



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

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.

Have a wonderful Shabbos!

Rabbi Menachem Winter

POINT TO PONDER

With this shall Aaron come into the Sanctuary... so he shall not die (16:3).

On all the other days of the year, Hashem's presence was not as intense in the Kodosh HaKodoshim as on Yom Kippur (Vayikra Rabba 16:17). Why specifically on this day, when there is an influx of Hashem's Presence, is Aaron commanded to go into the Sanctuary, and then and only then he will not die? It seems counter intuitive.

PARSHA RIDDLE

How did the Cheit Ha'Egel / sin of the golden calf determine the garments for the Kohen Gadol?

Please see next week's issue for the answer.

Last week's riddle: When is a Kohen not allowed to tell the metzora that he has tzoraas?

Answer: 1) On Yom Tov 2) During Sheva Berachos for the Chosson or Kallah.

HATORAH V'HAMITZVAH

Halacha Insights from the Parsha

In both of this week's *parshiyos* - *Acharei Mos* (Leviticus 18:3) and *Kedoshim* (20:23) - we are prohibited from "walking in the ordinances" of the non-Jews. While the context is the abominable practices of the ancient Egyptians and indigenous inhabitants of the land of Canaan, the consensus of *halachic* authorities is to extend the prohibition to the customs of non-Jews in general, although some do limit it to those of the aforementioned nations (cf. *Encyclopedia Talmudit* 17:305-06).

Somewhat less clear is the types of "ordinances" or practices that are forbidden; it seems that the dominant view is that the prohibition is limited to a) "immodest" practices and b) rituals that have no rational explanation, and are therefore suspect of being rooted in superstition and paganism (*Rema yoreh de'ah* 178:1). One prominent adherent of this doctrine is R. Yisrael Moshe Chazan (*Shut. Kerach shel Romi siman* 1), who permits the incorporation of a bell in a clock installed in a synagogue courtyard, in spite of the fact that Christian churches have such bells in their clocks, as this is clearly not a form of religious worship, but merely a sensible means of publicly announcing the time (or of gathering the public to prayer), and is therefore permitted and even a *mitzvah*, to promote timely prayer! [Rav Tzvi Hirsch Chajes, however, staunchly forbids the gathering of the public to prayer via bell ringing (*Minchas Kenaos*)].

In the course of R. Chazan's discussion, he records the practice of "great and famous" scholars who would visit Christian churches for the purpose of learning Christian music in order to incorporate it into their own liturgical compositions for the Days of Awe! [It should be noted that Rav Eliezer Yehuda Waldenberg (*Shut. Tzitz Eliezer* 13:12:6) is utterly appalled at this.]

Presented by Rabbi Yitzhak Grossman, Rosh Chabura

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were identical
2. Our ends are 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

Please see next week's issue for the answers

Last Issue's Answers:

#1 Eighth Day (I am not for songs, I am mentioned at the Seder, I am for a boy, I am after a week)

#2 Tzaraas (I am for you, I am for your clothes, I am for your house, I could reveal treasures)

Congratulations to

Shaya Scher

and to all those who answered correctly this week!

Visit <http://www.gwckollel.org> to submit your answers. Answer as many as you can because 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
Stomp
Rocket
Ultra



Next Raffle
Drawing
June 2nd!

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