

חומש עם רש"י • קרח • רביעי

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

KORACH • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we witness the terrifying aftermath of the rebellion as Hashem's wrath is unleashed upon the congregation. Hashem commands Moshe and Aharon to separate themselves from the community so that He may destroy them instantly, prompting Moshe and Aharon to immediately fall on their faces in desperate prayer.

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 לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

הֲרֹמוֹ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאֹכְלָה אֹתָם כְּרֹגַע וַיִּפְּלוּ

and they fell in an instant them and I will consume this the congregation from the midst of remove yourselves

עַל פְּנֵיהֶם:

their faces upon

פסוק ג

Pasuk 3

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קח את המחתה ותן עליה אש מעל המזבח ושים

and place the Altar from upon fire upon it and put the fire pan — take Aharon to Moshe And said

קטרת והולך מהרה אל העדה וכפר עליהם כי יצא הקצף מלפני

from before the wrath has gone out for for them and atone the congregation to quickly and carry incense

יהוה החל הנגף:

the plague has begun Hashem

רש"י

וכפר עליהם. רז זה מסר לו מלאך המות כשעלה לרקיע,

to the heaven when he ascended Death the Angel of to him transmitted this secret for them and make expiation

שהקטרת עוצר המגפה, כדאיתא במסכת שבת דף פ"ט :

89 page Shabbos in Tractate as it is the plague stops that the incense

פסוק ד

וַיִּקַּח אַהֲרֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיֵּרֶץ אֶל תּוֹךְ הַקְהָל וַהֲנִה הֵחֵל
 had begun and behold the congregation the midst of to and he ran Moshe spoke as Aharon And he took
 הַנֶּגֶף בָּעָם וַיִּתֵּן אֶת הַקְטֹרֶת וַיִּכְפֹּר עַל הָעָם:
 the plague for and he atoned the incense — and he placed among the people the plague

פסוק 4

וַיַּעֲמֵד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצֵר הַמִּגֶּפֶה:
 the plague and was checked the living and between the dead between And he stood

רש"י

וַיַּעֲמֵד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצֵר הַמִּגֶּפֶה:
 to him said his will against and stopped him the angel — He seized etc the dead between And he stood
 הַמִּגֶּפֶה, הֵנַח לִי לַעֲשׂוֹת שְׁלִיחוּתִי, אָמַר לוֹ מֹשֶׁה צֹנִי לְעַכֵּב עַל יָדִי, אָמַר
 said you · to prevent commanded me Moshe to him said my mission to perform me leave the angel
 לוֹ אֲנִי שְׁלֹוֹחוֹ שֶׁל מָקוֹם וְאַתָּה שְׁלֹוֹחוֹ שֶׁל מֹשֶׁה, אָמַר לוֹ אֵין מֹשֶׁה
 Moshe does not to him said Moshe of the messenger and you the Omnipresent of the messenger I to him
 אוֹמֵר כָּלוּם מִלְּבֹו אֶלֶּא מִפִּי הַגְּבוּרָה, אִם אֵין אַתָּה מֵאֲמִין, הִרִי הַקֹּב"ה
 the Holy One behold believe you not if the Almighty from the mouth of but from his heart anything say
 וּמֹשֶׁה אֶל פֶּתַח אֹהֶל מוֹעֵד, בָּא עָמִי וּשְׂאֵל, וְזֶהוּ שֶׁנֶּאֱמַר וַיֵּשֶׁב אַהֲרֹן
 Aharon And returned that which is said and this is and ask with me come Meeting the Tent of the entrance of at and Moshe
 אֶל מֹשֶׁה; ד"א, לָמָּה בְּקִטְרֶת? לָפִי שֶׁהָיוּ יִשְׂרָאֵל מְלִיזִים וּמְרַנְּנִים אַחֵר
 against and murmuring complaining Israel that were because with the incense why Another explanation Moshe to
 הַקְטֹרֶת לוֹמֵר סֵם הַמָּוֶת הוּא — עַל יָדוֹ מֵתוּ נָדָב וַאֲבִיהוּא, עַל יָדוֹ נִשְׂרְפוּ
 were burned its hand by and Avihu Nadav died its hand by it is death a poison of saying the incense
 חֲמִשִּׁים וּמֵאתַיִם אִישׁ — אָמַר הַקֹּב"ה, תִּרְאוּ שֶׁעוֹצֵר מִגֶּפֶה הוּא וְהַחֲטָא הוּא
 it is and the sin it is plague that it stops you will see the Holy One said men and two hundred fifty
 הַמָּמִית מְכִילֵתָא שְׁמוֹת י"ז:
 17 Shemos Mekhilta that kills

פסוק 5

וַיְהִיו הַמֵּתִים בַּמִּגֶּפֶה אַרְבָּעָה עָשָׂר אֶלֶף וּשְׁבַע מֵאוֹת מְלָבָד
 aside from hundred and seven thousand teen four in the plague those who died And they were
 הַמֵּתִים עַל דִּבְרֵי קֹרַח:
 Korach account of on those who died

פסוק 6

וַיָּשֶׁב אַהֲרֹן אֶל מֹשֶׁה אֶל פֶּתַח אֹהֶל מוֹעֵד וְהַמִּגֶּפֶה נִעְצָרָה:
 was stopped and the plague Meeting the Tent of the entrance of to Moshe to Aharon And returned

CHAPTER SUMMARY

Recognizing that a deadly plague has already begun among the people, Moshe instructs Aharon to quickly take a fire pan with fire from the Mizbe'ach, place incense upon it, and bring it to the congregation to make expiation. Aharon runs into the midst of the assembly and stands between the living and the dead, successfully halting the plague after it claims fourteen thousand seven hundred lives, after which he returns to Moshe at the entrance of the Ohel Moed.

למעשה WHAT TO TAKE HOME

Look at the incredible self-sacrifice of Aharon HaKohen in this parsha. The plague is raging, thousands are dying, and Hashem's wrath is burning. Yet, what does Aharon do? He does not run away to save himself. He takes the ketores and runs directly into the center of the danger, standing literally between the living and the dead to block the malach hamaves. This is the true heart of a Jewish leader, a real ohev Yisrael who puts his own life on the line to protect his people, even when they had just been complaining against him.

We learn from here a profound lesson for our own daily avodah. When we see another Yid struggling, whether they are facing physical hardship or spiritual danger, we cannot simply stand by and say, "It is none of my business," or "I need to protect my own comfort first." The Torah is teaching us that we must have the nosei b'ol im chaveiro—the willingness to carry the burden with our friend, to step into the breach, and to do whatever we can to help them.

Today, when you notice someone in your shul, workplace, or community who is going through a difficult time or feeling isolated, do not look the other way. Take a moment to step out of your comfort zone, reach out to them with a warm word, offer your help, or say a heartfelt perek of Tehillim for them, actively standing by their side in their time of need.