

Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

פרשת

קרח

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Rewiring Yourself Through Limud Hammusar

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

לעילוי נשמת גיטל בת הרב אליעזר מנחם | הרב יוסף חיים בן מאיר | רפאל חיים דוב בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | ראובן יוסף בן יהושע | דב בעריש בן פסח צבי
לרפואה שלמה יוסף בן מלכה מטל | יעקב אליעזר בן חנה נשא

In this week's Parsha, in response to Korach's attack on Moshe's leadership, the Pasuk says, "And Moshe heard and fell on his face." The Ramban comments on this Pasuk, "It does not say, 'And they fell on their faces,' because Aharon, due to his refined character, did not respond at all throughout the entire argument. He was silent, as if admitting that Korach was greater than him, and he was just following Moshe and fulfilling the decree of the king."

Upon initial analysis this Ramban is perplexing and requires further clarification. It seems that the Ramban is saying that due to Aharon's Middah of humility, he felt that it would be wrong to respond. Responding and joining the argument would appear as arrogance, therefore he remained silent. This calculation would seem inappropriate in the context of what was going on. Moshe was appointed by Hashem, and Korach's questioning of his authority is a massive Chilul Hashem, with devastating consequences. Surely in this situation the call of the hour is to speak up, and defend Moshe's honor and Divine appointment by Hashem.

Where is there room for the calculation of humility?

The Rambam must mean that Aharon's lack of response was not due to a calculation that humility is more important than standing up to the Chilul Hashem, rather the trait of humility was so embedded in his personality that he was unable to respond. Aharon was incapable of expressing to Korach that he was greater, as the feeling of humility was so wired in his psyche that it did not allow him to make such an indication. Therefore, even though the Chilul Hashem should have galvanized Aharon to respond, he was not expected to do so, because he couldn't.

We can glean from here an insight into the personal greatness of man and Middos development. A person has the potential to refine his character to such an extent that it becomes second nature. Through Limud Hamussar we don't just learn and train ourselves to make good choices, but we can actually change our characters to not just act G-dly, but to become somewhat G-dly.



Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

It was on a trip to a distant land where the prince, known far and wide for his deep wisdom and extraordinary heart, saw her among the slaves in the palace. His discerning eye immediately noticed the greatness and beauty hiding behind her disheveled appearance. He saw purity and goodness in her eyes such as he hadn't seen in any of the many princesses that were proposed to him as potential marriage prospects. So great an impression had she made upon him that he decided then and there not only to redeem her but to then take her hand in marriage as well. He was about to inform her of her great fortune: she would turn overnight from a slave to the princess of a mighty kingdom, from a girl who made due with a morsel of bread and some water each day to one who would have her hearts every desire. However, before he did his great heart kicked in and he thought: If she were a great and mighty princess it would be expected of me to court her first, expressing to her my admiration and yearning to merit her becoming my princess. True, in this case she is a slave and would gladly give anything for me to merely redeem her from captivity and that I would actually make her my princess is beyond her wildest dreams, but I still want to give her that feeling of appreciation, as if she were a royal princess that I must cajole and convince to agree to be my bride.

Perhaps with the above parable we can understand the following perplexing pesukim in Shir HaShirim:

My beloved raised his voice and said to me, through Moses 'Arise (Exod. 3:17): "I will bring you up from the affliction of Egypt, my beloved, my fair one, and come away. For behold, the winter has passed There is no difficulty in traveling now; the rain is over and gone. The blossoms have appeared in the land, The days of summer are near, when the trees blossom and the travelers enjoy seeing them, the time of singing has arrived when the birds give forth their song, and the sound is pleasant for travelers, and the voice of the turtledove is heard in our land. It is customary for the birds to sing and chirp in the days of Nissan. The fig tree has put forth its green figs, and the vines with their tiny grapes have given forth their fragrance; arise, my beloved, my fair one, and come away. This entire episode, according to its simple meaning, is an expression of the affection of enticement, i.e., a young man appealing to his betrothed to follow him. So did my beloved do to me. (*Shir HaShirim 2:10-13* with Rashi)

The King of the universe was about to redeem us from slavery and take our hand in eternal matrimony. However, He still made sure to make us feel how appreciated and great we were in His eyes by acting as if it was He who had to cajole us into following Him under the canopy!



ELIEZER INSTITUTE Emunah Highlights

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Each and every person is obligated to say, "The entire world was created for me!" (Sanhedrin 37). How can millions of people all say that the entire world was created for them?

When a human being does an act for the sake of numerous different people, the larger the number of people he is doing it for, the more diluted is his intent to benefit each one individually. However, there's no dilution when it comes to Hashem's intentions. Hashem thought of you and wanted to create a whole world where you can earn eternal reward. Just for you alone Hashem would have created the entire world, the fact that he also added so many other people to it doesn't take away from his intentions for you.

Hashem also never has a lack of focus. This means that from before the world was created Hashem thought about you. He said, "Let there be light," and created the awesome skies, the vast oceans, the entire earth and all that grows from it, the Sun, Moon and stars, the millions of species of fish, fowl and mammals, Adam and Chava, without ever losing focus of His intentions for creating all this: so that you would have a world perfectly designed for you to earn your eternal reward! From the moment of Creation through the time of Adam and Chava, Noah, Avraham Yitzchok and Yakov, Moshe, Aron, Dovid HaMelech, the first Beis HaMikdash, Galus Bavel, the nes of Purim, the second Beis Hamikdash, the nes of Chanukah, the era of the Geonim, Rishonim and Acharonim, He took care of the entire world, sustaining all, "From the horns of the mighty Re'eim until the eggs of lice," (Avodah Zara 3b) all for you. After thousands of years of nonstop action out of His great love for you, He sent you down to this world to fulfill your mission and pass your test so that you may earn your eternal reward by His side! He created for you a body more complex than all the electronic equipment on Earth put together, with trillions and trillions of specific connections inside of it, without which you could not live. From the moment you were conceived until right now He has never "stopped thinking about you," so to speak, and feeling that love, greater than any other imaginable, towards you.

This is the One who will be the sole decider of whatever you may be worried about. Just keeping you alive while reading these few lines is scientifically more complicated than sending a man to the moon. Could He be relied upon?! What do you think?