humility and modesty based on the words of Rebbe Nachman in *Lekutei Mohoran*, Part II, Lesson 72.

Rebbe Nachman says, “By being with the *Tzaddik*, a person receives from him “prestige”; and the main “prestige” is humility. Therefore, it is proper for whoever goes to hear words of *Torah* from the true *Tzaddik* to be showered with great (holy) shame and humility. And the sign that he was with a true *Tzaddik* is when he receives this (holy) shame and humility. (These are the words of Rebbe Nachman).

Mohorosh explained that coming close to a true *Tzaddik* benefits a person in every aspect. For the *Tzaddik* transmits this “prestige” to him from his own and through this, he merits having “prestige” as well. And the essence of “prestige” is humility. This is because the “prestige” and greatness of the *Tzaddik* is his great humility and modesty, because he has completely nullified himself before Hashem and doesn’t possess any self-corporality or existence whatsoever. This “prestige” is transmitted to whoever comes close to the true *Tzaddik* and they also begin recognizing their own humility and lowliness and how there is nothing else except Hashem alone. When a person sees the great humility of the *Tzaddik* and how he does not make himself important in everyone’s eyes, a great shame and humility falls over him and he also makes himself small. He says to himself: “If the *Tzaddik* who is so great and nevertheless thinks nothing of himself, surely, it is proper for me to be humble and small”. Then we know that he received “prestige” from the *Tzaddik* – that is, humility and modesty. And when this humility falls upon him, it is a sign that he has come close to a true *Tzaddik* and he is shown that his desire to come close to Hashem and being encompassed in Him is sincere. He merits all this by coming close to the *Tzaddik*; therefore, happy is the person who truly merits coming close to a true *Tzaddik*.

Mohorosh connected the above ideas to our *parsha* in a wonderful way. We find in this week’s *parsha* the sin of Korach, who separated himself from Moshe and Aharon saying (*Bamidbar* 16:-8) “...for the entire congregation are all holy, and Hashem is in their midst. So why do raise yourselves above Hashem’s assembly?” and he suspected them of having arrogance. Later, it is written “Moshe heard and fell on his face.” We need to understand how was it possible for Korach to suspect Moshe *Rabeinu* of arrogance when the *Torah* itself testifies of him (*Bamidbar* 12:13) “Now this man Moshe was exceedingly humble, more so than any person on the face of the earth”? Also, what is the reason that Moshe fell on his face when he

heard Korach's words? According to the above words of Rebbe Nachman, we can understand this very well. Because only the person who sincerely comes close to the true *Tzaddik* and receives "prestige" from him – that is, humility and modesty – does not desire any leadership or prestige for himself. But Korach separated himself from Moshe *Rabeinu* in the aspect of "Korach took [himself to one side to be separated from the congregation]" and did not desire to bind himself to the *Tzaddik*. Therefore great arrogance and self-corporality fell upon him and he spoke against the *Tzaddik* accusing him of arrogance as our Sages teach (*Kiddushin* 70a) "One who slanders his friend reveals his own blemish". So he said to Moshe *Rabeinu* "why do raise yourselves above Hashem's assembly" as if Moshe *Rabeinu* desired prestige. Moshe *Rabeinu* did not desire any leadership or prestige, for even in *Mitzrayim* he did not want to go and redeem Israel until Hashem forced him to do so. Therefore, "Moshe heard and fell on his face" to show that he was literally equal to the dust as noted by the holy *Ohr HaChaim* (on verse 4), as the holy *Torah* testifies saying "Now this man Moshe was exceedingly humble..." Only the person who truly attached himself to Moshe merited receiving this trait from him – Korach who separated himself from Moshe was left with his own arrogance.

Regarding this, the *Midrash* gives a wonderful interpretation of how David took his harp after seeing what Korach said: "for the entire congregation are all holy" and began to sing (*Tehillim* 30:2) "I will extol You Hashem, for You have raised me up, and have not allowed my enemies to rejoice over me". Now, what is the connection with the event of Korach and David's song? According to the above words of Rebbe Nachman, we can understand this very well. King David suffered greatly from the scoffers in his generation who would purposely make fun of him in order to anger him, as our sages of blessed memory said (*Yerushalmi Shekalim* 11b) "There are no scoffers like those of David's generation. What did these scoffers do? They went to David's window and asked him 'David, when will the Temple be built? When will we go to Hashem's House? David said 'even though they purposely tried to anger me and I was happy in their statements' as it is written (*Tehillim* 122:1) "I rejoiced when they said unto me: 'Let us go unto the house of the Hashem.'" Because the scoffers knew that the Temple would not be built in his days rather in the days of his son Shlomo. Therefore, they scoffed at him saying: "When will the Temple be built?" as if saying: "When will you die so that your son Shlomo will reign?" Nevertheless, he was not fazed from this at all; rather he said "I rejoiced when they said unto me: 'Let us go unto the house of the Hashem'" because he learned the trait of humility from Moshe *Rabeinu*.

Scuffers also stood up against Moshe – Korach and his two-hundred and fifty men – who scoffed at him the entire night (Rashi, 15:19). They suspected Moshe of the

sin of arrogance, which was really their own sin. Nevertheless, he was not fazed by them at all; rather he continued revealing Hashem's G-dliness until they were defeated in a great way. So David strengthened himself with this humility as it is written (*Tehillim* 22:7) "But I am a worm, and no man." And our sages of blessed memory said (*Megillah* 11a) on the verse (*Samuel I* 17) "And David was small" - David made himself small." Therefore, he was not fazed by the scoffers at all; rather, he took his *kinor* (harp) in his hand and began singing "I will extol you Hashem, for You have raised me up, and have not allowed my enemies to rejoice over me." *Kinor* (spelled *Kaf-Nun-Vav-Reish*) are the words *Kaf-Vav* (numerical value of 26 as is Hashem's Holy Name) and *NeR* (candle, numerical value of 250) in the aspect of (*Mishlei* 20:27) "A soul of a man soul is the candle of Hashem." This is the holy soul which cleaves to Hashem's holy light. Through this, Korach's assembly of two-hundred and fifty scoffers was nullified. Therefore, David praised Hashem saying: "I will extol you Hashem, for You have *dilitani* (raised me up)", which is the wording of *dal* (poor) and pauper. He strengthened himself in that "You have not allowed my enemies to rejoice over me" and he was not fazed by them at all. He saw what occurred with Moshe's enemies and how they were all greatly defeated. May Hashem grant us the merit of coming close to true *Tzaddikim* like these in order to receive from them the traits of humility and modesty, until we merit being elevated and cleaving to Him in truth from now and forever. *Amen v'amen*.