

"For the entire assembly, all of them are holy and Hashem is among them." (16:3)

The *tzaddik* is always under scrutiny. There are always individuals who seek to criticize the spiritual leaders of their community and -- in many cases -- their entire generation. David *Ha'Melech* says in *Sefer Tehillim 106* 's ase irvtk vbjnc vank utbehu. This is the method used by *baalei machlok'es*, those who get their "nourishment" from promoting conflict. If the *tzaddik* lives an austere and secluded lifestyle, devoting his life to *Torah* study and virtue, the people say, "What benefit do we derive from our *tzaddik*? He secludes himself from everyone. Conversely, if he is community-minded and responds to the needs of his fellow man, manifesting a public image, they say, "He wastes his precious time with *klal* work and does not apply himself assiduously to his studies."

vbjnc vank utbehu, Moshe, who taught *Torah* from his tent outside of the machan'e, camp, was denounced for not being ba'machane, within the camp. 's ase irvtk, Aharon did mingle with the people, assiduously promoting harmony among his fellow men. Since he was a "*kadosh l'Hashem*," he was criticized for not remaining more isolated than the average person.

This same critique follows the observant Jew to this day. When he does not involve himself in communal affairs, people complain that he is a *batlan*, a ne'er-do-well who has nothing to do with the community. When he attempts to get involved in communal endeavors, suddenly the attitude changes and he is remanded to the *Bais Ha'Midrash*. The response should be simple. One must do what is necessary and correct. At no time should he be intimidated by the Korachs of every generation.