



## פרשת קרח / Parshas Korach

"ויקה קרח" במדבר טז:

"And Korach took" Bamidbar 17:1

Rashi explains that Korach took himself aside (separated himself) from the rest of the congregation in order to argue over the merit of the כהונה (Kohanic appointment). אונקלוס as well translates the words "ויקה קרח" as "ואתפלג קרח", meaning that Korach separated himself in order to strengthen himself in his argument.

At the very beginning of Sefer Devarim Moshe Rabbeinu chastises the Bnei Yisrael for the various sins that they had committed in the מדבר. Moshe alludes to the times that the Bnei Yisrael challenged Hashem, using the names of the places where the unfortunate events occurred. One of the places mentioned in the pasuk is "Chatzeiros". Rashi in Devarim says that Chatzeiros is referring to the machlokes (argument) of Korach. The שיח שרפי קודש suggests that the specific nom-de-plume of "Chatzeiros" that was given to the Korach debacle may be alluding to the concept of עירובי חצרות (the mixture of courtyards). עירובי חצרות have the ability to transform many private courtyards into one domain with regard to Hilchos Shabbos. When all of the partners in the עירוב partake in the loaf of bread that is placed in one of the houses, they all join together and are viewed as one "person". We learn from here that when people rally around the גדול הדור (superior Rabbinic figure) they can all connect to his elevated level and come together as one. When Korach separated himself from Moshe Rabbeinu, he rebelled against the very essence of the concept of עירובי חצרות. Korach was left with just "Chatzeiros," open, separated courtyards without connection to one another.

By the way, the אור החיים in Parshas Devarim explains that the nine encampments mentioned in the first pasuk are alluding to the nine different crucial components of יראת ד'. These מידות are necessary to properly walk in the ways of the חכמים. He explains that Chatzeiros is referring to תלמוד תורה בקביעות (learning Torah consistently). To get close to Hashem we must park ourselves in the חצרות ד', which are referred to as בתי מדרשים.

Korach had everything and lost everything including his life because of מחלוקת. There is much to be learned from the negative traits that fueled Korach to rise up against Moshe Rabbeinu. We must be aware and wary of גאווה and קנאה (jealousy and haughtiness). But regardless of the impetus, מחלוקת must be avoided. It was the argument in and of itself that caused Korach to separate from Moshe Rabbeinu and the Bnei Yisrael and ultimately led to his ultimate downfall.