

Paršat Korach



25. sivan 5768
28. červen 2008
začátek šabatů: 20:58
konec šabatů: 22:24

Halachické časy
třilín 3:15 | východ slunce 4:55
konec šma 7:05 | 1. mincha 13:46
škia 21:15 | hvězdy 22:00



Korach v číslech

38. paraša v Tóře (z 54) a 5. v Bemidbar (z 10)
13 „paršiot“, 7 otevřených, 6 zavřených
skládá se z 95 vět, 1409 slov a 5325 písmen
obsahuje 9 micvot, 5 příkazů a 4 zákazy

Rav Jaron Ben David: Korachovci

Na počátku paraši se dozvídáme o Korachově vzpouře proti Mošemu.

Korach chtěl získat lepší pozici v rámci kmene Levi. Jeho otec, Jitzhar, měl tři bratry – staršího Amrama, jehož děti, Moše a Aharon, se staly „králem a veleknězem“. A Korach začal žárlit na postavení, které získal Elicafan, syn nejmladšího strýce - Uziela.

Ke Korachovi se přidali **Datan a Aviram**, kteří se domnívali, že vůdce lidu by měl vzejít z jejich kmene Jákovova prvorozeného Reuvena.

Třetí skupinu nespokojenců tvořilo tajemných **250 mužů**, které Raši považuje za prvorozené, kteří si nárokovali kněžství podle starého obyčeje.

Tito výše uvedení měli zájem „upozadit“ Mošeho. Nikdo z nich však neřekl nic o svých skutečných úmyslech. Naopak, Korach vystoupil proti Mošemu jako ochránce rovných práv pro všechny a tvrdil: „Národ, který je složen ze samých světců, nepotřebuje dalšího světce jako vůdce.“

Na toto osočení se Mošemu těžko reagovalo. Věděl o co nespokojencům jde, že ve skutečnosti chce Korach zachovat privilegia, jen si je nárokuje pro sebe. Nemaje důkazy, navrhl Moše „zkoušku ohněm“. Všichni věděli, že když KETORET přinese na oltář nepovolaná osoba, zemře. Se vzbuřenci to opravdu dopadlo špatně. Všichni umřeli.

Pak ale Bůh nařídil další zkoušku. Každý kníže kmene má přinést svou hůl a ta, která přes noc rozkvetne, označí kněžský rod. Proč Bůh lidu opakovaně potvrzoval, že si vyvolil Mošeho s Aharonem? Všichni přece viděli, jak se Korach s celou rodinou propadl do země, všichni viděli spálené opovážlivce! Zdá se mi, že tak Bůh učinil proto, abychom získali i **pozitivní důkaz**. Tak jako pozitivní výchovný počín zanechá hlubší dojem než stovky ran, tak i Aharonova hůl, rozkvetlá do mandlovníku, zůstala v paměti těch, kdo chtěli pochybovat o vyvolenosti kmene Levi.

Alijot v kostce

Kohen: Korach a jeho skupina (zahrnující Levity a Reuvenovce) vystupují otevřeně proti Mošemu.

Levi: Moše nabízí zkoušku. Korach a jeho skupina bude obětovat spolu s Aharonem.

Šliši: Bůh nařizuje oddělení se od "vzbuřenců" Datana a Avirama. Varování před Božím hněvem. Roztrhnutí země a smrt vzbuřenců. Boží hněv spaluje 250 mužů.

Revi: Aharon pomocí vonného kadidla zastavuje pohromu.

Chamiši: Zkouška holí 12ti kmenových vůdců. Hůl kmene Levi rozkvetla jako mandlovník.

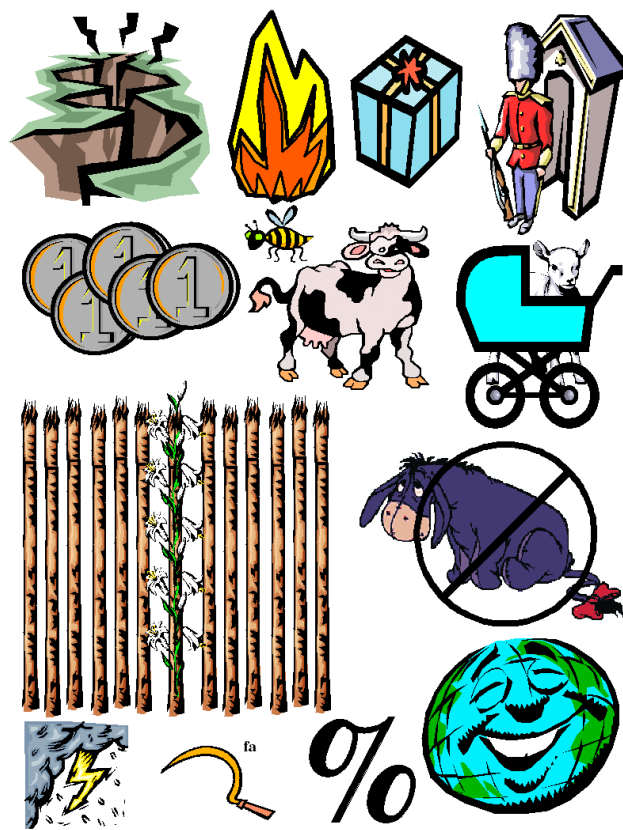
Šiši: Vyčlenění Aharona a jeho synů za služebníky v Chránu. Ustanovení kohenských dávek.

Švii: Ustanovení Levitů za Chrámové pomocníky. Desátek pro Levity (MAASER RIŠON).

Maftir: Jak zacházet s desátkem.

Haftara (Šmuel 1 11:14-12:22): Obnovení Šaulova kralování, Šmeulova káravá řeč k lidu Izraele.

Vyzkoušejte se



Rav Sacks: Power Versus Influence

THE KORACH REBELLION WAS AN UNHOLY ALLIANCE OF INDIVIDUALS AND GROUPS

unhappy with Moses' leadership. What is most extraordinary about the episode, however, is Moses' reaction. For the first and only time, he invokes a miracle to prove the authenticity of his mission:

Then Moses said: "This is how you will know that the Lord has sent me to do all these things and that it was not my idea. If these men die a natural death and experience only what usually happens to men, then the Lord has not sent me. But if the Lord brings about something totally new, and the earth opens its mouth and swallows them with everything that belongs to them, and they go down alive into the grave, then you will know that these men have treated the Lord with contempt."

In effect, Moses uses his power to eliminate the opposition. What a contrast this is to the generosity of spirit he showed just a few chapters earlier, when Joshua came to tell him that Eldad and Medad were prophesying in the camp, away from Moses and the seventy elders. Joshua regarded this as a potentially dangerous threat to Moses' leadership and said, "Moses, my lord, stop them!" Moses' reply is one of the most majestic in the whole of Tenakh:

"Are you jealous for my sake? Would that all the Lord's people were prophets and that the Lord would put his spirit on them."

What was the difference between Eldad and Medad on the one hand, and Korach and his co-conspirators on the other? What is the difference between Moses saying, "Would that all the Lord's people were prophets," and Korach's claim that "The whole community is holy, every one of them, and the Lord is with them"? Why was the first, but not the second, a legitimate sentiment? Is Moses simply being inconsistent? Hardly. There never was a religious leader more clear-sighted. There is a distinction here which goes to the very core of the two narratives.

THE SAGES, in one of their most profound methodological observations, said that "the words of the Torah may be poor in one place but rich in another." By this they meant that, if we seek to understand a perplexing passage, we may need to look elsewhere in the Torah for the clue. A similar idea is expressed in the last of Rabbi Ishmael's thirteen rules of biblical interpretation: "Where there are two passages which contradict each other, the meaning can be determined only when a third passage is found which harmonises them."

In this case, the answer is to be found later in the book of Bemidbar, when Moses asks G-d to choose the next leader of the Israelites. G-d tells him to take Joshua and appoint him as his successor:

So the Lord said to Moses, "Take Joshua, son of Nun, a man of spirit, and lay your hand [vesamakhta et yadekha] on him. Make him stand before Elazar the priest and the entire assembly and commission him in their presence. Give him some of your splendour [venatatekha mehodekha] so that the whole Israelite community will obey him."

Moses is commanded to perform two acts over and above presenting Joshua to the priest and people. First he is to "lay his hand" on Joshua. Then he is to give him "some of your splendour." What is the significance of these two gestures? How did they differ from one another? Which of them constituted induction into office? The sages, in Midrash Rabbah, added a commentary which at first sight only deepens the mystery:

"Lay your hand on him" – this is like lighting one light from another. "Give him some of your splendour" – this is like pouring from one vessel to another.

It is this statement that will enable us to decode the mystery. There are TWO FORMS or dimensions of leadership. One is **power**, the other, **influence**. Often we confuse the two. After all, those who have power often have influence, and those who have influence have a certain kind of power. In fact, however, the two are quite different, even opposites.

We can see this by a simple thought-experiment. Imagine you have total power, and then you decide to share it with nine others. You now have one-tenth of the power with which you began. Imagine, by contrast, that you have a certain measure of influence, and now you share it with nine others. How much do you have left? Not less. In fact, more. Initially there was only one of you; now there are ten. Your influence has spread. Power operates by division, influence by multiplication. With power, the more we share, the less we have. With influence, the more we share, the more we have.

So deep is the difference that the Torah allocates them to two distinct leadership roles: **king** and **prophet**. Kings had power. They could levy taxes, conscript people to serve in the army, and decide when and against whom to wage war. They could impose non-judicial punishments to preserve social order. The very nature of the social contract, he argued, was the transfer of power from individuals to a central authority. Without this, there could be no government, no defence of a country and no safeguard against lawlessness and anarchy.

Prophets, by contrast, had no power at all. They commanded no armies. They levied no taxes. They spoke G-d's word, but had no means of enforcing it. All they had was influence – but what influence! To this day, Elijah's fight against corruption, Amos' call to social justice, Isaiah's vision of the end of days, are still capable of moving us by the sheer force of their inspiration. Who, today, is swayed by the lives of Ahab or Jehoshaphat or Jehu? When a king dies, his power ends. When a prophet dies, his influence begins.