



RABBI SHALOM

ROSNER

Rav Kehilla, Nofei HaShemesh
Maggid Shiur, Daf Yomi, OU.org
Senior Ra"m, Kerem B'Yavneh

Rei'ach Nicho'ach

עלה הוא אשה ריח ניחוח לה' (ויקרא א:יג)

It is a burnt offering, a fire offering [with] a pleasing fragrance to Hashem (*Vayikra* 1:13)

The Torah refers to the acceptance of the *korban* using the phrase “*rei'ah nicho'ach laShem*”, a sweet-smelling aroma or fragrance to Hashem. What does this phrase *rei'ah nicho'ach* mean? Rav Yaakov Tzvi Mecklenberg suggest a unique approach in his commentary, *HaKesav VeHaKabbala*: “*Rei'ah nicho'ach*” does not describe the scent of the *korban*, but rather it **describes the person** who offers it. A *rei'ah nicho'ach* is a nice fragrance; if one walks into a garden or one enters a home on Erev Shabbos, one can already smell that there is something tasty cooking. As he walks further into the house, the aroma becomes stronger and stronger, until

he reaches the kitchen and lifts off the pot cover, finally discovering the source of the scent. The smell hit you immediately when you opened the door, and it informed you that there was something coming, that there was something tasty to anticipate. Similarly, if you walk into a garden and you immediately smell a flower – the scent informs you that there is a sweet-smelling flower in the vicinity.

I am going to improve even more. I am going to use this to lead me to change my actions for the better

When we offer a *korban*, we offer a *rei'ah nicho'ach*. It is a sweet smelling “aroma” that we put out to Hashem, saying – Hashem, I am putting out a fine “scent” now, but I am going to improve

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even more. I am going to use this to lead me to change my actions for the better. Just like a smell precedes the item, so too, the *korban* is our *rei'ah nicho'ach* – we provide a good smell to HaKadosh Barukh Hu, as a foreshadowing of what is going to transpire in the future. Our actions have to mirror what we just did – we brought a *rei'ah nicho'ach*, so we need to make sure that our actions improve as well. Anything that is sensed in advance is called *rei'ah*, as Iyov states that he “smells war” (39:25). How can he smell war? Because he feels it beforehand. Therefore, anybody who offers a *korban* should contemplate *teshuva* to return and get closer to Hashem. We should appreciate that the *korbanot* we offer should lead us to further our connection to Hashem, placing our finer “fragrance” before Him.

Given the difficult situation that we are experiencing currently, may we all strengthen our study of Torah and acts of chesed and intensify our *rei'ah nicho'ach* before Hashem so that we can experience his sympathy and merit *yeshuos Hashem*. ■

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