



### Understanding the Parsha according to the Rebbe

**QUESTION:** *What was the inner disagreement of Korach against Moshe?*

**ANSWER:** Korach argued on the essence of Moshe and his Torah. Korach maintained that all Jews were holy and their spiritually was not affected by Mitzvos (house full of books, garment completely Techeles, all Jews were as good as one Cohen Gadol). The essence of the Torah of Moshe was that the lower worlds exist, yet they need to be led by the upper worlds, and need a desire to elevate themselves. Mitzvos are the expression of the drive to improve spiritually. (לקוטי שיחות כרך ח, עמ' 110)

**QUESTION:** *How does the name of Korach reflect his opposition with Moshe?*

**ANSWER:** Three letters in Korach's name with differing distortions of the left leg (compared to the letter ה) reflect distortions in the understanding of the role of Mitzvos.

ק	Long leg – inner service not needed to affect one's deeds	תכלת
ר	Leg missing completely - no need for deeds	מזוזה
ח	Leg closed – fulfilled; no further need to grow spiritually	אהרן

(לקוטי שיחות כרך ח, עמ' 110)

**QUESTION:** *What is the distinction G-d made between separation of the rest of the Jews from the Cohanim and their separation from the Leviim?*

**ANSWER:** Two different opinions, Rashi and Rambam. According to Rashi, HaShem set aside the Cohanim for the service of HaShem, with the Leviim to assist them. According to Rambam, the entire tribe of the Leviim was set aside for the service of HaShem. And the Cohanim were set aside for the service of the Korbanos. (לקוטי שיחות כרך ח, עמ' 115)

**QUESTION:** *What is the understanding of the concept that a Shliach is like the person himself?*

**ANSWER:** Three levels reflected in the three methods of becoming a shliach of Hashem.

Only concerning the outcome – <i>the object</i>	The person has own will, but bends his will to HaShem to do this action
Shliach's deed as if done by the sender – <i>the action</i>	Inner bitul - one's actions are a direct expression of HaShem's Will
The body of the Shliach is like the body of <i>the sender</i>	Complete bitul-whole existence to HaShem

(לקוטי שיחות כרך לג, עמ' 113)

**QUESTION:** *In the law of bitul of Terumah, the amount of knowledge of the one doing the action affects the outcome of the law. Why should knowledge affect the legal status?*

**ANSWER:** The power of thought by a person is very important. Thought can affect positive influences or negative influences in others or in matter. Therefore, one must be careful to think only good of others to lead to positive influences. (לקוטי שיחות כרך לח, עמ' 60)



## לקוטי שיחות OVERVIEW פ' קרח

- הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos

CONTENT HIGHLIGHT	פסוק	חלק
One's best goes to HaShem	כל העדה כולם קדושים	ב
Korach (like the Spies) could not understand how material and spiritual functioned together	מדוע תתנשאו על קהל ה'	ד
Balance in the world expressed by three parts of letter ה; name of Korach קרח show 3 distortions in their opposition	ויקה קרח	חא
The name of the Parsha alludes to something ultimately good	ויקה קרח	חב
Is collective punishment legitimate?	האיש אחד יחטא	יגא
Honor to the Bais haMikdash to have guards at night	רמב"ם	יגב
Everyone should desire to be a Cohen Gadol	ויקה קרח	יחא
Two levels of Divine Providence – Chitzoniyus and P'nimiyus	א-להי הרוחות	יחב
Korach called for end of divisions (which allows holiness)	חיים שאולה	יחג
Differing numbers for the entrance gates to the Mikdash	וישרתוך	יחד
24 gifts express the closeness of the people to the Cohanim	נתתי לך	יחה
The staff and almonds involved both miracles and the natural order	*ויצא פרח	כגא
24 gifts to the Cohanim was a response to the challenge of Korach	*ואני הנני נתתי לך	כגב
Impossible for a Jew's body to separate from G-d	*כחזה התנופה	כגג
Always make an effort to save a Jew	*ויקם משה	כחא
Torah is an inheritance, and thus, open to all Jews	לחק עולם	כחב
Cohanim & Leviim two different roles?	אני חלקך ונחלתך	כחג
Moshe's ability to see the individual from among the group	*אל תפן	לגא
A Jew is like the messenger from HaShem	גם אתם	לגב
The obligation of hidur exists in every Mitzvah	את חלבו ממנו	לגג
A person's thoughts have physical effects	ונחשב לכם תרומתכם	לחא
Issur in not taking Terumas Maaser from Maaser Rishon	*ולא תשאו עליו חטא	לחב



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הוראה	ענין	פסוק	חלק
First of everything to G-d, whether material or time Torah Study by itself is not enough; one must also have love and awe	Korach said no need to give "all the fat" to the Cohen, Torah protects against transgression; Moshe responds an all-techeles garment is not enough, one also needs Tzitzis (yirah); a room of holy books also needs a mezuzah (ahavah)	כל העדה כולם קדושים טז, ג	ב
Our performance of mitzvos must be refined & pure; this is accomplished through the study of <i>P'nimiyus HaTorah</i> , and through prayerful service with our hearts Teshuvah transforms Mitzvos into good deeds that shine	Korach's dispute followed the Spies, where Moshe stressed the performance of physical Mitzvos; thus, Korach says all Jews are equal in Mitzvos G-d desires to combine physical performance with proper spiritual intent, illuminating the world G-d waited till morning, to allow them time to do Teshuvah; and to show the distinction set between the day and night, so the distinction with Aharon	מדוע תתנשאו על קהל ה' טז, ג	ד
Prior to Matan Torah, the upper and lower worlds were separate and existed in a state of מחלוקת (which changed at Har Sinai with Moshe's leadership) Korach's expression of maintaining the separation was directed against Moshe and his Torah, seeking to only live spiritually without the effects of Mitzvos		ויקח קרח טז, א	הא

## CONCEPT OF MATAN TORAH (הששי)

Letter ה has three parts; expresses the balance in the world by Matan Torah

The three lines of the ה represent our reality: thought speech and action

Left leg of the ה is present

Deeds need to exist

Left leg extends below as far as the right

Deeds to be led by Torah directives

Left Leg not connected to top  
(as is the right leg)

One involved with deeds needs to realize the distance and  
aspire to the Torah

## Opposition to Moshe and his Torah

Letters of Korach's name expresses three distortions in the left leg (Mitzvos)

ק	Long leg, extends below the right – inner service not needed to affect one's deeds	תכלת
ר	Leg missing completely - no need for deeds and certainly not primary	מזוזה
ה	Leg closed – fulfilled; no further need to grow spiritually	אהרן

Obstacles to one's avodah, can enable us to reach a higher level of service	Name of the Parsha alludes to something not good Out of discord comes a higher level of peace; just like the lower worlds in their state of being separated, become connected to the higher worlds Lessons of the two miracles of תמוז ג'	ויקח קרח טז, א	הב
Moshe sought to minimize the number of sinners; judging others favorably	Moshe sought to limit the fully guilty to one, the actual inciter; HaShem who knows the thoughts of people, knew three were actually fully guilty	האיש אחד יחטא ט, כב	יגא



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	Guarding the Mikdash is a concept of honor to the building itself; also, guarding was only at night	רמב"ם	יגב
<i>Mitzvos</i> – transform the physical into a vessel of G-dliness – avodah of most Jews <i>Torah</i> – higher level and separated from the physical – avodah of Leviim <i>Mesiras Nefesh</i> – higher level of unity with G-dliness – avodah of Cohen (Gadol) Korach and even Moshe desired the last level; every Jew can strive for this level		ויקח קרח טז, א	יחא
By concealing His Face, allows misconception that difficulties comes on their own accord; the actual intent is to spur Teshuvah	Two levels of Divine Providence & Knowledge <i>Chitzonius</i> - concealed, hidden – equally for each created being- inanimate, plant, animal, wicked <i>P'nimiyus</i> – overtly revealed, actively invested in the world – responds to spiritual levels	א-להי הרוחות טז, כב	יחב
The world was created with boundaries and separations which allows kedusha in the world	Korach was punished by being swallowed into a limitless pit (3 kelipos of tumah), since his call for no distinctions would lead to anarchy and the blurring of holiness	חיים שאולה טז, לג	יחג
	Differing opinions regarding the number of gates in the Mikdash (5,7,8,13); each are correct depending on their point of reference	וישרתוך יה, ב	יחד
ג' תמוז expresses the close connection between G-d and the material world	Korach sought a priesthood where the priests were aloof and removed from the people; in response, the 24 gifts to the Cohanim expresses the close connection between the Cohanim and the people	נתתי לך יה, ח	יחה
The event of the staff according to Rashi involved both miracle and natural order: *Initial miraculous blossoming of the almonds - Divine approval of Aharon *The natural order of fruit after the flowers fell off - a sign that Aharon was naturally suited to the position of Cohen Gadol		*ויצא פרח יז, כג	כגא
Tamuz is a month of complaint which brings forth the final redemption	The assignment of 24 gifts (i.e., a large amount of gifts) to the Cohanim is a direct answer to Korach's dispute on the Kehunah (priesthood)	*ואני הנני נתתי לך יה, ח	כגב
Bechor of a person alludes to the G-dly soul; the bechor of an animal to the Jew's animal soul; and the peace offering alludes to peace in the world by the unity of the two souls	The korban of the first-born animal is compared to the shelamin which is eaten for two days and a night, and not compared to Chatas and Asham which is eaten for one day and one night	*כחזה התנופה יה, יח	כגג
In Ahavas Yisrael, one must take steps to reach all Jews regardless of their place	Moshe stood up, a king & leader, in a state of humility and bitul, and went to Dasan and Aviram, that they should do Teshuvah	*ויקם משה טז, כה	כחא
Torah belongs to all Jews as our inheritance, and thus, open for anyone to learn	Three crowns: Kehuna, Kingship, Torah Crowns means the essence of the item is given over to the extent that the owner can now cause an inheritance to one's offspring	לחק עולם יה, יט	כחב



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הוראה	ענין	פסוק	חלק
Every Jew can obtain the bitul of a Levi, who while being only assistants were more bitul than the Cohanim	Rambam (להלכה) The tribe of Levi as a whole, were <i>separated from the rest of the Jews to serve HaShem</i> ; and the Cohanim were separated from the Leviim for a distinctive service of korbanos (example, gifts were given to both the Cohanim and to the Leviim) Rashi (פשוטו של מקרא) HaShem made two distinct separations – the <i>Cohanim to serve HaShem</i> and the <i>Leviim (on behalf of b'nai Yisrael)</i> to assist the Cohanim (example, Leviim's gifts where compensation from the Jewish people)	אני חלקך ונחלתך יה, כ	כחג
In spreading the general concepts of Torah and communal benefits, do not overlook the benefit available for each individual	Moshe requested that the personal offering of the 250 people, plus their portion in the communal offering be rejected; as the Nasi HaDor, Moshe could see the particulars from among the general, and service the needs of the entire people	*אל תפן טז, טו	לגא
In Shlichus an agent transacting a deed of behalf of the sender (see table below) Prior to the deed, the agent must be eligible to become an agent; must be a relationship of "kind" between the sender and the agent <u>כמותו</u> ; עושה שליח כמותו; thus, a non-Jew (or even a Jewish minor, insane, or a deaf-mute) can not be a Shliach This general law of Shlichus learned in the case of Terumah, despite the obvious purpose of the act is to get the Terumah to the Cohen, the action is the Shliach's Everyone in essence connected to HaShem, allows entrance of chayos into one's soul		גם אתם יה, כח	לגב

## שליח של אדם כמותו

In what way does the agent become כמותו?	How one becomes an agent of HaShem?
Only concerning the outcome – <i>the object</i>	The person has own will, but bends his will to HaShem to do this action
Shliach's deed as if done by the sender – <i>the action</i>	Inner bitul - one's actions are a direct expression of HaShem's Will
The body of the Shliach is <i>like the body of the sender</i>	Complete bitul-whole existence to HaShem

When one does a hidur one completes the Mitzvah itself	In Terumah strive to give from the best parts to the Cohen The obligation of hidur exists within every Mitzvah	את חלבו ממנו יה, לב	לגג
One must be careful to think good about others since thought causes an affect	In the law of bitul of Terumah, one in 101, there exists the concept that one's knowledge affects the legal status of the object	ונחשב לכם תרומתכם יה, כז	לחא
Issurim in not taking Terumas Maaser from Maaser Rishon 1. Stealing from the Cohen 2. Kedusha has already settled on the Terumah that is mixed in the Maaser		*ולא תשאו עליו חטא יה, לב	לחב