

חומש עם רש"י • קרח • שלישי

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

KORACH • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the terrifying and awesome moment when Hashem's middas hadin is unleashed upon the rebels. After Moshe Rabbeinu begs Hashem not to destroy the entire congregation for the sin of a few, Hashem commands the Bnei Yisrael to separate themselves from the tents of Korach, Dasan, and Aviram. Moshe warns the people that if these men die a natural death, it would mean his mission was not from Hashem, but if the earth opens its mouth and swallows them alive, it will be an undeniable sign that they have spurned the Creator.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר:

saying Aharon and to Moshe to Hashem And spoke

פסוק ב

Pasuk 2

הִבָּדְלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאֲכֹלָה אֹתָם בְּרִגְעָה:

in an instant them and I will destroy this the congregation from the midst of Separate yourselves

פסוק ג

Pasuk 3

וַיִּפְּלוּ עַל פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחֹת לְכֹל בָּשָׂר הָאִישׁ אֶחָד

one shall the man flesh of all the spirits God of O God and they said their faces upon And they fell

יִחָטָא וְעַל כָּל הָעֵדָה תִּקְצַף:

will You be angry the congregation all and upon sin

רש"י

אל אלהי הרוחות. יודע מחשבות; אין מדתה כמדת בשר ודם, מלך בשר

flesh a king of and blood flesh like the attribute of Your attribute is not thoughts Who knows the spirits God of God

ודם שפחה עליו מקצת מדינה, אינו יודע מי החוטא, לפיכך כשהוא

when he therefore the sinner is who know he does not a province a part of against him against whom rebelled and blood

כועס נפרע מכלם, אבל אתה, לפניך גלויות כל המחשבות ויודע אתה מי החוטא

the sinner is who do You and know the thoughts all are revealed before You You but all of them he punishes is angry

שם :

there

רש"י

האיש אחד. הוא החוטא ואתה על כל העדה תקצף; אמר הקב"ה, יפה
well the Holy One said will be angry the congregation all with and you the sinner he is one the man
אמרתם, אני יודע ומודיע מי חטא ומי לא חטא שם :
there sinned not and who sinned who and make known know I you have spoken

פסוק ד

Pasuk 4

וידבר יהוה אל משה לאמר:

saying Moshe to Hashem And spoke

פסוק ה

Pasuk 5

דבר אל העדה לאמר העלו מסביב למשכן קרח דתן ואבירם:

and Aviram Dasan Korach the dwelling of from around withdraw saying the congregation to Speak

רש"י

העלו. כתרגומו, הסתלקו מסביבות משכן קרח:

Korach the dwelling of from the surroundings of withdraw like its translation Get you up

פסוק ו

Pasuk 6

ויקם משה וילך אל דתן ואבירם וילכו אחריו זקני ישראל:

Yisrael the elders of after him and followed and Aviram Dasan to and went Moshe And rose

רש"י

ויקם משה. כסבור שישאו לו פנים ולא עשו:

did they do but not respect to him that they would show thinking Moses And Moses rose

פסוק ז

Pasuk 7

וידבר אל העדה לאמר סורו נא מעל אהלי האנשים הרשעים

the wicked the men the tents of from near please turn away saying the congregation to And he spoke

האלה ואל תגעו בכל אשר להם פן תספו בכל חטאתם:

their sins in all you be swept away lest is theirs that anything touch and do not these

פסוק ח

Pasuk 8

ויעלו מעל משכן קרח דתן ואבירם מסביב ודתן ואבירם

and Aviram and Dasan from all around and Aviram Dasan Korach the dwelling of from upon and they withdrew

יצאו נצבים פתח אהליהם ונשיהם ובניהם וטפם:

and their little ones and their children and their wives their tents at the entrance of standing went out

רש"י

יֵצְאוּ נֹצְבִים. בְּקוֹמָה זְקוּפָה — לְחַרְף וּלְגַדֵּף, כְּמוֹ שְׂמוּאֵל א י"ז
17 Aleph Shmuel like and to blaspheme to revile erect with stature stationing themselves they came out
"וַיִּתְּנָב" אֲרַבְעִים יוֹם" דְּגָלִית תַּנְחוּמָא :
Tanchuma of Golyas days forty and he stationed himself

רש"י

וְנִשְׁיָהֶם וּבְנֵיהֶם וְטַפָּם. בֹּא וּרְאֵה כַּמָּה קָשָׁה הַמַּחְלָקֶת, שְׁהָרִי בֵּית דִּין
of law the court for behold dissension grievous is how and see come and their little ones and their sons and their wives
שֶׁל מִטָּה אֵין עוֹנֵשִׁין אֶלָּא עַד שְׂיָבִיא שְׁתֵּי שְׁעָרוֹת, וּבֵית דִּין שֶׁל מַעְלָה עַד
until above of of law and the court hairs two he brings until except punish does not below of
עֶשְׂרִים שָׁנָה, וְכֹאן אָבְדוּ אֵף יוֹנְקֵי שְׂדִים שָׁם :
there breasts sucklings of even perished and here years twenty

פסוק ט

Pasuk 9

וַיֹּאמֶר מֹשֶׁה בְּזֹאת תִּדְעוּן כִּי יְהוָה שְׁלַחְנִי לַעֲשׂוֹת אֵת כָּל הַמַּעֲשִׂים
the deeds all of — to do sent me Hashem that you shall know by this Moshe And said
הָאֵלֶּה כִּי לֹא מִלְּבִי:
from my heart not that these

רש"י

לַעֲשׂוֹת אֵת כָּל הַמַּעֲשִׂים הָאֵלֶּה. שְׁעִשִּׁיתִי עַל פִּי הַדְּבָר, לָתֵת לְאַהֲרֹן
to Aharon to give the Divine Command the word of by that I did these the deeds all — to do
כְּהֻנָּה גְּדוּלָּה וּבָנָיו סִגְנֵי כְּהֻנָּה, וְאַלִּיצָפָן נָשִׂיא הַקְּהָתִי:
the Kehathite prince of and Elitzafan priesthood deputies of and his sons high priesthood

פסוק י

Pasuk 10

אִם כָּמוֹת כָּל הָאָדָם יָמָתוּן אֵלֶּה וּפְקַדַּת כָּל הָאָדָם יִפָּקֵד עֲלֵיהֶם לֹא
not upon them is visited mankind all and the fate of these die mankind all like the death of If
יְהוָה שְׁלַחְנִי:
has sent me Hashem

רש"י

לֹא ה' שִׁלַּחְנִי. אֶלָּא אֲנִי עָשִׂיתִי הַכֹּל מִדְּעָתִי, וּבְדִין הוּא חוֹלֵק עָלַי:
against me disputes he and with justice of my own accord everything made I but sent me Hashem not

פסוק יא

Pasuk 11

וְאִם בְּרִיאָה יִבְרָא יְהוָה וּפָצְתָה הָאֲדָמָה אֶת פִּיהָ וּבִלְעָה אֹתָם וְאֵת כָּל
all and — them and swallows its mouth — the earth and opens Hashem will create a creation But if

אֲשֶׁר לָהֶם וַיֵּרְדּוּ חַיִּים שְׂאֵלָה וַיֵּדְעֶתֶם כִּי נִאָּצּוּ הָאֲנָשִׁים הָאֵלֶּה
these the men have provoked that then you shall know to the pit alive and they descend is theirs that

אֵת יְהוָה:

Hashem —

רש"י

וּאִם בְּרִיאָה. הַדָּשָׁה:

new a creation And if

רש"י

יִבְרָא ה'. לְהַמִּית אוֹתָם בְּמִיתָה שְׁלֹא מֵת בָּהּ אָדָם עַד הַנָּה, וּמָה הִיא
is and what now until any man by it has died that not with a death them to put to death Hashem will create

הַבְּרִיאָה?

the creation

רש"י

וּפָצְתָה הָאֲדָמָה אֶת פִּיהָ וּתְבַלְעֵם, אָז וַיֵּדְעֶתֶם כִּי נִאָּצּוּ הֵם אֶת הַקֹּדֶשׁ,
the Holy One — they have provoked that you will know then and swallow them its mouth — the earth and should open
וְאֲנִי מִפִּי הַגְּבוּרָה אֲמַרְתִּי; וְרַבּוֹתֵינוּ פָּרְשׁוּ: וְאִם בְּרִיאָה פֶה לְאֶרֶץ מְשֻׁשֶׁת
from the six for the earth a mouth a creation and if explained and our Rabbis have spoken the Almighty from the mouth of and I
יָמֵי בְּרִאשִׁית מוֹטָב, וְאִם לֹא יִבְרָא ה' סֵנְהֶדְרִין ק"י:

110 Sanhedrin Hashem will create not and if well and good Creation days of

פסוק יב

Pasuk 12

וַיְהִי כַּכֵּלָתוֹ לְדַבֵּר אֶת כָּל הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע הָאֲדָמָה אֲשֶׁר
that the ground and split open these the words all of — to speak as he finished And it was

תַּחְתֵּיהֶם:

was under them

פסוק יג

Pasuk 13

וַתִּפְתַּח הָאֶרֶץ אֶת פִּיהָ וַתִּבְלַע אֹתָם וְאֶת בֵּיתֵיהֶם וְאֶת כָּל הָאָדָם
the people all and — their households and — them and she swallowed its mouth — the earth and she opened

אֲשֶׁר לָקַרַח וְאֶת כָּל הָרְכוּשׁ:

the possessions all and — belonged to Korach who

פסוק יד

Pasuk 14

וַיֵּרְדּוּ הֵם וְכָל אֲשֶׁר לָהֶם חַיִּים שְׂאֵלָה וַתִּכָּס עֲלֵיהֶם הָאֶרֶץ
the earth over them and it closed to the depths alive belonged to them that and all they And they went down

וַיֵּאָבְדוּ מִתּוֹךְ הַקֶּהֱל:

the congregation from the midst of and they perished

וְכָל יִשְׂרָאֵל אֲשֶׁר סָבִיבֵיהֶם נָסוּ לְקֹלָם כִּי אָמְרוּ פֶּן תִּבְלַעֲנוּ הָאָרֶץ:
the earth she swallow us lest they said for at their voice fled were around them who Israel And all

רש"י

נָסוּ לְקֹלָם. בְּשִׁבִּיל הַקּוֹל הֵיוּצָא עַל בְּלִיעָתָן:
their swallowing upon that went out the sound on account of at their voice fled

וְאֵשׁ יִצָּאָה מֵאֵת יְהוָה וְתֹאכַל אֶת הַחֲמִשִּׁים וּמֵאֵתִים אִישׁ
men and two hundred the fifty — and it consumed Hashem from went forth And a fire
מִקְרִיבֵי הַקְטָרֶת:
the incense who were offering

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:
saying Moshe to Hashem And spoke

אָמַר אֶל אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן וַיָּרֶם אֶת הַמִּחָתֹת מִבֵּין הַשִּׁרְפָּה
the burning from between the fire pans — and he shall lift the Kohen Aharon son of Elazar to Say
וְאֵת הָאֵשׁ זָרָה הִלָּאָה כִּי קִדְּשׁוּ:
they became holy for beyond scatter the fire and —

רש"י

וְאֵת הָאֵשׁ. שִׁבְתוֹךְ הַמִּחָתֹת:
the censers that is inside the fire and —

רש"י

זָרָה הִלָּאָה. לְאָרֶץ מֵעַל הַמִּחָתֹת:
the censers from off to the ground yonder scatter

רש"י

כִּי קִדְּשׁוּ. הַמִּחָתֹת וְאֲסוּרִין בְּהִנָּאָה, שֶׁהֵרִי עָשְׂאוֹם כְּלֵי שֵׁרֶת:
service vessels of they made them since for benefit and they are forbidden the censers they became holy for

את מחתות החטאים האלה בנפשותם ועשו אתם רקעי
 hammered sheets of them and they shall make at the cost of their lives these the sinners the fire pans of —
 פחים צפוי למזבח פי הקריבם לפני יהוה ויקדשו ויהיו
 and they shall be and they became holy Hashem before they offered them for for the altar as a plating plates
 לאות לבני ישראל:
 Yisrael to the children of for a sign

רש"י

החטאים האלה בנפשותם. שנעשו פושעים בנפשותם, שנחלקו על
 against because they rebelled against their souls transgressors who became against their souls these the sinners
 הקב"ה:
 the Holy One blessed be He

רש"י

רקעי. רדודין:
 flattened beaten out

רש"י

פחים. טסים מרדדין, טינדי"ש בלעז:
 in foreign tongue tendus beaten thin metal sheets plates

רש"י

צפוי למזבח. למזבח הנחשת:
 the copper for the altar of for the altar an overlaying

רש"י

ויהיו לאות. לזכרון — שיאמרו, אלו היו מאותן שנחלקו על
 concerning who disputed from those were these that they will say for a remembrance for a sign And they shall be
 הכהנה ונשרפו:
 and were burnt the priesthood

פסוק ב

ויקח אלעזר הכהן את מחתות הנחשת אשר הקריבו השרפים
 those who were burned they offered that the copper the fire pans of — the Kohen Elazar And he took
 וירקעום צפוי למזבח:
 for the Altar as a plating and they hammered them
 רש"י
 וירקעום. איטינ"דריש בלעז:
 in Old French etendre and they extended them

זָכוֹר לְבָנֵי יִשְׂרָאֵל לְמַעַן אֲשֶׁר לֹא יִקְרַב אִישׁ זָר אֲשֶׁר לֹא
 is not who an outsider a man shall approach not · so that Yisrael to the children of a reminder
 מִזֶּרַע אַהֲרֹן הוּא לְהַקְטִיר קֶטֶר לִפְנֵי יְהוָה וְלֹא יִהְיֶה כְּקֹרַח
 like Korach he shall be and not Hashem before incense to burn he Aharon of the seed of
 וּכְעֵדָתוֹ פָּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד מֹשֶׁה לוֹ:
 to him Moshe by the hand of Hashem spoke as and like his assembly

רש"י

ולא יהיה כקרח. כְּדִי שֶׁלֹּא יִהְיֶה כְּקֹרַח:
 like Korach he shall be that not in order like Korach he shall be and not

רש"י

כאשר דבר ה' ביד משה לו. כְּמוֹ עָלָיו — עַל אַהֲרֹן דִּבֶּר אֵל
 to He spoke Aharon concerning concerning him like to him Moshe by the hand of Hashem had spoken as
 מֹשֶׁה שִׁיְהִיו הוּא וּבָנָיו כֹּהֲנִים, לְפִיכָּה "לֹא יִקְרַב אִישׁ זָר אֲשֶׁר לֹא
 is not who stranger a man shall approach not therefore priests and his sons he that they should be Moshe
 מִזֶּרַע אַהֲרֹן" וְגו'; וְכֵן כָּל לִי וְלוֹ וְלָהֶם הַסְּמוּכִים אֶצֶל דְּבוּר, פְּתוּרָם
 their explanation speaking next to that are adjacent and to them and to him to me every and so etcetera Aharon of the seed of
 כְּמוֹ עַל. וּמִדְּרָשׁוֹ — עַל קֹרַח, וּמַהוּ "בְּיַד מֹשֶׁה" וְלֹא כָּתַב
 did it write and not Moshe by the hand of and what is Korah is concerning and its Midrashic concerning is like
 explanation
 "אֵל מֹשֶׁה"? רָמַז לַחֲוָלָקִים עַל הַפְּהִנָּה שֶׁלֹּקִין בְּצִרְעַת כְּמוֹ שֶׁלָּקָה מֹשֶׁה
 Moshe was stricken just as with leprosy that they are stricken the priesthood against to those who dispute a hint Moshe to
 בְּיָדוֹ, שֶׁנֶּאֱמַר "וַיּוֹצֵאָהּ וַהֲנֶה יָדוֹ מִצִּרְעַת כַּשֶּׁלֶּג" שְׁמוֹת ד', וְעַל
 and on account of chapter 4 Shemos like snow was leprous his hand and behold and he brought it out as it is said in his hand
 כֹּן לָקָה אֲזִיָּהּ בְּצִרְעַת דְּבַרֵּי הַיָּמִים ב' כ"ו :
 chapter 26 II HaYamim Divrei with leprosy Uziah was stricken this

וַיִּלְנוּ כָּל עֵדַת בְּנֵי יִשְׂרָאֵל מִמָּחָרֶת עַל מֹשֶׁה וְעַל
 and against Moshe against on the morrow Yisrael the children of the congregation of all of And they complained
 אַהֲרֹן לֵאמֹר אַתֶּם הַמָּתֶם אֶת עַם יְהוָה:
 Hashem the people of — have caused death to you saying Aharon

וַיְהִי בַּהֲקָהֶל הָעֵדָה עַל מֹשֶׁה וְעַל אַהֲרֹן וַיִּפְנוּ אֶל אֹהֶל
 the Tent of to and they turned Aharon and against Moshe against the congregation when gathering And it was

מוֹעֵד וְהִנֵּה כָסְהוּ הָעֶנָן וַיֵּרָא כְבוֹד יְהוָה:

Hashem the glory of and appeared the cloud covered it and behold Meeting

פסוק כד

Pasuk 24

וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל פְּנֵי אֹהֶל מוֹעֵד:

Meeting the Tent of the front of to and Aharon Moshe And came

CHAPTER SUMMARY

The ground miraculously splits open, swallowing Dasan, Aviram, and their households alive, while a heavenly fire consumes the two hundred and fifty men who offered the incense. Following this, Hashem commands Eleazar to gather the copper fire pans of the deceased to be hammered into a plating for the Mizbe'ach, serving as an eternal warning that no non-Kohen may offer incense. Despite these open miracles, the very next day the congregation complains against Moshe and Aaron, accusing them of bringing death upon Hashem's people, which prompts the appearance of the Kavod Hashem at the Ohel Moed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at what happened here. The earth opened its mouth, fire came down from Shamayim, and yet, the very next morning, the people complained again. How is this possible? It shows us the terrifying power of a grudge and the blindness of machlokes (dispute). Once a person lets the fire of strife enter their heart, even the greatest open miracles cannot change their mind. The yetzer hara of conflict completely blinds a person to reality.

But look at the tikkun (rectification) the Torah gives us. The very copper fire pans used by the rebels were hammered into a plating for the Mizbe'ach (Altar). Why? To serve as a constant, physical reminder. Every time a Yid brought a korban, they saw that copper and remembered the danger of stepping out of their designated role and fueling division. We need these physical reminders in our own lives to stop us before we speak a word of strife or harbor resentment.

We must create our own 'reminders' in our daily lives to guard our peace and our families from the destructive touch of machlokes. When you feel the urge to argue, to prove you are right, or to join in a dispute that is not yours, you must physically step back, just as Bnei Yisrael had to physically move away from the tents of Korah, Dathan, and Abiram to save themselves.

Today, the moment you feel yourself getting drawn into an argument or a grievance—whether at home, in the shul, or at work—silently say to yourself, 'This is not my fire,' and physically walk away from the room or close the chat.