



The 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 Torah delineates the procedure for the sin-offering, brought to atone for the commission of an unintentional sin. The Torah prescribes that the offering be slaughtered "in the place where the Olah [elevation offering] is slaughtered" (6:18). This location was the northern part of the Sanctuary courtyard.

From the fact that the Torah communicates the proper place for the sin-offering in this indirect manner (comparing the designated place of the sin-offering to that of the elevation offering), the commentators deduce both the reason the sin-offering was slaughtered in the northern courtyard and why its location is linked to that of the elevation-offering.

Many commentators note that the Torah demonstrates a remarkable sensitivity to the penitent person bringing his sin-offering. Knowing that someone witnessing him bringing a sin-offering could rightly surmise that a sin had been previously committed, the penitent would be embarrassed and ashamed. To mask the nature of his offering, the Torah commands that the elevation-offering be slaughtered in the very same place. This would provide cover, as it would now not be obvious which type of offering is being brought; perhaps the offering is an elevation-offering, brought voluntarily, as an inspired expression of his relationship to G-d. The penitent is thus spared any shame and is able to conclude the process of Divine reconciliation with dignity and honor.

The Kli Yakar offers another, perhaps more profound thought. Recognizing the contrite heart of the penitent and his longing for a complete rapprochement with G-d, not only is his sin-offering accepted, but G-d receives it as if it were an elevation-offering - the most sublime of offerings. Hence, the Torah designates the "place" for the sin-offering to be identical to the "place" of the elevation-offering. In reality, they are one.

We are not as far as we might think from being the person we hope to be. We need only to come before G-d with a sincere heart and a true desire to reconnect and we will be brought "home," with dignity and honor.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

In early times, our ancestors were idol-worshippers, but now Hashem has brought us near to worship Him. (Haggadah Shel Pesach)

Why do we begin the story of our Exodus from Egypt with the history of our forefathers' idolatrous ways?

In addition, why do we interject into the story of our ancestors serving other gods that Hashem brought us close to Him and His Service?

Parsha Riddle

Why is the Karban Olah (Elevation-Offering) the first karban mentioned in the Torah?

Please see next week's issue for the answer.

Last week's riddle:

Whom did the stones on the Choshen save from performing an aveira?

Answer: Yosef

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Tzav discusses the thanksgiving-offering (korban todah - 7:11-15). The Talmud declares: Four must offer thanks: seafarers, those who walk in the desert, and one who was ill and recovered, and one who was incarcerated in prison and went out. (Berachos 54b)

When the Temple stood, the thanks took the form of the korbon todah; today, the "bestowal blessing" (birchas ha'gomeil) is recited (see Rosh ibid. 9:3).

There is considerable dispute over how broadly to interpret these categories.

- *Some authorities maintain that seafarers and travelers recite the blessing only if they encounter and survive actual peril in the course of their journey (Yad Ha'Melech ibid.), but most rule that surviving any journey is sufficient (Biur Halachah beginning of siman 219; Shut. Munchas Yitzchak 4:19).*
- *Maimonides' codification of the Talmudic passage substitutes "roads" for "deserts" (Hilchos Berachos 10:8), and Sephardim accordingly recite birchas ha'gomeil even on ordinary intercity trips (that are at least one parsah [2.37 - 2.86 miles] in length, or alternatively, seventy-two minutes in duration - see Shut. Yabia Omer 1:OC:13), since "all roads are presumptively dangerous". Ashkenazim, on the other hand, take the Talmudic language at face value, and recite the blessing only upon a journey through wilderness (Shulchan Aruch OC 219:7, Aruch Ha'Shulchan 219:10).*
- *Similarly, Sephardim recite the blessing upon recovering from any illness during which one took to his bed, while Ashkenazim do so only upon surviving an illness that was potentially fatal (SA 219:8). Many authorities maintain that one who survives an illness during which he was bedridden for longer than three days recites the blessing even according to Ashkenazic custom (Taz s.k. 5, but cf. Biur Halachah ibid. s.v. k'gon). Similarly, some authorities maintain that the blessing is recited upon surviving a fever (Maharil hilchos krias ha'torah), but others argue that this depends on the divergence between Sephardic and Ashkenazic custom, and that according to the latter, the blessing would be recited only upon surviving a type of fever that entailed mortal danger (Biur Halachah ibid.). Accordingly, one who survives a severe case of COVID-19 would certainly recite the blessing according to all opinions, while one who survives a mild case might not recite it, even according to Sephardic custom.*

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My name is my number.
2. I have two letters.
3. I require zerizus.
4. I contain the last week's law.

#2 WHO AM I?

1. I can mean hard work.
2. Less than an olive.
3. Wash for me.
4. Don't confuse me with your salary.

Last Week's Answers

#1 The small aleph in Vayikra (I am the opposite of the "ayin," I make it seem coincidental, I show humility, I saved some ink)

#2 Adam (I am named for dirt, I am always singular, This week I hint to theft, I was the first name.)

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

WIN a Claw Machine Arcade 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
Apr 28.

KOLLEL BULLETIN BOARD

The Greater Washington Community Kollel wishes its friends, supporters and the entire community a joyous Pesach!

Our Virtual Beis Medrash will resume Sunday, April 19

Virtual Religion

Halachic Perspectives on Telepresence

a virtual Lunch & Learn with Rabbi Yitzhak Grossman
Monday, April 6, 12:00pm

Computer or Smartphone: <https://zoom.us/j/7464552195>
Dial-in number (US): 301-715-8592 Meeting ID: 746 455 2195

