



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**

An animal consecrated to be brought as an offering may not be slaughtered outside the Temple. One who does so, invalidates the offering and commits a serious transgression. In the words of the Torah, "he has shed blood." (Vayikra 17:4) Interestingly, the Torah seems to compare the offense to murder. Although we can understand the gravity of contravening G-d's will, it is difficult to understand why the Torah describes the transgression in such severe terms.

The Torah is providing us with a true glimpse at the world around us. We live in a place and time where everything seems disposable. From tableware to expensive gadgets purchased just a few short months ago, all seem soon destined to the wastebasket. Even part of our hard-earned salaries is termed "disposable income." The Torah, however, provides us with a penetrating perspective at the world around us. All we see and find has a unique purpose and mission in this world. Where our eyes see waste, there is value. Where we perceive the ordinary, there is the potential for sacredness. And what we identify to be mundane is really imbued with the prospect for sanctity.

As an offering, this consecrated animal was destined to bond man and G-d through the Temple service and thereby to be itself elevated. When such a precious opportunity is squandered, the fulfillment and realization of its mission is now aborted. Indeed, a tragic and heartbreaking outcome.

We are surrounded by precious unseen opportunities. When we adopt the Torah's perspective, we will discern the profound spirituality that abounds and its endless possibilities.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point 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 Tzaddikim die... (Ohr HaChaim)

Six people did not die through the Angel of Death, Avraham, Yitzchak, 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 Tzaddikim die if it was only for six people?

### Parsha Riddle

**What was Nechemia's other name?**

Please see next week's issue for the answer.

Last week's riddle:

**What do the Seder and a house with tzara'as have in common?**  
**Answer: They both have a halacha with a timeframe of "kdei achilas pras."**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Acharei Mos* (16:5,8), in the course of its prescriptions of the Yom Kippur service the Torah commands:

From the assembly of the Children of Israel [Aharon] shall take two he-goats for a sin-offering ... Aharon shall place lots upon the two he-goats: one lot "for Hashem" and one lot "for Azazel."

The Mishnah (*Yoma* 6:1) states: **The mitzva of the two Yom Kippur goats**, the goat sacrificed to G-d and the goat sent to Azazel that are brought as a pair, **is** as follows, *ab initio*: **That they will both be identical in appearance**, i.e., color, **and in height, and in monetary value, and their acquisition must be as one**, i.e., they must be purchased together. **And even if they are not identical**, nevertheless, **they are valid**.

We have previously noted (*Acharei Mos* 5776 and *Yom Kippur* 5779) that the placing of the lots upon the two he-goats is one of several Biblical references to the casting of lots, which have served as precedents for the utilization of lotteries in various *halachic* contexts.

R. Yehudah ha-Chassid discusses the permissibility of using a lottery to decide, in the case of a ship beset by a storm, which of the passengers to cast overboard (i.e., the scenario described in *Sefer Yonah*). He opposes doing so on several grounds, including the assertion that lotteries may only be used to allocate **equal** portions among various recipients, but not **unequal** ones, in support of which he adduces the aforementioned rules of the Yom Kippur goats:

And since the two Yom Kippur goats required a lottery, they were therefore equal in appearance and height (*Sefer Chassidim* 701, but cf. *ibid.* 679).

This basic principle is also espoused by R. Shlomo Yehudah Tabak, who maintains that a lottery may only be used (in the absence of mutual consent of all involved) to distribute equal portions among various recipients, but where the portions are unequal, a lottery may generally not be used, unless the imbalance between the portions can be offset by cash payments from the recipients of the more valuable portions to those of the less valuable ones (*Erech Shai CM* 154:3).

R. Avraham David Horowitz, however, argues that a number of other authorities do not accept this principle and endorse the use of a lottery even in situations involving fundamentally unequal portions (*Kinyan Torah Bahalachah* 5:116).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. We were identical.
2. Our ends were different.
3. Our purpose is similar.
4. We caused drawings.

#### #2 WHO AM I?

1. I was designated.
2. For me there are sukkos.
3. For me there was food on Yom Kippur.
4. I put things over the edge.

#### Last Week's Answers

**#1 Shabbos Hagadol** (I am big, not really, I precede the spring holiday, Say "Telling," Sheepish celebration.)

**#2 Peh-Sach (Speaking Mouth)** (I am a mitzvah of Pesach, I can cause tzara'as, I am the namesake of the Yom Tov, I can also mean to jump over.)

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