

PARSHA KORACH

1) Ch. 16, V. 1. "Korach, the son of..." RASHI says the reason why the TORAH doesn't mention Korach's ancestor YAAKOV [but stops immediately before, by mentioning "LEVI"] is because YAAKOV prayed that his name should not be mentioned here at the rebellion of Korach. OR HACHAIM quotes the discussion [SANHEDRIN 108] about whether Korach lost his part in the World-to-Come or not. OR HACHAIM explains that if we consider the view that Korach does not have a part in the World-to-Come, then the reason why it doesn't say YAAKOV is because Korach's sin was so evil that even his connection with his ancestor YAAKOV was destroyed and therefore, out of respect for YAAKOV, his name is not mentioned. However, if we consider the view that Korach merited a part in the World-to-Come, then YAAKOV's prayer helped that the sin should not be that deep, and in his merit, Korach was given a part in the World-to-Come.

2) Ch. 16. RAMBAN notes that while the Jewish Children were stationed in the Desert Sinai no major evil fell upon them, even the Sin of the Golden Calf, the worst sin resulted in a comparatively small amount of fatal casualties. Moshe's Prayer for 40 days and 40 nights rescued any more potential evil from occurring. During that period of time the Jewish People LOVED MOSHE like their own Souls! And, if someone would have even tried to rebel against him, then they would have stoned the rebel. However, after the fire and the deaths at KIVROS HATAAVAH and the deaths of the Leaders [N'STEM] of every TRIBE as a result of the Spies [Parsha SHLACH] and Moshe had not prayed for them, and after the decree at that time that the whole generation should die, now Korach found a good time to rebel and gain support for his rebellion.

3) Ch. 16, V. 4. "And he fell on his face..." RAMBAN says the reason why AHARON didn't fall on his face was because of his holiness and extra fine ethical fineness, which didn't allow him to involve himself with this whole episode. One might have mistakenly thought that he consented to Korach and his scheme; however, he did exactly what MOSHE ordered him to do -- the King's decree must be adhered to in any case!!!

4) Ch. 16, V. 4-5. "And he fell... And he spoke to Korach..." OR HACHAIM says MOSHE understood well Korach's intentions of wanting to become the High Priest. However, as far as their claiming that a) MOSHE is "setting himself higher than the Congregation of HASHEM" (end of V.3), MOSHE fell on his face to show the extreme opposite that he considers himself as lowly as the dust of the earth!!!; However, b) as far as AHARON is considered he said "In the morning HASHEM will show..." meaning he still must intercede for AHARON's honor.

5) Ch. 16, V. 5. "In the morning HASHEM will..." OR HACHAIM says the reason why MOSHE didn't immediately disprove them was either, 1) the Incense of that afternoon was brought already; or, b) ZOHAR says the afternoon is a "time of strength for the Virtue of Judgement," HEAVEN FORBID, so he didn't want them to suspect him of purposefully choosing this dangerous time; or, c) most important, he gave them a chance to rethink their actions and thoughts and hoped they would repent!!!

6) Ch. 16, V. 7. "And the Man that HASHEM will choose..." DAAS Z'KAINIM says even though MOSHE explicitly warned them that the Incense contains the spiritual power of, even possible death punishment [see RASHI v. 6], to verify who is truthfully worthy of the Priesthood or Royalty, still KORACH used TORAH proofs to convince himself and others that he is fit for these positions and not MOSHE and AHARON, and therefore Korach and his company's death penalty was somewhat suicidal, since they were fully aware of the possible death punishment!

7) Ch. 16, V. 11. "Therefore you and your whole community..." SEFORNO says in essence MOSHE was saying they should know that he (MOSHE) is not in any way involved in this, and he is completely "throwing the whole issue in HASHEM's discretion and is truthfully and faithfully relying on HIM to retaliate in response to their embarrassment.

8) Ch. 16, V. 12. "And MOSHE sent...to DATAN and AVIRAM..." RASHI says we derive from here that we must not help strengthen fights because MOSHE sought after them in order to make peace with them. However, TARGUM YONATAN and RASHBAM says he sent for them to come to the Jewish Court because at least Korach thought he had a claim against MOSHE but they had no right to get involved in this revolution.

9) Ch. 16, V. 12. "We will not go up..." [see RASHI]. KLI YAKAR says that although MOSHE sent for them in order to make peace, as RASHI says [see #8], they couldn't fathom such wholesome simplicity and thought MOSHE wanted to bribe them with a piece of property and also to give them a position of honor. Therefore, in verse 14 they respond to MOSHE "do you think that you will blind..." because the TORAH [P' MISHPATIM] says "bribery blinds the eyes of the wise" [see RASHI here that "those people" refers to DATAN and AVIRAM themselves] and we will not go up in status, we are definite in our complaint.

10) Ch. 16, V. 15. "And MOSHE became very angry..." He prayed to HASHEM "do not accept their offering... I did not do any of them any harm." BAAL HATURIM says MOSHE prayed to HASHEM that since a) they were just using the virtue of being a "stubborn nation" in a negative sense because b) their words are completely wrong!

11) Ch. 16, V. 15. IBN EZRA says that since DATAN and AVIRAM were really potentially great people, they prefaced their encounter with MOSHE by sacrificing "Olah" and "Mincha" sacrifices, which are known to distance HASHEM's wrath, even from evil people, and therefore MOSHE had to pray that this evil plan should not "work" and that nevertheless HASHEM should get angry at them.

12) Ch. 16, V. 21. "Separate yourselves..." SEFORNO says HASHEM told MOSHE and AHARON to separate themselves so that their merit should not shield the evil people from punishment.

13) Ch. 16, V. 22. "KEL; HASHEM of the Spirits... shall You direct Your wrath upon the entire community?" OR HACHAIM explains that MOSHE's usage of HASHEM's Name "KEL" was due to the fact that since he saw that virtue of the "Awakening of strong Judgments" befell upon the People, therefore the name "KEL" represents the attribute of "lovingkindness" which can "sweeten the Judgments!" And the usage of the title "HASHEM of the Spirits" is defined as follows: "Spirits" refers to the "thought, will and aspirations" that one has and MOSHE was advocating that the Jewish Children shall not be destroyed because MOSHE was aware that HASHEM appreciates and in fact longs for three levels of worship to HIM: a) the praise that the Heavenly Angelic

Hosts bestow upon HIM; b) higher than that is the praise that the Souls of the Righteous bestow upon HIM #1) the treasure of the Souls of the Righteous that have not yet entered This World, #2) the treasure of the Souls of the Righteous that have already been through This World and have already passed on and returned to their places from whence they have been previously. However, the highest level for which HE continuously awaits is c) the Songs and Praises of the Souls that are still connected to their physical bodies in This World! and the longing and desire that the Souls here in bodies continuously struggle and grow, with steadily growing and never giving up, though being tested every moment--THIS LOVE AND DESIRE IS HASHEM'S GREATEST JOY--and for this reason MOSHE interceded for the People, prefacing with the title "the HASHEM of the Spirits of all flesh" -- with which MOSHE was victorious in saving the Jewish Children!

14) Ch. 16, V. 29. "If these will die like the death of all people." KLI YAKAR quotes Reish Lakish in TRAC. NEDARIM, who says from whence do we know the positive Commandment of Visiting the Sick? From "if like the death..." KLI YAKAR explains that Visiting the Sick contains a dual purpose: a) to care for the sick [when one visits, one should see to help the sick in whatever needs to be done]; and b) the visitor may "see" in "real life" that a person is only made of flesh and blood, and this may lead the visitor to repent and better his attitude--this is the same attitude that Jewish People take towards eulogizing the dead--to contemplate on the good that the deceased has accomplished during their lifetime so that those present may correct and better themselves. The merit of this self-searching goes to the deceased, since people were aroused to better their Worship of HASHEM directly because of their deaths. However, Korach did not have both of these merits bestowed upon him with his death.

15) Ch. 16, V. 30. "And if HASHEM will create a creation..." OR HACHAIM explains the dual wording. The TALMUD [TRAC. SANHEDRIN 37] says that since CAIN killed HEVEL (ABEL), HASHEM cursed the Earth for "opening her mouth" and "swallowing his blood," and as a result of this curse, although all creatures have the merit to sing before HASHEM with their mouths, Earth may only sing from "the corner of the Earth," but not from her mouth [Isaiah 24]. Therefore, MOSHE exclaimed, "If that creation [the mouth of the Earth] which HASHEM has already created during the six days of Creation, which was closed as a punishment for being open at a time that it should not have been open, if this mouth would now open for the right reason, to swallow these evil people, it would be a 'fixing' for that sin."

16) Ch. 16, V. 30. "Creation." KLI YAKAR explains that the reason why this punishment was appropriate for Korach is because the Sages tell us in ETHICS of the FATHERS [Ch. 3] One must pray for the well-being of the government, because "without the fear of the authorities, a man would swallow his fellow man live." Therefore, since Korach was opposed to any "governing authorities" because "the People are all holy," his punishment was to be "eaten up live."

17) Ch. 16, V. 32. "And all the people that belonged..." RAMBAN says this refers to slaves, etc., but not Korach's children, because they were great and righteous people and their merit rescued them, because a person is responsible for his own actions and rewarded accordingly.

HAVE A JOYOUS SHABBOS!!