

"You take too much upon you, o' Bnei Levi." (16:7)

Rashi asks, "Korach was a wise and prudent fellow. Why did he commit this folly? His eye deceived him, for he foresaw that great progeny was destined to descend from him, namely Shmuel *Ha'Navi*. Shmuel *Ha'Navi* weighs against Moshe and Aharon in terms of greatness. Korach said, 'In his merit, I will be saved.'" We may question *Rashi's* use of the use of the singular nouns "his eye deceived him." Didn't Korach have two eyes?

Horav Boruch Sorotzkin z.l. explains that when one "looks" at something, he should perceive it from all angles. He should examine it with both eyes, rather than glance at it perfunctorily. This is the meaning of the dictum in *Pirkei Avos 1:6*, "*and judge all men favorably.*" *Horav Sorotzkin interprets, all men*, to mean, "*all of man.*" One should look at the whole individual at all times, not simply react to an isolated situation. Essentially, this was Korach's fatal flaw. He looked at the situation with only "one" eye. This constitutes a metaphor for one who saw only what he wanted to see. Had he been more thoughtful in his "looking" he would have realized that the greatness that emanated from him was due to his children, who later repented. It was Korach's "one" eye, his superficial and prejudicial outlook, which was the origin of his downfall.