



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

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.

Have a wonderful Shabbos!

Rabbi Menachem Winter

POINT TO PONDER

It was a portion for Moshe... (8:29)

Moshe had the status of a kohen, allowing him to eat the korbanos (Zevachim 101b).

Yisro, the father-in-law of Moshe, took Tzipporah, the wife of Moshe, after she had been sent away /shilucheha (Yisro 18:3).

The word sent away / shilucheha teaches that Moshe divorced his wife when he left Yisro's house (Mechilta).

How was Moshe allowed to take his wife back when she returned with Yisro? A Kohen is not allowed to marry a divorcee!

PARSHA RIDDLE

Where in this parsha do we learn to be very careful not to cause embarrassment to people?

Please see next week's issue for the answer.

Last week's riddle: *And the two kidneys and the fat that is upon them which is on the two keseelim / flanks... (4:9)* What is the connection between the word keseel / fool and the word keseelim / flanks?

Answer: The kidneys are the organ that gives the body advice, the fat that is on the flanks, weighs down on the kidneys, and does not allow them to properly serve in their function. Therefore, the word fool is keseel.

HATORAH V'HAMITZVAH

Halacha Insights from the Parsha

Parshas Tzav discusses the thanksgiving-offering (*korban todah*). Although the sacrificial rites are unfortunately today in a state of desuetude, a formal halachic obligation to acknowledge Hashem's salvation remains in the form of the "bestowal blessing" (*birchas hagomel*), recited upon surviving a dangerous situation. R. Asher (*Piskei Ha'Rosh Berachos 9:3*) explains that this blessing was instituted in place of the thanksgiving-offering. R. Avraham Danzig recommends that one should additionally set aside money equal in value to one of the types of animals brought as a thanksgiving-offering and disburse it as charity to students of Torah, as well as recite the Biblical passage of the thanksgiving-offering followed by a detailed explication he provides of its laws and procedures. He relates that he, himself, did so following a terrible gunpowder fire in which he and his family suffered severe property damage and personal injury, but fortunately all survived (*Chayei Adam, Seder Amiras Korban Todah* at the conclusion of the work's first section, and cf. *Hilchos Megillah 155:41*).

The Talmud (*Berachos 54b*) declares that "Four are required to give thanks: seafarers, desert travelers, one who was sick and became healed, and one who was confined in prison and leaves." The exact definitions of these categories, their applications to scenarios of modern life, and the basic question of whether the listed situations are the only ones requiring the blessing, or are merely commonly arising ones from which we generalize to any situation involving serious danger, are subject to considerable dispute. In practice, the two most common experiences upon which the blessing is recited are airplane trips and illness (or childbirth).

Presented by Rabbi Yitzhak Grossman, Rosh Chaburah

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I can be from a korban Pesach
2. I am also for the owner
3. I can be for thanksgiving
4. Peace

#2 WHO AM I?

1. I have corners
2. I have pyres for fires
3. The General used me for asylum
4. The Angel will try to save himself with me

Please see next week's issue for the answers

Last Issue's Answers

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

#2 Rosh Chodesh Nisan: (I am read this Shabbos, I am this Shabbos, I am the beginning of a new year, For me they would violate Shabbos)

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

Win a
Perplexus
Epic!



Next Raffle
Drawing
March 31st!

Congratulations to

Jacob Brenner

and to all those who answered correctly this week!

Visit <http://www.gwckolle.org> to submit your answers. Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chances of winning.

KOLLEL BULLETIN BOARD

**The Kollel Pesach intersession will begin on Sunday, March 29.
Spring Semester will commence on Sunday, April 19.
Stay tuned for the Spring Semester flyer
and exciting programming for the coming semester!**