

מעשה אבות סימן לבנים

הקריב מזבח השלמים וכו' והקמירו הבהן המזבחה לחם אשה לה' ... (ג-מ"א)

The major difference between the *korban olah* and the *korban shelamim* is the fact that the *olah* is offered totally to *Hashem* while the *shelamim* is shared by all parties involved. The *olah* stresses the gap between *Hashem* and man, is burned entirely on the altar, and rises to the heavens. Man has no part in it; he cannot partake of it. It belongs to the divine. The *olah* atones for man's imperfections. Man's faults and shortcomings distance him from the Almighty. He senses his many faults and weaknesses and realizes his minuteness when standing before *Hashem*. He approaches *Hashem* in total submission, with a sense of awe and fear. The *olah* represents the worship of *Hashem* with *Yirah* - with awe and fear. The *shelamim*, by contrast, represent closeness between man and *Hashem*. It is a banquet, a shared meal in which *Hashem*, the *kohen* and the one offering the sacrifice each partake in a part of the animal. The *Torah* calls this "Lechem Isheh" - a food offering, the food of *Hashem* since man also partakes in this special feast. Man can achieve this sense of closeness with *Hashem* only when he is in an elevated spiritual state. When he is "Shalem" - complete and perfect, he is worthy of sitting at *Hashem's* table. Through man's cleaving to *Hashem*, he achieves this state of perfection. The *shelamim* represents serving *Hashem* with *Ahava* - with love.

In this vein, **R' Shlomo Price ז"ל** recalled a beautiful parable with an inspiring message for life. One bright day, a woman walked out of her house and saw three men with long white beards sitting in her front yard. She didn't recognize them.

"I don't think I know you," she said to the men, "but you must be hungry. Please come in and have something to eat."

"Is the man of the house home?" they asked. "No," she replied

"Then we cannot come in," they replied. "It would be inappropriate."

In the evening when her husband came home, she told him what had happened.

Her husband was surprised. "Please go tell them I am home and invite them in."

The woman went out and invited the men in.

"We do not go into a house together," they replied.

"Why is that?" she asked. She was truly confused now.

One of the old men explained, "His name is Wealth," pointing to his friend, "and he is Success," pointing to another one, "and I am Love."

Then the old man added, "We want to make you and your husband an offer. So please go in and discuss with your husband which one of us you want in your home."

The woman went inside and told her husband what was said. Her husband was overjoyed.

"How nice," he said. "Since that is the case, let us invite Wealth. Let him come in and fill our home with wealth!"

His wife disagreed. "My dear, why don't we invite Success?"

Their daughter-in-law was listening from the other corner of the house. She jumped in with her own suggestion.

"Would it not be better to invite Love? The entire home will then be filled with love!"

"Let us heed our daughter-in-law's advice," said the husband to his wife. "Go out and invite Love to be our guest."

The woman went out and asked the three old men, "Which one of you is Love? Please come in and be our guest."

All three old men smiled. Then, the one called Love got up and starting walking towards the house. The other two also got up and followed him inside.

Surprised, the lady of the house asked Wealth and Success, "I only invited Love; why are you all coming in?"

The old men replied together, "If you had invited Wealth or Success, the other two of us would have stayed out, but since you invited Love, wherever he goes, we go with him. Wherever there is Love, there is also Wealth and Success!"

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN

תורת הצבי על הפטרות

עלתך ובהתך לא כבודתני לא העברתך במנחה ולא הויעתך ... (ישעי' מ"ג-כ"ג)

Until this point in *Sefer Yeshaya*, the *Navi* discussed various unique methods *Hashem* intends to deploy to redeem *Klal Yisroel* from exile when the time is right. But now, he confronts the nation with a different issue - accusing the Jewish people of failing to be consistent in their sacrificial service. But surely if the nation stopped bringing sacrifices altogether, *Hashem* would be quite angry. Yet, the words of *Yeshaya HaNavi* don't seem so harsh.

R' Hersh Mizrachi *shlita* explains that **Rashi** gives us a deeper insight into this. While the nation never willingly stopped bringing *korbanos*, there definitely was a lack of enthusiasm amongst the people. They did not entirely believe in the institution and saw it as merely a burden. Instead of

getting angry and destroying His nation, *Hashem* lowered the bar to a lesser degree. In fact, *Hashem* declared, "I have not burdened you with grain offerings, nor wearied you about frankincense." This was a direct result of *Hashem* lowering the standards and it finally reached a critical point where *Hashem* was willing to change the entire institution of *korbanos* from it being an obligation to that of a free-will offering.

Sadly, even after lowering the standards to a much lower degree, the Nation still could not be brought to understand the importance of sacrifices and how it affected their relationship with the Almighty. Indeed, how careful must we be to always maintain high standards and not force *Hashem* to lower these standards just so His children can meet them.

וכל קרבן מנחתך במלח המלח ולא תשבית מלח ברית אלקיך מעל מנחתך על כל קרבנך תקריב מלח ... (ב-ג-ג)

One of the required components of each *korban* is salt. **Rashi** cites *Chazal* who said that as early as during creation, when *Hashem* separated the upper and lower waters, He promised then that salt would again return to the heavens, via the *korbanos*. Nothing is coincidental. There must be a lesson to be derived from salt - a sacrifice correlation.

Sorrowfully, the notion of *korbanos* is foreign to us, but according to many *Rishonim*, conceptually, its purpose is to bring us closer (קרבו = קרבה) and restore our relationship with *Hashem*. Sometimes, due to the הסתר פנים, we have become complacent living without that bond. The מלח teaches us how important and priceless that connection really is.

Before ששת ימי בראשית, salt was in close proximity to *HaKadosh Baruch Hu*. Then, *Hashem* formed the waters below distancing it from Him. The salt was really sad to now have a somewhat diminished G-dly relationship, and in the way of consolation, *Hashem* promised the salt that they would once again be reunited. "על כל קרבן תקריב מלח" was instituted all because of the *ratzon* to be closer to *Hashem*. Thus, *korbanos* and מלח are in sync and harmoniously impart this concept.

There's another *machshava* to be learned from מלח. Salt, by nature, has the innate trait to act as a food preservative. At times we have a fleeting inspiration, and before we know it, it's gone. The *avodah* is to retain, preserve, and hold on to that התעוררות. Perhaps that's what מלח teaches us. Your *korban*, your desire to be close, must be accompanied by salt, with the strength and conviction of preservation and perpetuation. Even today, *Chazal* were מתקן to use salt during our *seudos*, because this principle is timeless.

Bezras Hashem, may we very soon be *zoche* to be מקריב *korbanos* with מלח and until that time, let us keep our התעוררות and our strong inspiration intense and strong, while constantly striving to improve.

משל למה הדבר דומה

אדם כי יקריב מכם קרבן לה' ... (א-ב)

משל: A man once came to the **Amshinover Rebbe ז"ל** and began to cry. "I left Auschwitz," hes said, "but Auschwitz has never left me!" As the *Rebbe* mulled over how to respond, **R' Yisroel Alter ז"ל**, otherwise known as the **Beis Yisroel** of Ger, walked into the room. The *Amshinover Rebbe* turned to him and repeated, "This *Yid* says he left Auschwitz, but Auschwitz has never left him."

The *Beis Yisroel*, known for his sharp and keen understanding of every fellow *yid*, nodded softly. "I also lost my family in Auschwitz," he said. Then suddenly, he turned to the man and in a stern voice demanded, "Give me your hat." "My hat?" asked the man cautiously.

"Yes, give me your hat," said the *Rebbe*.

The man, a bit taken aback, hesitated but then handed it

over. The *Beis Yisroel* took the hat, threw it on the floor, and pronounced, "This hat is in Auschwitz. Leave the hat here. Walk out of the room and start your life anew!"

"But ... I need my hat?!" the man retorted.

"No, you don't! Your hat stays in Auschwitz!" The man walked out without his hat - and into a brand new life.

משל: The idea of *korbanos* is similar. A person committed an sin, an offense to *Hashem* and feels awful about it. Says the **Yismach Moshe**, this individual is now commanded to bring an animal to the *Bais HaMikdash* and observe its offering. He needs to examine how this animal is being slaughtered and burned for his sins. When the reality sinks in, he will come to tearful sincere *teshuvah*, the ultimate goal of the *korban*. Then he will be able to leave the *korban* behind in the *Bais HaMikdash* and walk out with a clean conscious and continue life "anew." May we merit this opportunity again soon!

אדם כי יקריב מכם קרבן לה' מן הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם ... (א-ב)

INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY SEDRA TO LEARN AND TO ENJOY BY R' MOSHE GELB

הנפש

In *Parshas Vayikrah*, we are introduced to the concept of *korbanos*. The question is, what is the purpose of bringing animal sacrifices? *Hashem* definitely does not gain anything from it, as it says, "אם צדקת מה תתן לו" (*Iyov* 35:7). So, what is the point?

Explains the **Ramban**, that in truth, it is the one who sins who deserves to be punished and burned for his crime. Only, that *Hashem*, in His infinite mercy, allows the man to bring an animal instead and burn it in effigy. Thus, says the *Ramban*, as his *korban* is being sacrificed, the sinner should contemplate that it is he who should have been slaughtered, whose body should be cut up and burned, his blood sprinkled to atone for his sins! In this way, the person will come to full *teshuvah*, and merit forgiveness.

Now, we say in *davening*, "ושם נעבדך ביראה" - that the *Bais HaMikdash* should be rebuilt, and the *Avodah*, restored. However, the *tefillah* describes the *avodah* as being related to *yirah*, to fear. According to the *Ramban*, that makes sense, as indeed, the whole purpose of the *korbanos* was to evoke one's fear of judgment and repentance. However, elsewhere, by *Mussaf*, we *daven* and say the words: "ואת מוסף יום ... היה נעשה ונקריב לפניך באהבה" - describing the *avodah* as one of *ahavah*, of love, rather than fear. This seems to contradict the previous *tefillah* which seems to indicate the opposite.

But the truth is that there is no contradiction at all. When it comes to the *avodah* of the *korbanos* in general, certainly the underlying purpose to all of them is *yirah* and *teshuvah*. But when it comes to the *Korban Mussaf* in particular, writes the **Sefer HaChinuch**, we bring this special *korban* on *Shabbosos* and *Yamim Tovim* for another purpose: to inspire us to remember all the kindness that *Hashem* performed for us on those days - on *Shabbos*, we are reminded of the double portion of *mann* that *Bnei Yisroel* received; on *Sukkos*, of the *ananei hakavod*, the clouds of glory; on *Pesach*, we remember the magnificence of *Yetzias Mitzrayim* - and so on and so forth. This, then, is certainly an *avodah* of *ahavah*.