

The World's Greatest Mutiny

YadAvNow.com Weekly Video Series: Korach

Rabbi Yosef Kalatsky

Attacking the Veracity of G-d's Dictates

CLICK TO VIEW!



Wealth as Enabler to an Ultimate Mutiny

CLICK TO VIEW!



And They Too Prophesied in a Wake State

CLICK TO VIEW!



Why Not Supplicate This Time?

CLICK TO VIEW!



The World's Greatest Mutiny

YadAvNow.com Weekly Video Series: Korach

Rabbi Yosef Kalatsky

What Appears Iniquitous Is In Fact Just

CLICK TO VIEW!



1. Moshe attempted to defuse the opposition by approaching Dasan & Aviram to address the issues.
2. They rejected his overtures of concern.
3. Moshe realized there was no hope for reconciliation.
4. He supplicated G-d that their share in the communal offering that will be brought should be rejected.
5. He was concerned that the merit of the sacrifice would protect them from G-d's wrath, which they deserved.
6. Ohr Hachaim Hakadosh: If a person is truly evil, the devoutly righteous can decree that the small degree of merit that is on record should be revoked & annulled.
7. Moshe's evaluation of Korach and his community was truly evil therefore whatever good deeds they may have should be revoked.
8. King David's greatest antagonist was Doeg, whose envy of Dovid was all consuming.
9. His actions and ill speech brought havoc and great tragedy upon Dovid personally, King Saul and his family, and Nov the city of Kohanim.
10. He asked of G-d that the Torah of Doeg shouldn't be studied by Jews after he passes away so no merit should accrue to him.
11. Doeg shouldn't merit descendants who are Torah scholars.
12. Dovid's assessment of Doeg was that he epitomized evil therefore he can deny him all opportunities of mitzvah.

Rejecting The Irrefutable When Ego Calls

CLICK TO VIEW!



1. Korach attempted to usurp Moshe's authority.
2. Amrom, Moshe's father, was the eldest of Kahas' four sons.
3. Korach's father was the 2nd to the eldest.
4. Laws of Inheritance: The first born receives a double portion.
5. Moshe assumed the position of king and Aharon as High Priest.
6. Korach felt he should receive the 3rd appointment.
7. Moshe, by Divine dictate, appointed Elitzaphon as Prince (family of Kahas).
8. Korach's claim: If appointment is based on inheritance he should be Prince; if on qualification—he should be High Priest.
9. Rambam: The authenticity of Moshe's prophecy is that every Jew at Sinai witnessed G-d speaking to Moshe.
10. After Sinai, Moshe's prophecy will not be questioned.
11. Korach and his cohorts were at Sinai, yet questioned his word.
12. Because of one's conflict of interest, one may reject something that is irrefutable.

The World's Greatest Mutiny

YadAvNow.com Weekly Video Series: Korach

Rabbi Yosef Kalatsky

The Wealthy Strata Incites A Mutiny

CLICK TO VIEW!



1. Dasan and Aviram were key players in the mutiny against Moshe.
2. Ohr Hachaim Hakadosh: Korach attempted to usurp Moshe's authority; Dasan and Aviram instigated the rebellion.
3. 4/5 of the Jews died in the plague of darkness in Egypt; they were classified as evil.
4. Dason and Aviram continued their evil until they were destroyed with Korach.
5. They were the ones who informed that Moshe killed the Egyptian.
6. Their wealth enabled them to do so.
7. Moshe could return to Egypt as redeemer when they lost their wealth and no longer had relationships within government circles.
8. The Jews who perished during the days of darkness were the ones who had no interest in leaving.
9. Dasan and Aviram wanted to leave to go to a land flowing with milk & honey and the unlimited wealth they'd take out of Egypt.
10. As a result of the sin of the spies, it was decreed that they perish in the desert.
11. Dasan and Aviram's dream of renewed wealth & power was realized.
12. The intensity of hate for Moshe drove the mutiny and attempt to discredit him.

A Flash of Clarity Secures A Dynasty

CLICK TO VIEW!



1. Chazal: How did Korach, renowned as wise, act so foolishly?
2. Moshe told Korach & his assembly of 250 to take firepans with incense to burn.
3. The one chosen to be High Priest would live, the others would die.
4. Korach's holy vision: Shmuel HaNavi, equal to Moshe, Aharon & 24 groups of Leviim, would descend from him.
5. This made it evidently clear he'd be the one to survive.
6. Actually, his sons would repent, thus being spared from destruction.
7. Midrash: Before the destruction of Korach and community, Moshe entered the tent of Dasan and Aviram; his sons sat alongside him.
8. His sons' quandary: If they stand for Moshe they'd disgrace their father; if not, they'd be violating the commandment to acknowledge a Torah Sage.
9. They chose to stand.
10. Because they stood for Moshe they had stirrings of repentance and repented.
11. In the merit of acknowledging Moshe they extricated themselves from evil.

Weekly Torah Commentary Series: Korach

The World's Greatest Mutiny

A photograph of a rugged, rocky landscape under a dramatic, cloudy sky. The rocks are light-colored and jagged, with some sparse vegetation. The sky is filled with dark, heavy clouds, creating a somber and intense atmosphere.

To be Worthy to be Forgiven

Korach attempted to usurp the authority of *Moshe*. He believed that *Moshe* had intentionally circumvented him by not giving him an official appointment based on the order of inheritance. *Korach's* father was a brother of *Amram*, the father of *Moshe*. *Amram* was the eldest son of *Kahas*. *Yitzhar*, the father of *Korach* was the second brother. *Uziel*, the father of *Elitzafon* was the youngest brother.

Korach, regarding his own qualifications believed that he should have been appointed to be the High Priest; however, based on the laws of inheritance, the eldest brother has the right to take two portions. Therefore, *Moshe* and *Aaron* being the sons of *Amram* (the eldest) received two appointments – *Moshe* was the king and *Aaron* was the High Priest. The third appointment, the prince of the family, should have been given to *Korach*, being the son of the second oldest brother. However, *Moshe* gave that appointment to *Elitzafon Ben Uziel*.

Moshe's appointment of *Elitzafon* revealed to *Korach* that the appointment was not based on the order of inheritance but rather based on qualification. If this was so, he believed that he should have been appointed to be the High Priest because he was the most qualified. *Korach* was therefore convinced that this was not the word of G-d, but rather the decision of *Moshe*. He therefore mutinied.

Ramban: Although *Korach's* sense of disenfranchisement was festering from the time of the appointment of *Elitzafon Ben Uziel*, he did not launch his mutiny against *Moshe* until after the sin of the spies, when it was decreed that all males between the ages of twenty and sixty should perish in the desert over a forty-year period. Until the sin of the spies, if *Korach* had attempted to mutiny or oppose *Moshe*, he would have been stoned by the Jewish people because of their exceptional love for *Moshe*.

However, after the sin of the spies when G-d decreed that they should perish, they became uneasy and disappointed over *Moshe's* leadership because he did not pray on their behalf as he had done after the sin of the golden calf. It was at that time that *Korach* decided to mutiny. *Korach* understanding the vulnerability of *Moshe* at that moment, saw it as an opportunity to usurp his authority. Seemingly, the Jewish people had a valid point regarding *Moshe*. Why did *Moshe* not pray to G-d to annul the decree as he had done after the sin of the golden calf?

Torah: *Moshe* did in fact pray on behalf of the Jewish people after the sin of the spies; however, his supplication was that G-d should not mete out immediate retribution. The *Torah* states, “*Moshe* said to *Hashem*, ‘Then Egypt...will hear...that You killed this people like a single man!... Because *Hashem* lacked the ability to bring this people to the Land that He had sworn to give them, He slaughtered them in the Wilderness.’”

If G-d would have destroyed the Jewish people after the sin of the spies, the nations of the world would have said that although G-d was able to defeat Egypt that had one king, He was not able to defeat the thirty-one kings of *Canaan*. Thus, He killed them in the desert. This would have been a desecration of G-d's Name. As a result of *Moshe's* supplication, G-d decreed that not all the people should die but rather only the men between the ages of twenty and sixty should die over a forty-year period in the desert. Why did *Moshe* not supplicate G-d to fully annul the decree and spare the entire people as he had done after the sin of the golden calf?

Torah: Regarding an individual who deliberately engages in idolatry, “A person who shall act intentionally...he blasphemed *Hashem*! – that person shall be cut off from among the people...” This individual cannot atone for his sin through an offering.

Sforno: “This individual has no atonement in this world. It is because he only repented out of fear of punishment. Similarly, although the Jewish people repented after the sin of the spies, as it states, ‘...and the people wept exceedingly...’ G-d did not accept their repentance because they had done so out of fear and not out of love.”

Despite the fact that the Jewish people had witnessed G-d's revealed miracles on a continuous basis until the incident of the spies, they questioned His intent. They believed that G-d wanted to destroy them. This

perception was a desecration of His Name. Had they repented out of love for G-d, they would have been forgiven. However, because their repentance was deficient, they were not atoned.

Regarding the sin of the spies, the Jewish people believed that their remorse and pain for their transgression was adequate. This misunderstanding was only because they did not appreciate the gravity of their sin. They felt that *Moshe* had failed them for not petitioning G-d on their behalf. Because the Jewish people were disappointed with *Moshe's* leadership, *Korach* took advantage of the moment and believed that he was able to undermine *Moshe*.

Gemara in Tractate *Berachos*: If one sees a *Torah* sage sinning in the evening, one must understand that he definitely repented by the morning. This is because that although there is no perfect person, the *Torah* sage, when he understands that he had failed, he makes the correction immediately through repentance. It is only because he is a *Torah* sage that he appreciates and internalizes the wrong that he had done. In contrast, the Jewish people after the sin of the spies did not appreciate and realize their level of disrespect that they had demonstrated against G-d. They therefore did not repent properly. It was because of this that they all had to perish over a forty-year period.

Korach, the Facilitator of Truth

Torah: *Korach* together with his community attempted to usurp *Moshe's* authority. *Korach* attempted to discredit *Moshe* as a leader and the spokesman of G-d. *Korach* deprecated *Moshe* in the eyes of his community by asking him questions that would cause his colleagues to mock his responses.

Midrash: “If *Korach* was an exceptionally wise person, how did he allow himself to enter into such foolishness? It was his eye that had misled him. He had seen a great chain of generations descending from him. He saw that *Shmuel* the Prophet, who was the equivalent of *Moshe* and *Aaron*, was to descend from him...He saw that twenty- four families of Levites will descend from his children who will have prophetic abilities.

“*Korach* had said to himself, ‘Is it possible that all of this greatness will emanate from me and I should be destroyed?’ However, *Korach* did not see correctly. In

fact, *Shmuel* the Prophet and all of the great families that descended from him were only a result of *Korach's* sons who had repented at the very last moment.”

It is evident from the words of *Chazal* that G-d allowed *Korach* to be privy to a prophetic vision in order to allow him to believe that he would survive the mutiny against *Moshe* and succeed. *Korach's* affront against *Moshe* was one of the most serious events in Jewish history. He had attempted to discredit *Moshe* and thus cast doubt upon the authenticity of *Torah*. *Korach* had believed that the *Torah* was not the Word of G-d but rather it was the word of *Moshe* who had manipulated G-d to endorse his own mandates.

Moshe had chosen *Aaron* to be the High Priest because he was his brother. G-d acquiesced to *Moshe's* decision. Thus, many of the laws of the *Torah* do not emanate from G-d, but rather from *Moshe*, who was personally conflicted. It is clear from the *Midrash* that had *Korach* not been given a prophetic vision from G-d he would not have considered acting as foolishly as he had. The prophetic vision that was made available to him caused a wise man to believe that his foolish position was correct. If the affront against *Moshe* was the equivalent of putting the authenticity of *Torah* into jeopardy, why did G-d allow *Korach* to be privy to the generations that would descend from him?

Gemara in Tractate *Sanhedrin*: During the years of famine that came upon Egypt, *Yosef* the viceroy, who had overseen the sale of the grain, gathered the wealth of the world in exchange for the grain that was sold. *Yosef* had taken this wealth and hid it away in three locations. When the Jewish people left Egypt with the borrowed wealth of their masters, it was not part of the wealth that *Yosef* had hidden away. As the Jewish people were leaving Egypt, the earth had opened up in a particular location where *Korach* happened to have been at that moment. He had discovered one of these three storage locations of wealth. As a result of this, he acquired a third of the wealth of the world. The *Gemara* tells us that *Korach* needed over 300 pack animals to carry the keys to his treasures.

Midrash: The wealthiest Jewish commoner to ever live was *Korach* and the wealthiest gentile commoner, was *Haman*, the evil one. Why did G-d allow *Korach* to come upon such great wealth which definitely contributed to his belief that he was entitled to be the High Priest? Without this degree of wealth, *Korach* would not have been able to garner as much support to mutiny against *Moshe*.

G-d provided *Korach* with a prophetic vision and endowed him with great wealth to create a setting for him to rebel against *Moshe*. Consequently, his affront put the authenticity of *Torah* into question. After *Korach* and his community had been openly destroyed by the Hand of G-d, it was confirmed that the *Torah* is the Word of G-d, which was only being communicated through *Moshe*, to the Jewish people. There will never again be a doubt, until the end of time, that the *Torah* is G-d's Truth.

Gemara in Tractate *Bava Basra*: *Korach* and his community are being punished in *geheimom* and declare on an ongoing basis, “*Moshe* is true and his *Torah* is true, and we are liars.” Although G-d had said after the giving of *Torah* at Sinai to *Moshe*, “They will believe in you forever,” there was still room for doubt regarding the origin of the *Torah* (whether it was G-d's Word or *Moshe's* word endorsed by G-d). It was not until *Korach* and his community was destroyed that this question was resolved without any doubt. G-d only allowed this upheaval to occur for the result, which was for the ultimate good of the Jewish people.

Ramchal in *Derech Hashem*: There are many things that we see that we do not understand. Although we see that the devoutly righteous suffer and the evil prosper, we must know that whatever unfolds is part of G-d's plan Who directs the evolution of existence to bring about the ultimate perfection of creation. At the end of time, in retrospect, one will understand the necessity of various aspects of the process. At that time all humanity will declare, “He is One and His Name is One.”

The Subliminal Effects of Individuals

Torah: *Dasan* and *Aviram* of the tribe of *Reuvain*, together with *Korach*, attempted to usurp the authority of *Moshe*. They chose to incite the people to reject *Moshe* as their leader.

Midrash: “Our Rabbis of blessed memory said, ‘Woe to the evil one (*rasha*) and woe to his neighbor. It is good for the devoutly righteous and it is good for his neighbor.’ Where do we see this? *Dasan* and *Aviram* were destroyed because of the dissention of *Korach*. They were his neighbors and were thus influenced by him. His location was in the south... The location of the camp of *Reuvain* was adjacent to *Korach* and his family... It was because of their close proximity to him that they joined with him in the mutiny against *Moshe*.

“In contrast, the camp of *Yehudah*, which included the tribes of *Yissachar* and *Zevulun* was on the east.... They were neighbors of *Moshe*, *Aaron* and his children...Because they were in the proximity to *Torah*, they merited to become *Torah* Sages. As it states in Psalms, ‘*Yehudah* the legislator of law..’ The children of *Yissachar* were ‘*yodei binah*’ (those who possessed special insight and clarity)...And regarding *Zevulun* it states, ‘Those who ply the scribal quill’ (Although the tribe of *Zevulun* was not preoccupied with the study of *Torah* on a full time basis, they were also endowed with a special level of *Torah* knowledge.)”

Torah in *Vayeitzei*: “*Yaakov* departed from *Beer-sheva* and went toward *Charan*.”

Midrash: “Why is it necessary for the *Torah* to tell us that he departed from *Beer-sheva* when it was already known that this was his location? The *Torah* should have only stated the location to where he was going. It is to teach us that when a *tzaddik* leaves a location the beauty, the glory, and the splendor of that location leaves with him. The *tzaddik*’s presence in the community is its beauty, glory, and splendor. Thus when he leaves, what remains is a spiritual void.”

One does not necessarily need to be overtly influenced by a *tzaddik* to be affected by him. Rather one only needs to be in his proximity to receive a positive subliminal affect. The encampment of *Yehudah*, which included *Yissachar* and *Zevulun* was thus affected positively for them to become *Torah* sages because they were in the proximity of *Moshe*, *Aaron*, and his children. In contrast, being in the proximity of someone such as *Korach* caused a negative influence.

Mishna in *Pirkei Avos*: “You should distance yourself from a bad neighbor and do not attach yourself to an evil person (*rasha*).” The commentators explain that a bad neighbor is not the personification of evil; but rather, is someone who is not good. Although one does not associate with the bad neighbor, his presence and manner of behavior causes a negative influence. Since the bad neighbor is not overtly evil, one does not take the precautions that are necessary to be protected from his influence, as one would take against one who is obviously evil. Although *Korach* was not blatantly evil, his being was a representation of envy, negativity, and deprecation – thus causing a negative influence to all in his proximity.

After the *Chofetz Chaim* had passed away, *Chazon Ish* left from Europe to go to Israel. He had understood that

as long as *Chofetz Chaim* was alive, his holy presence affected Europe to such a degree that it assumed the status of the Land of Israel. He infused it with holiness. However, once he passed away, there was a spiritual void in Europe that could not be filled by any of the other *Torah* sages that were still alive at that time.

Midrash: *Dasan* and *Aviram* were only drawn into the conflict with *Moshe* as a result of being the neighbors of *Korach*. We can draw from this, that one must protect himself by distancing himself from a bad neighbor. “Woe to the evil person (*rasha*) and woe to his neighbor...” This principle is also applied in a positive vein to be positively influenced when one is in the proximity of a *tzaddik*– “It is good for the devoutly righteous and it is good for his neighbor.” One must choose an environment that has a presence of righteous people. Although he may not necessarily interact with them, merely being in their presence is sufficient to be affected (to some degree). In contrast, one must remove himself from an evil community despite his precautions because of its subliminal negative influences.

The Vulnerability of Man

Torah: “*Vayikach Korach Ben Yitzahar*– *Korach* son of *Yitzahar* took...”

Rashi citing *Chazal*: “*Vayikach Korach (Korach took)*” to mean that *Korach* “took” two hundred and fifty men who were qualified to be the head of the *Sanhedrin* (the High Court of Israel) with his words. Meaning, he persuaded them to join his mutiny against *Moshe*.

Torah: Regarding *Adam*, “And *Hashem* G-d formed the man of dust...He took (*vayikach*) man and placed him into the Garden of Eden.”

Rashi citing *Chazal*: The term “*vayikach*” can mean, G-d persuaded *Adam* to enter into the Garden of Eden. Similarly the *Torah* states, “G-d said to *Moshe*, “*Kach es Aaron achichah* – Take *Aaron* your brother...” G-d told *Moshe* to persuade *Aaron* his brother with his words to assume the position of the High priest. The word “*vayikach*” which means, “to take,” is typically used regarding the taking of an inanimate object or an unintelligible creature, which does not have choice to come or not to, and therefore it is “taken.” However, as it applies to a human being, who has a mind of his own, the term “*vayikach*” means to “persuade” or “convince.”

A human being with the power of choice typically makes decisions based on his intellect. He evaluates the situation and then chooses to advance or refrain. An evaluation is based on seeing both sides of the issue. However, when one is persuaded by another, he no longer appreciates the alternatives and therefore follows the directive of that person. In effect, he has given up his free choice and he is no different than an inanimate object that has been taken. Although the congregation of *Korach* was a unique and exceptional group of individuals who were qualified to be the head of the *Sanhedrin*, *Korach* nevertheless, through his power of persuasion, rendered them helpless. He had convinced them that *Moshe* had deceived them and denied them an honor that was rightfully theirs.

Ramban at the beginning of *Korach*: The mutiny of *Korach* occurred at this particular time because prior to this moment, due to *Moshe's* accomplishments and dedication to the Jewish people, he was beloved and revered by them. If anyone were even to attempt question or usurp his authority, that individual would have been stoned. However, after G-d decreed that the Jewish people should perish over a forty-year period because of the sin of the spies, the Jewish people were demoralized. They began to reflect upon all that *Moshe* had promised them when they had left Egypt.

Korach came with his claim at a moment when the Jewish people were most vulnerable. It was at a time when they were sensing a hopelessness in their lives. The fact of the matter is, the Jewish people, although it was decreed that they should perish, should have not diminished their esteem and reverence for *Moshe*. The only reason they were meant not to enter into the Promised Land was as a result of their own lack of faith. They believed the slanderous reports of the spies when they had returned from *Canaan*.

Nevertheless, because of their mindset, the Jewish people saw *Moshe* in a negative light. It is the nature of a person to become vulnerable and more receptive to persuasion when he is depressed or disillusioned. Just as *Korach* took advantage of the Jewish people when they were in a vulnerable state, so too does the evil inclination take advantage of man when he becomes disillusioned and depressed.

Gemara: There is an argument between *Hillel* and *Shamay* regarding whether it would have been better for man to have been created or not. After two and a half

years of dialogue their was a consensus between them that it would have been better for man to not have been created. This is because man is prone to spiritual failure. When one reflects on his situation, very often within the spiritual realm, he sees himself lagging behind and not sufficiently accomplished. This brings about a sense of hopelessness which results in the evil inclination convincing one that it is not so grave to transgress because ultimately it will not make a difference.

The scenario of *Korach* is a replay of most individual's personal interaction with their evil inclination. One needs to feel that he is advancing and succeeding as a Jew. One must have a sense of his spirituality. The only way to accomplish this is to engage in *Torah* study with the intent of performing *mitzvos*. When one engages in this spiritual mode, one will be encouraged and motivated to succeed despite the pitfalls of life.

Challah the Source of Blessing **(From Shelach)**

Torah: Regarding the *mitzvah* of *challah*, "*Hashem* spoke to *Moshe* saying, '...When you will eat of the bread of the Land, you shall set a side a portion for *Hashem* (*terumah*). As the first of your kneading you shall set aside a loaf as a portion..." Just as the first tithe (*terumah*) of grains, olives, grapes, etc. can only be eaten by the *Kohen* because of its innate sanctity, so too does the first tithe of the bread (*challah*) have a sanctified status and must only be eaten by the *Kohen*.

Sforno: "Why was the tithe of *challah* given to the Jewish people at this particular moment? As a result of the sin of the spies, the Jewish people were not worthy of blessing to come into their homes. They were given the positive commandment of the tithing of *challah*, so that they could become worthy of blessing to enter into their home. When the first of their kneading of the dough was given to the *Kohen*, it brought blessing into one's home." Had it not been for the sin of the spies, the Jewish people were worthy in their own right of blessing. However, after the sin of the spies, they needed to give the special tithing of *challah* in order to act as the catalyst for blessing.

Maharal of Prague: If one is rooted in G-d, Who is the source of all life and blessing, unlimited bounty will come upon that individual. In contrast, if one were to become distanced from G-d because of sin, then it is

required that one must take initiative to bring himself close to Him in order to reinstate blessing. As it states, “You will cleave to Hashem you G-d – you are all alive today.” Why were the Jewish people made worthy of blessing through the *mitzvah* of *challah* specifically?

One is obligated to give *challah* only if the dough is made of the five grains of the Land. If one were to make rice bread, *challah* is not need to be taken. If this is so, then the grains that were used to make the flour were tithed prior to the making of the dough. The taking of *challah* is another tithe that is taken after grains that have already been tithed are made into dough. It is thus an additional tithe that serves a specific purpose that has another significance that is different from the other tithes.

The initial tithes were given to the *Kohen* as gifts to support them, since they did not have a share in the Land and must rely upon the tithes of the Jewish people for sustenance. However, the *mitzvah* of tithing of *challah* is for the Jewish people to be the beneficiaries of blessing. It causes them to be worthy to bring blessing into their homes. It is a tithe for their own benefit and not for the benefit of the *Kohen*.

Chazal: A woman has *mitzvos* that are personal to her. The kindling the *Shabbos* and *Yom Tov* lights, tithing the dough (taking *challah*), and *niddah* (laws of family purity). Although the man is no less obligated than the woman, in the area of kindling the lights, the woman is given priority in this *mitzvah*.

Midrash: That the reason for this is that “she (the wife of Adam) extinguished the light of the world. She must rekindle that light.” Eve had compelled her husband Adam to eat of the Tree of Knowledge. Adam being the handiwork of G-d, radiated holiness on a very special level. He illuminated the world. As a result of eating from the Tree he was spiritually diminished and no longer radiated as he had before the sin. The diminishment of Adam’s spirituality is the equivalent of extinguishing the light of existence. When the woman kindles the *Shabbos/Yom Tov* lights, she is reinstating that light.

Prior to eating of the Tree, Adam was considered the “most special being of existence– *chalaso shel olam*.” He was the “*challah*” of the world, regarding its purity. However, after eating the fruit of the Tree he became contaminated. The woman’s obligation is to reinstate a semblance of what she had caused to be contaminated. Thus, *challah* is considered her personal *mitzvah*.

Before the sin of the Tree of Knowledge, Adam’s level of attachment to G-d was at its ultimate. However, after he ate from the Tree, he was distanced from G-d Who is the source of life and blessing, thus causing him to be diminished. The tithing of the *challah* bring the individual close to G-d, Who is the source of all blessing; consequently bringing blessing into the home.



Yad Avraham Institute