

"And Korach took." (16:1)

Korach's downfall at least partially originated in his own logistic approach to *Torah* law. His lack of respect for Moshe, which was a result of his overwhelming jealousy, caused him to judge right and wrong without consulting his teachers. This divergence from the *halachic* process contributed to Korach's total rejection of the *Torah* way.

Rashi cites an example of Korach's distorted approach to *Torah* law. He clad his followers in garments made entirely of *techeles*, blue wool. They came before Moshe, questioning if a garment made entirely of blue wool requires *tzitzis*. Moshe undoubtedly responded that *tzitzis* is a requirement even on such a garment. Korach immediately berated Moshe declaring, "*If one thread of blue can exempt a garment made of another material, surely a garment made completely of blue wool should be exempt from tzitzis.*" Korach's absurd reasoning illustrates how far one can stray from the prescribed *Torah* path. We may, nonetheless, question Korach's choice of *halachic* law upon which to dispute.

Horav M. Feinstein, z.l., offers a meaningful homiletic insight into this matter. White, a pure color, connotes pure activity, untainted by personal prejudice. On the other hand, blue and other colors, being admixtures, symbolize biased activity. We should, therefore, wear a garment which is entirely white to reflect our proclivity to pure thought and action. We place one blue strand of wool in the *tzitzis* to alert us to the many obstacles which confront us in our quest for spiritual advancement. Korach made his mistake specifically concerning a garment which was entirely blue, since this indicates that even the most "crooked act" can somehow be justified. This was his error. There is never an acceptable rationale for evil.