



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

**Presented by Rabbi Menachem Winter, Rosh Kollel**  
**From our archives**

The Jewish nation was on the march towards the Land of Israel - soon it would be theirs. Not content, however, with G-d's assurances of the conquest, the people insisted on a reconnaissance mission first. Twelve great men were chosen, one from each tribe, to travel to Canaan and return with a report. Upon the completion of their mission, the agents shared with the people a slanderous account of the land and related a demoralizing tale of the inhabitants' strength. The people believed them and, fearful and deflated, broke down and wept. In consequence, the spies were punished immediately by plague, and the nation was condemned to wander the desert for forty years. Only their children would merit entering the Land of Israel.

This tragic lack of faith in G-d is difficult to understand. These were the very people who firsthand witnessed the Exodus with its concomitant wonders and miracles. It was they who saw the great sea part, and it was they who had just stood at the foot of Sinai, amidst a celestial display of thunder and lightning.

It is the reality of the physical world in which we live that the spiritual experiences that we have and the inspirations that elevate us could vanish with hardly a trace. We must nurture our spirituality, making our inspirations concrete, and thereby ensure that they are more than a fleeting exaltation.

This truth is demonstrated by the Mitzvah of Tzitzis, given at the end of our Parsha: "...and you shall make fringes on the corners of your garments... and you will see it and remember all the Mitzvos of Hashem and perform them, and not stray after your heart and eyes..." This special garment, accompanying us constantly, reminds us of G-d and His Mitzvos. Spirituality requires constant attention and care. It is, however, well worth the investment.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

***They arrived at the Valley of Eshkol and cut from there a vine with one cluster of grapes, and bore it on a double pole... (13:23)***

*One is not allowed to prune a tree on Shemitta (Berochos 36b).*

*Even without the prohibition of Shemitta one cannot cut off a part of a fruit bearing tree (Shoftim 20:19)... (Tosfos ibid)*

How were the spies allowed to cut off part of the vine? That should be prohibited as part of the prohibition against cutting off part of a fruit bearing tree!

### Parsha Riddle

***Where in the parsha do we see that Hashem tries to limit punishing Bnei Yisrael?***

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: The fish that swallowed Yonah and Yonah, himself. (Sod Meisharim Yonah 2:1)***

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

At the end of *parashas Shelach* (15:38), Hashem commands:

They [the Children of Israel] shall make themselves *tzitzis* on the corners of their garments, throughout their generations. And they shall place upon the *tzitzis* of each corner a thread of turquoise wool (*pesil techeiles*).

While the basic *mitzvah* of *tzitzis* has always been practiced by Jewish men, for many centuries the *mitzvah* of *techeiles* was not observed, for reasons that are not entirely clear, and the identity of the sea creature from which *techeileis* was derived, the *chilazon*, was lost to our tradition. Over the past century and a half, various attempts were made to recover the identity of the *chilazon*. Many modern *halachic* authorities and scholars maintain, based upon both archaeological evidence as well as their understanding of the meanings and implications of various Talmudic, Midrashic, and later rabbinic descriptions and discussions of the *chilazon*, that it is the snail *Hexaplex trunculus* (formerly known as *Murex trunculus*), and so they and their followers wear *techeiles* made with Hexaplex dye. Of the many *halachic* authorities who do not wear such *techeiles*, some challenge the particular arguments made in favor of the Hexaplex, while others explicitly implicitly concede the cogency of these arguments, but nevertheless reject the very possibility of identifying the *chilazon* and reestablishing its use in contemporary times for various reasons, including the following:

- The conclusions of archaeology are ultimately based upon assumptions ("*hasharas*"), which are fundamentally equivocal and have no weight in the *halachic* process (*Shut. Minchas Asher* 2:3).
- As a reaction to the attempts over the past two centuries to "reform" Judaism, Torah scholars have adopted a rigid policy against changes in religious observance, even ones that are inherently appropriate and correct (R. Mendel Shafran, letter to the editor of the periodical "*Vehayah Lachem Letzitzis*").
- A *halachically* valid identification of the *chilazon* can only be established via a tradition (*mesorah*), and mere proofs, no matter how strong, can never be sufficient (R. Yosef Dov Soloveitchik, citing his great-grandfather and namesake, the author of the *Beis ha-Levi* – see R. Chaim Jachter, *The Role of Archaeology in Halachic Decision Making: Part 1*, Kol Torah Volume 14).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am a reminder.
2. I am for the corner, but I am not Peah.
3. I total 613.
4. I remind you of the sea.

#### #2 WHO AM I?

1. I am especially for women.
2. I am not a bride.
3. Shabbos food is named for me.
4. I am even from Matzah.

#### Last Week's Answers

**#1 Tzaraas** (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.)

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