

חומש עם רש"י • קרח • ששי

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

KORACH • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the aftermath of the terrible rebellion of Korach and his followers. To put an end to the complaints of the Bnei Yisrael once and for all, Hashem commands Moshe Rabbeinu to place the staff of Aharon HaKohen in front of the Aron HaKodesh as a lasting sign. The Bnei Yisrael express their deep fear of death when approaching the Mishkan, prompting Hashem to speak directly to Aharon about the heavy responsibility placed upon the Kohanim and Levi'im.

Hashem outlines the sacred duty of guarding the Mishkan to prevent any unauthorized person from encroaching upon the holy vessels. Along with this great responsibility, Hashem presents the Kohanim with their special gifts, the Matnos Kehunah, which are given to them as an everlasting covenant of salt. These gifts sustain the Kohanim, who are not given a physical portion in the land of Eretz Yisrael, as Hashem Himself is their portion.

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

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הָשִׁב אֶת מִטֵּה אַהֲרֹן לְפָנַי הָעֵדוּת לְמַשְׁמֶרֶת

for a safekeeping the Testimony before Aharon the staff of — return Moshe to Hashem And said

לְאוֹת לְבְנֵי מִרְי וְתִכַּל תְּלוֹנְתָם מֵעַלִי וְלֹא יָמָתוּ:

they shall die and not from upon Me their complaints and you shall end rebellion for children of for a sign

רש"י

למשמרת לאות. לזכרון שבחרתי באהרן לכהן ולא ילנו עוד על

against anymore will they murmur and not for a Kohen Aharon that I chose as a reminder as a sign to be kept

הַכֹּהֲנָה:

the priesthood

רש"י

ותכל תלונתם. כמו ותכלה תלונתם; לשון זה שם מפעל יחיד לשון

gender of singular action noun of this a form their murmuring and you shall end is like their murmuring and you shall end

נקבה, כמו תלונתם, מרמור"ש בלעז; ויש חלוק בין תלונתם

their murmuring between a difference and there is in foreign tongue murmurs their murmuring like feminine

לתלונתם, תלונתם תלנה אחת, תלונתם שם דבר בלשון יחיד ואפלו

and even if singular in language of a concept noun of their murmuring one murmuring their murmuring to their murmuring

הם תלונות הרבה:

many murmurings they are

פסוק ב

וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ כֵּן עָשָׂה:

he did so him Hashem commanded as Moshe And did

פסוק ג

וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל אֶל מֹשֶׁה לֵּאמֹר הֵן גִּזְעֵנוּ אֲבִדְנוּ כָּלְנוּ אֲבִדְנוּ:

are lost all of us we are lost we perish Behold saying Moshe to Yisrael the children of And they said

פסוק ד

כָּל הַקָּרֵב הַקָּרֵב אֶל מִשְׁכַּן יְהוָה יָמוּת הָאֵם תָּמְנוּ לְגֹעַ:

to perish finished are we shall die Hashem the Tabernacle of to who approaches who approaches Everyone

רש"י

כָּל הַקָּרֵב הַקָּרֵב וּגו'. אֵין אָנוּ יְכוּלִין לְהֵיטִיב זִהְרִינן בְּכָה, כָּלְנוּ רִשְׁאִין

are permitted all of us in this cautious to be able are we not etc. approacheth approacheth Whosoever

לְהִכָּנֵס לְחֹצֵר אֶהְיֶה מוֹעֵד, וְאֶחָד שִׁיקְרִיב עֲצָמוֹ יוֹתֵר מִחֲבֵרוֹ וַיָּכֻנס לְתוֹךְ

into and enters than his fellow more himself who brings near and one Meeting the Tent of into the courtyard of to enter

אֶהְיֶה מוֹעֵד יָמוּת:

will die Meeting the Tent of

רש"י

הָאֵם תָּמְנוּ לְגֹעַ. שָׁמָּה הִפְקְרָנוּ לְמִיתָה?:

to death we are abandoned perhaps to die we have finished Is it that

פסוק ה

וַיֹּאמֶר יְהוָה אֶל אַהֲרֹן אַתָּה וּבָנֶיךָ וּבֵית אָבִיךָ אֲתָם תִּשָּׂאוּ אֶת

— shall bear with you your father and the house of and your sons you Aharon to Hashem And said

עֲוֹן הַמִּקְדָּשׁ וְאֶתָּה וּבָנֶיךָ אֲתָם תִּשָּׂאוּ אֶת עֲוֹן כְּהֻנַּתְכֶּם:

your priesthood the iniquity of — shall bear with you and your sons and you the Sanctuary the iniquity of

רש"י

וַיֹּאמֶר ה' אֶל אַהֲרֹן. לְמֹשֶׁה אָמַר שִׁיאֲמַר לְאַהֲרֹן, לְהַזְהִירוֹ עַל תַּקְנֵת

the benefit of concerning to admonish him to Aharon that he should say He said to Moshe Aharon to Hashem And He said

יִשְׂרָאֵל שֶׁלֹּא יָכֻנסוּ לְמִקְדָּשׁ:

into the Sanctuary enter that they not Yisrael

רש"י

אַתָּה וּבְנִיךָ וּבֵית אָבִיךָ. הֵם בְּנֵי קֵהֵת אָבִי עֲמֶרָם:

Amram the father of Kehas the sons of they are your father and the house of and your sons You

רש"י

תשאו את עון המקדש. עליכם אני מטיל ענש הזרים שיחטאו
who will sin the strangers the punishment of impose I upon you the Sanctuary the iniquity of — you shall bear
בעסקי הדברים המקדשים המסורים לכם, הוא האהל והארון והשולחן
and the Table and the Ark the Tent which is to you that are entrusted that are sanctified the things in matters of
וכלי הקדש — אתם תשבו ותזהירו על כל זר הבא לגע:
to touch who comes stranger any concerning and warn shall sit you the Sanctuary and the vessels of

רש"י

ואתה ובניך. הכהנים:
the Kohanim and your sons And you

רש"י

תשאו את עון כהנתכם. שאינה מסורה ללויים, ותזהירו הלויים
the Levites and you must warn to the Levites given for it is not your priesthood the iniquity of — you shall bear
השוגגים שלא יגעו אליכם בעבודתכם:
during your service to you come near that they not who act inadvertently

פסוק 6

Pasuk 6

וגם את אחיה מטה לוי שבט אביה הקרב אתה ויליו
and they shall with you bring close your father the tribe of Levi the tribe of your brothers — And also
accompany
עליה וישרתוה ואתה ובניך אתה לפני אהל העדת:
the Testimony the Tent of before with you and your sons and you and they shall minister upon you
to you

רש"י

וגם אחיך. בני גרשון ובני מררי:
Merari and the sons of Gershon the sons of your brothers and also

רש"י

ויליו. ויתחברו אליכם, להזהיר גם את הזרים מלקרב אליהם:
to them from drawing near the strangers — also to warn with you and they shall associate and they shall join

רש"י

וישרתו. בשמירת השערים ולמנות מהם גזברין ואמרפלין ספרי:
Sifrei and superintendents treasurers from them and to appoint the gates in guarding of and they shall minister to you

פסוק 7

Pasuk 7

ושמרו משמרתה ומשמרת כל האהל אף אל כלי הקדש ואל
and to the Sanctuary the vessels of to only the Tent all of and the charge of your charge And they shall guard

הַמִּזְבֵּחַ לֹא יִקְרְבוּ וְלֹא יָמָתוּ גַם הֵם גַּם אַתֶּם:

you also they also they die so that not approach they shall not the Altar

פסוק ח

Pasuk 8

וְנָלוּ וְעִלֶּיהָ וּשְׁמְרוּ אֶת מִשְׁמֶרֶת אֹהֶל מוֹעֵד לְכָל עֲבֹדַת

the service of for all Meeting the Tent of the charge of — and they shall guard with you And they shall join

הָאֹהֶל וְזָר לֹא יִקְרַב אֲלֵיכֶם:

to you draw near shall not and an outsider the Tent

רש"י

וְזָר לֹא יִקְרַב אֲלֵיכֶם. אֶתְכֶם אֲנִי מְזַהֵר עַל כֵּן:

this concerning admonish I — unto you approach shall not And a layman

פסוק ט

Pasuk 9

וּשְׁמַרְתֶּם אֶת מִשְׁמֶרֶת הַקֹּדֶשׁ וְאֶת מִשְׁמֶרֶת הַמִּזְבֵּחַ וְלֹא יִהְיֶה עוֹד

again there will be so that not the Altar the charge of and — the Sanctuary the charge of — And you shall guard

קֶצֶף עַל בְּנֵי יִשְׂרָאֵל:

Yisrael the children of upon wrath

רש"י

וְלֹא יִהְיֶה עוֹד קֶצֶף. כְּמוֹ שֶׁהָיָה כָּכָה, שֶׁנֶּאֱמַר בַּמִּדְבָּר י"ז "כִּי יָצָא

has gone forth "for 17 Bamidbar as it is said already that there was as anger any more there shall be And not

הַקֶּצֶף" ספרי:

Sifrei the anger"

פסוק י

Pasuk 10

וְאֲנִי הִנֵּה לִקְחָתִי אֶת אֲחֵיכֶם הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לָכֶם מִתְּנָה

as a gift to you Yisrael the children of from among the Levites your brothers — have taken behold And I

נֹתְנִים לִיהוָה לַעֲבֹד אֶת עֲבֹדַת אֹהֶל מוֹעֵד:

Meeting the Tent of the service of — to perform to Hashem they are given

רש"י

לָכֶם מִתְּנָה נֹתְנִים. יָכוֹל לַעֲבֹדְתֶכֶם שֶׁל הַדְּיוּט, ת"ל "לָהּ", כְּמוֹ

just as for Hashem the Torah teaches a commoner of for your work Imight think they are given as a gift to you

שֶׁמֶכַּרְשׁ לְמַעַלָּה, לְשֹׁמֵר מִשְׁמֶרֶת גִּזְבָּרִין וְאֶמְרָכָלִין:

and trustees treasurers the charge of to keep above it is explained

פסוק יא

וְאַתָּה וּבְנֶיךָ אֶתְּךָ תִּשְׁמְרוּ אֶת כְּהֻנַּתְכֶם לְכָל דְּבַר הַמִּזְבֵּחַ וּלְמִבֵּית

and for within the altar matter of for every your priesthood — shall guard with you and your sons And you

לְפָרֶכֶת וְעַבְדְּתֶם עֲבֹדַת מִתְּנָה אֶתְּךָ כְּהֻנַּתְכֶם וְהַזֵּר הַקָּרֵב

who approaches and the stranger your priesthood — I will give a gift a service of and you shall serve the curtain

יוֹמָת:

shall be put to death

רש"י

עֲבֹדַת מִתְּנָה. בְּמִתְּנָה נָתַתִּי לָכֶם:

to you I have given it as a gift gift A service of

פסוק יב

וַיְדַבֵּר יְהוָה אֶל אַהֲרֹן וְאָנִי הִנֵּה נָתַתִּי לָּךְ אֶת מִשְׁמַרְתְּ תְּרוּמָתִי לְכָל

of all My terumah-gifts the charge of — to you have given behold and I Aharon to Hashem And spoke

קִדְשֵׁי בְּנֵי יִשְׂרָאֵל לָּךְ נְתַתִּים לְמִשְׁחָה וּלְבְנֶיךָ לְחֶק

as a portion and to your sons for greatness I have given them to you Yisrael the children of the holy things of

עוֹלָם:

eternal

רש"י

וְאָנִי הִנֵּה נָתַתִּי לָּךְ. בְּשִׂמְחָה, לְשׂוֹן שִׂמְחָה הוּא זֶה, כְּמוֹ "הִנֵּה הוּא יֵצֵא

goes out he behold just as is this it joy an expression of with joy to you I have given behold And I

לְקִרְאָתְךָ וּרְאֶה וְשִׂמַח בְּלִבּוֹ" שְׁמוֹת ד' ; מִשְׁלַל לְמֶלֶךְ שֶׁנָּתַן שְׂדֵה

a field who gave to a king A parable chapter 4 Shemos in his heart and he will rejoice and he will see you to meet you

לְאוֹהֲבּוֹ, וְלֹא כָתַב וְלֹא חָתַם וְלֹא הִעֲלָה בְּעֶרְפָּאִיו, בָּא אֶחָד וְעִרְעַר עַל

about and contested someone came in the archives record and did not seal and did not write and did not to his friend

הַשְּׂדֵה, אָמַר לוֹ הַמֶּלֶךְ כָּל מִי שִׁירְצָה יָבֹא וְיִעֲרַר לְנִגְדְּךָ, הִרִינִי כוֹתֵב וְחוֹתֵם

and sealing writing behold I am against you and contest will come wishes who any the king to him said the field

לָּךְ וּמַעֲלָה בְּעֶרְפָּאִיו, אַף כָּאֵן, לְפִי שֶׁבָּא קִרַּח וְעִרְעַר כְּנֻגַּד אַהֲרֹן עַל

concerning Aharon against and contested Korach that came because here so in the archives and recording for you

הַכֹּהֲנָה, בָּא הַכָּתוּב וְנָתַן לוֹ כ"ד מִתְּנוֹת כְּהֻנָּה בְּכֵרִית מֶלַח עוֹלָם,

everlasting salt with a covenant of priesthood gifts of twenty-four to him and gave the Scripture came the Priesthood

וְלִכְּךָ נִסְמְכָה פֶּרֶשָׁה זוֹ לְכָאן סְפָרִי :

Sifrei to here this portion was juxtaposed and therefore

רש"י

מִשְׁמַרְתְּ תְּרוּמָתִי. שְׂאֵתָה צְרִיךְ לְשִׁמְרוֹן בְּטָהֳרָה:

in purity to guard them need that you My heave offerings the keeping of

רש"י

למשחה. לְגִדְלָהּ שָׁם :

there for greatness For anointment

פסוק יג

Pasuk 13

זֶה יִהְיֶה לָּךְ מִקֹּדֶשׁ הַקֹּדָשִׁים מִן הָאֵשׁ כָּל קִרְבָּנָם לְכָל מִנְחָתָם

their grain offering for all offering of theirs every the fire from of holies from the holy to you shall be This

וּלְכָל חַטָּאתָם וּלְכָל אֲשָׁמָם אֲשֶׁר יָשִׁיבוּ לִי קֹדֶשׁ קֹדָשִׁים לָּךְ

for you of holies holy to Me they shall render which their guilt offering and for all their sin offering and for all

הוא וּלְבָנֶיךָ:

and for your sons it

רש"י

מִן הָאֵשׁ. לְאַחֵר הַקֹּטֶרֶת הָאֵשִׁים:

the fire-offerings the burning of after the fire From

רש"י

כָּל קִרְבָּנָם. כְּגֹון זִבְחֵי שְׁלָמֵי צִיּוֹר:

the community peace offerings of the sacrifices of for instance offering of theirs every

רש"י

מִנְחָתָם חַטָּאתָם וְאֲשָׁמָתָם. כְּמִשְׁמָעוֹ:

is according to its literal meaning and their guilt-offering their sin-offering their meal-offering

רש"י

אֲשֶׁר יָשִׁיבוּ לִי. זֶה גִּזְלֵי הַגֵּר שָׁם; זִבְחִים מִ"ד :

44 Zevachim there the proselyte the stolen property of this to Me they shall return which

פסוק יד

Pasuk 14

בְּקֹדֶשׁ הַקֹּדָשִׁים תֹּאכְלֶנּוּ כָּל זָכָר יֹאכֵל אֹתוֹ קֹדֶשׁ יִהְיֶה לָּךְ:

to you it shall be holy it may eat male every you shall eat it of holies In the holy

רש"י

בְּקֹדֶשׁ הַקֹּדָשִׁים תֹּאכְלֶנּוּ וְגו'. לְמַד עַל קֹדָשֵׁי קֹדָשִׁים שֶׁאֵין נֹאכְלִין

eaten that they are not the highest degree holy things of regarding This teaches etc. you shall eat it of holies In the holy

אֶלָּא בְּעִזָּרָה לְזָכָרִי כֹהֵנָה:

the priesthood by the males of in the Courtyard except

פסוק טו

Pasuk 15

וְזֶה לָּךְ תְּרוּמַת מִתְּנָם לְכָל תְּנוּפֹת בְּנֵי יִשְׂרָאֵל לָּךְ

to you Yisrael the children of the wave offerings of for all their contribution the gift of is yours And this

נְתַתִּים וְלִבְנֵיךָ וְלִבְנֹתֶיךָ אֶתְךָ לְחֶק עוֹלָם כָּל טָהוֹר
who is pure everyone eternal as a portion with you and to your daughters and to your sons I have given them

בְּבֵיתְךָ יֹאכֵל אֹתוֹ:
it may eat in your house

רש"י

תְּרוּמַת מִתְנַבֵּם. הַמּוֹרֵם מִן הַתּוֹדָה וּמִהַשְׁלָמִים וּמֵאֵיל
and from the ram of the heave offering of their gifts that which is set apart from the thanksgiving offering and from the peace offerings

נָזִיר:
a Nazirite

רש"י

לְכָל תְּנוּפֹת. שְׁהָרִי אֵלּוּ טְעוּנִין תְּנוּפָה:
waving require these for behold the wave offering of for all

רש"י

כָּל טָהוֹר. וְלֹא טְמֵאִים; ד"א: כָּל טָהוֹר לְרִבּוֹת אִשְׁתּוֹ:
clean person every and not clean person every his wife to include clean person every another explanation

פסוק טז

Pasuk 16

כָּל חֶלֶב יִצְהָר וְכָל חֶלֶב תִּירוֹשׁ וְדָגָן רִאשִׁיתָם אֲשֶׁר יִתְּנוּ לַיהוָה
to Hashem they shall give which their first fruits and grain wine the best of and all oil the best of All
לָהּ נְתַתִּים:
I have given them to you

רש"י

רִאשִׁיתָם. הִיא תְּרוּמָה גְּדוּלָּה:
great the Terumah it is the first of them

פסוק יז

Pasuk 17

בְּכוֹרֵי כָּל אֲשֶׁר בְּאֶרֶץ אֲשֶׁר יָבִיאוּ לַיהוָה לָהּ יִהְיֶה כָּל
everyone it shall be to you to Hashem they shall bring which in their land that which is all The first-fruits of
טָהוֹר בְּבֵיתְךָ יֹאכְלֵנוּ:
who is pure may eat it in your household

פסוק יח

Pasuk 18

כָּל חָרָם בְּיִשְׂרָאֵל לָהּ יִהְיֶה:
it shall be to you in Yisrael proscribed thing Every

פסוק יט

כָּל פֶּטֶר רֶחֶם לְכָל בָּשָׂר אֲשֶׁר יִקְרִיבוּ לַיהוָה בְּאָדָם וּבְבִהֵמָה יִהְיֶה
 shall be and among animal among man to Hashem they shall offer that flesh of all womb firstborn of Every
 לָךְ אִךְ פְּדָה תַּפְדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר הַבְּהֵמָה הַטְּמֵאָה
 the impure the animal the firstborn of and — the man the firstborn of — you shall redeem surely however yours
תַּפְדֶּה:
 you shall redeem

פסוק ב

וּפְדוּיוֹ מִמֶּנּוּ חֹדֶשׁ תַּפְדֶּה בְּעֶרְכָּךְ כֶּסֶף חֲמִשָּׁת שֶׁקֶלִים
 shekels five silver of by your valuation you shall redeem a month from the age of And its redemption
 בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֶּרָה הוּא:
 it is gerah twenty the Sanctuary by the shekel of

פסוק כא

אִךְ בְּכוֹר שׁוֹר אֹו בְּכוֹר פֶּשֶׁב אֹו בְּכוֹר עִז לֹא תַפְדֶּה קֹדֶשׁ
 holy you shall redeem not a goat the firstborn of or a sheep the firstborn of or an ox the firstborn of But
 הֵם אֵת דָּמָם תִּזְרֹק עַל הַמִּזְבֵּחַ וְאֶת חֵלְבָם תִּקְטִיר אִשָּׁה
 a fire offering you shall burn their fat and — the Altar upon you shall sprinkle their blood — they are
 לְרִיחַ נִיחֹחַ לַיהוָה:
 to Hashem aroma for a pleasing

פסוק כב

וּבִשְׂרָם יִהְיֶה לָךְ כַּחֲזֶה הַתְּנוּפָה וּכְשׁוֹק הַיָּמִין לָךְ יִהְיֶה:
 it shall be yours the right and like the thigh of the elevation offering like the breast of yours shall be And their meat

רש"י

כַּחֲזֶה הַתְּנוּפָה וּכְשׁוֹק הַיָּמִין. שֶׁל שְׁלָמִים שֶׁנֶּאֱכָלִין לַכֹּהֲנִים וּלְנִשְׁיָהֶם
 and by their wives by the Kohanim which are eaten peace offerings of the right and as the shoulder of the waving as the breast of
 לַבְּנֵיהֶם וּלְעַבְדֵיהֶם לְשְׁנֵי יָמִים וְלִלְנָחַת אֶחָד, אִךְ הַבְּכוֹר נֶאֱכָל לְשְׁנֵי יָמִים וְלִלְנָחַת
 and a night days for two is eaten the firstborn so too one and a night days for two and by their servants by their sons
אֶחָד:
 one

רש"י

לך יהיה. בא רבי עקיבא ולמד, והוסיף לך הפתוב הויה אחרת. שלא
 so that not another a state of being the Scripture to you and added and taught Akiba Rabbi came it shall be To you
 תאמר, כַּחֲזֶה וְשׁוֹק שֶׁל תוֹדָה שֶׁאֵינוֹ נֶאֱכָל אֶלָּא לְיוֹם וְלִלְנָחַת
 and a night for a day except eaten which is not a thanksgiving offering of and shoulder like the breast you should say

פסוק כג

Pasuk 23

כל תרומת הקדשים אשר ירימו בני ישראל ליהוה נתתי
 I have given to Hashem Yisrael the children of they shall separate which the holy things the terumah-gifts of All
 לה ולבניה ולבנותיה אתה לחק עולם ברית מלח עולם הוא
 it is eternal salt a covenant of eternal as a portion with you and to your daughters and to your sons to you
 לפני יהוה לה ולזרעה אתה:
 with you and for your offspring for you Hashem before

רש"י

כל תרומת הקדשים. מחבתה של פרשה זו כללה בתחלה
 at the beginning He generalized it this the section of out of affection for the holy things the heave offering of All
 וכללה בסוף ופרט באמצע עי' ספרי :
 Sifrei see in the middle and He detailed at the end and He generalized it

רש"י

ברית מלח עולם. כרת ברית עם אהרן בדבר הבריא ומתקיים
 and lasting that is wholesome with something Aharon with a covenant He made forever salt A covenant of
 ומבריא את אחרים שם :
 there others — and keeps wholesome

רש"י

ברית מלח. כפרית הכרותה למלח שאינו מסריח לעולם:
 forever decay which does not with salt that was made is like the covenant salt A covenant of

פסוק כד

Pasuk 24

ויאמר יהוה אל אהרן בארצם לא תנחל ויחלק לא יהיה לה
 to you shall there be not and a portion inherit you shall not in their land Aharon to Hashem And He said
 בתוכם אני חלקה ונחלתה בתוך בני ישראל:
 Yisrael the children of in the midst of and your inheritance your portion I am in their midst

רש"י

ויחלק לא יהיה לה בתוכם. אף בבזה שם :
 there in the spoil even in their midst to you shall there be not and a portion

CHAPTER SUMMARY

The aliyah begins with Hashem instructing Moshe to preserve Aharon's staff as a sign for future rebels, which Moshe carries out faithfully. Following the people's outcry of fear regarding the danger of approaching the Mishkan, Hashem commands Aharon and his sons to bear the responsibility of guarding the Sanctuary, with the Levi'im assisting them while remaining strictly forbidden from touching the inner vessels or the Altar. Hashem then details the twenty-four gifts of the Kehunah,

including the holy offerings, the first fruits, the redemption of the firstborn, and the choice portions of oil, wine, and grain. Finally, Hashem declares that the Kohanim will have no inheritance or portion in the land of Israel, because Hashem is their portion and inheritance.

למעשה WHAT TO TAKE HOME

In the aftermath of the terrible machlokes of Korach, the Bnei Yisrael were gripped with fear, crying out that anyone who comes close to the Mishkan will die. Hashem responds not by pushing them away, but by establishing order, guarding the sanctuary, and reassuring Aaron of his precious role. Then, the Torah lists the twenty-four gifts of the priesthood, concluding with the ultimate promise: "I am your portion and your inheritance." Aaron and his children received no physical land in Eretz Yisrael, yet they lacked nothing because they had the Aibershter Himself.

This teaches us a profound lesson about our own avodah. Sometimes, we look around at the material world and feel we are missing out, or we worry about our physical security and sustenance. But the Torah is reminding us of the true definition of wealth. When a Yid dedicates themselves to Torah, to avodah, and to bringing holiness into this world, they become like the Kohanim. You do not need to possess everything in the world to be secure; when you make Hashem your portion, you have everything.

This perspective changes how we view our daily struggles. Instead of chasing after endless material guarantees, we can find deep menuchas hanefesh (peace of mind) by strengthening our bitachon. When you realize that Hashem is your portion, your heart becomes settled, and you can serve Him with joy, free from the constant anxiety of what tomorrow will bring.

Today, when you say the words of Birchas HaTorah or sit down to learn, take thirty seconds to stop and think: "Hashem, You are my portion. I don't need to worry about the rest; I am in Your hands."