

The Compleat Sh'lamim

IT SEEMS THAT WE ARE IN FOR A LONG stretch of Torah portions that detail the laws of *korbanos* (sacrifices).

We no longer have the ability to bring those sacrifices in a literal sense. Even the things that we do in place of *korbanos*, such as prayer or studying the laws of the *korbanos*, may feel to us like a shadow of former practice, or at least of what it should be.

Nonetheless, it is worthwhile to learn those laws, for several reasons. One is what we mentioned above, that such learning is in place of the actual *korbanos*—it counts, in a way, as if we are bringing them. Also, we fully expect that the Holy Temple will be rebuilt (possibly later today!), at which point those laws will be as relevant as the laws of *kashrus* are to us now. Finally, as mentioned above, these laws constitute a good part of the Torah, and it seems pretty silly to just gloss over what may be 10% of the Torah, with no real understanding of it!

So right now we will learn something nice by *Kli Yakar*, in his commentary to this week's Torah portion.

Korbanos fall into a number of categories, among them *olos* (burnt offerings), *sh'lamim* ("peace-offerings," parts of which are consumed by fire, by the sponsors, and by the priests), *ashamos* (guilt-offerings), and *chata'os* (sin-offerings). *Sh'lamim* are unique in that their

owners actually have a real share in the service—aside from getting part of the meat, the owner also performs a waving service alongside the *kohein*.

Another interesting thing to note about *sh'lamim*, versus other *korbanos*, is that the Torah always seems to describe them as being "for Hashem." Some examples we read this week:

This is the law of a *sh'lamim* offering that is brought for Hashem." (7:11)

If someone offers a *sh'lamim* sacrifice for Hashem, he shall bring his offering for Hashem from his *sh'lamim* sacrifice. His [own] hands shall bring the fire-offerings for Hashem" (7:29–30)

We do not find that other *korbanos* are referred to as being "for Hashem." What is the difference between a *sh'lamim*, which seems to be more dear both to Hashem and to its sponsor (in that he has a big part in the service), and other *korbanos*?

The answer is that a *sh'lamim* is a perfect offering ("perfect" being *shaleim* in Hebrew) in that it is brought, not to compensate for anything, but for its own sake—either because of a *mitzvah* (think *Pesach* offering) or as a thanksgiving offering, or for no reason at all, just

because a person had made a pledge to bring it! Other *korbanos*, on the other hand, are brought in order to atone for some type of sin. Now, which offering do you think Hashem would prefer? *This* is the type of sacrifice that Hashem wishes to attach His name to!

Think about it: Why is there no owner involvement on any other sacrifice?

If someone angers a king, and he wishes to appease the king with a gift, he would never have the gall to saunter in to the king and just hand him his gift. Rather, he would send it through an emissary. For example, Yaakov did such with Eisav—first he sent his gifts, via messengers, and then he went to Esav personally to appease him. He would never have considered going straight away to Eisav and showing his face first, before he had appeased him.

Contrast this to someone who wants to give a gift to the king because the king asked for one; or just because he wants to, for no reason; or because he wants to thank the king for some nice thing that the king did for him. Obviously, in that case, it is more respectful for the subject to come in and personally deliver his gift to the king.

This explains the differences between the respective services of these types of *korbanos*. It would be a *chutzpah* (that is the *Kli Yakar*'s actual language!) for a

— CONTINUES ON NEXT PAGE —>

Sponsorship & feedback:

parasha@cincynkollel.org

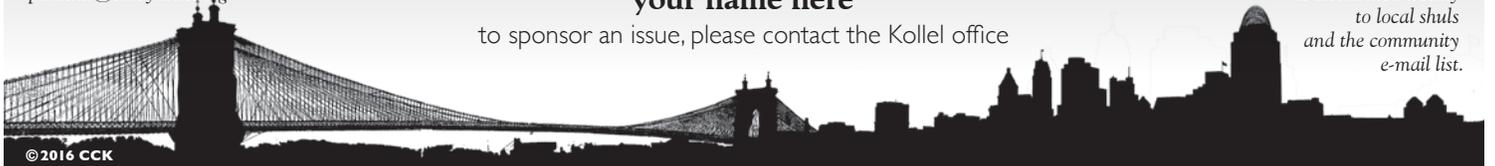
we would love to see

your name here

to sponsor an issue, please contact the Kollel office

Cincinnati Torah

is distributed weekly
to local shuls
and the community
e-mail list.



At the Kollel

Chavrusos are available

for private and group learning—
speak to Rabbi Chaim Heinemann!

weekdays: noon–1
Sunday–Thursday: 8–9:45

Minyanim Daylight Time

Shacharis

Sunday8:15 AM
Monday–Friday7:20 AM
ShabbosN/A

Mincha

SundayCALL
Monday–Thursday5:45 PM
Shabbos5:30 PM

Ma'ariv

In the Beis Midrash:

Sunday–Wednesday9:45 PM
Thursday10 PM
ShabbosN/A

Every Day

👤👤 “Dirshu” Gemara Shiur

(Maseches Y’vamos)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

👤👤 Kollel Yisgaber K’ari (amud-a-day of Mishnah B’rurah)

Rabbi Chaim Heinemann
Monday–Friday 6:55–7:20 AM

👤👤 Kitzur Shuchan Aruch

Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

👤 Daf Yomi

Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

👤👤 Nightly Halacha Chabura

Rabbi Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Sunday *Free brunch!*

👤👤 America Runs on Torah (Jewish Law & Parasha)

Rabbi Dani Schon
and Yisroel Kaufman..... 10 AM
Grand Deluxe breakfast served

👤 Shivti

(Self-contained learning, geared
toward practical halacha) 10–noon A

Tuesday

👤👤 Partners in Torah at the Mayerson JCC

Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

👤👤 Torah Treasures for Seniors at the Mayerson JCC

Rabbi Yitzchok Preis..... 10:30–11:15 AM

👤👤 Downtown Lunch-n- Learn at Strauss & Troy

Rabbi Yitzchok Preis..... 12–1 PM

Thursday

👤👤 Halacha based on the parasha

Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served.

KEY: 👤👤 Beginners

👤 Intermediate

👤 Advanced

👤👤 for men and women

The Compleat Sh’lamim CONTINUED

sinner to have any role in the service, so he sends it via his emissary, the kohein.

Let’s see how this plays out in the Torah’s own words, taking a bit of exegetical license.

If someone offers a *sh’lamim* sacrifice for Hashem, he shall bring his offering for Hashem from his *sh’lamim* sacrifice. (7:29)

This seems needlessly redundant. The redundancy and all the repetitions make things confusing.

According to the Kli Yakar what this verse is really saying is that one should say a small prayer when he brings a *sh’lamim*: “May it be Your will, Hashem, that all the *korbanos* I bring before You should be of the *sh’lamim* type.”

Contrast this to what is written about an *olah*, which is burnt in its entirety:

These are the laws of the *olah*;
it is the *olah*... (6:2)

Meaning this, and only this, should be an *olah* that the person brings. That is, he should no longer bring any other *olah*—for an *olah* is brought to atone for the sin of improper thoughts. Rather, for now on, the only sacrifice he should ever bring should be a *sh’lamim*. 🕒