



## KORACH

LOVE EVERY JEW, NO EXCEPTIONS

*Why Even the Wicked Deserve Our Love*

# PARSHAH OVERVIEW

## *Korach*

Korah incites a mutiny, challenging Moses's leadership and the granting of the *kehunah* (priesthood) to Aaron. He is accompanied by Moses's inveterate foes, Dathan and Abiram. Joining them are 250 distinguished members of the community, who offer the sacrosanct *ketoret* (incense) to prove their worthiness for the priesthood. The earth opens up and swallows

the mutineers, and a fire consumes the *ketoret* offerers.

A subsequent plague is stopped by Aaron's offering of *ketoret*. Aaron's staff miraculously blossoms and brings forth almonds to prove that his designation as High Priest is Divinely ordained.

G-d commands that a *terumah* ("uplifting") offering be given to the *Kohanim* (priests) from

each crop of grain, wine, and oil; as well as from all firstborn sheep and cattle, and other specified gifts.

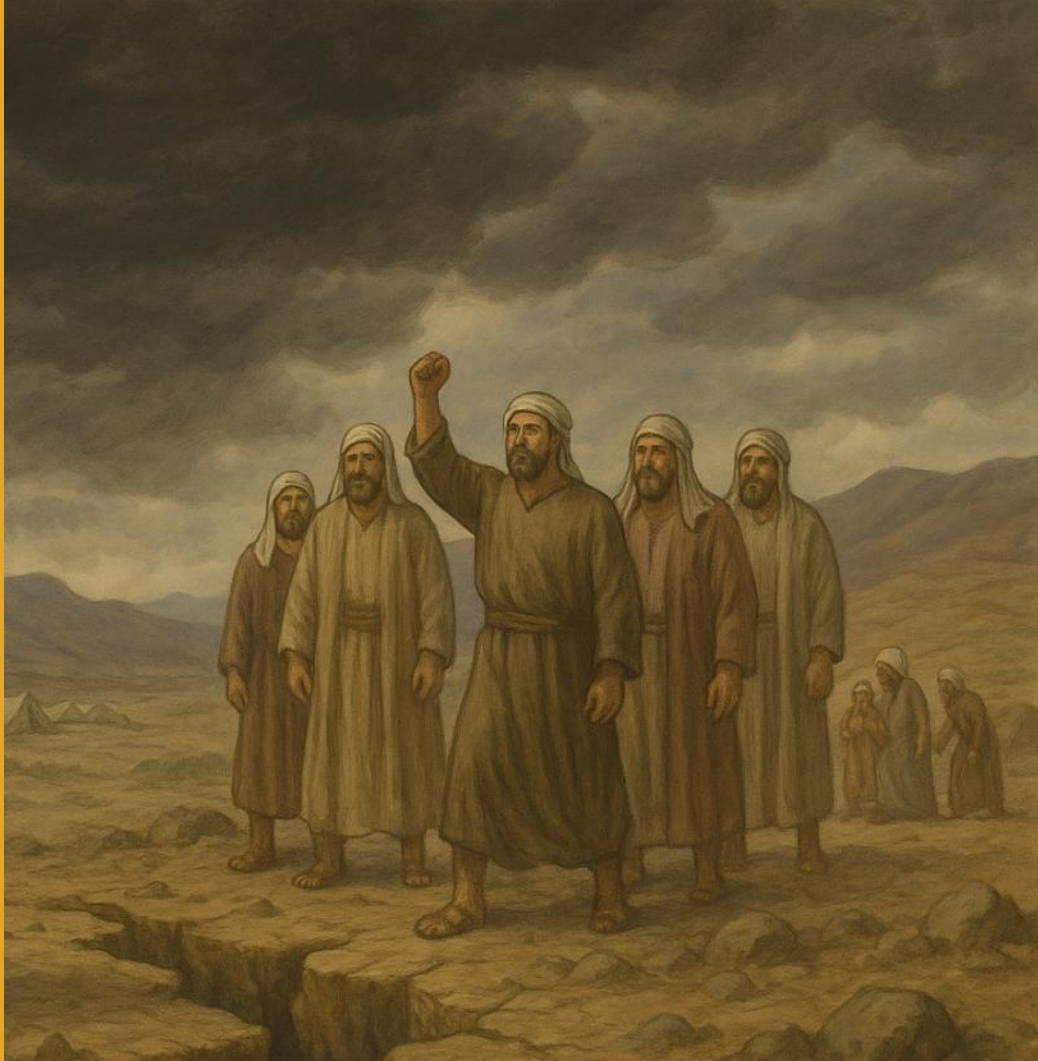
## QUESTION FOR DISCUSSION

Am I required to love every  
Jew without exception?  
What if they are a terrible,  
wicked person?  
What if they are wicked  
toward me or my family?



## RASHI RULES

1. Rashi only comments when there is a difficulty with the text.
2. Rashi's headers only include the words he will address. If his comment touches indirectly on other words in the passage, he implies this by adding "etc." to the end of the heading.
3. Rashi assumes that his students remember what he taught them in the past.



After Moses and Aaron took their respective positions of leadership, Korah started a rebellion against them.

# TEXT 1A

*Numbers 16:1-3*

א. וַיִּקַּח קֹרַח בֶּן יִצְחָר בֶּן לֵוִי, וְדָתָן וַאֲבִירָם  
בְּנֵי אֱלִיאָב, וְאוֹן בֶּן פֹּלֵת בְּנֵי  
רְאוּבֵן.

ב. וַיִּקְמוּ לִפְנֵי מֹשֶׁה וְאַנָּשִׁים  
מִבְּנֵי יִשְׂרָאֵל חֲמִשִּׁים  
וּמֵאָתָּיִם, נָשִׂימָי עֲדָה קְרָאִי  
מוֹעֵד אֲנָשֵׁי נָשִׁים.

ג. וַיִּקְהֻלוּ עַל מֹשֶׁה וְעַל  
אַהֲרֹן, וַיֹּאמְרוּ אֲלֵהֶם, "רַב  
לָכֶם. כִּי כָל הָעֵדָה כָּלָם  
קֳדָשִׁים, וּבְתוֹכָם ה', וּמִדּוּעַ  
תִּתְנַשְּׂאוּ עַל קְהַל ה'?"

1. Korah the son of Izhar, the son of Kehath, the son of Levi took [himself to one side] along with Dathan and Abiram, the sons of Eli'ab, and On the son of Peleth, descendants of Reuben.

2. They confronted Moses together with two hundred and fifty men from the Children of Israel, chieftains of the congregation, representatives of the assembly—men of repute.

3. They assembled against Moses and Aaron and said to them, "You take too much for yourselves; the entire community—all of them—are holy, and G-d is in their midst. Why do you raise yourselves above G-d's assembly?"

# TEXT 1B

*Ibid.*, 4-7

ד. וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל פָּנָיו.

ה. וַיְדַבֵּר אֶל קֹרַח וְאֶל כָּל  
עֲדָתוֹ לֵאמֹר, בֹּקֶר וַיֵּדַע ה' אֶת  
אֲשֶׁר לוֹ וְאֶת הַקָּדוֹשׁ וְהַקָּרִיב  
אֵלָיו, וְאֶת אֲשֶׁר יִבְחַר בּוֹ  
יִקְרִיב אֵלָיו.

ו. זֹאת עֲשׂוּ, קִחוּ לָכֶם מִחִתּוֹת  
קֹרַח וְכָל עֲדָתוֹ.

ז. וַתָּנוּ בָּהֶן אֵשׁ וְשִׁימוּ עָלֵיהֶן  
קִטְרֶת לִפְנֵי ה' מִחֹר, וְהָיָה  
הָאִישׁ אֲשֶׁר יִבְחַר ה' הוּא  
הַקָּדוֹשׁ, רַב לָכֶם בְּנֵי לֵוִי.

4. Moses heard and fell on his face.

5. He spoke to Korah and to all his company, saying, "In the morning, G-d will make known who is His, and who is holy, and He will draw [them] near to Him, and the one He chooses, He will draw near to Him.

6. "This is what you can do, Korah and all his community: Take for yourselves fire pans,

7. "place fire into them, and put incense upon them before G-d tomorrow. The man whom G-d will choose is the holy one. It is you, sons of Levi, who have gone too far!"

Moses attempted to dispel the rebellion by specifically trying to pacify Dathan and Abiram, who repeatedly challenged him at every opportunity.





# TEXT 1C

*Ibid., 12-14*

יב. וַיִּשְׁלַח מֹשֶׁה לְקָרֹא  
לְדָתָן וְלָאֲבִירָם בְּנֵי אֱלִיאָב,  
וַיֹּאמְרוּ: לֹא נָעֲלֶה.

יג. הֲמַעַט כִּי הֶעֱלִיתָנוּ  
מֵאֶרֶץ זִבַת חֶלֶב וְדָבָשׁ  
לְהַמִּיתָנוּ בַּמִּדְבָּר, כִּי  
תִשְׁתָּרֵר עָלֵינוּ גַם הַשְׁתָּרֵר?

יד. אַף לֹא אָל אֶרֶץ זִבַת  
חֶלֶב וְדָבָשׁ הֵבִיאָתָנוּ וַתִּתֵּן  
לָנוּ נַחֲלַת שְׂדֵה וְכָרֶם,  
הַעֲיִנִי הָאֲנָשִׁים הָהֵם תִּנְקֶר,  
לֹא נָעֲלֶה.

12. Moses summoned Dathan and Abiram, sons of Eli'ab, but they said, "We will not go up.

13. "Is it not enough that you brought us out of a land flowing with milk and honey to kill us in the desert, that you should also exercise authority over us?

14. "You have also not brought us to a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Even if you gouge out the eyes of those men, we will not go up."

# TEXT 1D

*Ibid., 24-26*

כד. דַּבֵּר אֶל הָעֵדָה לֵאמֹר:  
"הֶעֱלוּ מִסִּבִּיב לְמִשְׁכַּן קֹרַח  
דָּתָן וָאֲבִירָם."

כה. וַיָּקָם מֹשֶׁה וַיֵּלֶךְ אֶל  
דָּתָן וָאֲבִירָם, וַיֵּלְכוּ אַחֲרָיו  
זִקְנֵי יִשְׂרָאֵל.

כו. וַיְדַבֵּר אֶל הָעֵדָה לֵאמֹר:  
"סֹרוּ נָא מֵעַל אֹהֲלֵי  
הָאֲנָשִׁים הָרָשָׁעִים הָאֵלֶּה  
וְאַל תִּגְעוּ בְּכֹל אֲשֶׁר לָהֶם,  
פֶּן תִּסָּפוּ בְּכֹל חַטֹּאתֵם."

24. Speak to the congregation and say,  
"Withdraw from the dwelling of Korah,  
Dathan and Abiram."

25. And Moses arose and went to Dathan  
and Abiram, and the elders of Israel  
followed him.

26. He spoke to the congregation, saying,  
"Please remove yourselves from the tents  
of these wicked men, and do not touch  
anything of theirs, lest you perish  
because of all their sins."



The people were told to move away from the rebels' camp.

A chasm then opened beneath the rebels' feet, swallowing them whole. The chasm then closed, and the rebellion was quelled.

## TEXT 2A

*Rabbi Yitzchak  
Yaakov Horowitz,  
Be'er Yitzchak,  
Numbers 16:25*

בפסוק זה לא נזכר כלל לאיזה תכלית היתה ההליכה הזו  
לדתן ואבירם. ואם בשביל הדיבור הנזכר אחר כך  
בפסוק שאחריו, "סורו נא", מה ענין הליכה זו בשביל  
דיבור זה?

This passage omits the purpose of going to Dathan and Abiram. If they were going to deliver the message "Please remove yourselves" [to the people], why did they detour to Dathan and Abiram?

## TEXT 2B

*Rashi, ad loc.*

### THE RASHI

"ויקם משה". כסבור שישאו לו פנים,  
ולא עשו (מדרש רבה).

"And Moses arose." He thought they might receive him respectfully, but they did not (*Midrash Rabah*).

## TEXT 2C

*Midrash, Bamidbar  
Rabah 18:4*

אָמַר מֹשֶׁה: הוֹאִיל וְלֹא רָצוּ לֵילֶךְ אַצְלִי, אֲנִי אָבוֹא  
אַצְלָם. אוֹלַי יִתְבַּיְּשׁוּ וַיַּחְזְרוּ בָּהֶם, שְׁנֵאמַר: "וַיָּקָם  
מֹשֶׁה וַיֵּלֶךְ אֶל דָּתָן וַאֲבִירָם" (בְּמִדְבָּר טז, כה).

Moses said, "Since they did not want to come to me, I will go to them. Perhaps this will shame them into repentance." Thus, the passage states, "And Moses arose and went to Dathan and Abiram" (Numbers 16:25).

## RASHI'S QUESTION

If Moses was meant to deliver a message to the people, why did he go to Dathan and Abiram?

## RASHI'S ANSWER

Before delivering G-d's message to the people, Moses decided to give the rebels one last chance.

## QUESTIONS ON RASHI

1. Why are we assuming this passage is superfluous?
2. How can we suggest Moses didn't go immediately to convey G-d's instructions?
3. If Moses went to talk privately with Dathan and Abiram, why did the elders tag along?



## RASHI'S HEADER

Rashi only quotes “Moses arose” in his header. Rashi does not quote “And he went to Dathan and Abiram,” nor does he allude to it by adding an “etc.” to the end of his header.

→ This means that Rashi’s difficulty is not with where Moses went, but with the words “Moses arose.”

# TEXT 3A

*Genesis 23:17*

וַיָּקָם שָׂדֵה עֶפְרוֹן.

And the field of Efron arose.

## TEXT 3B

*Rashi, ad loc.*

"וַיָּקָם שָׂדֵה עֶפְרוֹן". תְּקוּמָה הִיטָה לוֹ,  
שִׁינָא מִיַּד הַדִּיּוּט לַיָּד מֶלֶךְ.

"And the field of Efron arose": It experienced an elevation, for it transferred from the possession of an ordinary person to a king.

Moses stepped up—he elevated himself from an ordinary state to a majestic state as he embarked on his journey to Dathan and Abiram.



# TEXT 4

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Likutei  
Sichot 28, p. 102*

דאס וואס דער פסוק איז מוסיף "ויקם משה" קומט לאזן הערן, אז משה איז ניט סתם געגאנגען צו משכן דתן ואבירם, נאר דאס איז געווען אינעם אופן פון "ויקם משה (וילך)" - "תקומה היתה לו", אז ס'איז געווען ווי די הליכה פון א מלך ומרומם מעם, וואס רופט ארויס א רגש פון חשיבות וכבוד - און זיין כוונה דערביי איז געווען - "כסבור שישאו לו פנים", אז דאס וועט פועל זיין ביי דתן ואבירם "שישאו לו פנים".

דערמיט איז אויך מוסבר בפשטות וואס דער פסוק איז ממשיך "וילכו אחריו זקני ישראל" - דלכאורה, פארוואס זיינען זיי מיטגעגאנגען מיט משה, אשר לא ציווה אותם? אויך - למאי נפקא מינא דאס צו דערציילן?

נאר דאס איז מדגיש אז ס'איז געווען א הליכה באופן של "ויקם" – משה איז געגאנגען אלס מלך ונשיא ישראל און דערפאר זיינען אים נאכגעגאנגען די זקני ישראל.

The Torah adds the words "And Moses arose" to inform us that this wasn't an ordinary walk to the tents of Dathan and Abiram. It was in a manner of "Moses arose"; he "experienced an elevation." He walked like a king, exalted above the nation, to project an aura of majesty and honor. He intended to inspire Dathan and Abiram to "receive him respectfully."

This also explains why the Torah informs us that "the elders of Israel followed him." Why did they accompany Moses if he did not instruct them to? Also, why does the Torah inform us of this point?

It is to emphasize that he walked in an "elevated" manner as the king and leader of the Jewish nation. Therefore, the elders followed him.



Moses hoped that his majestic appearance would humble the rebels, leading them to stand down so their lives would be saved.

## TEXT 5

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, ibid.*

און דערפאר איז עס קיין סתירה ניט צום ציווי "העלו גו'" - ווייל משה האט זיך  
ניט דערנענטערט צו דתן ואבירם צו ווירקן אויף זיי דורך דיבור אדער אויף אן  
אנדער אויפן אז זיי זאלן תשובה טאן. ער האט נאר געהאפט, אז זיין הליכה  
(באופן של "ויקם") וועט אויף זיי פועל זיין א הכנעה וביטול און "ישאו לו –  
זיי מצד עצמם – פנים".

Moses going to Dathan and Abiram did not violate His instruction to convey the message "Remove yourselves, etc." Moses did not go to Dathan and Abiram intending to talk to them about repentance or persuade them in any other way. He hoped that his mere approach in an "elevated" fashion would have a humbling and nullifying effect on them, and they would respond on their own by receiving him respectfully.

## ANSWERS ON RASHI

1. Moses was headed to the tents of Dathan and Abiram to warn the assembled away from danger as G-d instructed him to do.
2. Moses did not intend to talk to Dathan and Abiram before delivering his message to the people. He merely hoped his regal appearance might inspire them.
3. The elders were not instructed to join Moses, but rather joined on their own. This fact that they came is relevant to the story because it was part of Moses's plan. Arriving with the elders created an even more majestic aura.



Despite Dathan and Abiram's repeated hostility toward Moses, he always rescued them whenever they were in danger.

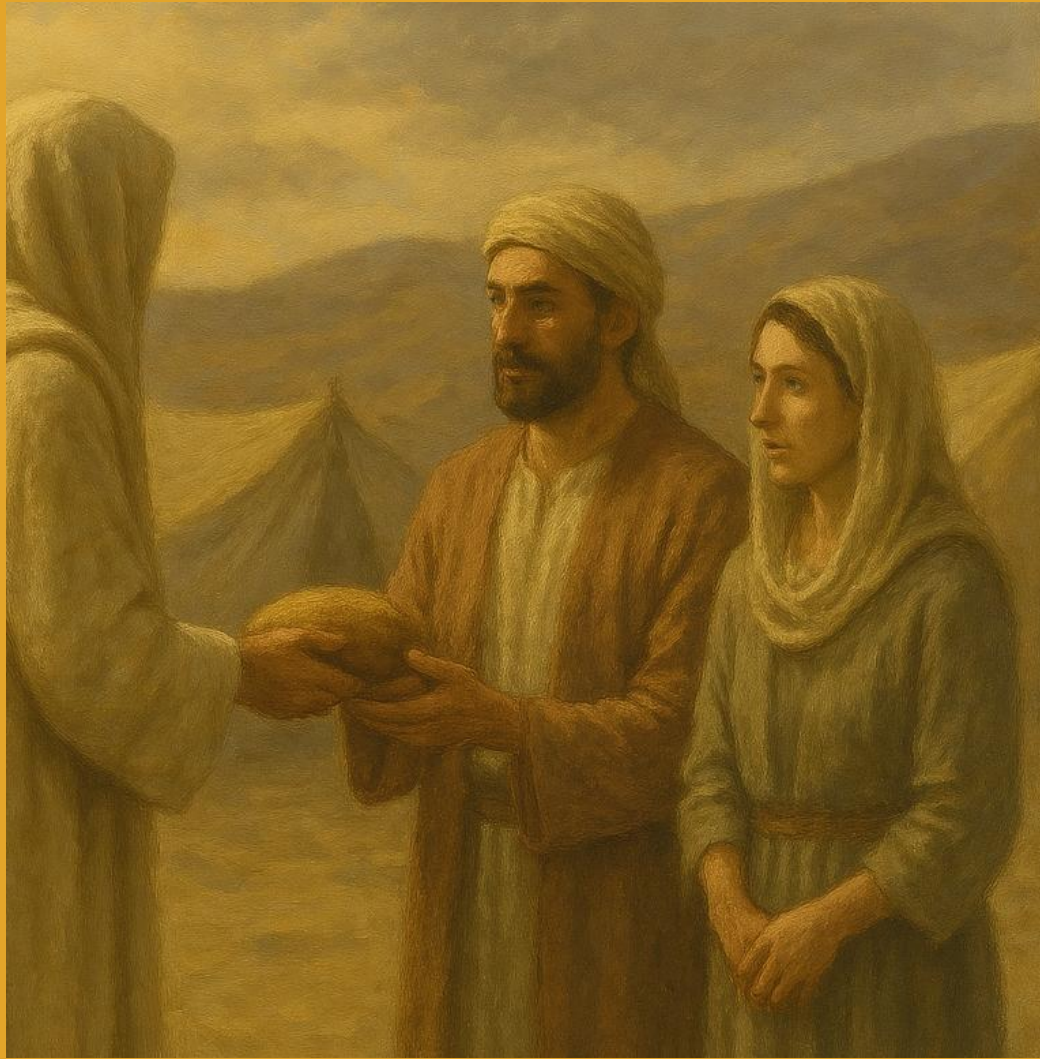


## TEXT 6

*Rabbi Zechariah ben  
Shlomo Harofeh,  
Midrash Chefetz,  
Exodus 2:13*

בשעה שהוכו מצרים בחושך מתו רשעים הרבה מישראל.  
אמר משה להקדוש ברוך הוא: "זה שבחן של בניו שאתה ממיתן?"  
אמר לו: "אני אניח לך שנים מהם".

When Egypt was afflicted with darkness, many wicked Jews perished.  
Moses said to G-d, "Does killing Your children reflect well on them?"  
G-d replied, "I will spare two of them for your sake."



Moses harbored an unwavering love for every Jew, even those who challenged and defied him.

# TEXT 7

Midrash, Shemot  
Rabah 1:27

"וַיֵּרָא בְּסִבְלָתָם" (שְׁמוֹת ב, יא).  
מֵהוּ וַיֵּרָא?

שָׁהָה רוֹאֶה בְּסִבְלוֹתָם וּבֹכָה  
וְאוֹמֵר: "חָבַל לִי עָלֵיכֶם מִי יִתֵּן  
מוֹתִי עָלֵיכֶם, שְׂאִין לָךְ מְלָאכָה  
קָשָׁה מְלָאכַת הַטֵּיט", וְהָיָה נוֹתֵן  
כְּתִפּוֹ וּמְסִיעַ לְכָל אֶחָד וְאֶחָד מֵהֶן.

רַבִּי אֶלְעָזָר בֶּנוֹ שֶׁל רַבִּי יוֹסִי  
הַגְּלִילִי אוֹמֵר: רָאָה מַשּׁוּי גָדוֹל עַל  
קָטָן וּמַשּׁוּי קָטָן עַל גָּדוֹל, וּמַשּׁוּי  
אִישׁ עַל אִשָּׁה וּמַשּׁוּי אִשָּׁה עַל אִישׁ,  
וּמַשּׁוּי זָקֵן עַל בָּחוּר וּמַשּׁוּי בָּחוּר  
עַל זָקֵן. וְהָיָה מְנִיחַ דְּרָגוֹן שְׁלוֹ  
וְהוֹלִיךְ וּמַיִשֵּׁב לָהֶם סִבְלוֹתֵיהֶם.  
וְעוֹשֶׂה כְּאֵלוֹ מְסִיעַ לַפְּרָעָה.

"He looked at their burdens" (Exodus 2:11). In what  
manner did he look?

He would see their burdens and cry, saying, "Woe is  
to me over you; would that I could die for you, for  
no labor is tougher than working with mortar." He  
would then lend his shoulder to help each carry  
their burden.

Rabbi Eleazar, son of Rabbi Yosei HaGelili, says,  
"When he saw a small man forced to carry a large  
man's burden, and a large man forced to carry a  
small burden, or a woman forced to carry a man's  
burden, and a man forced to carry a woman's  
burden, or the elderly forced to carry a lad's burden  
and lads forced to carry the elderly's burdens, he  
would leave his royal guard and rearrange their  
burdens. He would claim to be [distributing the  
workload more efficiently] for Pharaoh's sake."

# TEXT 7

*Midrash, Shemot  
Rabah 1:27*

אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אַתָּה הַנִּחַתָּ  
עֲסָקֶיךָ וְהִלַּכְתָּ לְרֵאוֹת בְּצַעְרָן שֶׁל יִשְׂרָאֵל  
וְנִהַגְתָּ בָּהֶן מִנְהַג אַחִים, אָנִי מֵנִיחַ אֶת  
הָעֲלִיּוֹנִים וְאֶת הַתַּחְתּוֹנִים וְאֶדְבָר עִמָּךְ.

G-d said, "You left your affairs and went to observe the suffering of the Jews and treated them like brothers; I will leave the upper and lower worlds to speak with you."

## TEXT 8A

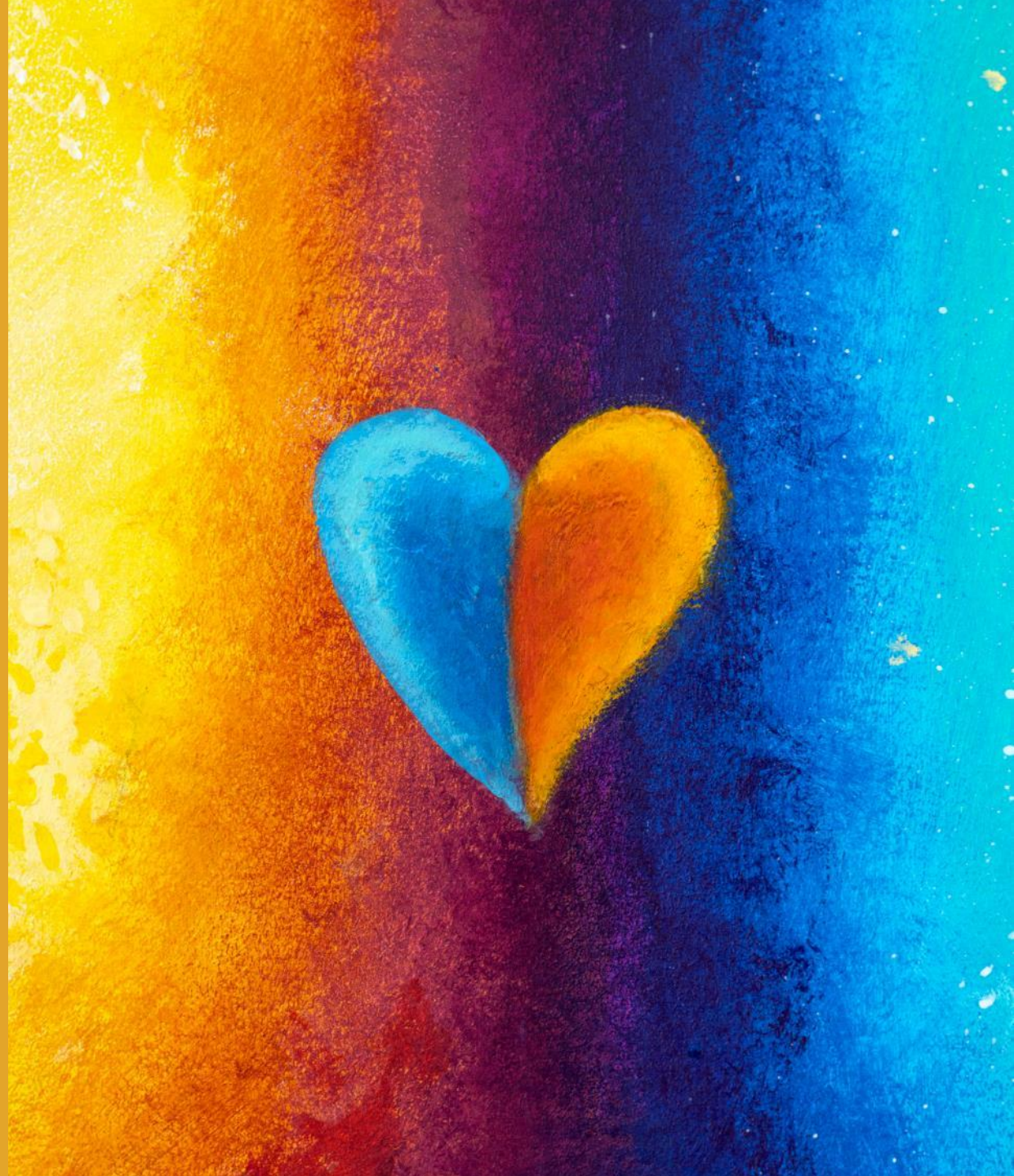
*Rabbi Moshe of  
Coucy, Sefer Mitzvot  
Gadol, Positive  
Mitzvah 9*

ודווקא לרעך שהוא רעך בתורה ובמצות, אבל  
אדם רשע ואינו מקבל תוכחה, מצוה לשנאותו.

It is a *mitzvah* to love a Jew who is your fellow concerning the Torah and its commandments. However, it is a *mitzvah* to hate a wicked Jew who willfully refuses to repent.



How can one love  
and hate a wicked  
Jew at the same time?



## TEXT 8B

Rabbi Shneur  
Zalman of Liadi,  
Tanya, Likutei  
Amarim, ch. 32

מִצְוָה לְאַהֲבָם גַּם כֵּן. וְשָׂתִיָּהוּ הֵן אֱמֶת, שְׂנֵאָה  
מִצַּד הָרַע שְׂפָקָהֶם, וְאַהֲבָה מִצַּד בְּחִינַת הַטּוֹב  
הַגָּנוּז שְׂפָקָהֶם.

It is equally a *mitzvah* to love them. Both are true.  
We hate the wickedness in them, and we love the  
hidden goodness in them.





We don't hate them as a person; we hate the wickedness within them.

Hidden underneath all the wickedness is the part we love: a sacred, beautiful soul.

# TEXT 8C

*Rabbi Yosef Yitzchak  
Schneersohn, Sefer  
Hasichot 5700, pp.  
116-117*

בא דעם מעזריטשער מגיד איז געווען א  
סדר פון משמרות, וואס די תלמידים פלעגן  
משמש זיין דעם מגיד.

דעם סיפור האט דערציילט הרב הצדיק ר'  
זוסיא צום אלטן רבי'ן, וואס ער האט  
געהערט פון זיין ברודער הצדיק ר' אלימלך.

איינמאל ווען עס איז געווען ר' אלימלך'ס  
משמר, און ער איז געווען אין א  
דערבייאיקן צימער, האט ער געהערט ווי  
דער מגיד רופט אים. איז ער אריין צום  
מגיד אין חדר, זאגט אים דער מגיד:  
"הערסט מלך וואס מען זאגט אין מתיבתא  
דרקיע? אז אהבת ישראל איז ליב האבן א  
רשע גמור ווי א צדיק גמור".

The students of Rabbi Dovber, Magid of  
Mezeritch, set up rotations to serve him.

The saintly Rabbi Zushe [of Anipoli]  
related a story he heard from his brother,  
the saintly Rabbi Elimelech [of Lizhensk],  
to Rabbi Shneur Zalman [of Liadi].

Once, when it was Rabbi Elimelech's turn  
to serve the Magid, he was in a nearby  
room when he heard the Magid calling  
him. He entered, and the Magid said,  
"Do you hear, Meilech, what is being said  
in the Heavenly academy? That the  
mitzvah to love our fellow Jew applies to  
an evil Jew as it does to a completely  
righteous Jew."

# TEXT 9

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Likutei  
Sichot 2, p. 300*

דער אלטער רבי זאגט, אז אהבת ישראל איז  
למגדול ועד קטן, אן אהבה ווי ביי אחים ממש,  
וואס דאס איז אן אהבה עצמית.

און דאס מיינט ואהבת לרעך כמוך (ויקרא יט, יח)  
- כמוך ממש. אזוי ווי כמוך, אהבת עצמו, איז דאך  
אן אהבה עצמית, ניט מצד חשבונות, וואס  
דערפאר איז דאך על כל פשעים תכסה אהבה.  
דאס הייסט, אז אפילו בשעת ער אליין אנערקענט  
אז דאס זיינען פשעים (ווארום עס איז באופן כזה  
אז אפילו מצד זיין אהבה קען ער זיך ניט נארן און  
איינריידן אז דאס זיינען ניט קיין פשעים),  
פונדעסטוועגן תכסה אהבה, ווייל די אהבה  
דערלאנגט אין אזא טיפן ארט אין נפש, וואס די  
פשעים רירן ניט אן.

אזוי דארף זיין אויך די אהבה לרעך.

The Alter Rebbe teaches that we must  
love every Jew, from the greatest to the  
worst. We must love them as we love  
our siblings, with an intrinsic love.

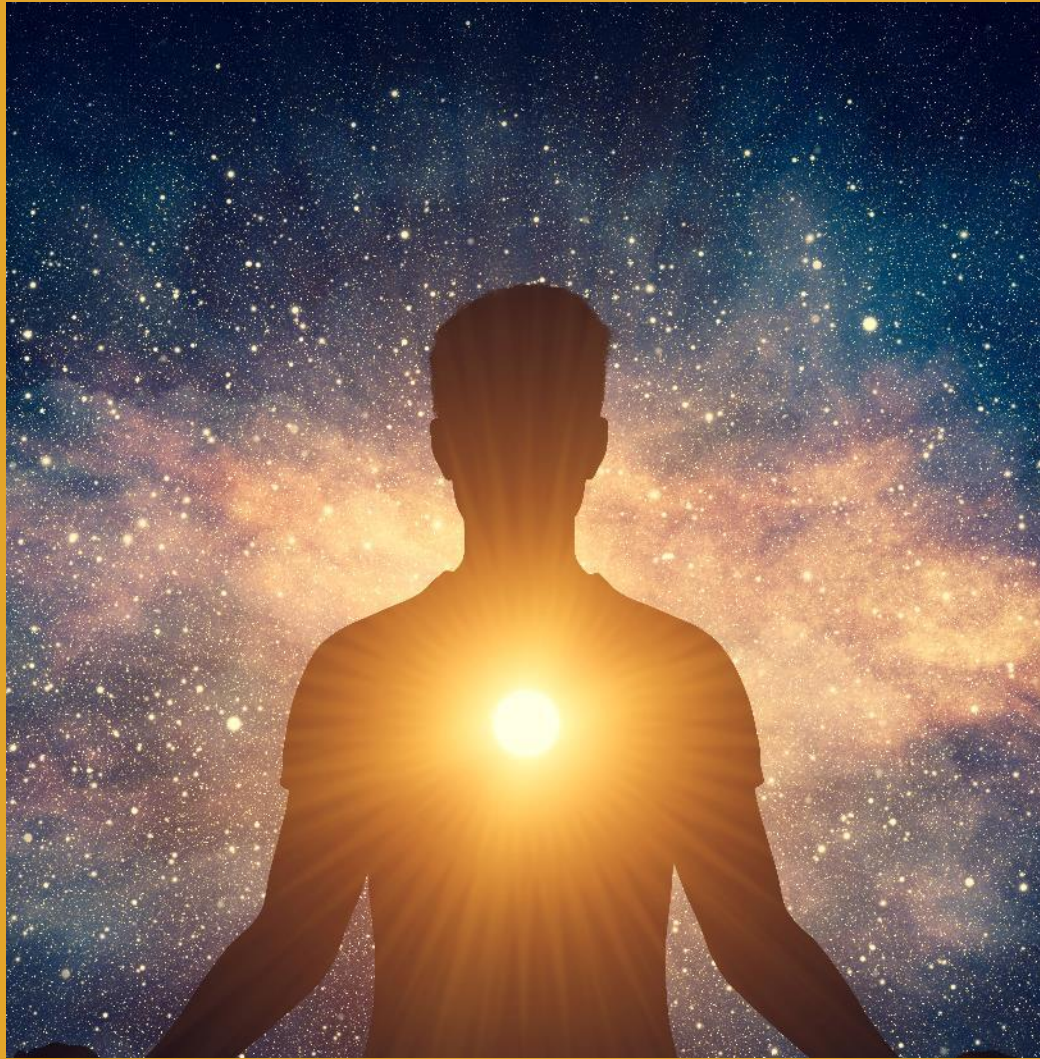
“Love your fellow as you love yourself”  
(Leviticus 19:18) means to love them  
just like we love ourselves. We love  
ourselves intrinsically, not conditionally.  
We don’t love ourselves because of our  
strengths; we love ourselves despite our  
faults. Even if our flaws are so glaring  
that we can’t deny them, we cover them  
up and love ourselves because the part  
we love is much deeper than the faulty  
part.

This is precisely how we must love  
another.

Just as we love ourselves  
despite our flaws, recognizing  
our core goodness, we are  
commanded to love others  
with that same generous view.







At the soul level, we are truly one—different bodies, but sparks of the same soul.

This mindset allows us to love others despite their wickedness, just as we love ourselves despite our own flaws.

# TEXT 10

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, ibid.,  
p. 435*

דערמיט וועט מען אויך פארשטיין די מצוה  
פון ואהבת לרעך כמוך, וואס דער פשט  
דערפון איז "כמוך" ממש. אזוי ווי די אהבה  
צו זיך איז ניט קיין אהבה שמצד הטעם נאר  
אן אהבה עצמית, אזוי אויך די אהבה צו א  
צווייטן אידן דארף זיין אן אהבה עצמית.

ולכאורה ווי אזוי איז דאס מעגלעך?  
"יענער" און "איך" זיינען דאך צוויי  
באזונדערע מענטשן!

ועל פי הנתבאר לעיל יובן, אז דאס איז ניט  
קיין אהבה צו "יענעם" נאר אן אהבה צו  
"זיך" אליין. עס איז איין עצם וואס ער איז  
געקומען אין כמה חלקים, און אין יעדער  
חלק איז דאס דער זעלבער עצם.

The injunction to "love your fellow as  
you love yourself" is meant quite  
literally. As our love for ourselves is  
not rational but unconditional, so  
must we love our fellow Jews  
unconditionally.

How is this possible, considering that  
another and I are two separate  
people?

The answer is that I am not loving  
another; I am loving myself. There is a  
single core soul that differentiates  
into many parts. [If I dig, I will find]  
the same core is in both.

See others as extensions  
of yourself, for all Jews  
are intrinsically one.







If the spark in our  
fellow deserves intrinsic  
love, the spark in us  
deserves the same.



## TEXT 11

*Rabbi Yosef Yitzchak  
Schneersohn, Likutei  
Diburim 4, p. 1410*

ואהבת לרעך כמוך איז ניט דער פשט יענעם ווי  
זיך. ניין, עס איז א טעות. דער פשט איז כמוך,  
זיך ווי יענעם.

The meaning of “Love your fellow as you love yourself” is not to love others as much as yourself. No, that would be a mistake. It is to love yourself as much as you love others.

The Rebbe had a  
tremendous love for  
every single Jew, simply  
because they were a Jew.





Embracing one another  
in unity is a precursor  
and an introduction to  
the *Geulah*.

## TEXT 12

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Sefer  
Hasichot 5751:2,  
pp. 717-718*

ויש להוסיף ולהדגיש הקשר והשייכות דאהבת ישראל להגאולה  
העתידה . . . בתור טעימה ועד להתחלה דהגאולה האמיתית  
והשלימה, הקשורה עם נקודת האחדות שלמעלה מהתחלקות  
שמודגשת באחדותם של ישראל.

We should add and emphasize the connection between the love of a fellow Jew and the coming Redemption. . . . [Love among Jews] is a foretaste and even a beginning of the true, complete Redemption. This is because the world will be marked by oneness [with G-d] beyond differentiation in the era of Mashiach, which will be expressed primarily through unity among all Jews.

## KEY POINTS

1. Dathan and Abiram challenged Moses at every turn, yet Moses worked to help them repeatedly.
2. Even when G-d told Moses they would be punished by death, Moses tried his best to save them.
3. This teaches us that the *mitzvah* to love our fellow extends to wicked people, even if they are wicked toward us.
4. We can dislike their wickedness, but as Jews, they have sacred souls, and there is much hidden goodness in them. We love their good and do our best to bring it out.
5. We love ourselves despite our flaws. Realizing that others are part of us makes it easier to extend the same courtesy to them as we do to ourselves.

