

# ALSHICH

## INSIGHTS FOR THE SHABBOS TABLE

ספר ויקרא

פרשת צו

SERIES 1: ISSUE 25

## EVEN A KORBAN MINCHAH IS IMPORTANT TO HASHEM

### Chapter 6

7) This is the law of the minchah: The sons of Aharon shall bring it before Hashem, to the front of the Altar.

8) With the grasp of three fingers of his fist, he shall separate from it some of the fine flour of the minchah, some of its oil, and all the frankincense that is on the minchah. And he shall burn it up on the Altar as a pleasing fragrance — it is the memorial portion to Hashem.

9) Aharon and his sons shall eat the remainder of it. It shall be eaten as matzos in a holy place; they shall eat it in the courtyard of the Tent of Meeting.

10) It must not be baked as chametz; I have given it [to them] as their portion from My fire-offerings. It is a holy of holies, like a chatas (sin-offering) and an asham (guilt-offering).

11) Every male among Aharon's sons may eat it; it is an eternal law throughout your generations from Hashem's fire-offerings. Whatever touches these offerings shall become sanctified.

ז) וְזֹאת תֹּוֹרַת הַמִּנְחָה הַקָּרֵב אֹתָהּ בְּנֵי־אַהֲרֹן לִפְנֵי ה' אֶל־פְּנֵי הַמִּזְבֵּחַ.

ח) וְהָרִים מִמֶּנּוּ בְקֶמְצוֹ מִסֵּלֶת הַמִּנְחָה וּמִשְׁמֶנָּה וְאֵת כָּל־הַלֵּבָנָה אֲשֶׁר עַל־הַמִּנְחָה וְהַקְטִיר הַמִּזְבֵּחַ רִיחַ נִיחֹחַ אֶזְכָּרְתָּהּ לָהּ.

ט) וְהִנֹּתְתָה מִמֶּנָּה לֶאֱכֹלוֹ אַהֲרֹן וּבָנָיו מִצֹּת תֹּאכַל בְּמָקוֹם קֹדֶשׁ בַּחֲצֵר אֹהֶל־מוֹעֵד לֶאֱכָלוּהָ.

י) לֹא תֵאָפֶה חֵמֶץ חֶלֶקֶם נָתַתִּי אֹתָהּ מֵאֲשֵׁי קֹדֶשׁ קִדְשִׁים הוּא כַּחֲטָאת וְכֹאֲשָׁם.

יא) כָּל־זָכָר בְּבְנֵי אַהֲרֹן וְאִבְלָנָה חֻק־עוֹלָם לְדֹרֹתֵיכֶם מֵאֲשֵׁי ה' כָּל אֲשֶׁר־יִגַּע בָּהֶם יִקְדָּשׁ.

### Consider the following questions:

1. Why does verse 7 emphasize here that the *korban minchah* should be brought "before Hashem"?
2. Why does verse 9 refer to the part of the *minchah* eaten by the Kohanim as "the remainder," when in fact the vast majority of the offering is eaten by them?
3. Why must the portion of the *minchah* eaten by the Kohanim not be made into *chametz* (verse 10)? Doesn't that prohibition apply only to the part of the *minchah* that is offered to Hashem, as stated earlier, in verse 2:11 (Any *minchah* that you bring to Hashem shall not be *chametz*, because no leaven or honey shall be brought as a fire-offering to Hashem)?
4. Why does it emphasize that the remaining portion eaten by the Kohanim is from *My fire-offerings*?

A person might think that Hashem would only find favor with an *olah* offering, since it is burnt in its entirety on the Altar, or with other sacrifices whose blood and fats, at least — the main parts of a living creature — are offered. But with the *minchah* of flour, oil, and spice, the Kohen only takes a *kemitzah*, three fingers' worth of the mixture, to burn on the Altar, while the vast majority of this *korban* is eaten by the Kohanim. A person might conclude from this that the *minchah* is not really an

offering to Hashem and will not be favored by Him. To counter this idea verse 7 states, *This is the law of the minchah: The sons of Aharon shall bring it **before Hashem...*** — as if saying to Hashem, “We are bringing this *korban minchah* not for ourselves but for You, and here it is before You.”

**[This answers Question 1.]**

Having made clear that the *minchah* is purely for Hashem, the Torah then commands the Kohen to separate and offer up the *kemitzah* from the *minchah* on the Altar (verse 8). This in turn permits the Kohanim to eat the rest of it. The Torah continues (verse 9): *Aharon and his sons shall eat **the remainder** of it.* The Torah refers to this far-larger amount of the *minchah* as *the remainder*, as if Hashem is saying: “This is just the minor part of the offering; the far-smaller portion that was offered on the Altar is the more important part; it is as if the majority was given to Me.” **[This answers Question 2.]**

Furthermore, it is clear that even this remaining *minchah*, which the Kohanim eat, maintains its holiness and still belongs to Hashem; it is just that He has allowed the Kohanim to eat, as it were, from His table. For this reason, they are commanded to eat their portion “*as matzos*” (and not *chametz*), just like all offerings that are brought on the Altar itself. **[This answers Question 3.]**

In addition, they must eat it *in a holy place* (verse 9), since it is still sanctified and Hashem’s property, as it were. Through this, Hashem tells them, “I have accepted the whole offering as Mine, given to Me by the people. They are not the ones who gave anything to the Kohanim; rather, it is I Who have given the Kohanim from My portion to eat.”

Next, in verse 10, the Torah elucidates further that the remainder of the flour can only be baked as *matzos*, stating that it must not be baked as *chametz*. Even though the three fingers’ worth of the *minchah* has already been burnt on the Altar (as described in the previous verses), nevertheless the Kohanim are not allowed to bake the remaining flour (*their portion*) as *chametz*, because it is not considered as theirs to do with as they want, as mentioned above.

Verse 10 also offers an explanation for why the portion eaten by the Kohanim must be consumed within the holy confines of the Mishkan. When the three fingers’ worth of the *minchah* are consumed by the Heavenly fire of the Altar, the whole offering becomes sanctified, to the extent that *whatever touches these offerings shall become sanctified* (verse 11). Hashem’s Heavenly fire transforms them into something spiritual and holy. For this reason, Hashem calls them “*My fire-offerings*” — the offerings that are sanctified by My holy, spiritual fire.

**[This answers Question 4.]**

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This sedra sheet is an excerpt from the newly released Alshich on Sefer Vayikra in memory of Dayan Chanoch Ehrentreu zt”l. For further sponsorship opportunities and to participate in this ground breaking project please call David Rose on +44 7833 938 734.