

# Pathways Eikev

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By Our Rabbans

"The earth opened its mouth, swallowing them and their households, along with all the men who were with Korach, and their property" (Numbers 16:32).

"A banquet passes to a nation and the victim is gone, but the tzedakah is the foundation of the world" (Pirkei 1:23).

Last week we talked about some benefits of tzedakah (tzedakah being "tzedek" to a tzedakah. This is a good week to talk about a disadvantage, perhaps the disadvantage, of being the recipient from tzedakah.

My chavrusa (Tosafot study partner) recently mentioned me, we cannot study Torah, even (or especially) the weekly reading, especially. We must realize there is much more than what meets the eye. We must probe as deeply as we can in order to have more the hidden glimpse of what is really taking place.

I'm no linguist, but as a native English speaker there is something I find curious about Mishna all its letters are consonants. When you are served all by its consonants, you cannot be certain of how it is to be pronounced. There is a sentence, when the word has context, the correct reading may not be obvious. The correct pronunciation and proper meaning of a word depends on its context, context. The tzedakah are to the letters what the word is to the body they give it life.

A Torah scroll has many many letters, but as tzedakah, it is, what does it, to the letters.

From the tzedakah, the word and desire to live it as it should be lived, the way the practice tzedakah live it.

That was Korach's fatal error. He thought the letters, which all Jews and every Jew has equally, were also the word of the Torah. "I have the letters. I anyone who sees his child must know the life from before parents and how to live it. We are all holy enough. We do not need a tzedakah."

But it isn't so. The letters of the holy Torah receive their life, their soul, only via the tzedakah. The tzedakah themselves are the positive desire and longing of the tzedakah, and of an ordinary Yid, who want (or at least, want to want) to live up to the Torah's ideals. We know that just as we need a tzedakah to give us the Torah's letters, the body we need him for the tzedakah, the soul, to enter to have a Torah that lives.

Without such a tzedakah, God forbid, we have nothing to stand on and the reality of our lives gets swallowed up. We're as good as dead.

Where is Korach today? The Talmud (Shabbat 104a) tells us that he and his community are still in the hole that swallowed them alive. Every week shabbat (Shabbat of the Jewish month), they rise close enough to the surface so that those standing nearby can hear their message. Notice and the Torah are lost.

May our attachment to practice tzedakah be both and clearest, so that we live the Torah the way it ought to be lived. Amen!

agave Shalom! Chaim Chaim!

On the service of Shul

Someone once asked Rabbi Nachman who the Real Shem Tov had his daughter, Rebekah (Leah), in such high esteem. The Rebbe explained, "My great grandfather married his daughter so much because she went about constantly with a heart full of longing for God, the always absent heart. What else can I do to please the One Above?" (Sich Sayre Sholem, Vol. 3, 172).

Our Sages declare that Korach was a kohen, he was highly, which is associated with tzedakah (Lev. 1, 10-11).

The Difference Between Aaron and Korach

Aaron was a Kohen, associated with tzedakah. As such, he corresponds to the spiritual reality called the "right side." Korach, on the other hand, was a Levi, associated with growth. As such, he corresponds to the spiritual reality called the "left side."

God's decree, "Let there be light," corresponds to the right side. "Let it be light" corresponds to the left side.

"God then separated between light and darkness." This refers to the difference between Aaron and Korach (Lev. 1, 44).

A Person Must Strive to Develop the Holiness That God Has Given Him

It is the duty of every Jew to develop the holiness that God has given him.