



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

*You shall observe My decrees and My laws which man shall perform them and by which he shall live, I am G-d (18:5).*

The Sages derive a fundamental principle from the verse above. If observance of a Torah law may endanger life, preservation of life supersedes the commandment in all but the three cardinal sins (idolatry, murder, and illicit sexual relations) or an instance of the desecration of G-d's Name (Talmud Sanhedrin 74a). Thus, if one only had non-kosher food and would die of starvation if he did not consume the food, he is mandated to eat it and preserve his life.

Homiletically, the verse may be understood as an insight into how to overcome a common challenge. In contrast to the physical and sensual world, the spiritual domain may not impart immediate and intense gratification. This may lead to a lack of connection with and engagement in Torah and mitzvos.

To this the Torah responds: if one dedicates himself to the commandments and performs them determinedly, even in the absence of a pleasure loop, he will soon taste their sweetness and the mitzvos will come *alive* for him. If, however, he tepidly nibbles at Torah and mitzvos, and does not uncover their beauty and luster, he will find them tasteless and unappealing. Through the earnest performance of the mitzvos themselves, one gains a capacity for the spiritual and is enveloped by its majesty.

It may indeed be that half-hearted spirituality doesn't appear to have the allure of its sensual counterpart. But with effort and determination, the spiritual universe is revealed and far outshines anything the physical world has to offer.

***Have a wonderful Shabbos,  
Rabbi Menachem Winter***

## TABLE TALK

### POINTS TO PONDER

**When they approached before Hashem and they died (16:1).**

They approached the upper light with their work in the Mishkan and they died. This is the "death of the kiss" that is the way the Tzadikim die... (Ohr HaChaim)

Six people did not die through the malach hamaves, Avrohom, Yitzchok, Yaakov, Moshe, Aharon and Miriam (Bava Basra 17a).

It seems that only six people died by a kiss from Hashem. How could the Ohr HaChaim attribute the death of Nadav and Avihu to a kiss from Hashem? Furthermore, how could this be attributed as the method that the Tzadikim die if it was only for six people?

### PARSHA RIDDLE

**How are the halachos of shechting a wild animal stricter than a regular animal? How are they more lenient?**

Please see next week's issue for the answer.

**Last week's riddle:**

**Why is it preferable to use red wine for the four cups of wine?**

**Answer:** 1) Red wine reminds us of the blood of the Egyptians that Hashem killed in order to save us. 2) Red wine reminds us of the blood of the Jewish babies that Pharaoh killed in order to bathe in their blood as a cure for his leprosy.

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Acharei Mos* (16:8-10), the Torah mandates the casting of lots to determine which of the pair of selected goats shall be "for Hashem" - i.e., offered as a normal sacrifice, and which "to Azazel" in the wilderness. This is one of two Biblical commandments to cast lots, the other being to apportion the Land of Israel among the Jewish people via lottery (*Bamidbar* 26:55-56). Although the Temple service has not been practiced for millennia, the latter principle that jointly owned property is to be apportioned among its various owners by means of a lottery is codified as normative *halachah* (*Shulchan Aruch Choshen Mishpat siman* 174).

Similarly, there was a venerable tradition to assign various synagogue privileges, such as the right to say *kaddish*, via lottery. R. Shlomo Kluger explains that this type of procedure does not violate the Torah's stricture against all sorts of divination, in which various *halachic* authorities explicitly include the casting of lots, as the prohibition is of attempts at prognostication, while our procedures are merely intended to resolve the impasse of mutually exclusive claims to some property or privilege (*Shut. Ha'Elef Lecha Shlomo Orach Chaim* #62).

Various authorities prescribe the casting of lots even where the stakes are higher than mere property or synagogue privileges. The *Chasam Sofer* rules that when a Jewish community is forced to provide a quota of military draftees, lots should be cast to determine who shall be drafted (*Shut. Chasam Sofer* 6:29). R. Moshe Feinstein asserts that when a physician is faced with conflicting needs for his services, he should cast lots (where other considerations are not dispositive - *Shut. Igros Moshe* end of *Choshen Mishpat* 2:75:2).

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. We are double.
2. Totally similar
3. Our ends are different.
4. One would make the red white.

#### #2 WHO AM I?

1. I cause wealth.
2. I allow entering.
3. I am for smoke.
4. Breath is good for me.

#### Last Week's Answers:

**#1 Karpas** (I can mean "hard work"; less than an olive; wash for me; don't confuse me with your salary.)

**#2 Marror** (For some I am white; I can also be green; dip me; try not to cry.)

**Visit [gwckollel.org](http://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.**

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 June 21<sup>st</sup>.

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