

## Korach ben Yitzhar, ben Kehas, ben Levi, took (separated himself). (16:1)

Noticeably, Yaakov *Avinu's* name is omitted from Korach's lineage. *Rashi* comments that it was the Patriarch himself who prayed that his name be deleted from anything connected to Korach. Simply, Yaakov wanted no association whatsoever, even by name, with Korach. This, of course, does not deny the fact that everyone knows that Yaakov was Levi's father, and, in turn, the Patriarch of Korach's lineage, but the deletion of Yaakov's name declares that no part of Korach's nefarious behavior had its source in Yaakov. Yaakov is the epitome of *emes*, truth. *Machlokes*, controversy, by its very nature, is founded in *sheker*, falsehood.

*Horav Berel Povarsky, Shlita*, posits that it is specifically due to a lack of truth in any of Korach's words that Moshe *Rabbeinu* responded so negatively to their claims. For any of the other communal sins perpetrated by the nation, our quintessential leader petitioned Hashem to forgive them. The Korach debacle did not receive such benevolence. In fact, Moshe prayed that not a single member of the Korach mutiny survive. When an endeavor possesses not a smidgeon of truth, it cannot endure and should not be permitted to survive.

Furthermore, Yaakov's prayer that his name not be included with regard to *machlokes* seems a bit circumscribed. Why did he not pray that there not be controversy – at all? *Horav Moshe Landinski, zl*, explains this pragmatically. The Patriarch was acutely aware that the harmful effects of dispute were unavoidable and that dispute was, sadly, a part of the fiber of the community. As human beings, we are given to envy, arrogance and strife. The day that people unquestionably respect one another and overcome their inner tendency to be jealous of others has yet to arrive. Thus, Yaakov's prayer was realistic: "I cannot stop the dispute, but please do not include my name."

The *Chidushei HaRim* questions the Torah's mention of Dasan and Aviram, Moshe's nemeses, when no other names other than Korach's (On *ben Peles*) (not even the 250 members of the *Sanhedrin*) are mentioned. There seems to be a premium on names. The *Rebbe* explains that the 250 members of the *Sanhedrin* had reason to benefit from the dispute. They sought personal *kavod*, honor. Being men of distinction, they wanted more. Dasan and Aviram were not *Leviim*. They had absolutely nothing to gain. Hashem might overlook the sin of one who has acted out of a desire to satisfy his *yetzer hora*, evil inclination. Dasan and Aviram, however, were in this *l'shem Shomayim*, for the sake of Heaven (so they claimed). One who enters the fray of controversy for no personal reason other than *l'shem Shomayim* is not forgiven, there is no *l'shem Shomayim* in *machlokes*. The two do not go together. A true *machlokes l'shem Shomayim* is not a *machlokes*, period; rather it is two opinions that run counter to one another, with each one seeking the truth. When truth is the beacon which guides both positions, then they are really one position with two perspectives.