



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Thanksgiving in the Spring... and All Year Round!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

And this is the law regarding the Peace Offering... if for thanksgiving he will bring it... (Vayikra 7:11-12)

Among the many offerings that we learn about in this week's Parsha is the Thanksgiving Offering, which one would bring to give thanks to Hashem for being saved from a dangerous ordeal. It is interesting to note that the Hebrew word for "thanksgiving" is the same as the word for "admitting". Rabbi Yitzchak Hutner explains the connection between these two words as follows. People naturally like to feel that they are self-sufficient and don't need to depend on anyone else. To thank Hashem, or any other person for that matter, is to admit that one has been the beneficiary of someone else's help and good will.

In truth, we all benefit, continuously and in a variety of ways, from the people around us. It is only because of the myriad people that populate the world and provide their varying products and services that we are able to fulfill our most basic needs. Even more so, it is Hashem's kindness that sustains us each and every second of each and every day. This is a fact that can be hard for us to admit, as it negates the feeling of autonomy that we so desire. If, however, we are humble enough to recognize how much we need and benefit from Hashem, as well as from our fellow man, we will be moved to a deeper feeling of love for Hashem, and our relationships with our friends will be greatly strengthened. May we all merit to be among those who recognize the good that we get from others and make a point to thank them for it.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

This is the law of the feast peace offering that one will offer to Hashem. If one shall offer it for a thanksgiving offering... (7, 11 – 12)

Rebbi Pinchos, Rebbi Levi and Rebbi Yochanon said in the name of Rebbi Menachem Digalya, "In the future, all offerings will be nullified except the offering for thanking Hashem for His salvation from bad situations. All prayers will be nullified except the prayer for thanking Hashem for His Salvation. (Vayikra Raba)

There will no longer be heard the sound of weeping and the sound of outcry. (Yeshaya 65, 19)

If there will be no difficulties or hardships, there will be no necessity for salvation. If so, how can there be offerings of thanksgiving?

Parsha Riddle

Where in this parsha do we learn to be very careful not to embarrass anyone?

Please see next week's issue for the answer.

Last week's riddle:

How many times a year do we read Parshas Zachor?

Answer: Three. 1) Parshas Zachor 2) End of Shvi'i in Ki Seitzei 3) Maftir for Ki Seitzei.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parshas Tzav, the Torah commands (7:23-24): "Any fat [cheilev] of oxen, sheep, or goats – you shall not eat. The fat of an animal that died [neveilah] and the fat of an animal that had been torn to death [treifah] may be put to any use; but you shall not eat it." Since the Torah has already forbidden the consumption of cheilev in general, the prohibition of the consumption of the cheilev of a neveilah or treifah seems superfluous. The Talmud explains that the Torah is telling us that such cheilev is doubly prohibited, and that one who consumes it is doubly liable. This is an exception to the general rule that something that is already prohibited cannot become subsequently subject to a second prohibition (Chullin 37a).

The above translation of treifah, from ArtScroll's Stone edition of the Chumash, is not entirely accurate; indeed, the same work translates it more precisely elsewhere as simply "torn", omitting the words "to death" (Shemos 22:30): "you shall not eat the flesh of an animal that was torn in the field". As Rambam explains: "You cannot say that [the predator] tore it and killed it, since if it died, it is neveilah - what does it matter whether it died on its own or he struck it with a knife and it died or a lion broke it and killed it. It therefore follows that [the word treifah] is referring to [an animal] that has been torn but has not died." (Maachalos Asuros 4:6)

Rambam further explains that being "torn" is merely a common example of a general class of anatomical conditions that are considered mortal injuries (ibid. and Shechitah Ch. 5). Following the Talmudic discussion, Rambam provides an exhaustive catalog of seventy anatomical conditions that render an animal treifah. The Talmud actually cites a dispute over the possibility of a treifah living, but Rambam, and the halachic tradition generally, follows the view that "a treifah cannot live" (Chullin 42a, but cf. Chikrei Lev YD 1:26). [The tradition's response to empirical evidence of the survival of such animals is beyond the scope of this column.]

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I can be the Korban Pesach.
2. I am for the owner.
3. I can be for thanksgiving.
4. I bring peace.

#2 WHO AM I?

1. I cannot be an offering.
2. I am the mazel now.
3. I am mentioned every night.
4. I am fishy business.

Last Week's Answers

#1 Semicha (leaning) on a Korban (I am not a lien, I am for a Korban, I do not give you the title of Rabbi, Use all your weight)

#2 Taanis Esther (I am for thirteen, The Megilla extends me, I am a queen day, I make people hungry.)

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 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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Men's Programming