

Parsha Bullets on Korach, 5783

Not About Us

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Bamidbar 16:1; 3	במדבר טז:א'
Now Korah, son of Izhar son of Kohath son of Levi, betook himself, along with Dathan and Abiram sons of Eliab, and On son of Peleth—descendants of Reuben ... They combined against Moses and Aaron and said to them, "You have gone too far! For all the community are holy, all of them, and the LORD is in their midst. Why then do you raise yourselves above the LORD's congregation?" .	וַיִּקַּח לְקֹרַח בֶּן-יִצְחָר בֶּן-קְהָת בֶּן-לֵוִי וְדָתָן וְאַבִּירָם בְּנֵי אֱלִיָּאָב וְאֹנָן בֶּן-פִּלֶת בְּנֵי רְאוּבֵן: ... וַיִּקְהָלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב-לְכֶם כִּי כָל-הָעֵדָה קְדוֹשִׁים וּבְתוֹכְכֶם ה' וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל-קְהַל ה':

Bullets:

What does ויקח mean?

- Rashi understands ויקח as 'taking himself on one side with the view of separating himself from out of the community'.
- The **Rachmistrivka Rebbe** teaches us that we cannot fulfill all of the *mitzvos* as individuals. We can only do so together and with *emunah*. Korach did not feel the unity and fought against it.

When did the rebellion happen?

- **Ramban** said it was after the Spies. He was waiting and trying to find the right time to agitate the people.
- **Ibn Ezra** said it was after the Mishkan was inaugurated.

What is so bad about *machlokes*?

- The day the *machlokes* of Korach began, the manna stopped falling. The **Shelah** notes that the biggest *segula* for *parnasa* is to avoid *machlokes*.
- **R. Asher Weiss** notes that the dispute, and disputes in general, do not just take away and convince individuals. It also takes over entire communities.
- The **Ari Zal** highlights how *machlokes* can bring upon the people the judgment of Hashem.

What is Korach saying to Moshe?

- The phrase רב-לכם is interpreted by **R. Chaim Paltiel** as Korach telling Moshe he was acting like a *rav*, like a rabbi. He wanted common sense logic to be applied.

Bamidbar 17:5	במדבר יז:ה'
as the LORD had ordered him through Moses. It was to be a reminder to the Israelites, so that no outsider—one not of Aaron's offspring—should presume to offer incense before the LORD and suffer the fate of Korah and his band.	זָכְרוּן לְבְנֵי יִשְׂרָאֵל לְמַעַן אֲשֶׁר לֹא יִקְרַב אִישׁ זָר אֲשֶׁר לֹא מִזֶּרַע אַהֲרֹן הוּא לְהִקְטִיר קִטְרֶת לִפְנֵי ה' וְלֹא־יְהִי כְקֹרַח וְכַעֲדוֹתָיו כְּאֲשֶׁר דִּבֶּר ה' בְּיַד־מֹשֶׁה לּוֹ: {פ}

Bullets:

- Some, such as the **Bahag** and the **Semag**, think that וְלֹא־יְהִי כְקֹרַח וְכַעֲדוֹתָיו is a mitzvah to avoid *machlokes*.
- **R. Shlomo Wolbe** says that *machlokes* should be avoided, even if it is for good reasons.