



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

***It is an honor to present this week's Torah Minute from our archives.
The following was penned by our founder, Rabbi Kalman Winter ZT" L, in 2010.***

As we begin Vayikra, the third of the five books of the Torah, we are introduced to the numerous different sacrifices that were offered in the Temple. A particular sacrifice was called an Olah, literally meaning elevation. This offering was distinguished by being brought upon the fire of the altar and consumed completely. No part was used for human consumption. Chapter 1, verse 16, records that the crop and feathers were removed prior to presentation upon the altar. The Chofetz Chaim questions, why was the crop, of all the internal parts of the bird, disqualified for sacrifice? He observes that the bird, free flying, feeds and nurtures itself from all that it desires and chooses. It enters the fields of land owners and eats of its heart's content, taking that which belongs to another. In contrast, the internal organs of a domesticated animal are entirely brought upon the altar, for it draws its sustenance exclusively from the trough of the owner.

What a beautiful and inspiring lesson we are taught. Though the bird acts instinctively, lacking the intelligence and understanding that it is taking from another, nevertheless, its crop, the seat of its plunder, is disqualified for sacrificial service. How much more so do we, empowered with reason, intellect, and sensitivity, require to be so ever scrupulous in our ethical and financial conduct and behavior. Each of us is an altar of G-d, empowered from Above as the reflectors of the divine to sanctify our lives in His image. There is no greater harm than the harm which we perpetuate upon ourselves. King David in Psalm 24 writes, "Who may ascend the mountain of G-d, and who may stand in the place of His sanctity? One with clean hands and pure heart."

*Have a wonderful Shabbos,
Rabbi Menachem Winter*

TABLE TALK

POINTS TO PONDER

The sons of Aaron shall cause it to go up in smoke... (3:5)

Since the verse uses the word "sons" this teaches that women cannot do the avoda (Kidushin 36a).

On the day... to bring their offerings to Hashem (Tzav 7:38).

The bringing of Korbanos is a time bound mitzva, since it is only applicable during the day. Why do we need a special verse to exclude women from bringing korbanos? They are excluded from this mitzvah - and therefore, not able to perform it (Tosfos Kidushin 36a)!

PARSHA RIDDLE

What item, derived from this parsha, should one have on their table?

Please see next week's issue for the answer.

Last week's riddle:

Where is the machatzis hashekel hinted to in Sefer Bereishis?

Answer: Chayei Sarah 24:22, regarding the gifts Eliezer gave Rivka

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *Parshas Vayikra* (5:1), the Torah declares the sinfulness of withholding testimony: "And if a soul shall sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." Various authorities assert that in addition to this specific admonition, withholding testimony that would aid one's fellow Jew violates a pair of more general injunctions: the commandments to return lost property (*hashavas aveidah*) and to not "stand against the blood of thy neighbor" (*ibid.* 19:16), which is extended to the imperative to act to forestall harm from befalling another (*Toras Kohanim Kedoshim* ch. 4, *Ketzos Ha'Choshen siman 28 s.k. 3* and *Nesivos Ha'Mishpat s.k. 1*). Although the Torah mentions "blood," some authorities understand the verse as extending to mere financial harm - a point that they derive from the fact that the *Toras Kohanim* and other classic sources apply it to the withholding of testimony regarding a financial matter (see, e.g., *Ahavas Chesed, Introduction #3*).

Must a witness testify if this will result in harm to himself? The commandment of *hashavas aveidah* does not require any loss or expenditure of money or property, even mere opportunity cost or the foregoing of income, even if one's own loss is only a tiny fraction of the other's loss (*Shulchan Aruch Choshen Mishpat 264:1, Shulchan Aruch Ha'Rav Hilchos Metziah #33-34*). Similarly, although one is required to expend resources to save the life of another, it would seem that one is not required to do so in order to save another from mere financial loss (*Ahavas Chesed ibid. Nesiv Ha'Chesed end of #5*). Several *acharonim* add that our *parshah's* specific commandment to testify is also subject to this exemption (*Shut. Avkas Rochel #195, Yeshuos Yisrael beginning of siman 28, but cf. Umka De'Dina (Geneivah, Gezeilah, etc.) pp. 63-65*).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am an *Aleph* and a *Hay*
2. The *Daled* is not like me.
3. I make it sound like a coincidence.
4. Do not judge me by my size.

#2 WHO AM I?

1. I am named for dirt.
2. I am always singular.
3. This week I am a hint to theft.
4. I was the first name.

Last Week's Answers:

#1 Pomegranate (I am a 613 reminder; I am bell alternate; I was worn; I am eaten.)

#2 Arbo Turim (I was for the Choshen; I am for the Shulchan Aruch; I was for Rabbeinu Yaakov Ben Asher; I was for the 12 Shevatim.)

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

Win a
pair of
portable
camping
lantern
flashlights!

The next raffle
is April 12th.

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.

KOLLEL BULLETIN BOARD

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With the terrible decree of Haman hanging over their heads, Mordechai gathered the Jewish children to learn Torah together (*Esther Rabbah 9:4*). In the merit of their study and prayer, Hashem tore up His decree against the Jewish people.

This Purim, bring your sons to continue the legacy of Yeshivas Mordechai Hatzadik!

Participate in a half hour of learning, with prizes, raffles, and refreshments.

At the Kollel (10900 Lockwood Dr.), following the 8:00 minyan (approximately 9:45).

For men and boys ages 5 and up.