

חומש עם רש"י • קרח • שני

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

KORACH • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the painful height of the rebellion as Dasan and Aviram brazenly refuse Moshe Rabbeinu's invitation to make peace, throwing bitter accusations back in his face. Moshe is deeply pained by their stubbornness and turns to Hashem, declaring his absolute integrity in leading Klal Yisrael, having never taken even a single donkey or wronged any of them.

Moshe then sets up the ultimate test of the incense (the ketores) to reveal whom Hashem has truly chosen. He instructs Korach and his two hundred and fifty followers to bring their fire pans the next morning alongside Aaron HaKohen, setting the stage for a dramatic public demonstration of Hashem's will.

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

פסוק א

Pasuk 1

אִם לֹא אֶל אֶרֶץ זֶבֶת חָלָב וּדְבַשׁ הֵבִיאֲתָנוּ וַתֵּתֵן לָנוּ נַחֲלָת
an inheritance of to us and given have you brought us and honey milk flowing with a land to not Even
שָׂדֶה וְכָרֶם הָעֵינִי הָאֲנָשִׁים הָהֵם תִּנָּקֵר לֹא נַעֲלָה:
go up we will not you would gouge out those the men Whether the eyes of and vineyard field

רש"י

וַתֵּתֵן לָנוּ. הַדָּבָר מוֹסֵב עַל "לֹא" הָאָמֹר לְמַעַלָּה, כְּלוּמָר לֹא הֵבִיאֲתָנוּ
have you brought us not meaning to say above that was said "not" to is referred the statement to us And you gave
וְלֹא נָתַתָּ לָנוּ נַחֲלָת שָׂדֶה וְכָרֶם; אָמַרְתָּ לָנוּ "אֶעֱלֶה אֶתְכֶם מֵעֵנִי
from the affliction of you "I will bring up to us You said and vineyard field an inheritance of to us have you given and not
מִצְרַיִם אֶל אֶרֶץ טוֹבָה" וְגו' שְׁמוֹת ג', מִשָּׁם הוֹצֵאתָנוּ, וְלֹא אֶל אֶרֶץ זֶבֶת חָלָב
milk flowing with a land to but not you brought us out from there 3 Shemos etc. good" a land to Mitzrayim
וּדְבַשׁ הֵבִיאֲתָנוּ, אֲלָא גִזְרִיתָ עָלֵינוּ לְהַמִּיתָנוּ בַּמִּדְבָּר, שְׂאֵמַרְתָּ לָנוּ "בַּמִּדְבָּר
"In the wilderness to us for you said in the wilderness to kill us upon us you decreed rather have you brought us and honey
הַזֶּה יִפְּלוּ פְגָרֵיכֶם" בַּמִּדְבָּר י"ד:
14 Bamidbar your carcasses" shall fall this

רש"י

הָעֵינִי הָאֲנָשִׁים הָהֵם תִּנָּקֵר וְגו'. אֲפֹלוּ אֶתָּה שׁוֹלֵחַ לְנָקֵר אֶת עֵינֵינוּ אִם לֹא
not if our eyes — to gouge out send you even if etc. you gouge out those the men Will the eyes of
נַעֲלָה אֵלֶיךָ, לֹא נַעֲלָה:
will we go up not to you we go up

רש"י

האנשים ההם. כְּאָדָם הַתּוֹלֶה קִלְתּוֹ בְּחֵבְרוֹ:

on his fellow his curse who hangs like a man those the men

פסוק ב

Pasuk 2

וַיַּחַר לְמֹשֶׁה מְאֹד וַיֹּאמֶר אֶל יְהוָה אֵל תַּפֵּן אֶל מִנְחָתָם לֹא חֲמוֹר

the donkey of not their offering to turn do not Hashem to and he said greatly Moshe And it distressed

אֶחָד מֵהֶם נִשְׁאַתִּי וְלֹא הִרְעֵתִי אֶת אֶחָד מֵהֶם:

of them one — have I harmed and not have I taken of them one

רש"י

וַיַּחַר לְמֹשֶׁה מְאֹד. נִצְטָעַר עַד לְמָאד:

exceedingly until he was distressed very Moshe And it angered

רש"י

אֵל תַּפֵּן אֶל מִנְחָתָם. לְפִי פְּשׁוּטוֹ הַקְטַרְתָּ שֶׁהֵם מְקַרִּיבִין לְפָנֶיךָ מָחָר אֵל

do not tomorrow before You are offering that they the incense its plain sense According to their offering to turn Do not

תַּפֵּן אֲלֵיהֶם; וּמִדְרָשׁוֹ: אָמַר, יוֹדֵעַ אֲנִי שֶׁיֵּשׁ לָהֶם חֶלֶק בְּתַמִּידִי

in the continual offerings a portion to them that there is am I knowing he said And its Midrashic to them turn explanation

צָבוּר, אִף חֶלְקָם לֹא יִקְבַּל לְפָנֶיךָ לְרָצוֹן, תִּנְיַחְנוּ הָאֵשׁ וְלֹא תֹאכְלֵנוּ תַנְחוּמָא

Tanchuma consume it and not the fire let leave it favorably before You be accepted let not their portion even the community

:

רש"י

לֹא חֲמוֹר אֶחָד מֵהֶם נִשְׁאַתִּי. לֹא חֲמוֹרוֹ שֶׁל אֶחָד מֵהֶם נָטַלְתִּי. אֶפְלוּ כְּשֶׁהִלַּכְתִּי

when I went even did I take of them one of the donkey not have I taken of them one the donkey of Not

מִמִּדְיָן לְמִצְרַיִם וְהִרְפַּכְתִּי אֶת אִשְׁתִּי וְאֶת בְּנֵי עַל הַחֲמוֹר, וְהִזָּה לִי לָטֹל אוֹתוֹ

that to take for me and it was the donkey on my sons and — my wife — and I placed to Mitzrayim from Midyan

הַחֲמוֹר מִשְׁלָהֶם, לֹא נָטַלְתִּי אֶלָּא מִשְׁלִי; וְת"א "שְׁחָרִית", לְשׁוֹן אַרְמִי כֶּה

so Aramaic the language of shecharis and Onkelos translated from mine but did I take not from theirs donkey

נִקְרָאת אֲנִיכָא שֶׁל מֶלֶךְ "שְׁחָוֹר":

shachvar a king of forced service is called

פסוק ג

Pasuk 3

וַיֹּאמֶר מֹשֶׁה אֶל קֹרַח אֶתָּה וְכָל עֲדָתְךָ הָיוּ לִפְנֵי יְהוָה אֶתָּה וְהֵם

and they you Hashem before be your assembly and all of you Korach to Moshe And said

וְאַהֲרֹן מָחָר:

tomorrow and Aharon

רש"י

והם. עֲדָתְךָ:

your congregation and they

פסוק ד

Pasuk 4

וַיִּקְחוּ אִישׁ מִחֶתְתּוֹ וּנְתַתָּם עֲלֵיהֶם קְטֹרֶת וְהִקְרַבְתָּם לִפְנֵי יְהוָה אִישׁ
each man Hashem before and you shall bring incense upon them and place his fire pan each man And take
מִחֶתְתּוֹ חֲמִשִּׁים וּמֵאֲתַיִם מִחֶתֶת וְאַתָּה וְאַהֲרֹן אִישׁ מִחֶתְתּוֹ:
his fire pan each man and Aharon and you fire pans and two hundred fifty his fire pan

רש"י

והקרבתם איש מחתתו. החמשים ומאתים איש שְׂבָכָם:

who are among you men and two hundred the fifty his censers every man and you shall offer

פסוק ה

Pasuk 5

וַיִּקְחוּ אִישׁ מִחֶתְתּוֹ וַיִּתְּנוּ עֲלֵיהֶם אֵשׁ וַיִּשִּׂמוּ עֲלֵיהֶם קְטֹרֶת
incense upon them and they placed fire upon them and they put his fire pan each man And they took
וַיַּעֲמֵדוּ פֶתַח אֹהֶל מוֹעֵד וּמֹשֶׁה וְאַהֲרֹן:
and Aharon and Moshe Meeting the Tent of at the entrance of and they stood

פסוק ו

Pasuk 6

וַיִּקְהַל עֲלֵיהֶם קֹרַח אֶת כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל מוֹעֵד
Meeting the Tent of the entrance of to the congregation all of — Korach against them And he gathered
וַיֵּרָא כְבוֹד יְהוָה אֶל כָּל הָעֵדָה:
the congregation all of to Hashem the glory of and appeared

רש"י

ויקהל עליהם קרח. בְּדִבְרֵי לְצָנוּת, כָּל הַלַּיְלָה הַהוּא הָלַךְ אֶצֶל הַשִּׁבְטִים
the tribes to he went that the night all scoffing with words of Korah against them And Korah convened
וּפָתָה אוֹתָם — "פְּסֻבִּירִין אַתָּם שְׁעָלִי לְבַדִּי אֲנִי מְקַפֵּיד? אֲנִי מְקַפֵּיד אֲלֵא
except care I do not care I alone that for myself you Do you think them and persuaded
בְּשִׁבְלִי כֻלָּכֶם, אֵלּוּ בָּאִין וְנוֹטְלִין כָּל הַגְּדָלוֹת, לוֹ הַמְּלָכוֹת וּלְאַחִיו
and for his brother the royalty for himself the high offices all and take come these all of you for the sake of
הַכֹּהֲנָה" עַד שֶׁנִּתְּפַתּוּ כָלָם שָׁם:
there all of them that they were persuaded until the priesthood

רש"י

וירא כבוד ה'. בָּא בְּעָמּוּד עָנָן:
cloud in a pillar of He came Hashem the glory of And appeared

The aliyah concludes with the tense gathering at the entrance of the Ohel Moed, where Korach succeeds in mobilizing the entire community against Moshe and Aaron. As everyone stands assembled with their fire pans ready, the Kavod of Hashem suddenly appears to the whole congregation, ready to deliver His divine judgment.

למעשה WHAT TO TAKE HOME

Look at how Moshe Rabbeinu reacts when Dathan and Abiram hurl their bitter, false accusations at him. He does not get dragged into a shouting match, nor does he try to prove his greatness. Instead, he turns directly to the Ribbono shel Olam and says, "I have not taken the donkey of any one of them, nor have I wronged any one of them." Moshe's peace of mind and his strength in this terrible moment of machlokes come from one place: his absolute, clean conscience before Hashem.

When people oppose us, misunderstand us, or speak hurtfully, our natural response is to fight back, to defend our honor, or to harbor deep resentment. But the Torah is teaching us a profound path of avodah here. Your ultimate accountability is not to the critics or the mockers; it is to Hashem. If you know in your heart that you have acted with integrity, that you have not wronged another person or taken what is not yours, you can stand strong and calm even in the eye of the storm.

This is the secret of true menuchas hanefesh. We cannot control what others say about us, nor can we always stop a machlokes from brewing around us. But we can control our own actions. When we live with yiras Shamayim and make sure our dealings with our fellow Jews are completely honest and clean, we gain an inner fortress that no external criticism can shake.

Today, if someone criticizes you, upsets you, or accuses you unfairly, do not react with anger or try to fight them. Take a deep breath, look inward, and ask yourself: "Am I acting truthfully before Hashem?" If the answer is yes, let go of the need to win the argument and leave the rest in the hands of Hashem.