

And On ben Peles. (16:1)

On Ben Peles almost joined Korach's misguided group. His wife saved him. The word "On" is related to "*onen*", a mourner. *Chazal* tell us that he was called On because he spent the rest of his life in *aninus*, mourning, over the error that nearly cost him his life. Interestingly, Korach's sons also repented. Why were they not called On for their act of repentance? Was their remorse different from that of On?

Horav Zeev Weinberger, Shlita, comments that while both On and *Bnei* Korach showed remorse, *Bnei* Korach acted upon their remorse. They resolved to change in the future. They did not remain "in mourning," feeling sorry for themselves, regretting the past, but refusing to address the future.

What a profound thought! How many of us regret our error, show remorse over our sins, even become depressed for awhile over our misdeeds, but do not progress from this point? That is all we do. For some, depression becomes an end in itself, rather than being part of the process of growth. Remorse is an essential prerequisite for *teshuvah* but it does not comprise the sole contributing factor. One must proceed to triumph over remorse, to overcome the vicissitude of depression, and to accept the challenge of spiritual advancement. Korach's sons did. On, on the other hand, was too preoccupied with the past to confront the future.