



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Slow and Steady Wins the Race

**Presented by Rabbi Zacharia Schwartz, Kollel Adjunct**

The Midrash relates that Korach and his followers began their rebellion against Moshe with an attack on the laws of *tzitzis*. They argued that, since a person fulfills the obligation to use *techeiles* (wool dyed with a special blue dye) as part of the *tzitzis* strings with a single string of *techeiles*, certainly a garment which is made entirely of *techeiles* should not require any *techeiles* as part of the *tzitzis* strings themselves. When Moshe responded that this was not the case, that such a garment would indeed still require a string of *techeiles* as part of the *tzitzis*, they mocked him and claimed he was inventing his own laws.

Rabbi Moshe Feinstein zt"l offers a fascinating insight into the flaw in Korach's logic. *Techeiles'* unique blue color is intended to remind us of the blue sky and, in turn, of Hashem who resides in the heavens. It is a constant reminder of the Creator of the world and the Giver of the Torah. A garment that is entirely *techeiles*, explains Rabbi Feinstein, represents a person who comes to recognize Hashem all at once through a sudden, dramatic revelation. On the other hand, a garment with a single string of *techeiles* is emblematic of a person who learns about Hashem one step at a time, through life experience and logical reasoning. The Torah is teaching us that the latter is the superior path to arrive at recognition of Hashem. Such a person gains the ability to trust in Hashem even in situations in which Hashem is not manifestly evident. In contrast, the person who comes to know Hashem through open revelation may mistakenly think that Hashem is, in fact, only there when He shows Himself clearly.

At times, we may feel it would be easier to trust in Hashem and be content that all that happens is for the good — if only Hashem would reveal Himself to us openly. In fact, we have our own powerful tool to aid us: our life experience. As we reflect upon our lives and see how small events and forks in the road over the course of a lifetime have brought us to where we are today, we can certainly see Hashem's guiding Hand all the way through. With that knowledge, may we merit the wisdom to understand that Hashem is with us through whatever other challenges may arise.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**It is a wage for you, in exchange for your service in the Tent-of-Meeting. (18, 31)**

The priestly gifts are in lieu of a salary for the services of the Kohanim in the Bais Hamikdash. (Ketzos Hachoshen 243, 4)

If so, why are kohanim who have a blemish and are not able to perform a service in the Bais Hamikdash given priestly gifts?

### Parsha Riddle

**Why did Korach receive the punishment of being swallowed in the ground? What connection is there to his sin?**

Please see next week's issue for the answer.

Last week's riddle:

Why was Yehoshua called Yehoshua *bin* Nun and not Yehoshua *ben* Nun? Answer: The Letter Yud that was added to Yehoshua's name came from the Yud of Sarah's original name, Sarai. A Yud does not have a nekuda under it. When the Yud was added to Yehoshua's name and needed two dots for the nekuda of sh'va, they were taken from the word "ben." This left only one dot under "ben," which therefore reads as "bin." (Chasam Sofer / Steipler)

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parashas Korach relates the tale of its eponymous protagonist's rebellion against the authority of Moshe. While Korach was obviously a villain, as Moshe was supremely righteous and the faithful servant of Hashem, it is important to consider the question of the right to revolution in general: do the people have the right to rebel against their sovereign in the event of his descent into despotism?

Perhaps surprisingly, there is very little discussion of this topic in our literature. Its primary treatment is by Abarbanel (Devarim end of ch. 17), who records a debate he had on the subject with his Christian contemporaries, in the course of which he argued "in the presence of kings and their sages" that the people have no right to rebel against and depose their monarch "even should he behave villainously in committing all manner of crimes". In support of this position he adduces three arguments (the first two of which apply to all nations, and the third specifically to the Jewish people):

- The nation's appointment of the sovereign and their oath and covenant to obey him are absolute and unconditional, and the people are not the ones to judge his righteousness or villainy.
- The monarch in his land is analogous to Hashem in the world, and it is therefore unacceptable to raise a hand against him to depose him, since this would be analogous to raising a hand against the glory of Hashem.
- Only those who have the power to choose and appoint a king have the power to depose him. Since a Jewish monarch is chosen by Hashem (i.e., via prophecy or other form of Divine revelation), mortals have no power to depose him.

The Keren Orach (Horayos 11a), on the other hand, takes for granted that both the authority to choose a king as well as the authority to depose him do indeed reside with the people. In support of the latter point he cites an assertion in the Jerusalem Talmud that King David during his flight from his rebellious son Avshalom had the halachic status of a commoner despite having been originally anointed by Divine command.

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

Win a  
Great Wall  
of China  
Lego Set



Congratulations to Rayut Weiser-Rosenbaum for answering last week's questions correctly!

Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

**Answer as many as you can.**  
Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

### #1 WHO AM I?

1. I am one of ten.
2. Dusk origination.
3. I am like a cannibal.
4. I couldn't speak.

### #2 WHO AM I?

1. I am not bald.
2. I am not cold.
3. Shmuel tricked me.
4. I have singing sons.

### Last Week's Answers

#1 *Tzitzis* (I remind you, I should contain blood, I am a knotty issue, Cornered.)

#2 *The Meraglim (Spies)* (We were 12 yet we created 40, Two were different, We asked for it, No Levi'im)

THE NEXT  
RAFFLE WILL BE  
July 16.

## KOLLEL BULLETIN BOARD

### Boys Sunday Summer Learning and Pizza

**GWCK invites boys entering 5th and 6th grade to learning and pizza with Rabbi Chaim Biberfeld.**

Sundays, July 7, 14 & 28 - 10:15-11:15am at Ben-Yehuda Pizza.

No Cost - Please RSVP to [info@gwckollel.org](mailto:info@gwckollel.org).

