

It is too much for you, O offspring of Levi...It is not enough for you that the G-d of Yisrael has segregated you from the Assembly of Yisrael to draw you near to Himself. (16:7,9)

Moshe *Rabbeinu* turned to Korach's supporters from *shevet* Levi. He told them they had already received great honor, so they should not be demanding more. Once, after finishing his shiur at *Yeshivas Slabodka*, **Horav Yechezkel Abramsky, zl**, turned to his students and said emphatically, "You should know that you study *Torah* unimpeded by any pursuits. You are the greatest *mezakei horabim*, source for bestowing merit for *Klal Yisrael*. On you, rests the world. You give courage and faith to *Klal Yisrael*. Indeed, you are on the highest spiritual plane in *Klal Yisrael*."

This was the underlying message that Moshe communicated to the *Leviim* who erred with Korach. You have more *kavod* than anyone in *Klal Yisrael*. Hashem has distinguished you to be His unique legion. Why do you refuse to recognize this distinction? Why do you not value this honor? Why is this "not enough" for you, that you seek greater honor? Do you think that serving Hashem through study and prayer is insufficient? Is communal endeavor a constructive response to your feelings of inadequacy? The *kesser Torah*, crown of *Torah*, is the most exalted and impressive symbol of praise and distinction. Why do you seek more *kavod*?

Horav Abramsky's profound words are as important now as they were then. The feeling that permeates our society is based upon a value system that recognizes those who are "doers;" those who are out in the field of human endeavor; those who are "accomplished;" those who are career oriented; those who are heavily involved in every communal tumult. Regrettably, society does not appreciate the inestimable value of the *ben Torah* who devotes himself exclusively to the study of *Torah*. Perhaps the reason is that the *ben Torah* himself does not accurately perceive the value of his own work. Quite possibly, he understands the significance of *Torah* study. This cognitive perception of *Torah*, however, does not transform itself into feelings of self-esteem.

All too often, we hear the inane and demeaning question asked of *bnei Torah*, "So, what are you going to do when you finish learning?" Unfortunately, some whose lack of self-esteem is evident will even attempt to respond. Do they not realize the absurdity of such a question? What are they doing now? Is *Torah* study not considered "doing something"? Our value system has become so eroded that we refuse to recognize *Torah* study as a vocation. Indeed, it is more than a vocation - it is the Jew's lifeblood! Yet, people who hail from the finest and most *Torah*-oriented homes ask the same question. Perhaps if the *ben-Torah* would reflect upon his incredible position in society, his feeling of self-worth would generate outward - to everyone else. This was *Horav Abramsky's* message. The *ben-Torah* has an exalted station in life. He would be remiss not to acknowledge it and hold himself in high regard.