

חומש עם רש"י • קרח • תמישי

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

KORACH • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we see how Hashem puts a final, miraculous end to the machlokes of Korach and his assembly. To settle any remaining doubts among Bnei Yisrael regarding the Kehunah, Hashem commands Moshe Rabbeinu to take a staff from the leader of each of the twelve shevatin, with Aharon's name inscribed on the staff representing the shevet of Levi.

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

פסוק א

Pasuk 1

וידבר יהוה אל משה לאמר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

ידבר אל בני ישראל וקח מאתם מטה מטה לבית אב מאת כל

all of from a father for the house of a staff a staff from them and take Yisrael the children of to Speak

נשיאיהם לבית אבתם שנים עשר מטות איש את שמו תכתב על

upon you shall write his name — each man staffs ten two their fathers for the house of their chieftains

מטהו:

his staff

פסוק ג

Pasuk 3

ואת שם אהרן תכתב על מטה לוי כי מטה אחד לראש בית

the house of for the head of one staff for Levi the staff of upon you shall write Aharon the name of and —

אבותם:

their fathers

רש"י

כי מטה אחד. אע"פ שחלקתים לשתי משפחות, משפחת כהנה לבד ולויה

alone priesthood the family of families into two that I divided them though even one staff for

לבד, מכל מקום שכתב אחד הוא:

one tribe places from all alone and Levites

פסוק ד

וְהִנַּחְתָּם בְּאֹהֶל מוֹעֵד לִפְנֵי הָעֵדוּת אֲשֶׁר אֶעֱד לָכֶם שָׁמָּה:
there with you I will meet where the Testimony before Meeting in the Tent of and you shall place them

פסוק ה

וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר בּוֹ מִטָּהוּ יִפְרַח וְהִשְׁכַּתִּי מֵעַל אֶת
— from upon Me and I will rid shall blossom his staff him I will choose whom the man and it shall be
תִּלְנוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵם מְלִינִם עֲלֵיכֶם:
against you are complaining they which Yisrael the children of the complaints of

רש"י

והשכתי. כמו "וַיִּשְׁכּוּ הַמַּיִם" בראשית ח', "וַיִּחַמַּת הַמֶּלֶךְ שְׂכָכָה" אסתר ז':
7 Esther was abated the king and the wrath of 8 Bereishis the waters and abated like And I will appease

פסוק ו

וַיְדַבֵּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ אֵלָיו כָּל נְשִׂאֵיהֶם מִטָּה לְנָשִׂיא
for a leader a staff their leaders all of to him and they gave Yisrael the children of to Moshe And spoke
אֶחָד מִטָּה לְנָשִׂיא אֶחָד לְבֵית אֲבֹתָם שְׁנַיִם עָשָׂר מִטּוֹת וּמִטָּה אַהֲרֹן
Aharon and the staff of staffs · twelve their fathers for the house of one for a leader a staff one
בְּתוֹךְ מִטּוֹתָם:
their staffs in the midst of

רש"י

בתוך מטותם. הניח באמצע, שלא לאמרו, מפני שהניחו בצד שכינה
the Shechinah at the side of that He placed it because they should say so that not in the middle He placed their staffs in the midst of
פָּרַח תַּנְחוּמָא אַחְרֵי מוֹת:
Mot Achrei Tanchuma it blossomed

פסוק ז

וַיִּנַּח מֹשֶׁה אֶת הַמַּטֹּת לִפְנֵי יְהוָה בְּאֹהֶל הָעֵדוּת:
the Testimony in the Tent of Hashem before the staffs — Moshe And he placed

פסוק ח

וַיְהִי מִמָּחָרָת וַיָּבֹא מֹשֶׁה אֶל אֹהֶל הָעֵדוּת וַהֲנֶה פָּרַח מִטָּה
the staff of had sprouted and behold the Testimony the Tent of to Moshe and came on the next day And it was
אַהֲרֹן לְבֵית לְוִי וַיֵּצֵא פָּרַח וַיֵּצֵץ צִיץ וַיִּגְמַל שְׁקָדִים:
almonds and it ripened a blossom and it blossomed a bud and it brought forth Levi for the house of Aharon

רש"י

כַּמְשָׁמְעוֹ:

פרח.

ויצא

according to its literal
meaning

a blossom and it brought forth

רש"י

ציץ. הוא חֲנֻטת הַפְּרִי כַּשֶּׁהֲפָרַח נוֹפֵל:

falls off when the blossom the fruit the budding of it is Tzitz

רש"י

ויגמל שקדים. כַּשֶּׁהֲפָרַח הַפְּרִי הָפֵר שֶׁהָיוּ שְׁקָדִים, לְשׁוֹן "וַיִּגְדֵּל

and grew an expression of almonds that they were it was recognized the fruit when was recognizable almonds and it ripened

הַיָּלֵד וַיִּגְמַל" בְּרֵאשִׁית כ"א, וְלְשׁוֹן זֶה מְצוּי בַּפְּרִי הָאֵילָן, כָּמוֹ

like the tree with the fruit of is common this and an expression twenty one Bereishis and was weaned the child

"וּבֹסֶר גָּמַל יִהְיֶה נֹצֵחַ" יִשְׁעִיָּהוּ י"ח, וְלָמָּה שְׁקָדִים? הוּא הַפְּרִי הַמְּמַחֵר

that hastens the fruit it is almonds and why eighteen Yeshayahu the blossom will be ripening and an unripe grape

לְהַפְרִיחַ מִכָּל הַפְּרוֹת, אִף הַמַּעֲוִיר עַל הַכֹּהֵנָה פֶּרְעָנוֹתוֹ מִמִּהְרֵת לְבָא, כָּמוֹ

just as to come hastens his punishment the priesthood against one who disputes so too the fruits more than all to blossom

שֶׁמָצִינוּ בְּעִזְיָהוּ "וְהִצַּרְעַת זִרְחָהּ בְּמִצְחוֹ" דְּבַרֵּי הַיָּמִים ב' כ"ו ; תַּרְגוּמוֹ

its Targum translation twenty six two HaYamim Divrei on his forehead broke out and the tzaraas with Uzziyahu we found

"וְכַפִּית שְׂגָדִיו", כָּמִין אֲשֶׁכּוֹל שְׁקָדִים יַחַד כְּפוּתִים זֶה עַל זֶה:

this upon this tied together almonds cluster of like a kind of almonds and a cluster of

פסוק ט

Pasuk 9

וַיֹּצֵא מֹשֶׁה אֶת כָּל הַמַּטֵּה מִלִּפְנֵי יְהוָה אֵל כָּל בְּנֵי יִשְׂרָאֵל

Yisrael the children of all of to Hashem from before the staffs all of — Moshe And he brought out

וַיֵּרְאוּ וַיִּקְחוּ אִישׁ מַטְּהוֹ:

his staff each man and they took and they saw

CHAPTER SUMMARY

Following Hashem's command, Moshe places the twelve staffs inside the Ohel Moed before the Aron. The next day, a clear miracle occurs: only Aharon's staff has sprouted, bringing forth beautiful blossoms and fully-grown almonds. Moshe brings the staffs out to show all of Bnei Yisrael, and each leader takes back his own staff, leaving no room for further complaints against Aharon's selection.

Think about the dry, lifeless piece of wood that was Aaron's staff. By all laws of nature, it was finished, unable to ever grow again. Yet, when placed in the Kodesh Kodashim before Hashem, it did not just sprout; it blossomed and produced ripe almonds overnight. This is the power of being connected to the source of life. When we bring our dry, tired hearts into the presence of the Aibershter through a heartfelt tefillah or a page of Gemara, we can experience a sudden, miraculous renewal that defies our natural limitations.

Sometimes we look at our own spiritual state, or perhaps our parnassah or shalom bayis, and we feel like a dry stick. We think, "I have no energy left to grow, I am too far gone." The miracle of Aaron's staff teaches us that growth does not depend on our natural vitality alone. When we place ourselves entirely in Hashem's hands, He can make us blossom in ways we never thought possible, bringing sweetness and fruit from the driest places.

Today, when you feel spiritually dry or overwhelmed by a difficult situation, do not give up. Take that very "dryness" and place it before Hashem. Spend three minutes in quiet hitbodedus, speaking to the Aibershter from the depths of your heart, and ask Him to breathe new life and growth into your day.