



The Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**
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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Seeing the Thread

Presented by Rabbi Yitzchak Kaminetsky, Kollel Scholar

Chazal tell us that one of Korach's challenges to Moshe Rabbeinu involved a garment made entirely of *techeiles*. Korach asked whether such a garment still required *tzitzis* with a thread of *techeiles*. Moshe answered that it did. Korach mocked the ruling, arguing that if a single thread of *techeiles* can exempt an ordinary garment, then certainly a garment that is completely *techeiles* should be even better. Korach used this ruling of Moshe Rabbeinu to argue that Moshe was not a valid leader.

Rav Moshe Feinstein, in *Darash Moshe*, explains what Korach was missing. Chazal teach that the blue of the *techeiles* reminds us of the sea, the sea reminds us of the sky, and the sky reminds us of the *Kisei HaKavod*, the throne of Hashem. Korach argued that when you have something that is so blue, Hashem's presence is obvious and overwhelming, and therefore, no additional reminder is necessary.

Moshe's response was that the purpose of *techeiles* is not simply to recognize Hashem when He is obvious. Its purpose is to train us to search for Him even when His presence is concealed. The *mitzvah* teaches us to see one small thread and allow it to lead us to recognition of Hashem. Perhaps this is why the statement from Chazal requires us to appreciate Hashem only through a step-by-step process – from the thread to the sea, from the sea to the sky, and from the sky to the *Kisei HaKavod*.

Rav Moshe explains that this why the generation of the Midbar repeatedly struggled with trust in Hashem. They were only able to believe in Hashem in as much as they saw His Hand openly and obviously. They believed Hashem could defeat Pharaoh because they witnessed the Ten Plagues. They believed He could split the sea because they had seen it happen. But they questioned whether He could defeat the nations of Canaan or provide meat in the desert. Their faith extended only as far as what they had already seen.

Moshe taught a different lesson. The Torah says, "*Uvikashtem misham es Hashem... u'metzusah* – You shall seek Him from there, and you shall find Him." (Devarim 4:29) Hashem asks us to look for Him even when He is not immediately apparent. In an age without open miracles, our challenge is to notice His hand in the quieter moments of life. By learning to search and recognize Hashem in the small and seemingly ordinary details, we are able to gradually train ourselves to see that He is present everywhere.

Wishing you a Good Shabbos!

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

Where in NaCH do Dasan and Aviram show up as gilgulim in a different form?

Please see next week's issue for the answer.

Last week's riddle:

How did Yehoshua's future position impact his actions in this Parsha?

Answer: Since Yehoshua was going to be the leader to take Bnei Yisrael into Eretz Yisrael, he was reluctant to speak in favor of going to Eretz Yisrael, lest he be accused of personal interest. (Ksav Sofer)

HATORAH V' HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Korach* (18:23), the Torah commands: "The Levites shall perform the service of the Tent of Meeting." The Rambam counts this as one of the 613 commandments:

The twenty-third (positive) commandment is the command in which the Levites were exclusively commanded to perform certain services in the Temple, e.g., closing the gates and reciting the song at the time of the offering of a sacrifice, and this is what it states: "The Levites shall perform the service of the Tent of Meeting."

Interestingly, the Written Torah never specifies precisely what "service" the Levites are to perform, nor does it ever explicitly command that sacrifices shall be accompanied by song, but Rabbinic literature takes for granted that there is indeed a commandment to accompany sacrifices with song and that it is the Levites whose duty and prerogative this is. The Talmud (*Arachin* 11a-b) actually asks "**From where** is it derived that the **basic** requirement to accompany communal offerings with **song** applies **by Torah law?**" and responds with no fewer than ten derivations of this from various Biblical verses (some of which are merely bases for some sort of obligation of song, and some that additionally indicate that this is the duty of the Levites).

The Temple song involved both vocal singing and instrumental music, and the Talmud records a dispute over whether the "primary component" of this song was the vocal singing, and the instrumental music was performed merely "to sweeten the sound" of the singing, or whether the primary component was the instrumental music. According to the first possibility, the vocal singing must be performed by Levites, but the instrumental music could be performed by non-Levites, whereas according to the second possibility the instrumental music must be performed by Levites. The *halachah* is in accordance with the former position (*Klei ha-Mikdash* 3:3).

In the great nineteenth-century debates over the introduction of the organ into the synagogue, the precedent of the Temple song of the Levites was frequently brought up. The great Orthodox Torah scholars who adamantly opposed the practice suggested various arguments for the inapplicability of the precedent, including the ideas that we may not "sing the song of the L-rd on foreign soil" (*Tehillim* 137:4), even in a liturgical context (*Chasam Sofer* 6:84) or that song during prayer is improper after the destruction of the Temple (*R. Yaakov of Lisa, Eileh Divrei ha-Bris* pp. 78-79).

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 affect.

#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 last of the first, My delay caused my death.)

#2 Techeiles (I caused joy on Mordechai, Don't use a calzone, You can "sea" my color, I was lost.)

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