

Seuda Shlishis, Parshas Korach, 5765

At the third Shabbos meal, Mohorosh Shlit" a spoke inspiring words on the topics of *yishuv hadaas* (having a calm, clear and settled mind) and *simcha*, based on *Lekutei Mohoran*, Part II, Lesson 10.

Rebbe Nachman says: "The reason why the people of the world are distant from Hashem and why they do not bring themselves closer to Him, is only because they do not have *yishuv hadaas* and they do not think clearly about and come to terms with the question: 'Of what real purpose and ultimate benefit are all of the lusts and all of the matters of this world; both the bodily lusts and the emotional and mental lusts, such as the lust for honor?' Once they have reconciled themselves to the answer, they will certainly return to Hashem. But you should know, that due to sadness and bitterness it is impossible to have control over one's mind and it is difficult to calm and settle the mind in order to think clearly. Only through *simcha* can one have control over and be able to calm and settle the mind. For *simcha* is the 'world of freedom', an aspect of the verse (Isaiah, Ch. 55): 'For you shall go out with *simcha*.' For through *simcha*, one becomes a freeman and leaves *galus* (exile). Therefore, when one attaches *simcha* to the mind, the mind becomes a 'freeman' and is no longer in the category of *galus*. And then one is able to direct the mind at will and calm and settle the mind, as the mind is now free and no longer in *golus*. For as a result of being in *golus* the mind isn't settled, as our Sages have explained (*Talmud Megillah* 12b) regarding the Children of Ammon and Moav that they had *yishuv hadaas* because they had not gone into exile, as it says (Jeremiah, Ch. 48): 'Moav has been at ease from its youth, and he has settled on its dregs [like wine in a vat], and has not been emptied out from vessel to vessel, neither has he gone into exile: therefore, his taste remained in him and his aroma is not changed.' Coming to *simcha* is accomplished through finding at least some good point in oneself, as explained on the verse (*Lekutei Mohoran*, Part I, Lesson 282): 'I will make music to my G-d while I yet exist [lit., with my 'little bit more']. At the very least, one can be happy that he merited to be from the seed of Israel, 'that He did not make me a heathen', as we say: 'Blessed is He, our G-d, Who created us for His glory and separated us from those who stray and gave us a Torah of truth...' From all this and from similar things, it is fitting for a person to derive *simcha* to bring joy to his mind. And this is the category of (*Talmud*

Shabbos, 77b): ‘*b’dicha daatei* (being in a very good mood)’, which is a great thing; that is, one attaches *simcha* to one’s mind, and then the mind is set free, granting one *yishuv hadaas*. And also in the upper worlds a great unification is made from this through *b’dicha daatei*.” (These are the words of Rebbe Nachman.)

Mohorosh explained that Rebbe Nachman reveals to us that it is clear that the essential reason that causes a person to distance himself from Hashem is only a lack of *yishuv hadaas*. For if a person had *yishuv hadaas*, he would recognize clearly that it is impossible to distance himself from Hashem at all. For who moves within a person? It is only Hashem. And who breathes within a person? Only Hashem. If so, how is it possible to distance oneself from Hashem when He is found in a person’s each and every movement? A person has no existence without Hashem. We find that the essential cause of being distant from Hashem is a lack of *yishuv hadaas*. And this lack makes one feel that everything is only nature, chance and luck, which in turn causes one to fall into a state of sadness and despondency. And then one feels far from Hashem, as far from Him as a person can get. However, when he has *yishuv hadaas* and brings the trait of *simcha* into himself, he has the freedom of mind to see the truth. And then he is very close to Hashem. And he goes out of *galus* completely, which is an aspect of the verse (Isaiah, Ch. 55): ‘For you shall go out with *simcha*’, i.e. through *simcha* one leaves *golus*. For the main *golus* is the *golus* of the mind and soul. But when one has *simcha* and revives himself with the knowledge of the truth of Hashem’s existence, he is literally a freeman and lacks nothing at all.

The advice for coming to a state of *simcha* is basically that a person should revive himself with every good point he has, even if it is the smallest thing. For as soon as one recognizes the level and the greatness of what it means to be a Jew, and how every mitzvah is very important and precious in the eyes of Hashem, one will certainly rejoice greatly beyond all bounds because he merited to be created from the seed of Israel and to fulfill His *mitzvos*. And this will give him *yishuv hadaas*, until he recognizes clearly that he is very close to Hashem and that there is no absolute existence at all besides Hashem. Sadly, this is not the case for the person who is stuck in a state of constricted consciousness and sadness, not being able to revive himself with the good points he merited to grab in this world. How will he ever have *simcha* and *nachas ruach* in his life as long as he feels far from Hashem? And all the money and wealth in the world will not make him happy, for “one who has a hundred wants two hundred” and is therefore always lacking very much. We

find that there is no other advice in the world but to always gladden oneself with the good point of his Jewishness: that he merited to be a Jew and to fulfill the will of Hashem. Then, through this *simcha*, he will come to true *yishuv hadaas* and feel his closeness to Hashem. And it will be a good and sweet life. Happy is he and fortunate is his lot.

Mohorosh connected these ideas to our parsha in the following way. We find in our parsha the failure of Korach, his dispute with Moshe Rebbeinu and his consequent downfall. We need to understand what Korach was lacking that he felt compelled to instigate a dispute with Moshe and Aaron. After all, he was one of the people who were privileged to carry the Holy Ark and also one of the wealthiest people in the world, as our holy Sages have said (*Talmud Pesachim* 119a): “Three hundred white mules carried the keys to his treasure chests.” If so, what did he lack that he needed to contend with Moshe and Aaron and to seek even more greatness and honor? According to the words of Rebbe Nachman we can understand it very well. Korach lacked *yishuv hadaas* and this was his downfall. Because he distanced himself from Moshe Rebbeinu who was the “*daas* (wisdom)” of the Jewish nation, Korach found himself in a state of lacking *yishuv hadaas*. Therefore, he did not know how to revive himself with all his good points. As a result he came to mock and scoff at the *mitzvos* of *tzitzis* and *mezuzah* and he said, “If one thread of *techeilis* makes an all-white *talis* permitted to be worn, then why should a *talis* that is made entirely of *techeilis* need a thread of *techeilis* *tzitzis* in order to be worn?. And if the two small chapters of ‘*Shema Yisrael*’ and ‘*Vehaya im shamoah*’ attached to the doorpost of one’s house permits the home to be lived in, then why should a house full of holy books need a *mezuzah* in order to be lived in?”

But this was his mistake. For Hashem desires specifically the small points of the Jewish people, e.g. that one thread of *techeilis* can permit a garment to be worn; and a small *mezuzah* containing two small chapters of the Torah permits a house to be lived in. From these *mitzvos* and similar ones, we receive the *yishuv hadaas* to know how to enliven and gladden ourselves with every small point we have. But if one wants only a whole thing, something that is complete and perfect, like a *talis* that is 100% *techeilis*, or a house that is filled with holy books, then he will never be able to be happy and revive himself with what he has. For he will always be lacking very much. And all of the wealth in the world will not make him happy, for “one who has a hundred wants two hundred” and thus he will always lack half. Therefore, all of Korach’s honor and wealth did not satisfy him, since he only wanted a

whole thing. It wasn't enough for him to be one of the carriers of the Holy Ark, which is absolutely the closest one can come to Hashem in this world. It did not suffice because he lacked *yishuv hadaas* and desired only to be the *Kohein Gadol*; i.e. he desired only a whole and perfect leadership role. Therefore all of his riches did not satisfy him, for he needed more and more. And the lack of *yishuv hadaas* is what seduced him to contend with Moshe and to lust after what he did not have. And in the end, he also lost what he did have and was left lacking and empty of everything. Therefore, it is an essential part of one's service of Hashem to always search for one's good points and to give oneself life with all one possesses. And then one will live a truly good life.

We find regarding Moshe Rebbeinu that he was the antithesis of Korach in terms of *yishuv hadaas*, as Moshe said (*Bamidbar*, Ch. 16): "I have not taken one donkey from them, nor have I hurt one of them." Moshe Rebbeinu could boast that he had no need for what others had, for he gave himself life with what he did have, and he did not desire any greatness or honor. And this was the "*daas* of Moshe", the wisdom of true *yishuv hadaas*, which means that he gave himself life with every good point he possessed and he had no need to derive any benefit from others. So too, Shmuel *HaNavi* could boast in our *Haftarah* (*Shmuel I*, Ch. 12): "Whose ox have I taken? Or whose donkey have I taken? Or whom have I robbed? Whom have I coerced?" For Shmuel *HaNavi* was a true leader who had the "*daas* of Moshe" - true *yishuv hadaas*. Therefore, it is written about him (*Shmuel I*, Ch. 7): "And his return was to Ramah, for there was his house." And our holy Sages have commented on this verse (*Talmud Berachos* 10b): "Wherever he went, his home was with him." For because of the greatness of his *yishuv hadaas*, he always had all he needed and therefore felt no need to benefit from what others had. He was a true leader who would place this *yishuv hadaas* into the Jewish people, so they too would know how to give themselves life with every good point they possessed, whether the good point was something spiritual or material. And it was this *daas* that allowed them and us to have a truly good life. May Hashem help us to attain true *yishuv hadaas* and we will draw down upon ourselves the light of the *daas* of the Tzaddikim until we merit to ascend and cleave to Hashem in truth and simplicity all the days of our lives. *Amen v'amen*.