

And Balak ben Tzipor saw. (22:2)

Horav Ze'ev Weinberger, Shlita, writes that he once heard stated in the name of **Horav Moshe M'Rozvandov, zl**, an ambiguous statement regarding the relationship among *Parshios Korach*, *Chukas*, and *Balak*. He said that the letter "Kuf," "e" is found in all three *parshios*. Kuf begins one, is in the middle of the next, and ends the third *parsha*. *Korach*, begins with a *kuf*; *Chukas* has the letter *kuf* in the middle, and *Balak* has it at the end. Needless to say, this statement is enigmatic. What lesson is to be derived from the position of the *kuf* in the names of the three *parshios*?

This question was presented to **Horav Gedalyah Shorr, zl**. After thinking for a few moments, he said, "The letter *kuf* alludes to *kedushah*, holiness, which begins with the letter *kuf*. *Korach* had *kedushah* in the beginning. His ancestors were great people. He descended from *Shevet Levi*. *Parshas Chukas*, which discusses the laws concerning the *Parah Adumah*, has a *kuf* in the middle, since the red cow is burned in the present. The *kedushah* is here and now. *Balak* has the *kedushah* in the end, in the future. *Rus*, a future Moavite descendant, after converting became the mother of royalty, the House of David *Ha'Melech*.

We infer from this idea a valuable lesson. *Kedushah* is present at some point, either in the beginning, the middle, or the end. Holiness must be present in order to sustain the inherent value of a situation. This *kedushah* will not, however, protect the individuals involved. We see that *Korach* met a tragic end, despite his noble pedigree. *Balak* was a *rasha* until his demise, despite his virtuous descendants. What do we learn from here? We see that *kedushah* must be consistent; in the beginning, the middle, and the end. One cannot be inclined to holiness at his convenience. Selective virtue has no place in living a Jewish life.