



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Offering Lessons

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

**“When one of you brings an animal as an offering to G-d...” (1:2)**

Parshas Vayikra details many of the *karbanos*, sacrificial offerings, that were to be brought in the *Mishkan* (Tabernacle) and *Beis Hamikdash* (Temple). Although the laws of the various *karbanos* are intricate and complex, the general types of *karbanos* can be divided into four basic categories: daily offerings, offerings brought on Shabbos and festivals, offerings brought as a result of a wrongdoing, and voluntary offerings.

Rabbi Chaim Mintz draws a number of important lessons that we can learn from each of the general categories of the *karbanos*.

- 1) **Daily offerings:** The *Karban Tamid* was the daily offering that was brought every single morning and afternoon, without fail. We can learn from this type of *karban* that we should not only serve G-d when it is convenient for us, rather we must strive to maintain a constant level of connection to G-d, day in and day out.
- 2) **Offerings brought on Shabbos and festivals:** Besides for the daily offerings, on each Shabbos and festival, there were special *karbanos* that were offered. We can learn from these *karbanos* that, besides our regular steady connection to G-d, there are times that we can achieve an even closer connection – during Shabbos and the festivals. We should endeavor to utilize those special days to their fullest.
- 3) **Offerings brought as a result of a wrongdoing:** From the Sin Offering (*Chatas*) and Guilt Offering (*Asham*) we learn that even if a person may have slipped in their service to G-d, they can always change their ways and return to G-d.
- 4) **Voluntary offerings:** From offerings such as a Voluntary Peace Offering (*Shelamim*) or Voluntary Elevation Offering (*Olah*) we see that a person should find opportunities of inspiration and utilize them to come even closer to G-d.

Although, in the absence of the *Beis Hamikdash*, we do not have the ability to actually bring these offerings, we can still learn from their messages and grow in our connection to G-d.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**And if one's offering is from the flock ... a satisfying aroma to Hashem (1:10 & 13).**

**If one's offering to Hashem is an offering of fowl ... a satisfying aroma to Hashem (1:14 & 17).**

The same terminology – “a satisfying aroma to Hashem” – in regard to both sacrifices – animal and fowl – teaches that whether one brings a lot or a little, it has the same value to Hashem, as long as the person has the intention of serving Hashem (Menachos 110a).

The Taz asks (Orach Chaim 1:3) the following: if one person brings a lot, but without the proper intentions, and one person would bring a little with the proper intentions, we could evaluate the little with proper intention as more valuable. However, in this case both brought a *karban* with proper intentions. Wouldn't the size of the *karban* make a difference to Hashem?

### Parsha Riddle

**Where in this parsha is the source for what we call “the pintele Yid” / the secret spark within every Jew?**

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 B'nei 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

In *parashas Vayikra*, when discussing the sin of failing to keep an oath that one has taken, the Torah states (5:5): “or if a person will swear, expressing with his lips to do harm or to do good, anything that a person will express in an oath (*ha-adam be-shevuah*), but it was concealed from him, and then he knew – and he became guilty, regarding one of these matters.” The Talmud (*Shevuos* 26a) teaches that the phrase “*ha-adam be-shevuah*” serves to exclude a victim of “circumstances beyond his control” from liability to bring an offering for violating his oath. The Talmud elaborates:

**What are such circumstances?** It is as it was with Rav Kahana and Rav Asi, who, when they were standing up in the presence of Rav, their teacher, at the conclusion of a lesson, disagreed with regard to exactly what he said. One Sage said: On my oath Rav said like this, and the other Sage said: On my oath Rav said like that. When they came before Rav to clarify what he had said, he stated his opinion in accordance with what one of them had said. The other said to Rav: Did I then take a false oath? Rav said to him: Your heart compelled you. It is not regarded as a false oath, since at the time that you took the oath you were certain that you were telling the truth.

Some authorities extend this principle to civil law as well and maintain that even conduct that would normally engender civil liability does not do so when it is the result of an honest mistake. The perpetrator is not considered to be at fault, since “his heart compelled him” to act the way he did (*Shut. Maharshach* 2:200). According to this position, a custodian to whose care the property of another was entrusted who failed to lock the safe in which the property was stored, not out of neglect, but due to forgetfulness, is not liable for the consequent theft of the property (*Shut. Mekor Baruch* #52). Others, however, disagree and assert that one is indeed civilly liable for one's mistakes, and reject the idea that “his heart compelled him” is a defense against civil liability (*Shut. Maharashdam CM* #120, *Erech Lechem CM* 291:7).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was not born.
2. I could not steal.
3. I am named for my source.
4. I was a person.

#### #2 WHO AM I?

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

#### 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 Ta'anis Esther.)

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

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### Pre-Pesach Shiur for Women

Presented by Mrs. Sara Malka Winter  
Monday, March 27 at 8:15pm on Zoom

Zoom: <https://zoom.us/j/6018534021> Password: Winter

Dial-in number: 301-715-8592 Meeting ID: 601 853 4021 Phone Passcode: 667362

