



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Today's Sacrifices

**Presented by Rabbi Yisrael Glassberg, Director of Alumni**

Parshas Vayikra opens with the laws pertaining to the voluntary offering brought in the Holy Temple. Hashem instructs Moshe to tell the Jewish people: "*Adam ki yakriv mikem korban la'Hashem, min hab'heima min habakar u'min hatzon takrivu* — when a man **from amongst you** will bring an offering to Hashem, from animals, from the cattle or from the flock you shall bring." (1:2) The word *mikem* — from amongst you — appears superfluous in this verse. Nothing would seem to be lost in the understanding of the verse were it to be omitted; the commentaries are therefore perplexed as to its relevance.

The Ohr HaChaim Hakadosh suggests that the verse does not only speak of someone who brings an animal offering, but also alludes to someone who shares the light of Torah with his friend, thereby bringing another close to Hashem. The phrase "*Adam ki yakriv mikem*" can therefore be interpreted "when a person will bring someone from amongst the Jewish people close to Hashem."

Although Hashem certainly desires our individual sacrifices as a means of connection and devotion to Him, Hashem's primary desire and interest is to have all His nation unified in Divine service. The Ohr HaChaim cites the Talmud (Yoma 87a) that says that anyone who merits to enhance the spiritual level of the community is assured that he or she will be protected from sin. A person who demonstrates the willingness to inspire others and enrich their Jewish experience is immeasurably treasured by G-d. His or her acts not only increase the devotion of others to Hashem, but actually make *him or her* more beloved by Hashem. In effect, one accomplishes much more than one could with a single offering because the act of reaching out to others strengthens a bond that will continue to grow and deepen over time with the fulfillment of more Torah and mitzvos.

In today's world of self-focus and individualism, we must constantly remember a higher calling, that of selfless dedication toward the entire Jewish nation. Each and every Jewish soul yearns to taste the blessings of our *mesorah* — our heritage — and timeless traditions. Perhaps one of the most profound examples of this is manifest in the upcoming holiday of Purim, in which we join together in feast, share gifts with the poor and deliver Mishloach Manos to one another. On Purim, and indeed every day, let us strive to invite and welcome others into the beauty of our heritage and thus merit ultimate closeness to Hashem.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**So it shall be that when he will sin and become guilty, he shall return the robbed item that he robbed... (5, 23)**

One is not punished with lashing for stealing an item because the offense can be corrected with the positive command of "returning a stolen item." (Talmud Chullin 141a)

According to this, why is any negative prohibition punishable if the offense can be corrected with the positive command to do Teshuva?

### Parsha Riddle

**How many times a year do we read Parshas Zachor?**

Please see next week's issue for the answer.

Last week's riddle:

**Why did the month of Kislev merit to have the miracle and holiday of Chanuka?**

**Answer: The Mishkan was completed in Kislev, and Hashem made Bnei Yisrael wait to erect it until Nisan. To compensate the month of Kislev, Hashem gave it Chanuka.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parshas Vayikra contains the rules for numerous types of sacrificial offerings, including a variety of sin-offerings, several of which are brought to atone for sins committed "unintentionally" (be'she'gagah). It is generally understood that the category of shogeg, where atonement is required, includes only infractions involving some level of carelessness, while infractions where no greater degree of care was expected are categorized as ones ("compulsion"), and do not require a sin-offering or any sort of atonement (see Yad Hachazakah She'gagos 5:6; Shut. Panim Meiros 2:41).

It would seem to follow, therefore, that the rationale for the Torah's prescription of a sin-offering for an unintentional sin is the sinfulness of the failure to exercise sufficient care to avoid the forbidden act (see, e.g., the commentary of R. David Zvi Hoffmann). Ramban, however, in addition to this rationale offers another: sin corrodes the soul, which then requires purification, via sacrifice when the Temple service is practiced, or suffering when it is not (Commentary to Vayikra 4:2; Shaar Ha'gemul).

The basic idea that sin corrodes the soul appears already in the Talmud (Yoma 39a), but Ramban seems to understand that the corrosive effect is inherent to the act itself, independent of and ontologically prior to its sinfulness: the Torah prohibits the act because of its corrosive effect (see Commentary to Shemos 22:30; R. Osher Weiss, Meinekes Nochriah Ve'Chalav Akum (5765)). Maharal, on the other hand, seems to insist that precisely the opposite is true: the corrosiveness is a consequence of the sinfulness, but the prohibition is not due to the corrosiveness (Tiferes Yisrael Ch. 8).

There is an opinion that the necessity of atonement for an unintentional sin applies only to Biblical prohibitions, but not to Rabbinic ones (Nesivos Hamishpat siman 234 s.k. 3). Others disagree, insisting that even the unintentional violation of a Rabbinic prohibition requires atonement (Or Sameach Gerushin 1:17. Cf. Sedei Chemed Vol. 1 pp. 245-47; Nishmas Avraham YD pp. 559-61).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am not a lien.
2. I am for a Korban.
3. I do not give you the title of Rabbi.
4. Use all your weight.

#### #2 WHO AM I?

1. I am for thirteen.
2. The Megilla extends me.
3. I am a queenly day.
4. I make people hungry.

#### Last Week's Answers

**#1 Half-Shekel** (I was used for counting, I prevented plague, I did not have a plug, yet I was for the socket, I am for Taanis Esther.)

**#2 V'Yhi Noam** (I was said by Moshe, I was the blessing for the Mishkan, I am said after Shabbos, I am for Krias Shema.)

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

Win a Roller Coaster Challenge Game!



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 7.

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