

PARSHA FROM THE SOURCE

פרשה ממקורה

5 Tammuz 5786

פרשת קרח תשפ"ו

**Korach and his accomplices lobbied a complaint against Moshe and Aharon.
What exactly was the 'basis' for this complaint?**

Bechor Shor Bamidbar 16:3

France, 12th c.

You have taken too much greatness for yourselves. You say: '*Aharon and his sons shall be the priests, and they shall have garments of gold, precious stones, and jewels made for them from the public funds, for honor and for splendor*'. And the entire community is made subservient to them through the twenty-four priestly gifts. And over the whole congregation you proclaim: '*Any outsider who draws near shall be put to death*'. But behold — the entire congregation, all of them, are holy, and they are worthy of the priesthood. For the Holy One, blessed be He, called them '*a kingdom of priests and a holy nation*'.

בכור שור במדבר טז:ג

ר' יוסף בכור שור

רב לכם – לקחת הגדולה הזאת, שאתם אומרים: אהרון ובניו יהיו כהנים, ועשו להם בגדי זהב ואבנים טובות ומרגליות משל ציבור לכבוד ולתפארת (שמות כ"ח:ב-ז), וכל העדה משועבדים להם בעשרים וארבעה מתנות כהונה, ועל כל העדה אתם קוראים: {ו}הזור הקרב יומת (במדבר א:נ"א). והלא: כל העדה כולם קדושים – וראויין לכהונה, שהרי הקב"ה קראם: ממלכת כהנים וגוי קדוש (שמות י"ט:ו).

Korach's complaint centered on the burden that the Kohanim's status placed on the community.

Shadal Bamidbar 16:3

Italy, 19th c.

It is enough for you, the authority you have exercised over us until today. For until now we needed you, but now that the Mishkan has been erected, we have no further need of you. But Moshe answered them (v. 7) with humility and brotherhood: '*Rav lachem, bnei Levi — My brothers, sons of my tribe, it is enough for you what I have said to you: take for yourselves fire-pans, so that you may know that your thought will not succeed. For if the matter were not clear to me, I would not have said this. And now, desist, so that it may be good for you.*' And when he saw that they would not turn back, he returned and rebuked them in harsh language: '*Is it a small thing for you...?*' And he explained to them that they were assembling against Hashem, and without doubt He would punish them.

שד"ל עה"ת במדבר טז:ג

ר' שמואל דוד לוצאטו

רב לכם, די לכם מה שהשתררתם עלינו עד היום, כי עד עתה היינו צריכים לכם, ומעתה שהוקם המשכן אין לנו צורך בכם. אבל משה השיב להם {פסוק ז'} בענוה ובאחוה רב לכם בני לוי, אתם אחי בני שבטי, יספיק לכם מה שאמרתי לכם קחו לכם מחתות, למען תדעו כי לא תצלח מחשבתכם, שאם לא היה הדבר ברור לי לא הייתי אומר זה, ועתה חדלו לכם למען ייטב לכם. וכשראה שלא היו חוזרים בהם, חזר והוכיחם בלשון קשה המעט מכם, ופירש להם שהם נועדים על ה', והוא בלא ספק יענישם.

R' Luzzatto explains that Korach's complaint focused on the need for Moshe – or lack thereof once the Mishkan was built.

Malbim Bamidbar 16:3

Russia, 19th c.

And they said to them: 'Rav lachem' — meaning: You have taken for yourselves a greatness beyond what is fitting. For if you claim that you are greater than the congregation on account of your sanctity — that you are holier than they by virtue of your own preparation for holiness — *"for the entire congregation, all of them, are holy."* And if you claim that you are greater than the congregation because God chose you for prophecy, to cause His Presence to rest upon you, and that God is closer to you than to the rest of the people — *"and the Lord is in their midst."* And since you have no advantage over the congregation, why do you exalt yourselves? In this they fell into the same error they made at the time of the Giving of the Torah, when they desired that there be no distinctions of spiritual level among them, and that all should be equal in holiness and prophecy, as stated in Parashat Yitro. They imagined that their request had been fulfilled, and that there was no difference between them and Moshe and Aharon.

מלבי"ם במדבר טז:ג

רבי מאיר לייבוש בן יחיאל מיכל וייזר

ויאמרו אליהם רב לכם – ר"ל לקחתם לכם גדולה יותר מן הראוי, כי אם תאמרו שאתם גדולים מן העדה מצד קדושתכם שאתם קדושים יותר מהם עפ"י הכנתכם אל הקדושה כל העדה כלם קדושים – וא"ת שאתם גדולים מן העדה מצד שבכם בחר ה' לנבאות אתכם ולהשכיך שכינתו עליכם וקרוב ה' אליכם יותר מכל העדה עז"א ונתתם לה' – ואחר שאין לכם יתרון על העדה מדוע תתנשא, ובזה נפלו בטעות שטעו בעת מ"ת שרצו שלא יהיה ביניהם חלוק מדרגות, וישוו כלם בקדושה ובנבואה כמ"ש בפ' יתרו, וחשבו כי נתמלא שאלתם ואין הבדל בינם ובין משה ואהרן.

The Malbim learns that the complaint of Korach focused on the differentiation between Moshe and the rest of Klal Yisrael.

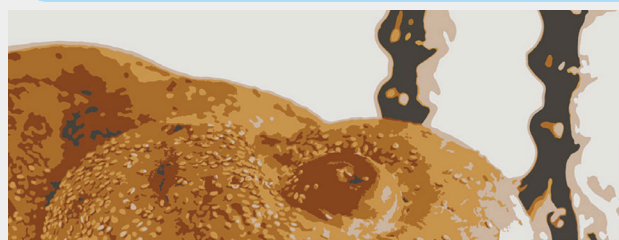
Questions for Reflection:

1. According to Rabbi Luzzatto, why is there a difference between Moshe's role before the building of the Mishkan and after?

2. According to the Bechor Shor, is there any validity to the complaint of Korach?

If so, how do we address the financial strain of Matnot Kehuna on those who are already struggling?

פרשה ממקורה is generously sponsored by the members of KJBS



WEST ROGERS PARK Shabbaton

WITH THE
YU TORAH MITZION KOLLEL
PARSHAT KORACH | JUNE 19-20, 2026

Hashkama Shiur

KINS MAIN: RABBI ITAI JACOBS

Drasha

KINS MAIN: RABBI YITZY WEISS
KINS NORTH: RABBI REUVEN BRAND

Kiddush Chabura

KINS NORTH: RABBI REUVEN BRAND

NILI Women's Shiur

5:30 PM: MRS. ALISSA ZEFFREN
At the home of Rivka Garden (2827 W Estes Ave.)

Pre-Mincha Chabura

KINS NORTH: 7 PM | MEN & WOMEN | RABBI ITAI JACOBS
MIKOR: 7:35 PM | MEN | RABBI YITZCHAK MANDEL

Sseudah Shlishit

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