



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

To Speak or Not to Speak

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

Parshas Shelach records the tragic failure of the men sent to tour the land of Canaan; they return to the Jewish people with a negative report about the Promised Land and their ability to conquer it. At the same time, we read of the greatness of two of the spies, Yehoshua and Calev, who do not succumb to the influence of their peers, but stand instead — aligned with Moshe — in defense of the Land. Indeed, the heroism of these two men secures them a promise from Hashem that, of all the men of their generation, they alone will merit to enter the Promised Land.

It is important to note that, although Yehoshua and Calev both displayed greatness and each was recognized and rewarded as such, their actions were actually quite different. Calev countered the reports of the spies, telling the Jewish people that the Land was good and could be conquered — and reminding them that Moshe had never once let them down. Yehoshua, on the other hand, remained silent. As Moshe's prime disciple, he feared that the people might not take his defense of Moshe and Hashem's Promised Land seriously. He chose to remain quiet, allow the spies to let their defenses down, and leave an open path for Calev to refute them.

We can learn an important lesson from these diverse approaches: Greatness is defined neither by having the courage to speak up nor by having the patience to remain silent. A great person displays the insight necessary to evaluate the circumstances and act accordingly. Calev and Yehoshua, both heroic individuals, faced the same situation — yet acted very differently. Each chose his appropriate path to achieve the common goal.

May Hashem grant each of us the wisdom to assess and respond appropriately to the challenges that arise in our own lives — and may we all be enlightened enough to seek out this wisdom.

Wishing you a Good Shabbos!

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TABLE TALK

Points to Ponder

"For the tribe of Efraim, Hoshea bin Nun." (13,8)

"For the tribe of Yosef, for the tribe of Menashe, Gadi ben Soosi." (13,11)

When the Torah mentions the tribe of Menashe, he is connected to Yosef. Previously, however, when the Torah mentioned the tribe of Efraim, the connection to Yosef was omitted. Why?

Parsha Riddle

Why is there a custom to have black lines on one's Tallis / Tzitzis?

Please see next week's issue for the answer.

Last week's riddle:

Who was given Manna to eat (besides the generation in the desert)?

Answer: Yonah

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

At the end of parashas Shelach (15:38), the Torah commands the Jews to "make themselves tzitzis on the corners of their garments, throughout their generations". The Abarbanel understands this to mean that even if clothing styles change, and four-cornered garments, common in Biblical times, are no longer in fashion, we are still commanded to construct four-cornered garments in order to fulfill the commandment of tzitzis. The consensus view, however, is that strictly speaking, there is no such Biblical obligation, although there are opinions that there is a Rabbinic obligation to do so (Or Zarua, Hilchos Birchas Ha'Motzi end of #140, first explanation), or that since the universal practice is to construct such garments, this custom itself creates a binding obligation (Or Zarua ibid., second explanation; Shut. Igros Moshe OC 4:4).

Additionally, the Talmud asserts that even though one is not obligated to construct a four-cornered garment in order to fulfill the mitzvah of tzitzis, one who avoids wearing such garments and thereby neglects the mitzvah of tzitzis is subject to punishment for engaging in "schemes" to exempt himself from the mitzvah (Menachos 41a). Some maintain that this is limited to cultures in which garments are generally four-cornered, where one who deliberately deviates from the norm in order to avoid the mitzvah is punished, but it does not extend to the contemporary era where most garments are not four-cornered (Tosafos Arachin 4b s.v. ha'kol chayavin). Others, however, assert that one is generally expected to actively seek out opportunities to perform mitzvos, as evidenced by Moses who desired to enter Eretz Yisrael in order to fulfill its mitzvos (Tosafos Pesachim 113b s.v. ve'ain lo banim, second explanation).

Tur and Shulchan Aruch (OC siman 24) formulate the normative view: "Even though one is not obligated to purchase a four-cornered tallis in order to be obligated in tzitzis, ... it is nevertheless good and proper for every man ... to have a small garment with tzitzis that he shall wear all day, since the fundamental point of the mitzvah is to remember the mitzvos, and this is necessary at every hour and every moment".

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am made with strings.
2. I supplement to 613.
3. I am five, yet I total twenty.
4. Wraps divide me.

#2 WHO AM I?

1. We were a dozen.
2. Ten and two.
3. Our days equaled years.
4. We were righteous.

Last Week's Answers

#1 Miriam's Tzoraas (I caused delay, I am one of six, I was because of a sister's words, I was snowy, but not cold.)

#2 Mon (manna) (What's this? I was seed-like, You surround your challah like I was, Portioned for you.)

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

*Win a
Ripstik!*



Congratulations to the Grayson kids and others for answering last week's questions correctly!

Visit gwckolle.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!

THE NEXT
RAFFLE WILL
BE July 31st.

KOLLEL BULLETIN BOARD

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Mon-Thurs 8:15pm-9:00pm: Grades 7-9 Boys

Raffles!

Prizes!

Refreshments!