



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### **Internalizing the External**

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

Parshas Vayikra describes many of the Korbanos (offerings) that are brought in the Mishkan (and Beis Hamikdash). Some of these Korbanos are obligatory offerings while others can be offered voluntarily. The Steipler Gaon, Rav Yisroel Yaakov Kanievsky, asks the following question: What is the purpose of voluntary offerings? If a Korban is something that one needs for their spiritual wellbeing, then it should be obligatory. What is accomplished by bringing an optional Korban?

Rabbi Moshe Chaim Luzzato, in Mesilas Yesharim, reveals to us an important concept. He says that even when a person does not feel enthusiasm to do a Mitzvah, one should push themselves to perform it with an external show of enthusiasm, because an enthusiastic action, even if it is only externally enthusiastic, will awaken within oneself true internal passion.

Based on this concept, the Steipler explains why the Torah encourages voluntary Korbanos. When a person lacks passion and enthusiasm in their relationship with Hashem, they should donate a voluntary Korban. This external voluntary act of love will awaken feelings of love for Hashem and desire to serve Him. An obligatory Korban, however, does not show the same love for Hashem and will not awaken that same passion.

We learn from this an important lesson. Any Jew can engender within themselves love for Hashem by taking upon themselves any voluntary mitzvah or enhancement of a Mitzvah. Doing so will help them feel a closeness to Hashem and awaken the true love that lies within the soul of every Jew.

**Wishing you a Good Shabbos!**

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## Point to Ponder

## TABLE TALK

## Parsha Riddle

### **Asher (When) a ruler sins... (4:22)**

The Torah uses the word "asher" which alludes to the word Ashrei that means fortunate. The message is - fortunate is the generation whose leader attempts to receive atonement for his mistaken sins, and for sure for his intentional sins. (Rashi)

A generation whose leader doesn't sin would seem the most fortunate. Why does the Torah only refer to a generation whose leader repents after having sinned as a fortunate generation, and not to a generation whose leaders have not sinned?

**Regarding which item do we derive from this parsha that one should have it on their table?**

Please see next week's issue for the answer.

**Last week's riddle:**

**Which chapter of Tehillim is referenced in this week's Parsha?**

**Answer: Chapter 90 (Rashi 39:43)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

The letter aleph in the first word of parashas Vayikra is written small. The Kli Yakar suggests that the small aleph is an allusion to small children, who begin their study of Chumash here, as per a custom recorded in various midrashim:

R. Asi said: Why do children begin studying Toras Kohanim (i.e., Chumash Vayikra) and they do not begin with Bereishis? Since the children are pure and the sacrificial offerings are pure, let the pure come and busy themselves with the pure. (Vayikra Rabbah 7:3, and cf. Tanchuma Tzav 14; Yalkut Shimoni 776)

This custom is cited by various medieval authorities (Sefer Chassidim 1040; Kolbo 74), as well as the Shach (YD siman 245 s.k. 8), who notes that this was still the custom in his day. Today, however, this custom is less prevalent: some schools do not begin with Vayikra at all; others merely teach several verses of Vayikra before turning elsewhere. The work Ve-Darashta ve-Chakarta (5:YD:50) justifies this latter custom by noting that the midrash elsewhere takes for granted that even the youngest children of its era were familiar with parashas Bereishis, and it is therefore plausible that the custom even then was for children to merely begin with Vayikra but to shortly afterward turn to Bereishis.

Regarding Gemara, various contemporary authorities mention a custom to begin with the chapter of Eilu Metzios, which deals with the laws of lost and found property. R. Shlomo Zalman Auerbach is reported to have suggested that the reason for this is that "the primary aspect of fear of Heaven is to be careful about the property of others." R. Moshe Feinstein is reported to have offered a different rationale:

Rav Moshe was often asked about the widely accepted practice that boys start learning Gemara with Eilu Metzios, dealing with the laws of returning lost items, as opposed to Mesechta Brochos, which many people find to be more useful and practical to everyday life. Rav Moshe explained that since many of the laws of Brochos are not carried out in exact accordance to the stringent halacha (and many rely on legal loopholes due to their specific situations), it is best to begin the study of Talmud with a set of laws that are adhered to always, and as is. In this way we will inculcate from youth the need and necessity to always act in meticulous accord with halacha and to shy away from leniencies.

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am the opposite of the "ayin."
2. I make it seem coincidental.
3. I show humility.
4. I saved some ink.

#### #2 WHO AM I?

1. I am named for dirt.
2. I am always singular.
3. This week I hint to theft.
4. I was the first name.

#### Last Week's Answers

**#1 Chazak Chazak V'nischazek** (I am said at the end, I am said for the beginning, I am for strength, I am loud.)

**#2 Nisan** (I am for redemption, I am for spring, I am the first, I am the seventh.)

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