



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**

The Book of Vayikra deals primarily with the laws of the Temple service, especially that of the offerings. These offerings were imbued with a great power to bring atonement and national security. The rationale for the particular procedures and root of the offerings' potency transcend human comprehension - they are of the Divine. There are, however, many lessons to be derived from the verses that describe the Temple service. A recurring and prominent theme is that the anticipated closeness between man and G-d that the offerings would induce were not a product of man providing G-d with lavish and expensive "gifts," but rather a product of the person's pureness and sincerity of heart. This principle is illustrated by the offering of the impoverished man who could only afford to bring an offering of flour. It is only here that the Torah refers to one who brings an offering as a "nefesh," a "soul." The Talmud tells us that G-d, seeing the poor man's humility and selfsacrifice to bring even this simple offering, says, "I consider it as if you offered your very soul." The offerings were not a way to propitiate G-d with our possessions, but rather as a means to draw close with our heart and soul.

Perhaps it is because of this symbolism that, when we pray for the restoration of the Temple at the conclusion of the Amidah, the simple flour offering is specified - "May it be Your will...that the Temple be rebuilt speedily in our days ... Then the flour offerings of Judah and Jerusalem will be pleasing to G-d, like the days of yore."

While we no longer have the Temple and its inspiring service, we still have our own hearts to offer to G-d, in purity and sincerity.

**Wishing you a Good Shabbos!**

## TABLE TALK

### POINT TO PONDER

When a ruler sins... (4, 22)

*The Torah uses the word "asher" which alludes to the word Ashrei that means fortunate. The message is - fortunate is the generation whose leader attempts to receive atonement for his mistaken sins, and for sure for his intentional sins. (Rashi)*

A generation whose leader doesn't sin would seem the most fortunate. Why does the Torah only refer to a generation whose leader repents after having sinned as a fortunate generation, and not to a generation whose leaders have not sinned?,

### PARSHA RIDDLE

Why is the Korban Olah the first korban mentioned in the Torah?

Please see next week's issue for the answer.

Last week's riddle:

Who was the father of Rav Yehoshua ben Korcha?

Answer: Rabbi Akiva

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayikra* (5:4), the Torah's description of the sin of swearing a false oath includes the phrase "anything that a person will express in an oath". The Talmud (*Shevuos* 26a, and see Tosafos and Ritva) interprets this to mean that a sin is only committed when the oath taker's "personhood" (i.e., consciousness, awareness) is active at the time he takes the oath, and derives from this an exemption for oaths taken in error. As an example, the Talmud cites an episode (or series of episodes) of R. Kahana and R. Asi, who, in the course of disagreeing about what they had heard their master Rav teach, would each swear to the veracity of his recollection. They subsequently brought the matter to Rav himself, who sided with one of them. The other, apparently chagrined, asked Rav: "So did I swear falsely?" Rav assured him that he had not: "Your heart compelled you" - i.e., one is not accountable for an honest mistake.

Although the Talmudic context might suggest that this is a rule specific to the laws of oaths, in a seminal ruling, R. Shlomo Cohen (Maharshach), a leading sixteenth century Turkish authority, extends the principle to civil law: one who commits a tort against another due to an honest mistake is not considered negligent, since "his heart has compelled him", and is not liable for his actions (*Shut. Maharshach* II:200). Some authorities agree with Maharsach (*Shut. Mekor Baruch* #52, and cf. *Shut. Nechpeh Bakesef* I CM #23; *Zechor Le'Avraham* III CM entry for *peshiah*), although many others disagree (*Shut. Maharashdam* CM #120; *Shut. Lechem Rav* #180; *Erech Lechem* CM 291:7, and cf. *Shut. Mishpat Tzedek* I:33; *Shaar Efraim* OC #28; *Sheeilas Yaavetz* I:85). Still others adopt various forms of compromise positions, distinguishing between different types or levels of forgetfulness (*Shut. Devar Moshe* CM #87, and cf. *Shut. Mabit* III:133 and *Shut. Penei Aharon* CM #37), or between the general case, where forgetfulness is not considered negligence, and that of a bailee (*shomer*), who by virtue of accepting custodial responsibility is held to a higher standard (*Shut. Beis Yaakov* #70; *Shut. Shevus Yaakov* II:148), or between earlier and contemporary times, due to psychic degeneration that has occurred over the generations (*Shevus Yaakov* *ibid.*).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. I am not eaten.
2. I am consumed.
3. No action causes me.
4. I am the first.

#### #2 WHO AM I?

1. I am full of nothing.
2. The fire is my fate.
3. Eat me now.
4. Don't eat me later.

#### Last Week's Answers:

#1 **Fire** (I am the place for Chometz, I destroy, I am useful, My prohibition causes darkness)

#2 **Chazak Chazak V'Nischazeik** (I am said at the end, I am said for the beginning, I am for strength, I am loud)

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

Win a  
ETTG Tempo  
Remote  
Control Speed  
Boat



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!

THE NEXT  
RAFFLE WILL BE  
May 15<sup>th</sup>.

## KOLLEL BULLETIN BOARD

**"Selling Guns: Arms Control in Jewish Law"**

**A DC Lunch & Learn with Rabbi Yitzhak Grossman.**

Monday, March 19, Noon – 12:45 pm at Morgan Lewis.

Complimentary lunch served, RSVP required to [info@gwckollel.org](mailto:info@gwckollel.org). Please see flyer at [www.gwckollel.org](http://www.gwckollel.org) for more info.