



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Drawing Near

**Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects**

The Book of Vayikra deals in large part with the laws pertaining to "Korbanos." While often translated as either "sacrifices" or "offerings," Rav Hirsch writes that these translations miss the mark. "Sacrifice" implies that we are giving something up that is of value to us for the benefit of another. "Offering" also implies that the recipient stands to gain something from what is being offered. In fact, explains Rav Hirsch, the word "Korban" comes from the root *krav* – כ.ר.ב, which means to come near, to form a close relationship. A "Korban" expresses the desire of the person bringing it to form a closer relationship with G-d. They are not "sacrificing" anything or "offering" G-d something that He needs. Drawing near to G-d is the highest goal for man and the ultimate good, as the verse in Tehillim (73:28) states: "As for me, nearness to G-d is good." It is this closeness that we strive to attain through a "Korban."

Nowadays, it is through prayer that we can draw ourselves near to G-d. In our prayers we can discover how easily we can form a relationship with G-d. Rabbi Shimon Schwab writes that each time we say the name of G-d, "Ado-noy," we should focus on its meaning, "my Master." A master, unlike a king, has a personal relationship with his servants. When a servant performs his duties, he is directly serving the master. While in our blessings we also refer to G-d as King of the World, we preface this with the name "Ado-noy," recognizing first that He is "my personal Master" with whom I have a personal relationship. If we concentrate on this idea when we pray, we will feel ourselves drawing near to G-d in a whole new way each time we pray.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

#### **When a man among you brings an offering... (1, 2)**

The verse uses the term *adam* to describe man instead of using the word *ish*. This is to teach that just like Adam, the first person who brought an offering, did not bring a stolen animal since the whole world belonged to him, so too, one may not bring a stolen item for an offering. (Rashi)

Adam not bringing a stolen animal as an offering is a bit difficult to understand. Since there weren't any other people in the world at the time, the whole concept of stealing wasn't even possible?

### Parsha Riddle

**In which situations would a father not be required to fast for his minor first-born son on Erev Pesach?**

Please see next week's issue for the answer.

Last week's riddle:

**When could a person receive reward for learning Torah by not learning Torah?**

**Answer: In a mourner's home, where it is forbidden to learn, one receives reward as if he learned. (Eitz Yosef Berachos 6b)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parshas Vayikra contains the directions for a variety of sacrificial offerings, including a number of types of sin offerings. One of these, the "bull for a matter hidden from the congregation," is often adduced as a definitive acknowledgment of the possibility that even the Great Sanhedrin may err; regarding another, the "he-goat of a ruler," the Talmud teaches:

The verse states concerning a king: "**When [asher] a king sins**" (4:22). **Rabbi Yohanan ben Zakkai said: Happy [ashrei] is the generation whose king feels the need to bring an offering for his unwitting transgression** (Horayos 10b).

But despite the general attitude that it is incumbent even (or especially!) upon the authorities to admit wrongdoing, there is also an opposing principle that "we are concerned about the contempt of court," i.e., the contempt in which the court may be held in the event of its error becoming public knowledge.

The Talmud contains an extensive debate over this principle (Bava Basra 31a-32a), and although it apparently concludes that we are not concerned about the contempt of court, various later authorities suggest that this is only where a court reverses *itself*, but a court is generally enjoined from reviewing *another* court's decision, since this would engender a more severe degree of contempt for the first court (Bach CM #22). (Despite this concern, however, many authorities do endorse a system of judicial review - see Shut. Tzitz Eliezer 16:67; Shut. Yabia Omer 2:HM:2.)

There are even cases where the halachah actually varies depending on whether the court's honor is at stake. There is a debate over whether the month of Iyar should be spelled with one Yud or two. The halachah follows the latter position, and so if a bill of divorce is written with Iyar spelled with one Yud, it should be rewritten - but only if the mistake is noticed the same day, since this will not result in the "slander" of the court. If, however, it is not noticed until many days have passed, and the woman has acquired the reputation of a divorcee, then the bill of divorce is not rewritten, since this would engender contempt of the court (Terumas Hadeshen 1:233).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am an *aleph* and a *hey*.
2. The *daled* is not like me.
3. I make it sound like happenstance.
4. Do not judge me by my size.

#### #2 WHO AM I?

1. I introduce Shabbos.
2. Next week I'll be four.
3. I am used as a separator.
4. Your overuse me on Purim.

#### Last Week's Answers

**#1 Chazak** (I was told to Yehoshua, I am for completion, I am for continuation, I am not about chocolate cake!)

**#2 Pomegranate** (I am a 613 reminder, I alternate with bells, I was worn, I am eaten.)

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**Greater Washington Community Kollel wishes all of its friends, supporters, participants, and the entire community, a good Yom Tov!**

**The Kollel's virtual classes will resume Wednesday, April 7.**

