



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.

In preparation for the tenth and greatest plague, the killing of the first born of Egypt, each Jew was enjoined to set aside a lamb for sacrifice. The blood of the lamb, known as the paschal lamb, was mingled with the blood of circumcision that the Jews performed just prior to their exodus from Egypt. These bloods were then placed on the doorpost of each and every Jewish home. When G-d observed the blood, He leaped over the Jewish homes and killed the first born of the Egyptians. Hence, the name of our holiday, Pesach, literally means "pass over." The significance of the bloods on the doorposts expressed the personal sacrifice of the Jewish Nation. The lamb was the deity of the Egyptians, and with perfect faith, our people took their very lives in hand and defied the Egyptians by slaughtering their god. The blood of circumcision was a test of courage to endure the rigors of the physical consequence of such a dangerous procedure. Distinct in nature, these two tests of faith formed the foundation upon which our people would merit their redemption.

Each year, as we relive the exodus from Egypt, declaring in a firm voice "in every generation we are obligated to see ourselves going forth from Egypt," we personalize and immortalize that moment with pride and gratitude to G-d. However, for this moment to truly have meaning and purpose, it must be accompanied with resolve and commitment to sacrifice, as our forefathers did. Ours is not a religion of convenience. Only through the meticulous observance of Torah and mitzvos can we forge a truly meaningful relationship and bond with our Creator as did our ancestors in Egypt. This is the message we deliver to our children and children's children this special night of Pesach. Let not this night pass over without new resolve and impetus to observe our Torah with ever greater devotion and dedication.

Wishing you a Good Shabbos and a Good Yomtov!

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TABLE TALK

Point to Ponder

Tzav (Command) Aharon and his sons... (6:1)

The word *tzav* is a word that connotes a command to be scrupulous. Rebbe Shimon explained, since there is a loss while bringing an olah, the Torah especially needed to urge the Kohanim here (Rashi).

Why is there a loss while bringing the olah? Even though the kohanim do not get any of the meat of the olah, they do receive the hide of the animal.

Parsha Riddle

What food item that we abstain from on Rosh Hashana does the Talmud (Arvei Pesachim) say to eat at the Seder?

Please see next week's issue for the answer.

Last week's riddle:
Regarding which item do we derive from this parsha that one should have it on their table?
Answer: Salt

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Tzav* (6:18), the Torah commands: "This is the ritual of the sin offering: the sin offering shall be slaughtered before the L-rd, at the spot where the burnt offering is slaughtered: it is most holy." The Talmud comments:

For what reason did the Sages institute that the Amidah prayer should be recited in a whisper? So as not to embarrass transgressors who confess their transgressions during their prayer. There is proof that transgressors should not be embarrassed, **as the verse** detailing where different offerings are slaughtered **does not differentiate** between the **place** where a **sin-offering** is slaughtered **and** the place where a **burnt-offering** is slaughtered, so that it will not be recognized when one is bringing a sin-offering and the sinner will not be embarrassed. (*Sotah* 32b)

Elsewhere, the Talmud indicates even a repentant sinner himself should not unnecessarily publicize his sin:

Yehuda admitted that he sinned with Tamar **and was not embarrassed ... Reuven admitted** that he lay with his father's concubine Bilhah **and was not embarrassed ...**

Granted, with regard to **Yehuda**, it was proper **that he admitted** his sin in public, as he did so **in order that Tamar not be burned** innocently. **But why did Reuven admit** his sin in public? **But didn't Rav Sheshes say: I consider one who specifies his sins** in public to be **brazen**, as one who does so indicates that he is not embarrassed by his actions? The Gemara answers: The reason he admitted his sin in public was **in order that his brothers should not be suspected** of having committed the deed. (*Sotah* 7b)

The *Panim Meiros* (2:178) was asked whether a certain devoutly repentant sinner who wished to publicly confess his sins in order to experience embarrassment was permitted to do so. He infers from R. Sheshes's admonition that public confession of sin is generally wrong unless there is a particular necessity to do so, and the modern (in his day) trend of public confession is of non-Jewish (Christian?) origin. The *Yad Efraim* (OC 677, cited in *Sha'arei Teshuvah* there), however, rules that when others are suspected of having committed the sin in question, then it is clear from the Talmud that the perpetrator is indeed permitted to publicize his guilt in order to clear the others of suspicion, and even the *Panim Meiros* would concede this.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My half is almost complete.
2. At night I am for some.
3. I am an Orderly split.
4. Don't confuse me with sleeping on the roof

#2 WHO AM I?

1. I make the new old.
2. I make you count.
3. I am a korban.
4. I am not "saying."

Last Week's Answers

#1 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.)

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