

חומש עם רש"י • קרח • שבועי

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KORACH • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Aibershter establishes the sacred gifts and responsibilities of the Levi'im. Having chosen them for the holy avodah of the Mishkan, Hashem commands that the Bnei Yisrael must no longer approach the Tent of Meeting to perform the service, lest they incur a capital sin. Instead, the Levi'im alone will carry out this avodah, and in return for their service, they are given the Ma'aser Rishon (the first tithe) from the harvest of the rest of the nation, as they do not receive a physical inheritance in the Land of Israel.

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

פסוק א

Pasuk 1

וּלְבְנֵי לְוִי הִנֵּה נָתַתִּי כָּל מַעֲשֵׂר בְּיִשְׂרָאֵל לְנַחֲלָה חֲלָף
in exchange for for an inheritance in Yisrael tithe all I have given behold Levi And to the sons of
עֲבַדְתֶּם אֲשֶׁר הֵם עֹבְדִים אֶת עֲבֹדַת אֹהֶל מוֹעֵד:
Meeting the Tent of the service of — perform they which their service

פסוק ב

Pasuk 2

וְלֹא יִקְרְבוּ עוֹד בְּנֵי יִשְׂרָאֵל אֶל אֹהֶל מוֹעֵד לְשֹׂאת חֹטֵא לְמוֹת:
to die sin to bear Meeting the Tent of to Yisrael the children of anymore shall approach And not

פסוק ג

Pasuk 3

וְעָבַד הַלְוִי הוּא אֶת עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנָם
their iniquity shall bear and they Meeting the Tent of the service of — he the Levite and shall perform
חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנָּחֲלוּ נַחֲלָה:
an inheritance they shall inherit not Yisrael the children of and among throughout your eternity a statute of generations

רש"י

והם. הלויים — ישאו עונם של ישראל, שעליהם להזהיר הזרים מגשת
from approaching the strangers is to warn because upon them Israel of the iniquity shall bear the Levites And they

אליהם:
unto them

פסוק ד

כִּי אֶת מַעֲשֵׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לַיהוָה תְּרוּמָה נָתַתִּי

I have given as a gift to Hashem they shall separate which Yisrael the children of the tithe of — Because

לְלוֹיִם לְנַחֲלָה עַל כֵּן אָמַרְתִּי לָהֶם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא

not Yisrael the children of among to them I have said . therefore for an inheritance to the Levi'im

יִנְחֻלוּ נַחֲלָה:

an inheritance they shall inherit

רַש"י

אֲשֶׁר יָרִימוּ לַה' תְּרוּמָה. הַפְּתוּב קָרָא תְּרוּמָה עַד שֶׁיַּפְּרִישׁ מִמֶּנּוּ תְּרוּמַת

the heave offering of from it that he separates until Truma called it the verse a heave offering to Hashem they shall lift which

מַעֲשֵׂר:

the tithe

פסוק ה

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק ו

וְאֶל הַלְוִיִּם תִּדְבֹּר וְאָמַרְתָּ אֲלֵהֶם כִּי תִקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל

Yisrael the children of from you take When to them and you shall say you shall speak the Levites And to

אֶת הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאֲתָם בְּנַחֲלַתְכֶם וַהֲרַמְתֶּם מִמֶּנּוּ

from it and you shall separate as your inheritance from them to you I have given which the tithe —

תְּרוּמַת יְהוָה מִן הַמַּעֲשֵׂר:

the tithe from a tenth Hashem a gift of

פסוק ז

וְנִחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן מִן הַגֶּרֶן וְכַמְלֵאָה מִן

from and like the fullness the threshing floor from like the grain your gift to you and it shall be reckoned

הַיָּקָב:

the vat

רַש"י

וְנִחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן מִן הַגֶּרֶן. תְּרוּמַת מַעֲשֵׂר שְׁלָכֶם

of yours tithe The heave offering of the threshing floor from as the corn your heave offering to you And it shall be reckoned

אֲסוּרָה לְזָרִים וְלִטְמֵאִין, וְחַיִּבִּין עָלֶיהָ מִיתָה וְחִמּוֹשׁ כְּתְרוּמָה גְדוּלָּה

great like the heave offering and a fifth death for it and they are liable and to the unclean to laymen is forbidden

שֶׁנִּקְרָאת רֵאשִׁית דָּגָן מִן הַגֶּרֶן:
the threshing floor from corn the first of which is called

רש"י

וכמלאה מן היקב. תרומת תירוש ויצהר הנטלת מן היקבים:
the winepresses from which is taken and oil wine the heave-offering of the winepress from and as the fullness

רש"י

מלאה. לשון בשול — תבואה שנתמלאת:
that has become full produce ripening is an expression of Mela'ah

רש"י

יקב. הוא הבור שלפני הגת שהיין יורד לתוכו, וכל לשון יקב
yekev expression of and every into its midst descends into which the wine the wine-press that is before the pit it is Yekev
חפירת קרקע הוא, וכן "יקבי המלך" זכריה י"ד, הוא ים אוקינוס,
Oceanus the sea of it is 14 Zechariah the King "the pits of and likewise it is ground an excavation of
חפירה שחפר מלכו של עולם:
the universe of the King that excavated an excavation

פסוק ח

Pasuk 8

כן תרימו גם אתם תרומת יהוה מכל מעשרתיכם אשר תקחו מאת
from you receive which your tithes from all of Hashem the gift of you also shall you set aside so
בני ישראל ונתתם ממנו את תרומת יהוה לאהרן הכהן:
the Kohen to Aharon Hashem the gift of — from it and you shall give Yisrael the children of

רש"י

כן תרימו גם אתם. כמו שישׂראל מרימים מגרנם ומיקביהם,
and from their from their threshing-floor separate that Israelites just as you also you shall separate So
תרימו גם אתם ממעשר שלכם, כי הוא נחלתכם:
is your inheritance it for of yours from the tithe you also you shall separate

פסוק ט

Pasuk 9

מכל מתנתיכם תרימו את כל תרומת יהוה מכל חלביו את
— its best portion from all of Hashem the gift of all of — you shall separate your gifts From all of
מקדשו ממנו:
from it its consecrated part

רש"י

מכל מתנתיכם תרימו את כל תרומת ה'. בתרומה גדולה הפתוב מדבר,
speaks the verse gedolah concerning terumah Hashem the terumah of all — you shall separate your gifts From all
שׂאם הקדים לוי את הפהן בכרי וקבל מעשרותיו קדם שיטל כהן תרומה
terumah a Kohen that takes before his tithes and received in the pile the Kohen — a Levite preceded that if

גְּדוּלָה מִן הַפֶּרִי, צָרִיחַ לְהַפְרִישׁ הַלֵּוֹי מִן הַמַּעֲשֵׂר תַּחֲלֶה אֶחָד מִחֲמִשִּׁים לְתְרוּמָה
for terumah out of fifty one first the tithe from the Levite separate must the pile from gedolah
גְּדוּלָה, וַיַּחְזֹר וַיַּפְרִישׁ תְּרוּמַת מַעֲשֵׂר סִפְרֵי :
Sifrei maaser terumat and separate and return gedolah

פסוק י

Pasuk 10

וְאָמַרְתָּ אֲלֵהֶם בְּהִרְמִימָכֶם אֶת חֲלָבּוֹ מִמֶּנּוּ וְנִחְשַׁב לְלֵוִים
to the Levites and it shall be reckoned from it its best part — when you raise up to them And you shall say

כְּתִבּוּאָת גֶּרֶן וּכְתִבּוּאָת יֵקֵב:
a wine vat and like the product of a threshing floor like the product of

רש"י

בְּהִרְמִימָכֶם אֶת חֲלָבּוֹ מִמֶּנּוּ. לְאַחַר שֶׁתִּרְיֻמוּ תְרוּמַת מַעֲשֵׂר מִמֶּנּוּ:
from it the tithe the terumah of that you lift after from it its best — when you lift

רש"י

וְנִחְשַׁב הַמוֹתֵר לְלֵוִים חֲלִין גְּמוּרִין:
complete as profane to the Levites the remainder and it shall be accounted

רש"י

כְּתִבּוּאָת גֶּרֶן לְיִשְׂרָאֵל, שֶׁלֹּא תֹאמַר הוּאִיל וּקְרָא הַפְּתוּב תְּרוּמָה —
Terumah the verse and called it since you should say so that not to an Israelite a threshing floor as the produce of
שֶׁנֶּאֱמַר "כִּי אֶת מַעֲשֵׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לָהּ תְּרוּמָה" — יָכוֹל
I might think as Terumah to Hashem they set aside which Yisrael the children of the tithe of — for as it is said
יְהֵא כָּלֹּ אָסוּר, ת"ל "וְנִחְשַׁב לְלֵוִים כְּתִבּוּאָת גֶּרֶן", מֵה
just as a threshing floor as the produce of to the Levites and it shall be accounted the Torah teaches forbidden all of it it should be
שֶׁל יִשְׂרָאֵל חֲלִין, אֵף שֶׁל לֵוִי חֲלִין עֵי סִפְרֵי :
Sifrei see is profane a Levite that of so too is profane an Israelite that of

פסוק יא

Pasuk 11

וְאָכַלְתֶּם אֹתוֹ בְּכָל מְקוֹם אַתֶּם וּבֵיתְכֶם כִּי שָׂכָר הוּא לָכֶם חֲלָף
in exchange for for you it is reward for and your household you place in any it And you shall eat
עֲבַדְתְּכֶם בְּאֶהֱל מוֹעֵד:
Meeting in the Tent of your service

רש"י

בְּכָל מְקוֹם. אֶפְלוּ בְּבֵית הַקְּבָרוֹת שָׁם :
there the graves in a house of even place In every

פסוק יב

וְלֹא תִשָּׂאוּ עָלָיו חֵטָא בְּהִרְימְכֶם אֶת חֲלָבּוֹ מִמֶּנּוּ וְאֵת קִדְשֵׁי
 the holy things of and — from it its best part — when you raise up sin upon it bear and you shall not
 בְּנֵי יִשְׂרָאֵל לֹא תַחֲלֹלוּ וְלֹא תָמוּתוּ:
 you die lest profane you shall not Yisrael the children of

רש"י

וְלֹא תִשָּׂאוּ עָלָיו חֵטָא וְגו'. הָא אִם לֹא תִרְימוּ תִשָּׂאוּ חֵטָא:
 sin you will bear you set aside not if behold etc. sin on account of it bear And you shall not

רש"י

וְלֹא תָמוּתוּ. הָא אִם תַּחֲלֹלוּ תָמוּתוּ:
 you will die you profane if behold you shall die and not

CHAPTER SUMMARY

The aliyah details the specific halachos of Ma'aser Rishon and Terumas Ma'aser. When the Levi'im receive their tithes from the Bnei Yisrael, they are commanded to separate a tenth of that tithe—the very best and holiest portion—as Terumas Ma'aser to be given to Aaron the Kohen. Once this holy portion is properly separated, the remaining tithe is fully permitted to the Levi'im and their households to be eaten anywhere as their rightful wage, warning them that failing to separate the best portion first would profane the sacred donations and bring about the punishment of death.

In this parshah, the Torah teaches us a beautiful and profound lesson about the nature of our avodah and how we view our livelihood. The Leviim do not receive a physical portion of land in Eretz Yisrael. Instead, their entire sustenance comes from the tithes, the ma'aser, given to them by the rest of Bnei Yisrael. Yet, the Torah emphasizes that this is not charity; it is their direct "sachar," their rightful wage from the Aibershter in return for their sacred service in the Mishkan.

But the lesson goes deeper. Even though the Leviim receive this holy gift directly from the hands of their fellow Jews, they are not exempt from the mitzvah of giving. Before they can enjoy their portion, they must separate "ma'aser min ha ma'aser", a tenth of the tenth, and give the very best, the "chelev," to Aaron the Kohen. The Torah is teaching us that no matter who we are, and no matter how holy our work is, we are never just receivers. We must always be givers, and when we give, we must give from our very best.

Sometimes a person thinks, "I am struggling to make ends meet," or "My work is entirely spiritual, so others should support me." The Torah tells the Levi: even your livelihood, which is already a tithe, must be tithed. When we take the first and best portion of whatever Hashem sends us, our time, our energy, or our money, and dedicate it back to Him, we elevate everything else we possess. It turns our physical sustenance into something holy, as the Torah says, "it shall be accounted to you as the grain of the threshing floor."

Today, look at whatever bounty Hashem has blessed you with, whether it is your income, your wisdom, or your time. Before you use it for yourself, dedicate the very first and best few minutes, or the first portion of your resources, to a holy cause or to helping another Yid.