



PARASHAT VAYIKRAH

אחריות של מנהיג

כתוב בפסוק (ד:ג) "אם הכהן המשיח יחטא לאשמת העם". מי שהוא מנהיג צריך להיזהר שלא להכשל אפילו בחטא של שוגג, כי העם יחטא על חשבון זה במזיד. "אם הכהן המשיח יחטא – בשוגג – לאשמת העם", זה יגרום שהעם יחטא במזיד. (עיטורי תורה)

Subjugating Our Will to the Will of Hashem

The Pasuk in this week's Parashah states (1:2): "If any man of you brings an offering to Hashem etc..." The Sefat Emet would homiletically translate this verse as follows: "Every person must bring of himself to Hashem – he must subjugate his will to that of Hashem."

The Meaning of the Word Korban

Parashat Vayikrah deals with a very lengthy discussion of how to bring various Korbanot to Hashem. Through the various slaughterings, sprinklings, and rituals, members of Bnei Yisrael were able to please Hashem, as the Pasuk states (1:9): "Ishei Reiach Nichoach LaHashem - a fire-offering, a satisfying aroma to Hashem."

There are two fundamental thoughts regarding the bringing of Korbanot:

1. Rav Shmshon Refael Hirsch comments that we have no word which really expresses the idea which lies behind the expression Korban. The use of the term "sacrifice" implies the idea of giving something up that is of value to oneself for the benefit of another. The use of the word "offering", presupposes a desire on the part of the one to whom it is brought which is satisfied by the "offering". The correct translation, says Rav Hirsch, is that korban comes from the word karev, meaning to come close. Thus, the true meaning of the word (and thus its essence) 'korban' is that it brings us closer to HaShem
2. Why is Hashem pleased when a person slaughters an animal, carries out certain processes, and then burns it on an altar? What does one accomplish by doing these actions? The commentators explain that the accomplishment of bringing a Korban is not the actual offering of the animal, but rather how the sacrificing serves as a cleansing of the soul of the person who brings the Korban. When someone witnesses the various processes of the bringing of a Korban, he should think to himself that the animal is

replacing him, as he really should have to undergo such experiences to atone for his sins, however in its stead Hashem gave us the gift of atoning for our sins in other ways.