

חומש עם רש"י · קרח · ראשון

Complete Word-for-Word Interlinear · Navy & Gold Edition

KORACH · 1ST ALIYAH

CHAPTER PREVIEW

In this opening aliyah of Parshas Korach, we encounter one of the most painful and challenging episodes in the midbar. Korach, a prominent Levi, joins forces with Dathan, Abiram, and On from the tribe of Reuven, along with two hundred and fifty distinguished leaders of the community. Together, they confront Moshe Rabbeinu and Aaron HaKohen, challenging their leadership and accusing them of raising themselves above the rest of Hashem's holy congregation.

Upon hearing their rebellion, Moshe Rabbeinu falls on his face and proposes a test for the following morning. He instructs Korach and his assembly to take fire pans and offer incense before Hashem, declaring that the one whom Hashem chooses will be recognized as the holy one. Moshe then speaks directly to the Levites, reminding them of the great privilege they already have in serving in the Mishkan, and rebukes them for seeking the Kehunah (priesthood) as well.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיִּקַּח קֹרַח בֶּן יִצְחָר בֶּן קֵהָשׁ בֶּן לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֶלִיאָב וְאוֹן
and On Eliav sons of and Aviram and Dasan Levi son of Kehas son of Yitzhar son of Korach And took

בֶּן פֶּלֶת בְּנֵי רְאוּבֵן:
Reuven descendants of Peles son of

רש"י

וַיִּקַּח קֹרַח. פֶּרֶשָׁה זוֹ יִפָּה נִדְרָשָׁת בְּמִדְרַשׁ רַבִּי תַנְחוּמָא:
Tanchuma Rabbi in the Midrash of is expounded beautifully this section Korach And took

רש"י

וַיִּקַּח קֹרַח. לָקַח אֶת עַצְמוֹ לְצַד אֶחָד לְהִיטֵל נִחֵלָק מִתּוֹךְ הָעֵדָה לְעוֹרֵר
to contest the congregation from the midst of separated to be one to a side himself — he took Korah And Korah took

עַל הַכֹּהֲנָה, וְזֶהוּ שְׁתַּרְגֵּם אֲנֶלּוֹס "וְאֵתְּפֹלֵג" — נִחֵלָק מִשְׁאֵר
from the rest of he separated himself and he separated Onkelos that translated and this is the priesthood concerning

הָעֵדָה לְהַחֲזִיק בְּמַחֲלָקָתוֹ, וְכֵן "מָה יִקְחָה לָבָה" אִיּוֹב ט"ו — לֹקַח אוֹתָהּ
you it takes 15 Iyov your heart does take you why and likewise in dispute to persist the congregation

לְהַפְּלִיגָהּ מִשְׁאֵר בְּנֵי אָדָם. ד"א: וַיִּקַּח קֹרַח, מִשְׁאֵר רָאשֵׁי סִנְהֶדְרָאוֹת
the Sanhedrins the heads of he drew Korah and took another explanation man the sons of from the rest of to distance you

שֶׁבָּהֶם בְּדָבָרִים, כְּמוֹ שֶׁנֶּאֱמַר "קַח אֶת אֲהֲרֹן" וַיִּקְרָא ח', "קָחוּ עִמָּכֶם דְּבָרִים"
words with you take 8 Yayikra Aharon — take it is said just as with words that were among them

הושע י"ד:

14 Hoshea

בן יצהר בן קהת בן לוי. ולא הזכיר "בן יעקב", שבקש רחמים על עצמו
 himself upon mercy for he requested Yaakov son of did it mention and not Levi son of Kehas son of Yitzhar son of
 שלא יזכר שמו על מחלוקתם, שנאמר "בקהלם אל תחד כבדי"
 my honor be united do not in their assembly as it is said their dispute upon his name should be mentioned that not
 בראשית מ"ט, והיכן נזכר שמו על קרח? בהתייחסם על הדוכן בדברי
 in the words of the platform for in their genealogy Korach regarding his name is mentioned and where 49 Bereishis
 הימים, שנאמר דהי"א ו' "בן אביסף בן קרח בן יצהר בן קהת בן לוי בן
 son of Levi son of Kehas son of Yitzhar son of Korach son of Evyasaf son of 6 IChronides as it is said the Days
 ישראל":
 Yisrael

דתן ואבירם. בשביל שהיה שבט ראובן שרוי במחנה שכן לקהת
 to Kohath a neighbor southward in their encampment dwelling Reuben the tribe of that was because and Abiram Dathan
 וכניו החונים תימנה, נשתתפו עם קרח במחלקתו — "אוי לרשע אוי לשכנו".
 to his neighbor woe to the wicked woe in his dispute Korach with they joined southward who encamped and his sons
 ומה ראה קרח לחלק עם משה? נתקנא על נשיאותו של אליצפן בן עזיאל,
 Uziel son of Elizaphan of the leadership over he was envious Moshe with to dispute Korach saw And what
 שמנהו משה נשיא על בני קהת על פי הדבור, אמר קרח, אחי אבא
 my father the brothers of Korach said the word by Kohath the sons of over leader Moshe whom appointed him
 ארבעה היו, שנאמר שמות ו' "ובני קהת וגו', עמרם הבכור נטלו שני בנים
 his sons two of took the firstborn Amram etc. Kohath and the sons of 6 Shemos as it is said were four
 גדלה, אחד מלך ואחד כהן גדול, מי ראוי לטל את השנייה? לא אני שאני בן
 son of that I I not the second — to take is worthy who High Priest and one king one greatness
 יצהר, שהוא שני לעמרם, והוא מנה נשיא את בן אחיו הקטן מכלם,
 of all of them the youngest his brother the son of — leader appointed and he to Amram second who is Izhar
 הריני חולק עליו ומבטל את דבריו. מה עשה? עמד וכנס ר"נ ראשי
 heads of 250 and gathered He stood up did he do What his words — and annul against him dispute behold I
 סנהדראות — רבן משפט ראובן שכניו והם אליצור בן שדיאור
 Shedeur son of Elizur and they his neighbors Reuben from the tribe of most of them Sanhedrins
 וחבריו וכיוצא בו, שנאמר נשיאי עדה קראי מועד ולהלן הוא
 it and further on the assembly those called to the congregation princes of as it is said to him and similar and his colleagues
 אומר במדבר א' "אלה קרואי העדה" — והלבישן טליתות שכלן
 that all of them robes and he clothed them the congregation the called ones of these 1 Bamidbar says
 תכלת, באו ועמדו לפני משה, אמרו לו טלית שכלה של תכלת חייבת
 is it obligated blue wool of that is entirely a robe to him They said Moshe before and stood They came blue wool
 בציצית או פטורה? אמר להם חייבת, התחילו לשחוק עליו, אפשר טלית של מין
 a kind of a robe is it possible at him to laugh They began it is obligated to them He said exempt or in tzitzis
 אחר חוט אחד של תכלת פוטר, זו שכלה תכלת לא תפטר את עצמה?
 itself — should exempt not blue wool that is entirely this exempts it blue wool of one thread other

תנחומא :

Tanchuma

רש"י

בני ראובן. דתן ואבירם ואון בן פֿלֶת:

Peles the son of and On and Aviram Dasan Reuven the sons of

פסוק ב

Pasuk 2

וַיָּקֻמוּ וַיַּנִּיחַ מֹשֶׁה וְאֲנָשִׁים מִבְּנֵי יִשְׂרָאֵל חֲמִשִּׁים וּמֵאָתָּיִם נְשִׂאֵי

leaders of and two hundred fifty Yisrael from the children of and men Moshe before And they rose

עֲדָה קְרָאִי מוֹעֵד אֲנָשִׁי שֵׁם:

renown men of the assembly those summoned of the congregation

פסוק ג

Pasuk 3

וַיִּקְהָלוּ עַל מֹשֶׁה וְעַל אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב לָכֶם כִּי כָל

all for for you Much to them and they said Aharon and against Moshe against And they assembled

הָעֲדָה כָּלָם קְדָשִׁים וּבְתוֹכָם יְהוָה וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל

above do you raise yourselves and why Hashem and in their midst are holy all of them the congregation

קְהָל יְהוָה:

Hashem the assembly of

רש"י

רַב לָכֶם. הֲרֵבָה יוֹתֵר מִדָּאִי לְקַחְתֶּם לְעַצְמְכֶם גְּדֻלָּה:

greatness for yourselves you have taken than enough more much for you Much

רש"י

כָּלֶם קְדָשִׁים. כָּלָם שָׁמְעוּ דְּבָרִים בְּסִינִי מִפִּי הַגְּבוּרָה:

the Almighty from the mouth of at Sinai the utterances heard all of them are holy All of them

רש"י

וּמִדּוּעַ תִּתְנַשְּׂאוּ. אִם לְקַחְתָּ אֹתָהּ מַלְכוּת, לֹא הָיָה לָךְ לִבְרֹר לְאַחִיָּה כְּהֹנָה,

priesthood for your brother to choose for you was it not royalty you you have taken If do you lift yourselves And why

לֹא אַתֶּם לְבַדְכֶם שָׁמַעְתֶּם בְּסִינִי "אֲנֹכִי ה' אֱלֹהֶיךָ", כָּל הָעֲדָה שָׁמְעוּ שָׁם:

there heard the congregation all your God Hashem I am at Sinai heard alone you not

פסוק ד

Pasuk 4

וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל פָּנָיו:

his face on and he fell Moshe And he heard

רש"י

וַיִּפֹּל עַל פָּנָיו. מִפְּנֵי הַמַּחְלָקֶת, שֶׁכָּבַר זֶה בְּיָדָם סִרְחוֹן רְבִיעִי, חָטְאוּ בַּעֲגֹל,

with the calf they sinned fourth an offense in their hand this for already the dispute because of his face upon And he fell

"וַיִּחַל מֹשֶׁה שְׁמוֹת ל"ב, בַּמִּתְאַוְּנִים, "וַיִּתְפַּלֵּל מֹשֶׁה" בַּמִּדְבָּר י"א, בַּמִּרְגָּלִים,

by the spies 11 Bamidbar Moshe and he prayed by the complainers 32 Shemos Moshe and he besought

"וַיֹּאמֶר מֹשֶׁה אֶל ה' וְשָׁמְעוּ מִצְרַיִם שֵׁם י"ד , בְּמַחְלָקָתוֹ שֶׁל קֶרַח נִתְרַשְׁלוּ

became weak Korach of in the dispute 14 there Mitzrayim and they will hear Hashem to Moshe and he said

יָדָיו, מָשַׁל לְבֶן מֶלֶךְ שִׁסְרַח עַל אָבִיו, וּפָיִס עָלָיו אוֹהֲבוֹ פַּעַם וּשְׁתַּיִם

and twice once his friend for him and appeased his father against who offended a king to a son of A parable his hands

וּשְׁלֹשׁ, כְּשִׁסְרַח רְבִיעִית, נִתְרַשְׁלוּ יָדָיו הָאוֹהֵב הַהוּא, אָמַר עַד מָתִי אֶטְרִיחַ

will I trouble when until he said that the friend the hands of became weak a fourth time when he offended and three times

עַל הַמֶּלֶךְ? שָׁמָּה לֹא יִקְבַּל עוֹד מִמֶּנִּי תַנְחוּמָא :

Tanchuma from me more he will accept not perhaps the king

פסוק ה

Pasuk 5

וַיְדַבֵּר אֶל קֶרַח וְאֶל כָּל עֲדָתוֹ לֵאמֹר בֹּקֶר וַיֵּדַע יְהוָה אֶת

— Hashem and will make known In the morning saying his assembly all of and to Korach to And he spoke

אֲשֶׁר לוֹ וְאֶת הַקָּדוֹשׁ וְהַקָּרִיב אֵלָיו וְאֵת אֲשֶׁר יִבְחַר בּוֹ

in him He chooses whoever and — to Himself and He will bring close the holy one and — is His who

יִקְרִיב אֵלָיו:

to Himself He will bring close

רש"י

בֹּקֶר וַיֵּדַע וּגו'. עֵתָה עַת שְׁכָרוֹת הוּא לָנוּ וְלֹא נִכּוֹן לְהִרְאוֹת לְפָנָיו,

before Him to appear proper and not for us it is drunkenness a time of Now etc. and He will make known Morning

וְהוּא הָיָה מִתְכַּוֵּן לְדַחוֹת שָׁמָּה יִחְזְרוּ בָהֶם שֵׁם :

there in themselves they will return perhaps to delay intending was and he

רש"י

בֹּקֶר וַיֵּדַע ה' אֶת אֲשֶׁר לוֹ. לְעִבּוֹדַת לְוִיָּה:

Levites for the service of is His who — Hashem and He will make known In the morning

רש"י

וְאֵת הַקָּדוֹשׁ. לְכַהֲנָה:

for priesthood the holy one and —

רש"י

וְהַקָּרִיב. אוֹתָם אֵלָיו; וְהַתְּרַגּוּם מוֹכִיחַ כֵּן "וַיִּקְרַב לְקִדְמוֹהִי", "וַיִּקְרַב

He will bring near to Him and He will bring near so proves and the Targum unto Him them and He will bring

לְשִׁמּוּשֵׁיהִי; וּמֵ"א בֹקֶר, א"ל מֹשֶׁה, גְּבוּלוֹת חֶלֶק הַקִּבְּ"ה

the Holy One blessed be divided bounds Moshe said to him morning and from Midrash to His service Aggadah He

בְּעוֹלָמוֹ, יְכוּלִים אַתֶּם לְהַפֵּךְ בֹּקֶר לְעָרֶב? כֵּן תוּכְלוּ לְבַטֵּל אֶת זֶה שֶׁנֶּאֱמַר "וַיְהִי

and it was as it is said this — to nullify will you be able so into evening morning to turn you are able in His world

עָרֶב וַיְהִי בֹקֶר וַיִּבְדֵּל" בְּרֵאשִׁית א', כָּה "וַיִּבְדֵּל אֶהְרֹן לְהַקְדִּישׁוֹ" וּגו'

etc to sanctify him Aharon and was separated so 1 Bereishis and He separated morning and it was evening

דְּהִי"א כ"ג :

23 Divrei HaYamim I

זאת עשו קחו לכם מחתות קרח וכל עדתו:
his assembly and all Korah fire pans for yourselves take do this

רש"י

זאת עשו קחו לכם מחתות. מה ראה לומר להם כך? אמר להם, בדרכי
in the ways of to them He said thus to them to say did he see what censers for yourselves take do This
הגוים יש נימוסים הרבה וכומרים הרבה וכלם אין מתקבצים בבית אחד,
one in a house assemble do not and all of them many and priests many customs there are the non-Jews
אנו אין לנו אלא ה' אחד, ארון אחד, ותורה אחת ומזבח אחד וכהן גדול
Gadol and a Kohen one and an Altar one and Torah one Ark one Hashem but have do not we
אחד, ואתם ר"ן איש מבקשים כהנה גדולה, אף אני רוצה בכך, הא לכם
for you behold this desire I even great priesthood seek men two hundred fifty and you one
תשמיש חביב מכל, היא הקטרת החביבה מכל הקרבנות, וסם המות
death and a poison of the sacrifices more than all which is beloved the incense it is more than all beloved a service
נתן בתוכו, שבו נשרפו נדב ואביהו, לפיכך התרה בהם והיה האיש אשר
whom the man And it shall be them he warned therefore and Avihu Nadav were burned for through it within it is placed
יבחר ה' הוא הקדש — כבר הוא בקדשתו, וכי אין אנו יודעים שמי
that he who know we not and is it that in his holiness he is already is the holy one he Hashem will choose
שיבחר הוא הקדוש? אלא אמר להם משה, הריני אומר לכם, שלא
so that not to you say behold I Moshe to them said but is the holy one he whom He will choose
תתחייבו, מי שיבחר בו יצא חי וכלכם אובדין תנחומא:
Tanchuma will perish and all of you alive will emerge in him whom He will choose he who you will become liable

רש"י

מחתות. כלים שחותין בהם גחלים ויש להם בית יד:
a hand a house of to them and there is coals with them that they rake vessels censers

ותנו בהן אש ושימו עליהן קטרת לפני יהוה מחר והיה האיש אשר
whom the man and it shall be tomorrow Hashem before incense upon them and place fire in them and put
יבחר יהוה הוא הקדוש רב לכם בני לוי:
Levi sons of is for you much is the holy one he Hashem He will choose

רש"י

רב לכם בני לוי. דבר גדול אמרתי לכם; ולא טפשים היו, שפך התרה בהם
them he warned that so they fools and were not to you I have said great a matter Levi sons of for you Much
וקבלו עליהם לקרב? הם חטאו על נפשותם, שנאמר "את מחתות החטאים
the sinners the censers of — as it is said their souls against sinned they to offer upon themselves and they took
האלה בנפשותם" במדבר י"ז:ג', וקרח שפך היה מה ראה לשטות זה? עינו
this to folly did he see what was who clever and Korach 3 17 Bamidbar against their souls these

הטעותו, ראה שלשלת גדולה יוצאה ממנו — שמואל ששקול כנגד משה ואהרן
 Moshe against who is equal Shmuel from him descending great a chain he saw misled him his eye
 — אמר בשבילו אני נמלט, וכ"ד משמרות עומדות לבני בניו, כלם
 his sons for the sons of arising watches and twenty-four will escape I on his account he said and Aaron
 מתנבאים ברוח הקדש, שנאמר "כל אלה בנים להימן" דברי הימים א
 HaYamim Divrei to Heiman were sons these all as it is said the holiness by the spirit of prophesying all of them
 כ"ה ה', אמר אפשר כל הגדלה הזאת עתידה לעמד ממני ואני אדום?
 and I from me to arise is destined this the greatness all is it possible he said 5 25 1
 לכה נשתתף לבא לאותה חזקה, ששמע מפיו משה שכלם אוכזים
 that all of them Moshe from the mouth of for he heard prerogative to that to come he joined therefore will keep silent
 ואחד נמלט, "אשר יבחר ה' הוא הקדוש" — טעה ותלה בעצמו, ולא
 to himself and applied it he erred is the holy one he Hashem will choose whom escapes and one perish
 ראה יפה, לפי שבניו עשו תשובה, ומשה היה רואה. — תנחומא:
 foreseeing was and Moshe repentance made that his sons because well did he see and not

רש"י

רב לכם. דבר גדול נטלתם בעצמכם לחלק על הקב"ה:
 the Holy One blessed be against to dispute upon yourselves you have taken great a matter for you Much
 He

פסוק ח

Pasuk 8

ויאמר משה אל קרח שמעו נא בני לוי:
 Levi sons of please hear Korach to Moshe And said

רש"י

ויאמר משה אל קרח שמעו נא בני לוי. התחיל לדבר עמו בדברים רפים, פיו
 once soft with words with him to speak He began Levi sons of please hear Korach to Moshe And he said
 שראוהו קשה ערה, אמר עד שלא ישתתפו שאר השבטים ויאבדו עמו, אדבר
 I will speak with him and perish the tribes the rest of will join before he said necked stiff that he saw him
 גם אל כלם, התחיל לזרו בהם "שמעו נא בני לוי" תנחומא:
 Tanchuma Levi sons of please hear them to urge he began all of them to also

פסוק ט

Pasuk 9

המעט מכם כי הבדיל אלהי ישראל אתכם מעדת ישראל
 Yisrael from the congregation you Yisrael the God of has separated that for you Is it too little
 of
 להקריב אתכם אליו לעבד את עבדת משכן יהוה ולעמד לפני
 before and to stand Hashem the Tabernacle of the service of — to perform to Himself you to bring near
 העדה לשרתם:
 to minister to them the congregation

רש"י

ולעמד לפני העדה. לשיר על הדוכן:
the platform upon to sing the congregation before and to stand

פסוק י

Pasuk 10

ויקרב אתה ואת כל אחיך בני לוי אתה ובקשתם גם כהנה:
priesthood also and do you seek with you Levi the sons of your brothers all of and — you And He brought near

רש"י

ויקרב אתה. לאותו שרות שהרחיק ממנו שאר עדת ישראל:
Yisrael the congregation of the rest of from it which He distanced service to that thee and He brought near

פסוק יא

Pasuk 11

לכן אתה וכל עדתך הנעדים על יהוה ואהרן מה הוא פי תלוננו
you complain that is he what and Aaron Hashem against who are gathered your assembly and all you Therefore
תלינו עליו:
against him you complain

רש"י

לכן. בשביל כך אתה וכל עדתך הנעדים אתה על ה', כי בשליחותו
by His commission for Hashem against with you who are gathered your congregation and all you this because of Therefore
עשיתי לית כהנה לאהרן, ולא לנו הוא המחלקת הנה שם:
there this the rebellion is against us and not to Aharon priesthood to give I have acted

פסוק יב

Pasuk 12

וישלח משה לקרא לדתן ולאבירם בני אליאב ויאמרו לא נעלה:
will we go up not and they said Eliab sons of and for Aviram for Dathan to call Moshe And he sent

רש"י

וישלח משה וגו'. מפאן שאין מחזיקין במחלוקת, שהיה משה מחזר אחריהם
after them seeking out Moses for was in strife persist that one does not From here etc. Moses And Moses sent
להשלימם בדברי שלום סנהדרין ק"י:
110a Sanhedrin peace with words of to conciliate them

רש"י

לא נעלה. פיהם הכשילם, שאין להם אלא ירידה:
descent but for them that there is not tripped them up their mouth go up We will not

פסוק יג

הַמַּעַט כִּי הֵעֲלִיתָנוּ מֵאֶרֶץ זֶבֶת חֶלֶב וְדָבַשׁ לְהַמִּיתָנוּ בַּמִּדְבָּר כִּי

that in the wilderness to kill us and honey milk flowing with from a land you brought us up that Is it too little

תִּשְׁתָּרֵר עָלֵינוּ גַם הַשְׁתָּרֵר:

surely ruling also over us you make yourself a ruler

CHAPTER SUMMARY

The aliyah details the initial confrontation of the rebellion, where Korach and his followers accuse Moshe and Aaron of taking too much power for themselves. Moshe Rabbeinu responds by setting up the test of the fire pans and incense for the next morning to let Hashem show who is truly chosen. He then tries to reason with the Levites about their ingratitude for their existing holy duties, and sends for Dathan and Abiram, who insolently refuse to come and instead accuse Moshe of bringing the nation out of a land of milk and honey just to die in the wilderness.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at what happened to Korach and his followers. These were not simple people; they were leaders, men of great stature, yet they fell into the trap of looking at what others had instead of appreciating their own beautiful portion. Moshe Rabbeinu pleaded with them, "Is it not enough for you that the God of Israel has set you apart?" He was trying to show them the immense chessed Hashem had already bestowed upon them. But when the yetzer hara of jealousy takes over, a person becomes completely blind to his own blessings.

This is a profound lesson for our daily avodah. How often do we look at someone else's life, their parnassah, their children, or even their spiritual achievements, and feel a sense of dissatisfaction with our own? We forget that Hashem has custom-tailored our specific life circumstances, our talents, and our challenges precisely for our neshama's tikkun. When we desire someone else's role, we are essentially saying that Hashem's plan for us is not enough.

True peace of mind and genuine yiras Shamayim come from looking inward and asking, "What does Hashem want from me with the tools He gave me?" instead of "Why does he have more than me?" When we celebrate our own unique portion in Torah and life, we protect ourselves from the destructive fire of machlokes and merit to serve Hashem with joy.

Today, when you feel a pinch of envy or comparison to someone else, stop and list three specific, beautiful blessings that Hashem has uniquely given to you, and say a heartfelt thank you for your own portion.