



Parshas Vayikra 2019, a sacrifice of you

This week's Parsha Perspective is in honor of the speedy recovery of Sasson Bezalel ben Batya and Shaul Ben Berta.

This week's Parsha Perspective is dedicated to the memory of Shlomo Ben Edward and Edward Ben Shaul. May their souls be uplifted and their memories a blessing.

The Parsha starts off with the first time G-d speaks to Moshe Rabbienu from within the Mishkan. He relates to Moshe the various types of sacrifices that can be brought on the Mizbe'ach.

- The **Olah**, an elective sacrifice that was burnt entirely and solely for G-d.
- The **Chatas**, an offering for sins done unintentionally.
- The **Shelamim**, a voluntary sacrifice that was brought to thank G-d and eaten by the donor, Kohanim, and Leviim.

The second Pasuk of the Parsha is "Speak to the Jewish people and say to them: When a man brings a sacrifice from among you to the Lord, from animals, from cattle, or from the flock, he shall bring his sacrifice."

However, a question comes to mind: The second Pasuk of the Parsha is "*Speak to the Jewish people and say to them: When a man brings a sacrifice from among you to the Lord, from animals, from cattle, or from the flock, he shall bring his sacrifice.*" But the words "*when a man brings a sacrifice from among you*" are not grammatically correct. It should have said, "*When a man from among you brings a sacrifice.*" Why did the Torah use incorrect syntax when detailing one of the most important procedures of the Mishkan?!

Furthermore, G-d's Torah is everlasting – yet the Temple was destroyed almost two thousand years ago. How can we relate to these commandments nowadays, as we are unable to bring sacrificial offerings?

The Alter Rebbe explains that the essence of a sacrifice is not what animal we offer to G-d, but rather what we offer of ourselves to G-d. The physical act of sacrificing an animal is only an external demonstration of inner sanctification. The real sacrifice is "מִכֶּם" ("of you") - we must each give G-d something of ourselves. When G-d commanded us to build a Temple, he said, "*And let them make Me a sanctuary that I may dwell among them.*" The רש"י explains that the Pasuk should have actually said "*that I may dwell in it,*" (the Temple), not "them."

The reason why the Torah uses a plural expression rather than a singular one is to teach us that G-d wants to dwell in each and every Jew. Whether in our hearts or physical homes, we can still create a true and everlasting dwelling place for G-d today!

By understanding the ultimate purpose of the sacrifices, we learn how to build a home for G-d. The word for sacrifice in Hebrew קרבן comes from קרב, which means "closer." The primary goal of the sacrifices is to become closer to G-d in a physical way, which is possible with or without a Temple in Jerusalem.

The way we build a sanctuary for G-d today is through sacrifice. By letting G-d permeate our thoughts, speech, and actions, we can build a spiritual dwelling place for G-d in our hearts, minds, and homes.

In our daily life, it is imperative that we understand that everlasting success is built on the many small choices and sacrifices. Whether your aim is to build a secure and successful business or a family imbued with a strong sense of value and purpose, you must remember that the smallest decisions make the largest difference in the long run.

"Who is a wise man? One who focuses on the future."

-Pirkei Avos, Ethics of our fathers

*Have a meaningful Shabbos,
Rabbi Sholom Yemini*