



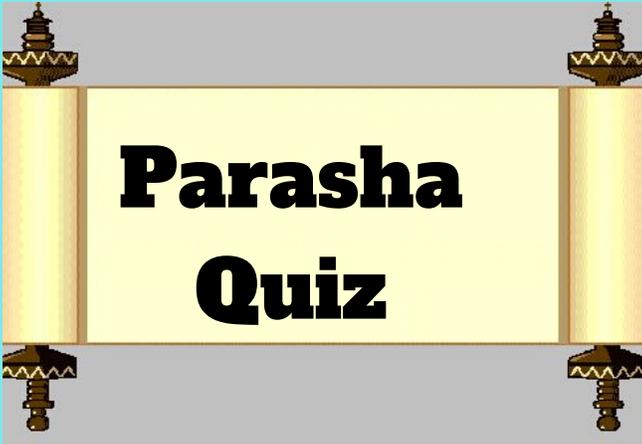
# KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

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Korach- קרח

6.27.20



## Elementary:

- 1) Why was Korach upset at Moshe?
- 2) What test did Moshe set up to prove who was right?
- 3) How were Korach and his followers punished?
- 4) What miracle did Hashem do with the stick of Shevet Levi (with Aharon's name on it) ?
- 5) How many presents are given to a Kohein?

## Middle/High School:

- 1) According to Rashi (16:1) why is Yaakov's name not mentioned in Korach's genealogy?
  - 2) According to Rashi (16:1) what motivated Korach to rebel?
  - 3) According to Rashi (16:7) why were Korach's sons not punished? And what famous Navi descended from them?
  - 4) According to Rashi (16:19) what did Korach do the night before the final confrontation?
  - 5) According to Rashi (17:25) why was Aharon's staff was kept as a sign in the Aron?
- [Bonus: what other items were kept in the Aron?]

## What would you do?

Discussion starter for your Shabbat table..

**What would you do if you wanted to help lead but your offer was rejected?**

## Did You Know?

[Kiddush Levana \(Aish.com\)](#)

Anyone who blesses the month in its time, is as if he is greeting the Divine Presence (Sanhedrin 42a). In midrashic literature, the Jewish nation is often compared to the moon. The role of the Jewish people is to be "a light unto the nations." This does not mean that we are to convey our own luminescence to others; rather, we are to reflect the luminosity of the Creator. This is similar to the moon exhibiting the light of the sun. Moreover, Jews are always trying to change. Just as the moon waxes and wanes, the Jewish people are never stagnant. We struggle to grow, and even after a down period, we manage to pick ourselves up again and become rejuvenated. Every month, we have an opportunity to be re-inspired by the new moon. There is a special joyful prayer that we say outdoors upon observing the luminary that is so meaningful to us. This is known as Kiddush Levana, sanctification of the moon. This blessing is recited at night while standing outside under the starlit sky. It may only be said at a time and place from which the moon can be clearly seen. It should not be recited when the moon is covered with clouds. If at all possible, kiddush levana should be said with a minyan. The more people, the greater the mitzvah. It is ideal to recite this blessing on Saturday night when the excitement of Shabbat has not yet dissipated. It may not be said before 72 hours have passed since the molad [the astronomical moment of the start of the cycle of the new moon]. Before this point the moon is too small to really appreciate. The blessing may not be said after 15 days following the molad - since the moon is already waning, it can hardly be considered "new." It was Jews who taught the world that prayer can be directed to God and God alone. So be sure that is doesn't look like you are praying to the moon. After the blessing, it is customary to recite various biblical verses that emphasize God's care of us. Then, everyone greets three of his friends with the expression, "Shalom Aleichem!" [Peace unto you]. In some communities, the service is concluded with joyous singing and dancing. It is a festive expression of confidence that whatever happens this month, God will be there to give us the support that we need.



The Last Word – Rabbi Aaron Levitt

We Jews love to argue and to debate. This tendency is our greatest strength as well as our greatest weakness. It allows us to see things from multiple perspectives, to tackle problems from multiple approaches. But it also threatens to tear us apart, to prevent us from working together towards common goals. The very word for conflict, Machloket, comes from the root Chelek, which means a part. It has the potential for good if each party realizes that they only have a chelek, a part, of the whole truth. But it also has the potential for bad, if it creates Chiluk, if it divides us apart.

Perhaps this is what the Mishna in Pirkei Avot (5:20) means when it says that Hillel and Shammai are the classic example of a Machloket Lesheim Shamayim, an argument for the sake of heaven, whereas Korach V'Adato (Korach and his assembly) are the classic example of a Machloket Shelo Lesheim Shamayim, an argument that's not for the sake of heaven. It means that in Jewish Thought, Machloket (conflict) is not necessarily a bad thing. It all depends on whether one's intentions are Lesheim Shamayim, for the sake of heaven. The question is, how do you know whether your intentions are Lesheim Shamayim or not? Listen carefully to the question now. I'm not asking how do you know whether you're right and they're wrong. I'm asking how do you know whether your intentions are Lesheim Shamayim or not? Because sometimes even when you think you're 100% right, if you argue for the wrong reasons then it's still considered a Machloket Shelo Lesheim Shamayim, an argument that's not for the sake of heaven. So how do you know whether you have the right intentions? I think the answer is that if all you care about is winning the argument and being right, then that's a pretty good sign that your intentions are not Lesheim Shamayim. But if you also care about healing the relationship between you once the dust has settled, then you know that your intentions are Lesheim Shamayim.

The Mishna says that Hillel and Shammai are the classic example of a Machloket Lesheim Shamayim. Isn't that strange? Hillel and Shammai argue on almost every page of gemara! They disagree on almost everything! But the answer is that at the end of the day, after sitting in the Beit Midrash arguing all day, they walked out together as friends. And the Gemara (Yevamot 14b) tells us that their children even married each other. Korach, on the other hand, is the classic example of a Machloket Shelo Lesheim Shamayim, because all he cares about is winning the argument, is being right. Whether there's Shalom Bayit, peace and harmony, at the end is of no concern:

“VaYikach Korach – And Korach took himself” (BaMidbar 16:1)

Says Rashi: “Lakach et Atzmo Letzad Echad Lihiyot Nechelak Mitoch HaEidah – He took himself off to one side to be separate from the community.”

Many have asked the question, the Mishna doesn't seem to make sense. First it contrasts Hillel vs. Shammai, but then it says Korach V'Adato (Korach and his assembly)! Shouldn't it say Korach vs. Moshe? The answer is that Moshe wasn't even part of the dispute. All Korach cared about was proving his own point. He never had any intentions of healing the relationship with Moshe. Moshe on the other hand, goes out of his way to heal the relationship, even though he knows he's right. The Torah tells us (BaMidbar 16:25), “VaYakam Moshe VaYelech El Datan V'Aviram – Moshe got up and went to Datan and Aviram.” Chazal teach us (Sanhedrin 110a) that Moshe went out of his way to go to Datan and Aviram, even though they were the ones badmouthing him, because he wanted to make shalom, he wanted to make peace.

You know, it's an interesting thing about the word Shalom. We find very often that the word Shalom is the last word:

- It's the last word of the Amidah: (“HaMevarech et Amo Yisrael BaShalom”)
- It's the last word of Birkat HaMazon: (“Hashem Oz Le'Amo Yitein Hashem Yevarech et Amo VaShalom”)
- It's the last word of Birchat Kohanim, the priestly blessing: (“Yisah Hashem Panav Eilecha VeYasem Lecha Shalom”)
- It's even the last word of the entire Talmud

Why is that? Why is the word Shalom always the last word? To teach us that we should always end with Shalom. That even when we go our separate ways, the way to say goodbye is Shalom. This is the sign that your intentions are Lesheim Shamayim, if instead of trying to get in the last word to prove your argument, you try and make sure that the last words are words of peace.

It's ok to disagree, to argue, to debate. But at the end of the day, the last word has to be Shalom. This shabbat, let's remind ourselves that what's really important in life is not winning the argument, but keeping the peace. And if we have let a disagreement come between us and a friend or loved one, let's not let the rest of this shabbat go by without making peace. Then it will truly be a Shabbat Shalom.