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### Be Yourself!

Sefer Vayikra introduces the idea of Korbanot as a formal service in the Mishkan. The Torah strangely uses the word אדם instead of איש. Why use such an abnormal language? The Kli Yakar explains that this is alluding to a very deep idea.

The first time we encounter Korbanot in Tanach is in the story of Kayin and Hevel. Each of these brothers brought a korban which was lacking in its quality. Kayin decided to bring a korban from his own initiative, however he brought from the worst of his crop.

Hevel brought from the best of his sheep, however he only brought a korban to mimic his older brother's behavior.

The Kli Yakar says that אדם is a reference to Adam Harishon. When bringing korbanot or just in general, our *avodat Hashem* needs to be like that of Adam. Just as Adam was alone in Gan Eden with no influences from anyone else, so to our *avodat Hashem* should be completely genuine and authentic. We shouldn't fall into the trap of copying or comparing ourselves to others, Hashem wants us to be ourselves, no one else.

The Kotzer Rebbe summed this up in the following teaching: "If I am I because I am I, and you are you because you are you, then I am I and you are you. But if I am I because

you are you and you are you because I am I, then I am not I and you are not you!" Shabbat Shalom!



**Ometz Shmidman**  
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### The Ends Do NOT Justify the Means

Not only does the Parsha go into every little detail about the process of sacrificing to Hashem, but it also adds details about the requirements of the sacrifice. There is one requirement that I found quite interesting. The requirement is that the Animal of choice has to be yours.

We find this to be in the following Pasuk: "ויקרא אהא 'אדם כייקריב מכם קרבן" from the word "מכם" we understand that "מכם" is like "משלכם" which means from your own. In *והבאתם גזול ואת הפסח ואת החולה* it says "מלאכי אהי" here we see that the "פסח", the one that isn't healthy permanently, is like the stolen one. The stolen animal can never be sacrificed.

From here we learn a very important rule: "מצוה הבאה בעבירה". This is the equivalent of "the end justifies the means." This is a very powerful and meaningful lesson the Torah is teaching us. Many might think that in many cases that phrase is right: Sometimes the ends justify the means. The Torah is teaching us no! If we got to the end via bad means, a sin damages the end result, and we should not justify it. ■