



Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Choosing to Love

Presented by Rabbi Hillel Shaps

Kollel Scholar and Director of Special Projects for the Kollel

The book of Vayikra opens with the laws pertaining to a *Korban Nedava*, a voluntary offering. Rav Yaakov Kanievsky wonders what place voluntary offerings occupy in a person's service of G-d. If this offering is important to my relationship with G-d, why not make it a requirement like most other commandments? The same may be asked about mitzvos such as Torah study or acts of kindness which have no limitation as to how much one can do: whatever amount is requisite for properly serving G-d should be mandatory. There shouldn't be anything left to the person's discretion.

Rav Kanievsky answers that these discretionary mitzvos actually play an essential role in our service of G-d. When a man presents his wife with a gift for her birthday, she may appreciate it – but it will not demonstrate his love in the same way as it would if he brought her a gift on a random Tuesday afternoon. The reason is that a birthday gift is expected – and perhaps even required – as opposed to a random Tuesday gift, which is purely voluntary. Similarly, the mitzvos that we perform because they are required will not demonstrate our love for G-d in the same manner as those that are discretionary.

The feeling of love for G-d can sometimes be elusive and, for many, needs constant rejuvenation. Voluntary acts of love can help instill within us the feelings that the actions represent, as our deeds become a part of us and shape our psyche. The purpose of discretionary mitzvos is twofold: to demonstrate our love of G-d as well as to engender that feeling within us.

May we all merit to come closer to G-d through the performance of these mitzvos!

Have a Good Shabbos!

TABLE TALK

POINT TO PONDER

And they brought the Mishkan to Moshe, the Tent and all its implements... (39:33)

Since Moshe didn't do any work for the construction of the Mishkan, Hashem commanded Moshe to erect it. No man had the strength to erect it because of the weight of the beams. Moshe was able to erect it as follows. Moshe said to Hashem, "How can the erecting of the Mishkan be accomplished by man?" Hashem responded, "Involve yourself in erecting it with your hands and it will appear as if you set it up, but it will rise upright and stand by itself..." (Rashi)

If one person couldn't raise the beams, why didn't they join many people together to raise them?

Furthermore, how could Rashi tell us 'Moshe erected them,' if in truth he just performed acts which simulated its being set up?

PARSHA RIDDLE

Why is the *Mishkan* called the '*Mishkan HaEidus*'/the *Mishkan* of Testimony? What does it bear testimony to?

Please see next week's issue for the answer.

Last week's riddle:

Which three mitzvos are a sign of a close relationship between Bnei Yisrael and Hashem?

Answer: The mitzvos of Tefillin, Bris Milah, and Shabbos are each called an *os*, a sign of the relationship between Hashem and Bnei Yisrael.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayikra* (5:1), the Torah prescribes a sin-offering for one who fails to testify when required to do so, describing the sinner as "a witness, whether he has seen or known of it." This wording implies that testimony is possible based **either** upon what one has "seen," **or** upon what one "knows" – even in the absence of direct observation. How is (judicially significant) knowledge possible without direct observation? One suggestion of the Talmud is that a witness who hears someone's concession that he owes money to another thereby "knows" of the obligation although he has not "seen" it. The Talmud then raises the question of circumstantial evidence – i.e., based upon the observed facts, we "know" (with a greater or lesser degree of certainty) what must have happened, although we have not "seen" what actually transpired – and notes that its validity is the subject of dispute (*Shevuos* 33b-34a). The *halachic* consensus is that circumstantial evidence is generally disallowed, even in civil cases, and certainly in criminal, and particularly capital, cases (see *Yad Ha'Chazakah Nizkei Mamon* 8:14 and *Sanhedrin* 20:1, but cf. *Sanhedrin* 24:1-2).

Some authorities maintain that this inadmissibility of circumstantial evidence is limited to the general case of ultimately equivocal circumstances, where the conclusion being drawn may be quite likely, but is nevertheless not absolutely certain. Where, however, the circumstances are unequivocal, and we are absolutely convinced of what has transpired, then such evidence is admissible (*Bach CM* end of #408). Some limit this to civil cases, and maintain that capital cases have a formal requirement of eyewitness testimony to the actual crime (*Tumim siman* 90 s.k. 14, and see *Shut. Avnei Neizer EH* 30:3 and 119:104, *Achiezer* 1:25:4), whereas others argue that there is actually no difference in the standards of evidence of civil and capital cases, and airtight circumstantial evidence that is admissible in civil cases is admissible in capital cases as well (*Tosafos Shevuos* 34a s.v. *de'i is lei*, *Kovetz Shiurim* 2:38). Still other authorities may entirely foreclose the admissibility of any sort of circumstantial evidence, even in civil cases (see the discussion in *Shimru Mishpat* (Zafrani) #53).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

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

Win a super prize

THE NEXT RAFFLE WILL BE JUNE 6TH!

#1 WHO AM I?

1. My father was "the Head".
2. I have gematria fame.
3. This week contains my name.
4. I am surrounded by houses.

#2 WHO AM I?

1. I am a 613 reminder.
2. I alternate with bells.
3. I was worn.
4. I am eaten.

Last Week's Answers:

#1 Cholent (I am for lunch; I prove the pre-light approval; I spend the night; for some I am for Thursday and Friday.)

#2 The Techeiles (I am a heavenly reminder; do I exist now? I am a fringe benefit; I help prove daytime.)

Congratulations to Chaim Schnittman on winning a Mini Table-Top Pool Table!

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning! Visit gwckollel.org to submit your answers.

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