

(1) I'M STRIVING TO ENHANCE MY RELATIONSHIP WITH HASHEM…

OR IS IT PERFECTIONISM?

A bissel iz oich git! A **little bit** is also good. These (and similar) eternal words of the Rebbe have strengthened Yidden for generations, combating confusions related to perfectionism. His advice on these matters straighten out our minds and free them up so we can acquire a life full of *mitzvos*, little by little.

(2) THE *YEITZER HORA* IS ALWAYS *CHANGING MASKS.*

Perfectionism is not only a psychological issue; it's a bad *middoh*. It is connected to *ga'ava*, haughtiness, and it is used constantly by the Y*eitzer hora*, to confuse us. First, he dissuades us from doing *mitzvos* properly. But when we overcome him and try and accomplish whatever we can, he changes his tune. He says, "If you didn't do them properly, or completely, or with the proper mindset, intentions or feeling, then your m*itzvos* and good deeds are worthless." He argues Korach's argument, "All members of the community are holy and Hashem is in their midst…" For such people, anything less than perfect is beneath their dignity. With this, the Y*eitzer hora* has used "conceit" to become a "*frummer"*, as if he only wants you to do things properly.



(3) MITZVOS THAT SHOW US THE CONCEPT OF "A BISSEL…."

The Rebbe taught the world that "*A bissel iz oich git!*", a little bit is also good. Hashem is happy with it, and you should be, too. Really, we find this idea all over the Torah. Many *mitzvos* themselves show this concept. For example, we learned in last week's s*edra* that you can knead as much dough as you want, and to fulfill the mitzvah of *challah* completely, and with all its holiness, you just need to give a small piece of dough. Through this *mitzva*, we see that holy bread does not only come as *mon* from heaven. You can partake from the holy bread from the earth. "… *mi'lechem Ho'oretz"*

(4) KORACH'S AND THE MERAGLIM'S FALSE TORAH.

But the *meraglim* only wanted complete spirituality. They didn't want to merely eat bread from the earth. They only wanted to be eaters of *Mon* from the heaven, and learn Torah surrounded by the clouds of glory.

The *Medrash* relates how *Korach* also only valued perfection in *mitzvos*. He approached Moshe, asking about the *mitzva* of *tzitzis*. The Torah tells us to tie one thread of *techeiles*-colored wool to the four corners of the garment. This *techeiles* symbolizes high levels of spirituality. So, Korach asked, "What would the law be, if I had a garment of pure *techeiles*? Would I also need that one extra thread on the corner?" Similarly, he asked about the *mezuza*. "If I have a house full of Torah scrolls, do I need a *mezuza* on my doorpost?"

When Moshe answered in the affirmative, Korach scoffed:

"If one single thread makes the garment kosher and spiritual, then surely a complete techeiles garment is kosher; it has all that techeiles - spirituality. If one small mezuza makes the whole room kosher, even if the room is empty of anything holy, then surely a room full of holy Torah scrolls is kosher even without a mezuza.

Hashem really wants perfection and completeness; He doesn't really want to have much connection to imperfection and physicality. These mitzvos like mezuza and tzitzis are really only kosher according to the letter of the law. Really, Hashem's message within the mitzva of tzitzis and mezuza is that Hashem would rather have houses full of spirituality, houses full of seforim and completely techeiles garments." Indeed, in such cases," Korach falsely ruled, "the Torah doesn't require tzitzis and mezuza. You, Moshe, don't understand the inner will of Hashem, which is underlying the Torah and mitzvos, as well as I do."

(5) KORACH'S DEADLY ADVICE. "LET'S ALL BECOME THE HIGH PRIEST - KOHEN GODOL" ONLY THE BEST IS GOOD!

He then spread these views of "don't suffice with those ordinary Mitzvos that Hashem has commanded". He even outfitted two hundred and fifty of the greatest *dayonim* with these *techeiles taleisim*, without *tzitzis* – obviously, not kosher. He brainwashed them all to try to become the *Kohein Godol* – high priest, all together - each and every one of them - (although they all knew that only one could succeed) because, he explained, "… reaching the top and perfection is the only worthwhile goal. A little bit is no good. No! It is not sufficient that Hashem proclaimed all of us "a kingdom of priests – *mamleches kohanim*'."

(6) CONCEIT BLINDED THE GENIUS.

He scoffed against Moshe and his interpretation and understanding of the Torah. This was his fatal mistake. His haughtiness and pride twisted his mind to only value his own worldview, that the physical was not very connected to Hashem and was, therefore, not good enough for Hashem's service. So arrogant and sure was he of himself, that he didn't mind causing this great upheaval in Klal Yisroel to force his views onto others.

(7) A SOUL FOR A SOUL, EARTH FOR EARTH AND A MOUTH FOR A MOUTH.

The unfortunate consequence was that their viewpoint was taken "seriously" in heaven. According to them, it is only worthwhile for the **soul** to connect to Hashem, but **the physical** is largely shunned by Hashem. So, with their punishment, *Middoh keneged middoh,* Hashem was showing them:

"Your group's **physical** bodies and belongings are not considered worthwhile enough to remain here to serve Hashem.

"You think you can only serve Hashem with Heavenly things but not with the **earthly?!** I will show you that **earth** itself will become My servant, obeying Me and changing its nature in order to serve Me and to punish you…

"You opened your **big mouths** degrading My *tzaddik,* Moshe, the G-dly man about whom I wrote in the Torah *"The man Moshe is very humble, more than any person on the face of the* ***earth****… My servant Moshe, he is faithful in my entire dwelling place. Mouth to mouth I speak with him, with a clear vision and not with riddles. At the image of Hashem, he does gaze"!* You suspected **him** of arrogance?! You tried to **swallow** and undermine Moshe's prophecy, which is the foundation of the whole belief in the Torah. You tried to **swallow** and ridicule his version of the Torah, (which is actually mine) and his jurisdiction over the Yidden. So too, will the **earth** open its **big mouth,** to **swallow** you. So that your opinions will be **swallowed** into oblivion and will never be able to have an effect on the Yidden."

(8) HUMILITY IS A MAGNIFYING GLASS.

Moshe, with his humility, saw himself as lower than every other Yid. He looked up at every Yid, and saw and appreciated every bit of good, even that which others could not see. He yearned all his life to enhance this goodness and bring out every Yid's full potential.

(9) THE PRESENT-DAY MOSHE'S GROUP VS. KORACH'S GROUP.

Let us not become part of Korach's clan. Let us make sure that his ideas and opinions, indeed, remain swallowed up in oblivion. Instead, let us follow Moshe Rabeinu, with his inspiring advice:

Let us not down-play the value of talking to Hashem; even a few words.

Let us not down-play the value of learning even a few words of Torah, with or without understanding.

Let us not down-play the value of putting on *tefillin* – Hashem's crown.

Let us not down-play the value of simply wearing *tzitzis.*

Let us not down-play the value of even a few moments of self-control and of not losing our temper.

Let us not down-play the value of closing our eyes to an impure sight, even once.

Let us not down-play the value of ignoring our negative, confusing and depressing thoughts, even if they keep coming back.

Let us not down-play the value of thinking of Hashem's closeness, even for an instant.

Let us not down-play the value of being happy that we were born Jewish, even if we don't have much to show for it.

(10) THE LITTLE BIT GROWS MORE AND MORE ON ITS OWN. THE TINY LASER BEAM CUTS THROUGH.

A bissel iz oich git! A little bit is also good. A small bit of light pushes away a lot of darkness, and the place of darkness becomes light. A small bit of spirituality pushes away a lot of the physicality and makes it all holy.

(11) PERFECTION CAN ONLY BE CREATED BY COMBINING TOGETHER MANY SMALL IMPERFECTIONS!

Even the house full of *seforim* wasn't created "A house full of seforim" in one go. It happens by bringing in one little *sefer* and then another little *sefer*, and another… Little bit, by little bit, it became a house full of *seforim.* The obligation to place a *mezuza* on such a room shows us this concept - each bit of goodness (as small as a Mezuza) towards the whole perfection, and every single scroll, must be valued as a *mitzva* and as a small piece of perfection on its own. And just like the *mezuza,* every *tzaddik's* perfection came to be, bit by bit. Likewise, our own perfection will be accomplished bit by little bit, of imperfect good deeds. We must search for Hashem where He is hidden in this world. Hashem is **Perfection.** Therefore, we must search for Hashem and His perfection even where there isn't perfection. We must cultivate a positive eye and see wholesomeness where it seems lacking. *A bissel is oich git.* A little is also good. And a little bit is also **wholesome**!

(12) HOW TO RELEASE THE NUCLEAR POWER FROM WITHIN THE SUBATOMIC GOOD DEEDS.

We can infuse these little bits of goodness with much greater power, by simply valuing, appreciating and cherishing them. Then they will be able to release their full potential and combine together to transform all the other parts of our life from darkness to light, from impurity to purity and from the mundane to holiness. (L.M. #282)

(13) EACH WORD COMMUNICATED IS A BRICK-OF-SPIRITUAL-LIGHT IN BUILDING UP HASHEM'S REVELATION!

And again, most importantly, let us not down-play the value of talking even a few words to Hashem. Do it just like you would converse with a good friend, no matter how uninspired you might feel when talking. The Rebbe teaches (L.M. #2) that each and every word of our prayers will eventually combine together to build up the awareness of Hashem within us. In his words, "It builds up the structure of the *shechinoh".* When all our collective prayers will combine together, this will reveal the *shechinoh* to the whole world, *Bevias Moshiach Tzidkeinu Bimheiroh Beyomeinu, Omein.*

(Adapted from Toch Hanachal P. Korach 5750 5751 5759 5761 5765 & 5773)



The 2nd of Tamuz is the Yohrtzeit of R Nachman Horodenker, the Rebbe's zeide.

He was one of the closest talmidim of the Baal shem tov.

The Baal Shem Tov was once praising R Nachman, who drew near to hear better what his Rebbe was saying. The other chassidim found this puzzling. Why should R. Nachman have been avid to hear himself praised? Later when the opportunity arose, they questioned the Baal Shem Tov about it.

"R. Nachman" explained the Baal Shem Tov, "once davened that his ears hear only what was proper for them to hear. This request was accepted. And ever since, he only hears what is suitable.

"When I praised him, he noticed my lips moving. Thinking that I was giving a torah discourse, he drew near to hear what I was saying, but he did not hear a single word that I uttered."

Zechusom Yogein Oleinu!

HOW DID A TZADDIK LIKE KORACH TURN OUT SO BAD? The Chasam Sofer explains:

הנה דבר גדול הוא שיווי השמות. מי שנקרא שמו על שם רשע אין סופו טוב כדאחז"ל [יומא ל"ח:] וכו' וכן נ"ל בקרח שנקרא כשם אלוף קרח ולא הי' סופו טוב, ומכ"ש מי שנקרא בשם הצדיק שיהי' טוב ומוטב שהרי מדה טובה מרובה, ומכ"ש אם יהי' גם ממשפחתו

Behold, the subject of corresponding names is one of great significance. One who is given the same name as a Rosho will not turn out well, as Chazal say (Yuma 38b) etc…. similarly, with regard to Korach, who was given the same name as (the Rosho) Aluf Korach and thus did not come to a good end.

How much more does this apply to one who is named after a Tzaddik…. all the more so when the Tzaddik is one of his family…. (Chasam Sofer, P. Shemos)

IN VIEW OF THE ABOVE WE PRESENT A LETTER ON THIS SUBJECT:

* * *



QUESTION

Dear Rabbi Lesser,

…

Boruch Hashem, the Mohel has confirmed that the Bris may go ahead on Sunday. We would like to consult with the Rav regarding which name to give.

… in my Father in law's family, the minhag is not to name children after people who are still alive….

My husband tells me that, if we give the name "Reuven" – which was his father's father's name – that will be a great kovod for his father and will make him extremely happy. Unfortunately, this name does not particularly appeal to either of us. However, we have not completely ruled it out, and we would still be prepared to consider it.

I wish to ask the Rav's opinion: Should we name our baby "Reuven"? Or should we choose a name from the upcoming parshah, when his bris is scheduled to take place, such as "Yaakov" or "Yosef"?

ANSWER

Dear

…

With regard to naming the baby:

… you say that the minhag in your husband's family is not to name a child after one who is still living…

The father of your father -in-law was called "Reuven", and you tell me that it would be a tremendous kovod for your father-in-law, were the baby to be named after his father.

What should |I tell you? The mitzvoh of Kibbud Ov Vo'eim is immense; if, as you say, this will bring such happiness and nachas to your father-in-law, then it is really a great z'chus.

You ask, is it, perhaps, preferable to give the baby a name that appears in the relevant parshah, for example, Yaakov, or maybe Yosef? Well, let me point out to you, that, not only is the name "Reuven" is mentioned in last week's parshah, Shemos, but it appears twice in this week's parshah, Vo'eyroh! Take a look into the holy sefer Noam Elimelech and see what the Rebbe Reb Meilech writes about the name Reuven, in last week's parshah. (I will quote a brief excerpt; you can look up the rest:)

"Therefore, she called him Reuven, so that he would be connected to both Worlds…. etc" See further his holy words on the subject.

Moreover, in Parshas Bamidbor, where the Rebbe Reb Meilech speaks about the importance of being particular to name one's child after a Tzaddik, he actually mentions the name Reuven explicitly, in these words:

"…because Hashem Yisborach decreed, at Brias Ho'olom, that there should be so and so many people named Reuven, and so and so many people called Shimon; nowadays, when a soul returns to This World in a new incarnation and is named after a particular Tzaddik, this causes that he, too, becomes a Tzaddik, because it evokes the spiritual light of the original Tzaddik in the Upper World…..etc"

And if, in addition to all the above, you also have a mitzvah of Kibbud Ov…. this is a tremendous z'chus. I heard this many times from Mohorosh zy"a. Whenever the naming of a baby entered the territory of Kibbud Ov Vo'eim, he would advise the questioner to take this path.

May Hashem Yisborach lead you along the Path of Truth;

Rabbi Yitzchok Lesser

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