



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Give It All You've Got!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In the aftermath of the tragic story of Korach and his rebellion against Moshe for alleged nepotism in choosing his brother Aharon to be the scion of the *Kohanim*, Hashem provides a miraculous demonstration that it was He who chose Aharon for the exalted position. Hashem commands *Moshe* to collect staffs from the heads of all the tribes, including from Aharon. The next morning, the staffs are put on display for all to see that Aharon's alone has miraculously blossomed and produced almonds.

One of the interesting features of this miracle was that while almond trees typically shed their flowers before producing almonds, in this case the flowers remained on the staff together with the almonds. What was the purpose of this seemingly unnecessary aspect of the miracle? Rabbi Moshe Feinstein explains that the almonds are meant to represent *Mitzvos*, while the flowers represent the prefatory steps required in order to fulfill those *Mitzvos*. By keeping the flowers on the stick together with the almonds, *Hashem* was teaching us that when it comes to spiritual matters, the effort put in is just as valuable as the end result.

Doing *Mitzvos*, learning *Torah*, and acting with good *Middos* to those around us are beautiful, but they do not always come easy. Success in these matters is often fraught with unexpected challenges. How fortunate we are that not only is our ultimate success precious in the eyes of Hashem, but so is all the effort we put in to get there!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

But if Hashem creates a phenomenon and the earth opens its mouth... (16, 30)

Ten things were created on Friday during twilight... the mouth of the earth (to swallow Korach and his people). (Avos 5, 6)

Why would Hashem need to create a new phenomenon if it was already created?

Parsha Riddle

What is the connection between Moshe's burial spot and the mouth of the earth that swallowed Korach and his followers?

Please see next week's issue for the answer.

Last week's riddle:

It shall constitute tzitzis for you... I am Hashem your G-d Who has removed you from the Land of Egypt ... (15, 39 – 41)

What connection is there between tzitzis and our Exodus from Egypt?

Answer: The four corners of the Tzitzis correspond to the four terms of redemption - Hotzeisee, Heetzalti, Goalti and Lokachte.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Korach* (18:28), Hashem commands the Levites to give to the priests a tithe of the tithes that they receive from the Israelites: "So shall **you, too**, raise up the gift of Hashem from all your tithes that you accept from the children of Israel." As we have previously discussed, the Talmud (*Kiddushin* 41b) derives from the phrase "you, too" that an agent can be appointed to tithe one's produce on one's behalf. This is one of several sources adduced by the Talmud for the legal concept of agency.

While the concept of agency appears frequently in the Talmud in criminal and civil contexts, as well as certain cases involving the performance of *mitzvos*, it is generally assumed that many common *mitzvos*, such as *tzitzis*, *tefillin*, *sukkah*, and *matzah*, cannot be fulfilled by proxy. The Talmud never explains why not; following are some suggestions of later authorities:

- The *Ketzos ha-Choshen* (182:1) explains that agency applies only to actions, and not to passive states. When a principal's agent lays *tefillin*, it is indeed considered as though the principal has laid them – but on the **agent's** arm, not **his own**, since the concept of agency cannot serve to consider the agent's arm the equivalent of the principal's arm.
- The *Or Sameach* (beginning of *Shluchin*, explaining remarks of the *Tosafos Rid*) explains that agency only applies where the outcome of the agent's action involves the principal. Marriage and divorce may be accomplished via an agent, since it is the principal who is becoming married or divorced, but the *mitzvos* of *matzah* and *tefillin* cannot, since the principal has no connection to the activity of the agent.
- The *Chelkas Yoav* (CM #4) explains that since Hashem wants His people to perform *mitzvos*, which are supposed to constitute "a yoke around our necks," it makes no sense for someone to delegate the entire performance of a *mitzvah* to another and proceed to do "whatever his heart desires." Performing *mitzvos* via proxy can only work where the principal remains the primary performer of the *mitzvah* and merely delegates some of its details to an agent.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My wife saved me.
2. I am not off, rather...
3. I am from the first.
4. Neighborly effect.

#2 WHO AM I?

1. I am still steaming.
2. I am from twilight.
3. I can't speak.
4. Toothless.

Last Week's Answers

#1 Yehoshua (I was the server, Tentbound, I got the tenth added, My delay caused my death.)

#2 Tzitzis (I am knotty, I am worn, I am a reminder, I protect from sin.)

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