



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Engendering Love

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

Parshas Vayikra describes many of the korbanos (offerings) that are to be brought on the mizbei'ach (altar) in the mishkan (tabernacle). Some korbanos are obligatory, while others can be offered voluntarily. Rav Pam recounts a question from the Steipler Gaon regarding the purpose of a voluntary offering. If a korban is something one needs for one's spiritual well-being, then it should be obligatory. What is the purpose of a voluntary offering?

The Steipler answers the question based on a concept from the Mesilas Yesharim (ch. 8). The Mesilas Yesharim asks a very fundamental question: What should a person do if he or she does not have the inner drive and enthusiasm to serve G-d with alacrity and excitement? The Mesilas Yesharim suggests that the person should still push themselves to act with alacrity. Even though one may not be inwardly excited now, the external action will awaken an inner fervor to help a person improve their service to G-d.

Perhaps this is also the secret of the voluntary korban. When a person feels that there is a lack of an internal love for G-d, the remedy is to offer a voluntary korban. This action, giving a 'present' to G-d, will reawaken the inner love and connection to G-d. An obligatory korban, however, will not necessarily accomplish the same objective as it is only brought out of requirement and not out of selflessness.

We can learn a tremendous lesson from here. Anyone can improve their connection to G-d by taking upon themselves any enhancement of a mitzvah. Whether it is learning more Torah, giving more charity, increasing one's good deeds, or added intensity in prayer, whenever we go beyond ourselves we are reawakening and deepening our connection and relationship to G-d.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

#### **He shall lean his hands... (1, 4)**

One who leans on a korban transgresses the prohibition of benefiting from a korban. (Chagiga 16b)

How is one allowed to lean on the korban if he is transgressing a prohibition of benefiting from kodshim? (Turei Even Chagiga 4a)

The owners confess their sins while they lean on the animal. (Rambam Maaseh Korbanos 3, 14)

When one confesses, he must stand he cannot be leaning on anything. (Orach Chaim 607)

How could the owners lean on the korban while they confess?

### Parsha Riddle

#### **When would someone be obligated to fast Taanis Esther on the 12th of Adar?**

Please see next week's issue for the answer.

#### **Last week's riddle:**

**Why is the Mishkan called the 'Mishkan HaEidus/the Mishkan of Testimony'? What does it bear testimony to?**

**Answer: It bore testimony to the fact that Hashem forgave B'nei Yisroel for the sin of the Golden Calf.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

From our archives

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 did a cold job.
2. My descendant was not wilderness food.
3. Weakness gave me strength.
4. I "am a lick".

#### **#2 WHO AM I?**

1. I am your finger.
2. I hold flour.
3. Don't daven with me.
4. I defeated Haman's money.

#### **Last Week's Answers**

**#1 The Tur (R' Yaakov ben Asher)** (My father was the Head, I was a master of Gematria, This Parsha contains my (work's) name. I have a "house" on each side.)

**#2 Sefer Shemos** (I am names, I am the second, I am for redemption, I finish this week.)

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