



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT
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קרח - Korach
6.12.21

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) How were Moshe and Korach related?
- 2) What motivated Korach to rebel?
- 3) Why did the other 250 people join Korach's rebellion?
- 4) Why were Korach's sons not punished? And what famous Navi descended from them?
- 5) What test did Moshe set up to prove who was right?
- 6) How did Moshe humble himself to try to end the machloket?
- 7) How were Korach, Datan and Aviram, and their families punished?
- 8) What miracle did Hashem do with the staff of Shevet Levi (with Aharon's name on it)?
- 9) Why was Aharon's staff was kept as a sign?
- 10) Why is Hashem's Brit with the Kohanim called a "Brit Melach" (covenant of salt)?



WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

**If a friend seems
jealous of you?**

DID YOU KNOW?

Hagbah (Torah.org)

When the keriah is over, the Torah is raised so that it can be viewed by the entire congregation. Since the entire congregation must be able to see the writing, the Torah should be rotated slowly to face both sides of the shul, first to the right and then to the left...

The magbiah should maneuver the Torah so that the connecting stitches show in the center. This is done in case the Torah tears during the gelilah process – the stitches will tear and not the panels themselves.

Before the Torah is lifted, it is unrolled so that at least three columns are visible when it is raised.

As the Torah is lifted up high, it is a mitzvah for all of the men and women in shul to direct their gaze at the “face” of the written parchment and to recite the verse Vezos ha-Torah. One who is not facing the Torah as it is lifted is not allowed to recite Vezos ha-Torah.

PARSHA ANSWERS

- 1) They were first cousins. Moshe's father Amram was an older brother of Korach's father Yitzhar.
- 2) Rashi 16:1 - Korach was jealous that Elitzafan ben Uziel was appointed as leader of the family of Kehat instead of himself.
- 3) They felt that everyone is Kadosh (holy); not just Moshe and Aharon. So the leadership should be shared.
- 4) Rashi 16:7 - Korach's children did Teshuva. One of his descendants is Shmuel HaNavi!
- 5) Each of the 250 men, along with Aaron, would take pans of Ketoret (incense), and Hashem would choose the offering of whoever was right.
- 6) Rashi 16:25 - He went to Datan and Aviram to appeal to them to end their rebellion.
- 7) They were swallowed up by the earth.
- 8) It grew leaves, flowers and almonds.
- 9) Rashi 17:25 - To show that only Aharon and his children were selected for the Kehuna.
- 10) Rashi 18:19 - Just as salt never spoils, so this covenant will never be rescinded.

ELISHEVA'S PARSHA CHALLAH



Aharon's and Moshe's leadership is challenged in this week's parsha by Korach (their cousin) who recruits 250 followers and get punished when the earth swallows them up. Moshe is instructed to get a staff from each tribe and inscribe their name on it, with Aharon's name on the one representing Shevet Levi. Over night Aharon's staff miraculously blooms, showing Hashem's wish to have him be the rightful Kohen Gadol. It's that symbolism of blooming and blossoming that I love. No leader is born a leader. It takes growth, development, and nourishing. It also takes humility. Aaron possessed all these qualities and was especially humble, a middah I so admire. The staff is then kept in the Mishkan as a continued reminder of that chosen leadership. How special. That's why I made the staff in my Challah. I also had the words Korach attached on the side b/c he could have been on board with Hashem's choice and yet decided to stay detached and aloof. The exact opposite of what true leadership is about.

DVAR TORAH

Rabbi Berel Wein

In the entire biblical narrative of the sojourn of the Jewish people in the desert of Sinai, the tribe of Levi is not mentioned as being a participant in any of the rebellions and mutinies of the Jewish people against God and Moshe. The tribe of Levi stood firm in its faith and loyalty during the disaster of the Golden Calf and rallied to the side of Moshe to stem that tide of idolatry. In the complaints mounted against Moshe and God about water and food, the tribe of Levi is not to be found. The tribe of Levi did not participate in the mission of the spies and explorers of the Land of Israel and there is opinion that it was not included in the decree that that generation would die in the desert and never see the Land of Israel. Yet this seemingly impeccable record is tarnished by the events described in this week's parsha.

Here, apparently, the tribe of Levi, through Korach and his supporters, are the leaders of a very serious rebellion against the authority of Moshe. Moshe himself is a Levite and when he criticizes the behavior of the tribe of Levi - "is it not enough for you to be the chosen servants of the Lord in your Levite status that you must insist that you will also be the priestly class of Israel?" he certainly does so with heavy heart and great bitterness. In effect he is demanding to know what happened to turn the holy tribe of Levi into a rebellious group whose punishment would be their being swallowed up by the earth.

One of my favorite truisms in life is that one is never to underestimate the power of ego. The Great War of 1914-18 was in a great measure caused and driven by the egotistical whims of some of the main monarchs of Europe who were then in power. The Talmud records for us that the evil but potentially great King of Israel, Yeravam ben Nvat, was offered by God, so to speak, to stroll in Paradise alongside King David and God Himself, again, so to speak. The Talmud tells us that Yeravam refused the offer because King David would have preference of place over him on that walk in Heaven. The message and moral that the Talmud means to convey with this story is how dangerous and tragic an inflated ego can be to one's self and, if one is in a position of leadership and authority it, may affect others as well.

Korach and the tribe of Levi fall victim to their inflated egos. Their sense of self is now far from reality and responsibility. One cannot be without ego and self-pride. Yet these attributes must be tempered by perspective, logic and a sense of loyalty and obedience to the word of God. That, in my opinion, is the basic lesson of this week's parsha. Moshe's overriding sense of modesty diminishes the drive of his own ego and he is able to say "would that all of God's congregation could join me as prophets." Korach, consumed by his unjustly inflated ego, destroys himself and many others in his quest for positions that do not belong to him nor is he worthy of having.