

## Insights from the Meshech Chochma

רב מאיר שמחה הכהן מדווינסק זצ"ל  
פְּרָשִׁיּוֹת אַחֲרֵי מוֹת-קַדְשִׁים תִּשְׁפ"ו

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וְכִי תִזְבַּח זֶבַח שְׁלָמִים ה' לְרִצְוֹנְכֶם תִּזְבַּחְהוּ. (פרק יט' ה')

*When you slaughter a שְׁלָמִים offering to Hashem, you shall slaughter it to find favor for yourselves.*

Our pasuk, as well as the next three, comprise a short Parsha that deals with the prohibition of פְּגוּל i.e., the servicing Kohen's erroneous intention to eat or burn the *korban* after its proper time or in the wrong place. According to Sforno, these pesukim are mirroring the basic idea of the first of the הדְּבָרוֹת: "עֲשֵׂרֶת הַדְּבָרוֹת: "When He said, אֶלְקִי ה' אֲנֹכִי ה' / *I am Hashem your G-d*, it was meant that they should accept only Him as a G-d, as they accepted Him when they left *Mitzraim* and said, זֶה ה' קְלִי וְאֲנֹהוּ / *This is my G-d and I will glorify Him*. Not only did they say that they would observe His commandments and exalt Him, as it is fitting for one accepted as king, and that they would pray to Him alone for assistance in all their troubles, but they are now cautioned to be very concerned for His honor in such a manner that His holy things are not profaned *even* in thought."

Rav Meir Simcha takes us to Midrash Toras Kohanim which questions the reason for the Torah's spelling תִּזְבַּחְהוּ without a ו i.e., חֶסֶר, and not the מְלֵא form, תִּזְבַּחוּהוּ. Rav Meir Simcha continues and tells us that the Midrash derives from this a rule that only one person is permitted to slaughter the *korban* animal, and not two people simultaneously-תִּזְבַּחוּ should be pronounced תִּזְבַּחְהוּ i.e., only a יָחִיד should slaughter it. (Of note, our edition of Toras Kohanim has it expounding from תִּזְבַּחְהוּ that it is prohibited to slaughter two animals with one motion. Raavid on this Midrash appears to have had a גִּירָסָא which derived both i.e., the pasuk could have written תִּזְבַּחוּ but wrote תִּזְבַּחְהוּ to teach us that only one person-תִּזְבַּחְהוּ can do the שְׁחִיטָה and it could have written תִּזְבַּחוּהוּ but instead wrote תִּזְבַּחְהוּ to teach us תִּזְבַּח הוּא, only one animal can be slaughtered at a time.)

Rav Meir Simcha "found for us" in חוּלִין בֵּט: a בַּר פְּלוּגְתָא to this Toras Kohanim: "R' Yochanan said, '(the prohibition for two people concurrently slaughtering one *korban*) is the statement of R' Elazar bar R' Shimon. But the חֲכָמִים say, 'Two people *may* slaughter one *offering*.'" בְּדַרְבּוֹ בְּקִדְוָה, Rav Meir Simcha is just as bothered by the Torah's one letter of commission as he is with one letter of omission i.e., why according to the חֲכָמִים did the pasuk write תִּזְבַּחְהוּ and not תִּזְבַּחוּהוּ? His answer begins with a Mishna in זבחים מו: which tells us that a *korban* is slaughtered for the sake of six matters, and one must have all of these in mind: "For the sake of the particular type of *korban*; for the sake of the one who sacrifices the *korban*; for the sake of Hashem; for the sake of consumption by the fires of the Altar; for the sake of the pleasing aroma; for the sake of fulfilling Hashem's will; and, in the case of a חֲטָאת or an אָשָׁם, for the sake of atonement for the sin transgressed." The Mishna presents a dissenting

opinion: “R’ Yosi says, ‘Even if one who did not have in mind to slaughter the *korban* for the sake of any of these purposes, the *korban* is valid.” All agree, however, that in the case of *מתעסק*, an unwitting slaughter of a *korban* i.e., the person intended to slaughter the animal but did not know that it was as a *korban*, or he did not intend to slaughter but merely lifted a knife or threw it at a target and a *korban* was slaughtered along the way, since this person had no intention of slaughtering a *korban*, his *שחיטה* is invalid and he must bring another one. This is derived from our pasuk, as Rashi also tells us here, *לרצונכם תזבחהו* / *you shall slaughter it according to your will* i.e., that you are aware that it is a *korban* and that you know that you are doing a purposeful act of *שחיטה*. From where did R’ Yosi derive that the *Tana Kamma*’s required intentions are *not* crucial? Rav Meir Simcha proposes that he saw this hinted by the absence of the *ו* in *תזבחהו*. For as just mentioned, *לרצונכם תזבחהו* is used to derive the minimum accepted level of intention when presenting a *korban*, and when the Torah left out the *ו* in *תזבחהו*, R’ Yosi understood that it is telling us that leaving out the *six כוונות* of the *Tana Kamma* is ok!

He concludes this piece with a different and very novel approach to *לרצונכם תזבחהו*. Rashi and Ramban explain that it means that by following all the rules, your *korban* will be favorable before Him and He will favor you. As Ramban adds, “Like a servant ingratiating himself to his master by doing all that he commands of him.” To appreciate Rav Meir Simcha’s slant, some background is necessary. In *חולין טז*, R’ Yishmael tells us that in the *Midbar*, after the *Mishkan* was fully active, if one wanted *בשר תאווה* i.e., meat for personal consumption, the animal had to be brought to the *Mishkan* and presented as a *שולמים*. After the Kohen completed the necessary services, the owner was permitted to eat the remaining meat. This requirement was removed after they entered *Eretz Yisrael*. Rav Meir Simcha says that this constraint may lead to the meat-desirer begrudgingly bringing his animal to the *Mishkan* and presenting it to Hashem, for after all, all he wants is a meat sandwich. As Rav Meir Simcha puts it, it may end up being done *בחר אף* and without the generosity of spirit that a *korban* deserves. *לרצונכם*, according to Rav Meir Simcha, is referring to the person bringing the *korban* and the Torah requesting from him that nevertheless, overcome this attitude (*רצון*) and, as Ibn Ezra similarly says, *יביאו הזבח ברצונם ולא בהכרח*.

Rav Meir Simcha’s explanation of *לרצונכם תזבחהו* was clearly applicable only to the generation of the *Midbar*. But the message is everlasting. Our approach to anything we do in Yiddishkeit should be, as he himself tells us, *בהסקמת דעתכם ובלב שלם וברצון גמור*!

לזכר נשמת אבי מורי ר' ישראל מנחם בן ר' שלום ז"ל  
לזכר נשמת אמי מורתי רחל בת ר' אלחנן אביגדור ע"ה  
לזכר נשמת חמי מורי ר' יעקב נתן בן ר' ישראל שלמה ז"ל  
ולזכר נשמת הרב יהודה בן ר' אברהם שמחה (קופרמן) זצ"ל  
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