

NCYI Youth Groups Parshat Korach

(http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

Parsha Outline

- The rebellion of Korach
- The punishment for the rebellion
- The almond-blossoming staff
- Responsibilities of Kohanim and Leviim
- Shares of the Kohanim and Leviim

Parsha Summaries

http://www.chabad.org/parshah/article_cdo/aid/388898/jewish/Korach-Roundup.htm

Korach Roundup

In this Parshah we read about a sad but important story that occurred while the Jewish people were in the desert. Some jealous, evil people tried to challenge Moses' leadership, and the disastrous results taught all the Jews an important lesson.

Korach, after whom the Parshah is named, is from the tribe of Levi, so he has the honor of helping the Kohanim and carrying the parts of the Mishkan while traveling. But for him this isn't enough; he is jealous of Aaron because he wants to be a Kohen too. So he gets a bunch of people to be on his side--Dathan and Aviram, the usual troublemakers, On, the son of Peleth, and two-hundred and fifty others--and goes to complain to Moses and Aaron, saying, "Why should you two be the leader and the Kohen? Isn't every Jew special? Why do you think you're better than everybody else?"

In order to prove that they really are worthy of being Kohanim, Korach and his men prepare an offering of Ketoret to bring in the Mishkan. Aaron also prepares an offering, and they all stand outside the Mishkan holding their pans. Suddenly, the earth opens and swallows those rebelling against Moses--Korach, Dathan, and Aviram--and a fire comes out and consumes all the 250 men who are trying to bring a *ketoret*.

All of the Jews watch the scene, and it is clear to everybody that Moses is the true leader, appointed by G-d, and that only a Kohen--Aaron or his sons--is allowed to bring the *ketoret* offering. But then some of the still Jews complain, so a plague begins to spread.

Aaron rushes to bring a *ketoret* offering as an atonement for the people and the plague stops.

G-d makes one more miracle to prove that Aaron's family are the only true Kohanim. Aaron's staff--the dry stick he would carry with him--miraculously starts growing almonds. When everyone sees this dead stick suddenly sprouting, it is clear that Aaron is the Kohen chosen by G-d.

http://www.chabad.org/parshah/article_cdo/aid/526226/jewish/Aliya-Summary.htm

Korach Aliya Summary

General Overview: Korach stages a rebellion against Moses, accusing him of a power grab. He and his entourage are swallowed up by the earth. The people protest, and a plague ensues. Of the staffs submitted by all the tribes, only Aaron's blossoms; proving that he is G-d's chosen. The Israelites are instructed the various presents due to the priests and Levites.

First Aliyah: Korach, Moses' first cousin, stages a rebellion against Moses and Aaron. Together with a few ringleaders, he gathers 250 men of renown and accuses Moses and Aaron of power hoarding. "The entire congregation is holy, and the L-rd is in their midst. So why do you raise yourselves above the L-rd's assembly?" They took specific issue with the appointment of Aaron as High Priest. Moses proposes that on the following day they all participate in a test which would determine who indeed was worthy of the mantle of High Priest. Everyone would bring an incense offering to the Tabernacle, and G-d would make known His choice for High Priest. Moses then tries to placate the rebellious group, unsuccessfully attempting to dissuade them from participating in this suicidal test.

Second Aliyah: Moses pleads with G-d not to accept the incense offering of the rebellious group. Korach spends the night inciting the Jews against Moses, and gathers them all to the entrance of the Tabernacle to witness the grand spectacle. G-d's glory appears.

Third Aliyah: G-d is angered by the Jews' association with Korach, and wishes to destroy them. Moses and Aaron pray on the Jews' behalf and the decree is averted. The earth

opens up and swallows Korach and his family, and a heavenly fire consumes the rest of the 250 rebels. Moses instructs Aaron's son Elazar to retrieve the frying pans which were used for the incense offering, to flatten them and plate the altar with them--a visible deterrent for any individual who ever wishes to challenge Aaron's priesthood. The next day, the community complains that Moses and Aaron are to be blamed for the deaths of "G-d's people."

Fourth Aliyah: G-d instructs Moses and Aaron: "Separate yourselves from the community, and I will destroy them in an instant." And indeed, a plague struck the nation, and many thousands were dying. Moses tells Aaron to quickly take a firepan with incense and go into the midst of the congregation and atone for their sin. Aaron does so. He stands "between the living and the dead," and the plague is halted.

Fifth Aliyah: This section describes the "test of the staffs." G-d tells Moses to take a staff from each of the twelve tribes, with the name of each tribe's prince written upon their staff. Another staff was taken to represent the tribe of Levi, and Aaron's name was written on that staff. These staffs were placed overnight in the Holy of Holies chamber of the Tabernacle. Next morning they were removed, and miraculously Aaron's staff had budded with almond blossoms and almonds. This was further proof that Aaron was G-d's choice for High Priest.

Sixth Aliyah: G-d commands Moses to return "Aaron's staff" to the Holy of Holies, where it is to remain for perpetuity. The Jews express to Moses their fear of mistakenly entering a restricted area of the Tabernacle, and dying as a result. In response, G-d commands the priests and the Levites to carefully guard the Tabernacle, to prevent unauthorized entry by non-priests. The Torah then lists the various gifts to which the priests were entitled. These include the privilege of eating certain sacrifices, as well as select portions of other sacrifices; receiving the five shekels for the redemption of Israelite firstborn sons; a portion of all grain, oil, and wine crops; the "first fruit"; and more. Aaron is informed that his descendents will not receive a portion in the land of Israel--instead, G-d is their inheritance and portion.

Seventh Aliyah: The Levites, too, will not receive a share of the land of Israel. Instead they are entitled to a tenth of all the Israelites' crops--this in return for the Tabernacle and Temple services which they render. Upon receiving this tithe, the Levites must, in turn, separate a tenth of this tithe and give it to the priests.

<http://ohr.edu/yhiy/article.php/3555>

Korach, Datan and Aviram, and 250 leaders of Israel rebel against the authority of Moshe and Aharon. The rebellion results in their being swallowed by the earth. Many resent their death and blame Moshe. G-d's "anger" is manifest by a plague that besets the nation, and many thousands perish. Moshe intercedes once again for the people. He instructs Aharon to atone for them and the plague stops. Then G-d commands that staffs, each inscribed with the name of one of the tribes, be placed in the *Mishkan*. In the morning the staff of Levi, bearing Aharon's name, sprouts, buds, blossoms and yields ripe almonds. This provides Divine confirmation that Levi's tribe is chosen for priesthood and verifies Aharon's position as Kohen Gadol, High Priest. The specific duties of the levi'im and kohanim are stated. The kohanim were not to be landowners, but were to receive their sustenance from the tithes and other mandated gifts brought by the people. Also taught in this week's Parsha are laws of the first fruits, redemption of the firstborn, and other offerings.

Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

http://www.chabad.org/parshah/article_cdo/aid/573764/jewish/Parshah-Song.htm

Lyrics

Korach was unhappy and unsatisfied
He felt his rights to the kehuna were denied
Korach was jealous and vain
He was only interested in personal gain

So a rebellion Korach led
Why is Moshe our leader he said
So a rebellion Korach led
Why is Moshe our leader he said

Korach's greed endangered the Jews
Moshe was afraid our achdus we will lose
With Dason and Avirom Moshe went to speak
His purpose was peace to seek

Moshe was the humblest of all men
That's why he was chosen by Hashem
Always humble always true
Was our leader Moshe Rabbeinu

Hashem's punishment proved Korach wrong
Moshe became ever so strong
Korach and his army were swallowed by the ground
From Korach's army no one alive was found

Moshe was the humblest of all men
That's why he was chosen by Hashem
Always humble always true
Was our leader Moshe Rabbeinu

Parsha Questions & Answers

Selected from the following websites:

http://www.chinuch.org/item_details.php?mid=7077

http://www.chinuch.org/item_details.php?mid=1674

<http://ohr.edu/yhiy/article.php/1738>

The following are a selection of questions obtained from the above mentioned websites.

K-2

Questions

1. What shevat was Korach from?
2. What is one complaint that Korach had against Moshe?
3. How did Moshe try to calm Korach down?
4. HaShem commanded Moshe to take twelve matot, one from each shevat, and place them before the aron hakodesh. Why?
5. What did HaShem tell Moshe to do with the match of shevat Levi after he showed everyone that it grew flowers and almonds?
6. How was Korach and his family killed?
7. What happened to the 250 men who brought the ketoret?
8. Aharon's staff was kept as a sign. What did it signify?

9. How many presents are given to a kohen?
10. Which shevat did the avodah in the mishkan and the Bet Hamikdash?

Answers

1. Levi
2. Korach claimed that he should have been chosen as the leader of the family of Kehat. HaShem told Moshe to choose someone else
3. Moshe told Korach that the Leviim were chosen to sing during the time the avodah was done. No other shevat was allowed to do this
4. The match of the person who HaShem chose to be the kohen gadol would grow flowers
5. Put it back in front of the aron hakodesh
6. They were swallowed up by the earth
7. They were burned by a fire from shamayim
8. That ONLY Aharon and his children were selected for the Kehuna
9. 24
10. Shevat Levi

3-4

Questions

1. What shevat was Korach from?
2. What is one complaint that Korach had against Moshe?
3. Moshe told Korach and his followers to bring the ketoret the next morning. Why not right away?
4. Korach knew that only one out of the many people who brought the ketoret would live. Why did he still want to bring it?
5. What event did Korach not foresee?
6. How did Moshe try to calm Korach down?
7. HaShem commanded Moshe to take twelve matot, one from each shevat, and place them before the aron hakodesh. Why?
8. What name should be written on the match of each shevat?
9. What did HaShem tell Moshe to do with the match of shevat Levi after he showed everyone that it grew flowers and almonds?
10. How was Korach and his family killed?
11. What happened to the 250 men who brought the ketoret?
12. Aharon's staff was kept as a sign. What did it signify?
13. How many presents are given to a kohen?
14. Which shevat did the avodah in the mishkan and the Bet Hamikdash?
15. What is a pidyon haben?

Answers

1. Levi
2. Korach claimed that he should have been chosen as the leader of the family of Kehat. HaShem told Moshe to choose someone else
3. Moshe hoped that by the next morning they would do teshuvah and not bring the ketoret
4. Korach knew that Shmuel Hanavi would come from him. Korach thought that he must be the one who would stay alive
5. That his sons would repent (and not die)
6. Moshe told Korach that the Leviim were chosen to sing during the time the avodah was done. No other shevat was allowed to do this
7. The match of the person who HaShem chose to be the kohen gadol would grow flowers
8. The name of the nasi of each shevat
9. Put it back in front of the aron hakodesh
10. They were swallowed up by the earth
11. They were burned by a fire from shamayim
12. That ONLY Aharon and his children were selected for the Kehuna
13. 24
14. Shevat Levi
15. A father must give money to a kohen instead of giving his first born son to HaShem

5-6

Questions

1. What shevat was Korach from?
2. How was Korach an example of הקנאה והתאוה והכבוד מוציאין את האדם מן העולם?
3. Who joined Korach in his machloket?
4. Why was it bad for Shevat Reuven to live near Korach?
5. How did it happen that so many people from shevat Reuven joined up with Korach?
6. What is one complaint that Korach had against Moshe?
7. Moshe told Korach and his followers to bring the ketoret the next morning. Why not right away?
8. Korach knew that only one out of the many people who brought the ketoret would live. Why did he still want to bring it?
9. What event did Korach not foresee?
10. How did Moshe try to calm Korach down?
11. HaShem commanded Moshe to take twelve matot, one from each shevat, and place them before the aron hakodesh. Why?
12. What name should be written on the match of each shevat?
13. What did HaShem tell Moshe to do with the match of shevat Levi after he showed everyone that it grew flowers and almonds?
14. How was Korach and his family killed?

15. What happened to the 250 men who brought the ketoret?
16. All kohanim descended from:
17. Aharon's staff was kept as a sign. What did it signify?
18. How many presents are given to a kohen?
19. Which shevat did the avodah in the mishkan and the Bet Hamikdash?
20. What is a pidyon haben?

Answers

1. Levi
2. Korach was jealous that he did not get to do an important job. This caused him to rebel against Moshe and be killed
3. Datan and Aviram, Own Ben Pelet, and 250 leaders of the Bnei Yisrael, many of whom were from Shevat Reuven
4. Because they learned from his bad ways and also rebelled against Moshe
5. Shevat Reuven was camped in the midbar near the place where Korach was camped
6. Korach claimed that he should have been chosen as the leader of the family of Kehat. HaShem told Moshe to choose someone else
7. Moshe hoped that by the next morning they would do teshuvah and not bring the ketoret
8. Korach knew that Shmuel Hanavi would come from him. Korach thought that he must be the one who would stay alive
9. That his sons would repent (and not die)
10. Moshe told Korach that the Leviim were chosen to sing during the time the avodah was done. No other shevat was allowed to do this
11. The match of the person who HaShem chose to be the kohen gadol would grow flowers
12. The name of the nasi of each shevat
13. Put it back in front of the aron hakodesh
14. They were swallowed up by the earth
15. They were burned by a fire from shamayim
16. Aharon Hakohen
17. That ONLY Aharon and his children were selected for the Kehuna
18. 24
19. Shevat Levi
20. A father must give money to a kohen instead of giving his first born son to HaShem

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/691785/jewish/Power-Hungry.htm

Power Hungry

There were five children sitting in the shed at the bottom of Danielle's garden. Rachel felt very proud. It had been her idea to start this club, which was to be a club to do good deeds - *Mitzvot*. She had thought of it after seeing how sad and lonely old Mrs. Myers was, and one of the club's first projects would be to help her. She stood up and looked around the room. There were her two best friends, Sara and Danielle, her younger sister Miriam, with her best friend, Etty... she looked down at her notebook.

"Okay, I hereby declare this club meeting open. I think the first thing is to decide upon a name. I -- "

"One minute!" Etty interrupted. "I think we should start by electing officers - and who decided that you are in charge?" Etty felt upset and looked at her. After all - why did Rachel always have to make herself so big, just because she was older?

Then Danielle spoke. "Actually, if anyone is president, it should be me - I'm older than all of you, and this is my shed."

It would have turned into quite an argument, if not for Sara's timely intervention. She spoke quietly but firmly.

"I think," she said "That this is how Korach behaved - remember -- we just learnt about him. He wanted power, and he didn't care what he did to get it -- he even rebelled against Moses, and ended up by being swallowed up in the ground. Of course everyone wants to be in charge -- I also do -- and I bet each person can think of good reasons why they should be president, but its not worth having a fight about."

"You're right," Etty said, her face red "I was really just being jealous - I suppose I am behaving a bit like Korach."

Rachel said: "Let's all be president - no one in charge."

"No, I think Etty is right," Sara said. "We should have an election -- everyone raise your hand if you think Rachel should be President." Four arms waved in the air. Rachel smiled, a little embarrassed, but pleased. "I think we should thank Korach for showing us how not to behave" she said. "That shows that even from a bad person you can learn something good!"

http://www.chabad.org/parshah/article_cdo/aid/385618/jewish/Korach-Parshah-Lesson.htm

Korach Parshah Lesson

By [Malka Touger](#)

How many times have your parents, teachers or counselors told you: "Think before you act!"

The name of this week's parshah, Korach, teaches us an important lesson about the power we have to think, speak and do. Thinking and speaking are connected. By talking, we let other people know our thoughts.

The next step is doing. But we shouldn't just go ahead and do things. Before we act, we should stop and think again. By stopping to think, we check to make sure that we will do the right things.

Of course, we should think before we speak as well. But stopping to think before we act is even more important, because actions cannot easily be undone. If a slip of the tongue causes us to say the wrong thing to a friend, we can apologize and tell him we really didn't mean it. But it's much harder to undo something we have done. That's why it's so important to stop and think before we act.

We can imagine our three powers -- thinking, talking and doing -- as three lines. The Hebrew letter *Hei* (ה) has three lines. Its shape teaches us about thinking, talking, and doing.

In the *Hei*, the top line and the line on the right are connected. They stand for thinking and talking. The line on the left stands for doing. There is a space between it and the other two lines. This teaches that while thinking and talking are connected, there should be a separation between them and doing.

The letter *Hei* is connected to the letters in the name of this week's Torah portion, Korach. Can you see how each letter in the word Korach (קרח), looks like a "wrong" *Hei* (ה)? Indeed, Korach was all wrong.

In the first letter of his name, *Kuf* (ק), the line of action is much too long. This is like a person who is doing too much and thinking too little. He doesn't have balance. The letter *Kuf* looks like it might topple over, it's so lopsided.

Can you guess what's wrong with the *Reish* (ר)? Of course! Standing on only one leg, its like a person who thinks and speaks, but never gets around to doing.

And the letter *Chet* (ח) is missing that space between the line for thinking and the line for doing. This is like a person who doesn't stop to think before he acts.

Everything we think, say, and do should help make this world a home for G-d. And we can do that by remembering the shape of the letter *Hei* and following the lessons it teaches us.

<http://ohr.edu/yhiy/article.php/Parshat-Korach.pdf?docid=3563&ie=1&showobject=1>

LESSONS FROM THE PARSHA

THE PERSONAL CONNECTION

An argument that is for the sake of Heaven (li'shaim Shomayim) will always be valid. And one that is not for the sake of Heaven will ultimately be shown to be invalid. Which argument is for the sake of Heaven? The argument(s) of Hillel and Shammai. Which argument is not for the sake of Heaven? The argument of Korach and his followers” (Pirkei Avos 5:20).

Disagreements are a part of life. Two chavrusas (study partners) disagree about p'shat (basic meaning) of the Gemora. A husband and wife disagree about which color to paint the walls of the house. Neighbors disagree about renovations in the apartment building. Sisters disagree about wearing a skirt that fits them both. A family cannot agree on where to go for a tiyul (outing). The challenge is how do we resolve these differences? The resolution begins with motivation. The Mishna teaches us that “li'shaim Shomayim” is the right motivation, and the argument is valid. “Aino li'shaim Shomayim” is the wrong motivation resulting in an invalid argument.

The commentary of Rav Ovadiah MiBartenura on Pirkei Avos explains the difference between the two motivations. The person who disagrees “li'shaim Shomayim” is interested in coming to the emmes. He understands that his opinion is the correct one. Therefore, he wishes that the emmes should be carried out. If he is shown to be wrong, he will gladly concede, because he realizes that his point of view was not the emmes. Contrast this with the one whose motivation is “aino li'shaim Shomayim.” He is interested in power or satisfying his desires. He will not give in (unless he can gain more in the future by conceding now) because that contradicts his goal. His opinion, although it may incidentally be true, is based upon his own selfish motivation.

If the disagreement of the chavrusas about p'shat in the Gemora is "li'shaim Shomayim," they will ultimately agree when they come to the emmes. If the disagreement of the husband and wife about house painting is "li'shaim Shomayim," they will ultimately compromise when they realize that it is not worth sustaining a long-term argument about such a matter. The same is true about the neighbors, sisters, and family tiyul. However, if these arguing parties are "aino li'shaim Shomayim" they will stubbornly stick to their opinions and cause countless problems.

How bad is machlokes? Terrible. The Torah brings several reasons. The Medrash (Tanchuma Korach 8) teaches us that four types of people are called reshayim (evil). One of them is a baal machlokes. Hashem wipes out the memory of one who assists a machlokes, as the verse states, "A fire came out from Hashem and consumed the two hundred and fifty men who were offering the incense" (Bamidbar 16:35). Korach's horrible punishment reflects how serious his crime was. The Heavenly Beis Din (Court) only punishes offenders over the age of twenty. In addition, the Beis Din (Rabbinical Court) in this world only punishes criminals over the age of thirteen. However, in the machlokes of Korach, the earth swallowed up one-day-old infants. As the verse states, "Their women, children and babies . . . they and all that was theirs descended alive to the pit" (Bamidbar 16:27,33).

How do you spell machlokes? The Medrash Rabba (Bamidbar 18:12) relates five points, one for each letter of the word machlokes, that show how dreadful an argument really is. "Mem" is for makko (a beating). "Ches" is for charon (wrath). "Lamed" is for likuy (stricken). "Kuf" is for kellalah (a curse). "Taf" is for toeivah (abomination). Argument brings beating, anger, plague, curse, and abomination upon a person.

Why is machlokes so terrible? On the simplest level, machlokes breaks the connections between people. One of the pillars that hold up the world is gemilus chassodim - performing acts of kindness. Each act of kindness forges a connection between people. You helped me, therefore I feel gratitude towards you, I like you, I respect you, and I try to reciprocate the kindness. How wonderful it is to be connected to people! This creates peace and security. Machlokes breaks the connections. The Targum Unkelos states that Korach separated himself from Moshe Rabbeinu and ultimately from Klal Yisrael. The disagreement was not resolvable; therefore, it created an irreparable rift. The divisiveness goes even deeper than that. The Malbim explains that even the baalei machlokes who are on the same side disagree amongst themselves. They destroy their own connections with their own people. Why? Because each one is really only interested in himself and his own honor.

Therefore, do not think that it is harmless to be stubborn in your daily disagreements in life. The Torah warns against this when it says, "Do not be like Korach and his congregation" (Bamidbar 17:5). Do not sustain a machlokes! The Chofetz Chaim counts this as a negative commandment, citing the Gemora (Sanhedrin 110a). One machlokes leads to another, and before long, the person acquires the bad middah of being argumentative. This will ultimately harm almost all of his relationships with people and degrade the quality of his life, and those around him. That is a crying shame. That is why

machlokes is so bad. It ruins a person's life.

Kinderlach . . .

Everyone wants to feel the warmth of loving relationships. They want to be connected to their family members, friends, neighbors, and schoolmates. They are peaceful, relaxed, and happy with the people around them. What a wonderful life! Machlokes ruins all of that. The person is interested in himself and his interests. Therefore, when ordinary conflicts arise, he refuses to give in. He does not honor the other person or his wishes. Instead of compromising and promoting harmony, he separates himself. He breaks off the relationship. He is now uncomfortable with the person. His heart hurts over the loss. How terrible! That is what machlokes does to a person. Avoid it at all costs.

<http://www.aish.com/torahportion/pArchive.asp?eventType=38&eventName=Korach>

There are other stories available as well at the above website.

http://www.aish.com/torahportion/family/False_Accusations0.asp

Korach (Numbers 16-18)

False Accusations

From this week's Torah Portion

We have to be very careful not to falsely accuse someone of doing wrong. In this week's portion, Korach and his followers falsely accuse Moses of wrongdoing and cause a great tragedy.

Story

In our story, some kids discover the harm of false accusations.

SUSPENDED SENTENCE

The two friends stared bleakly at the returned test papers they held in their hands. One read a fat 50% in red pen, and the other, a slightly better 61%.

"Oh boy. I'm in big trouble," said Michael. "My dad is gonna be sooo mad."

"Well, that ain't nothing compared to my mom. I'm gonna get it!" said Scott, miserably. "I guess we should've studied a little harder instead of playing soccer all day yesterday."

Their conversation was interrupted as both boys watched James, a kid who'd transferred into their school that year, walk by. Even though he was holding his test paper folded in his hand, Scott was able to see the 100% scrawled across the top, followed by an exclamation point.

"Sheesh, that guy," Scott whispered to Michael. "Is he for real, do you think? Who gets 100 all the time, every test?"

Michael rolled his eyes. "It's not fair! You know, I bet he cheats!"

"Yeah," said Scott "I bet he sticks little papers all over his sleeves and shoes. Or maybe he's got a Bluetooth imbedded in his ear and his brother is whispering the answers to him while he's taking the test."

"Yeah," Michael agreed. "It's guys like him who always get 100's that ruin it for guys like us - but what can you do? Hey, wait a minute! I got a great idea that will put that kid in his place." The boys quickly scribbled a note and put it on the teacher's desk.

* * *

The next day, Michael and Scott were walking home from school as usual.

"You saw James around in school today?" Scott asked.

"No. You?"

"No."

"Funny, he's usually never out. He's probably home with a cold."

"Yeah."

* * *

The next day in school, there was still no sign of James. Curious, the two boys decided to stop off by James' house after school.

"Hi James," they said, when he answered the door to their knock. "What's up? We missed you at school." Both boys were shocked by James's appearance. His usually neat hair was all messed up and it was obvious he'd been doing some serious crying.

"I...I...I've been suspended from school..."

"WHAT?" cried Mike. "SUSPENDED? YOU?"

"Yes. Someone gave the teacher an anonymous note telling him they saw me cheating. Since I'm new in the school...they don't know me from other years. All the teachers from my old school knew I study really hard - *that's* why I get good marks - not from cheating!"

Tears threatened to spill over James' eyes again, and he took a deep breath.

"The principal told me there has been a lot of cheating going on in the school lately and they are going to make an example out of me to get it to stop. They said I can come back when I'm ready to confess. But how can I confess when I didn't do anything wrong? Who would be so mean to falsely accuse me?"

If the earth could have opened up right then beneath them, Michael and Scott would have gladly allowed themselves to be swallowed up, just to avoid the shame they felt right then. It was clear that they had made a BIG mistake. It was clear that the kid wasn't a cheater. Anyway, they had only written that note to the teacher to let off a little steam - not to get a kid kicked out of school!

The boys knew what they had to do. The embarrassing trip to the teacher to admit what they'd done - and then to the principal and the punishment for what they did - was nothing compared to the hurt look James gave them whenever they would pass him in the hall. The guys learned the big lesson that *false* accusations could cause a lot of *true* damage.

Discussion Questions

Ages 3-5

Q. How did the boys feel at first about accusing James?

A. They didn't feel like it was a big deal and that it wouldn't get him in much trouble.

Q. How did they feel in the end?

A. When they saw how much trouble they got him in for no reason, they realized how bad it was to accuse people.

Ages 6-9

Q. What life-lesson do you think someone could learn from this story?

A. Many times a person might feel tempted to accuse someone of doing something wrong - even when we don't really know if they did it. However, we should know that false accusations are a serious thing that can really hurt others.

Q. If James had really been cheating and the boys knew it, would there have been anything wrong with telling the teacher?

A. Even if we know someone's doing something wrong, unless it's something dangerous to themselves or others, we should think twice before reporting them and getting them into trouble. If we're not sure what to do, we could discuss the matter first with someone, whose advice we trust and respect.

Ages 10 and Up

Q. When we hear of someone accused of doing something wrong, how should we react to it? Should we believe it, ignore it, etc.?

A. If the matter doesn't affect us, we should simply assume it to be false. If it could potentially harm us if it's true, we should take precautions, yet not accept it as being definitely true.

Q. If someone accuses someone else of doing something wrong and the second person doesn't deny it - do you think it proves he's guilty? Why or why not?

A. Not necessarily. It could be that the accused person just figures if he denies it no one will believe him, or he simply doesn't want to get into an argument.

Parsha Games

<http://www.aje.org.uk/harayon/>

K-2

Korach was jealous of Moshe. When we are jealous it makes us do and say things that we should not

Middah/ Jewish Value

- **Being satisfied with what we have and not being jealous**

Activity

Read the following story:

Once there were a brother and sister called Sam and Sarah. They were very excited because, soon, they knew that they were going to have a baby brother or sister.

Sam and Sarah were very lucky children because they had so many lovely things around them. They had:

A kind and jolly Mum, who looked after them and told very funny jokes

A Dad who looked after them and could make a delicious chocolate cake

A Grandma who took them out to the park

A Granddad who read them stories

Lots of friends who played with them
Lots of toys to play with
A warm and cosy bedroom each
A smiley teacher who always made their day interesting and fun
After a little while their baby brother was born and everyone was very happy. His name was Daniel and he had lovely blue eyes and soft brown hair.
Sam and Sarah liked to help to look after him. They helped to fetch things for their Mum when she was busy with Daniel. They loved to hold his brightly coloured toys over his cot for him to watch. They thought he was a lot of fun to have around.
Babies need a lot of looking after because.....they're babies!!!! They can't do things for themselves. Mum was sometimes tired because when the baby woke up in the night, she did too!
Dad was busy doing jobs about the house and didn't remember to make his special chocolate cake!
One afternoon Sam and Sarah wanted Mum to help build something with their new construction set. They just could not get the pieces to fit together properly. Mum said "I can't come right now, I'm busy feeding Daniel".
Dad said "I can't come right now, I'm busy putting Daniel's new cot together".
"Everyone's busy with Daniel. What about helping us?" said Sam.
"It's not fair. It's all Daniel's fault!" said Sarah.
"No one's got any time to help us", they said together.
And they had forgotten all the lovely things they had

A kind and jolly Mum, who looked after them and told very funny jokes
A Dad who looked after them and could make a delicious chocolate cake
A Grandma who took them out to the park
A Granddad who read them stories
Lots of friends who played with them
Lots of toys to play with

A warm and cosy bedroom each

A smiley teacher who always made their day interesting and fun

Sarah and Sam looked at each other. Their faces were red and angry.

Then Sam said:

“How can it be Daniel’s fault? He’s just a baby. He needs lots of Mum’s time, for feeding and bathing and everything else.”

Then Sarah said:

“How can it be Daniel’s fault? He’s just a baby. Dad needs to put his new cot together – Daniel can’t do it himself!”

They both said:

“How silly we’ve been! Let’s try again and see if we can fit those construction set pieces together.”

Just then, Dad popped his head around the door. He saw them sitting on the floor, building a model of a baby’s cot.

“What good children”, he said “Thanks for not disturbing us whilst we were busy. And I see you’ve managed to work out how to use your new construction set on your own!”

Sam and Sarah grinned at each other.

Note that the two children were beginning to be jealous of their baby brother and had forgotten to appreciate all they had.

3-4

In the parashah, Korach as well as others try and start rebellions. With each of these groups Moshe tries to make peace by speaking to them in turn to try and settle the quarrels

Middah/ Jewish Value

- **Avoiding quarrels and making peace**

Activity

Discuss the following four scenarios

- 1. You are sharing the class felt pens and gel pens, and your own pencil case is also on the desk. You accuse the person next to you of taking one of your pens out of the case when you went to the bathroom. They say they didn’t.**
- 2. You think that someone on the football pitch deliberately trips you up, although the referee doesn’t see. You think they have done this before.**

3. You are in the lunch queue at school. Two people in your class who are always fighting are standing next to each other. Suddenly one of their trays has dropped on the floor spilling food over the children.
4. You are playing with three friends at home. You think they keep on wanting to do things that you don't like. You feel hurt and angry and tell them it's not fair.

Ask the children what they would do in each of these scenarios.

Here are some possible suggestions to discuss with the children. Ask them if these suggestions are appropriate.

1. Don't speak to each other ever again
2. Ask someone who is not involved to help you
3. Throw things at each other
4. Talk to each other to find a solution that pleases you both
5. Cool down, go away from each other, and think about it
6. Go to your room and slam the door
7. Call each other nasty names
8. Make peace and promise to try to avoid quarreling again
9. Fight it out

5-6

After Korach and Bnei Yisrael rebelled, Hashem proves to them, as before, that Moshe and Aharon have been appointed by Him, by making Aharon's stick blossom

Middah/ Jewish Value

- **Trusting in your leaders**

Activity

Play this game to show a 'leader' and 'follower' trusting in each other.

Set up a simple 'obstacle' course in the room, using chairs etc. One child is chosen to be the 'leader' or instruction giver. Another is chosen to be the 'follower'. The follower puts on a light blindfold (could be an airline blackout mask). The game proceeds as follows. Apart from the 'leader' and 'follower', all the other children sit well away from the obstacle course in complete silence (unless they are part of it!)

From the starting place the leader must give verbal instructions to the follower, such as 'walk two small steps forward', 'make one high step to cover a length 40cm' - this might be to step over something.

The 'leader' must ensure that they are giving accurate and appropriate instructions, so that the follower does not hurt themselves or trip up. The 'follower' must trust the 'leader' to complete the task. If both are successful they receive a small reward - biscuit, sweet etc.