



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Presented by Rabbi Yonatan Zakem, Kollel Scholar and Director of Community Outreach

“And they shall place upon the *tzitzis* of each corner a thread of *techeiles* [turquoise wool]” (15:38).

Following the spies’ negative report concerning their survey of the Land of Israel, Hashem conveys to the Jewish people the commandment of wearing *tzitzis*. Every four-cornered garment is to have attached to it fringes at each corner, some of which must be colored with a turquoise dye called *techeiles*. What exactly is the purpose of these turquoise threads? The Talmud (Menachos 43b) gives the following explanation: *techeiles* is similar to the sea, the sea is similar to the sky, and the sky is similar to G-d’s Throne of Glory. Thus, the *techeiles* provide a constant reminder of G-d’s presence among us.

Seemingly, the chain of associations triggered by the *techeiles* is unnecessarily complicated. Wouldn’t it suffice to see the turquoise thread and be reminded directly of the G-d’s Throne? And if they are too dissimilar to create such a direct relationship, then why not select a trigger that is more closely linked to the desired conclusion?

Perhaps Rashi’s commentary may shed some light on this issue. Rashi explains that the term “*tzitzis*” derives from the word “*meitzitz*” in the verse “*meitzitz min hacharakim*” – “He peeks between the cracks” (Shir HaShirim 2:9). The *tzitzis* are how we connect when Hashem is figuratively peeking between the cracks; they are how we are reminded of His presence when He is not out in the open.

There are rare times in life when G-d’s involvement in our lives is clear and felt. At those times, our Father in Heaven is openly looking at us, and we can directly look back at Him. But there are other times when His hand is not as evident, when we may feel abandoned and alone. At those times, we cannot simply look to the Heavens and see our Father watching over us. Rather, we are to take the lesson of the *techeiles* – we must connect the dots, consider how one thing leads to the next, and find G-d’s care and direction guiding us. If we look at our lives in a broader context, and consider all that has transpired, we will be able to see G-d peeking through the cracks.

Have a wonderful Shabbos!

TABLE TALK

POINTS TO PONDER

Send forth men... (13:2)

Why is the parsha of the *meraglim* juxtaposed to the parsha of Miriam's *tzaraas*? Everyone saw that Miriam was punished for speaking negatively about her brother. The spies did not learn a lesson from this, and spoke derogatorily about the land (Rashi).

Miriam spoke about a person, and that person was the leader of Bnei Yisrael. The spies spoke about a piece of land. How were they supposed to take a lesson from Miriam to their situation?

PARSHA RIDDLE

Who went on two spy missions to Eretz Yisrael?

Please see next week's issue for the answer.

Last week's riddle:

What is the similarity between the Menora and the Eigel?

Answer: They were both created by putting metal into a fire – and the final product emerged.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Shelach (15:21) contains the commandment to separate *challah*: "Of the first of your dough you shall give unto Hashem a gift offering in your generations." The *challah* that is separated is given to a Kohen; in contemporary times, it is burned.

Normally, separating *challah* is the prerogative of the dough's owner. The *Terumas Hadeshen* (1:188), however, rules that in case of necessity, someone else may perform the separation on behalf of the owner. One can do so based on the principle of *zachin le'adam shelo befanav* – that one can act in another's stead, even without an appointment as an agent, insofar as the action is deemed to be for the other's benefit. This principle is generally invoked in contexts such as the acceptance of a gift on someone else's behalf, but the *Terumas Hadeshen* generalizes it to the performance of any beneficial action on behalf of another.

Some authorities disagree, and limit the principle's application to where something is being accepted on behalf of another (see *Ketzos Hachoshen siman 243 s.k. 8*), or at least reject its extension to allowing someone's property to be taken away from him without his explicit authorization. Such authorities would therefore not apply the principle in the case of the *Terumas Hadeshen*, where a portion of dough is being made into *challah* without the owner's authorization (*Mirkeves Hamishneh Gerushin 6:3*).

The *halachic* consensus follows the less restrictive view of the *Terumas Hadeshen*, and this has important ramifications in various other areas of *halachah*. One of the most significant of these is the execution of a *get*: many important authorities are willing, at least in principle, to allow the unilateral appointment by a *beis din* of a proxy for a husband, insofar as we are certain that the divorce is unequivocally for his benefit, and particularly if the husband has previously expressed his desire to execute a divorce (*Shut. Chasam Sofer EH 1:11, Miluim Ledevor Halachah #93, #122, Shut. Heichal Yitzchak EH 2:55:5[10]*). Other authorities, however, are more reluctant to invoke *zachin le'adam* in such contexts (see, e.g., *Heichal Yitzchak ibid. #53*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am ten, yet I removed from ten.
2. I made the "eh" into "ee".
3. I prevented birth, yet I brought salvation.
4. I was a life-saving addition.

#2 WHO AM I?

1. For some I am a mitzvah.
2. For some I am to wrap.
3. Do not cut corners.
4. I am a mitzvah reminder.

Last Week's Answers:

#1 Lights of the Menorah (We are seven yet we caused eight; the middle was our direction; we were needed, but not really; replacement of dedicating.)

#2 Aaron HaKohen (For my brother I was happy; for myself and my Shevet I was sad; for my children I was silent; for others I was peaceful..)

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



The next raffle is **September 6th**.

Congratulations to Moshe & David Gayer and others for answering last week's questions correctly!

Visit 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.

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Join Rabbi Shaps for pre-shacharis inspiration!

"A Taste of Tefillah" meets weekday mornings, 5 minutes before the 6:25 shacharis minyan at SEHC. Get inspired for davening with a short thought about prayer and the words of our tefillos!

Monday - Friday, 6:20 AM.