



1. ירמיהו ז':כ"ב  
(כב) כִּי לֹא דִבַּרְתִּי אֶת אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בְּיוֹם הוֹצִיאִי [הוֹצִיאִי] אוֹתָם מֵאֶרֶץ מִצְרַיִם עַל דְּבַרִּי עוֹלָה וְזֶבֶח.
2. ירמיהו ו':כ'  
(כ) לָמָּה זֶה לִּי לְבוֹנָה מִשְׁבָּא תְּבוּא וְקִנְיָה הַטּוֹב מֵאֶרֶץ מְרַחֵק עֲלוֹתֵיכֶם לֹא לְרָצוֹן וְזִבְחֵיכֶם לֹא עֲרְבוּ לִי.
3. שמואל א ט"ו:כ"ב  
(כב) וַיֹּאמֶר שְׁמוּאֵל הַחֲפֹץ לֵה' בְּעֹלֹת וְזִבְחִים כְּשָׁמַע בְּקוֹל ה' הִנֵּה שָׁמַע מִזֶּבֶח טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים.
4. הושע ו':ו'  
(ו) כִּי חֶסֶד חִפְצָתִי וְלֹא זֶבֶח וְדַעַת אֱ-לֹהִים מַעֲלוֹת.
5. ישעיהו א':י"א  
(יא) לָמָּה לִּי רַב זִבְחֵיכֶם יֹאמֶר ה' שְׁבַעְתִּי עֲלוֹת אֵילִים וְחֶלֶב מְרִיאִים וְדָם פְּרִים וּכְבָשִׁים וְעֵתוּדִים לֹא חִפְצָתִי.

## 6. Guide for the Perplexed, Part 3 32:2

It is impossible to go suddenly from one extreme to the other: it is therefore according to the nature of man impossible for him suddenly to discontinue everything to which he has been accustomed. Now God sent Moses to make [the Israelites] a kingdom of priests and a holy nation (Exod. 19:6) by means of the knowledge of God. But the custom which was in those days general among all men, and the general mode of worship in which the Israelites were brought up, consisted in sacrificing animals in those temples which contained certain images... It was in accordance with the wisdom and plan of God, as displayed in the whole Creation, that He did not command us to give up and to discontinue all these manners of service; for to obey such a commandment it would have been contrary to the nature of man, who generally cleaves to that to which he is used to. For this reason God allowed these kinds of service to continue; He transferred to His service that which had formerly served as a worship of created beings, and of things imaginary and unreal, and commanded us to serve Him in the same manner; viz., to build unto Him a temple, to have the altar erected to His name, to offer the sacrifices to Him, to bow down to Him and to burn incense before Him. He has forbidden to do any of these things to any other being. By this Divine plan it was effected that the traces of idolatry were blotted out... without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them. I know that you will at first thought reject this idea and find it strange; you will put the following question to me in your heart: How can we suppose that Divine commandments, prohibitions, and important acts, which are fully explained, and for which certain seasons are fixed, should not have been commanded for their own sake, but only for the sake of some other thing: as if they were only the means which He employed for His primary object? What prevented Him from making His primary object a direct commandment to us, and to give us the capacity of obeying it? Those precepts which in your opinion are only the means and not the object would then have been unnecessary. Hear my answer, which will cure your heart of this disease and will show you the truth of that which I have pointed out to you. There occurs in the Law a passage which contains exactly the same idea; it is the following: "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red Sea," etc. (Exod. 13:17). Here God led the people about, away from the direct road which He originally intended, because He feared they might meet on that way with hardships too great for their ordinary strength; He took them by another road in order to obtain thereby His original object. In the same manner God refrained from prescribing what the people by their natural disposition would be incapable of obeying, and gave the above-mentioned commandments as a means of securing His chief object, viz., to spread a knowledge of Him [among the people], and to cause them to reject idolatry... Because of this principle which I explained to you, the Prophets in their books are frequently found to rebuke their fellow-men for being over-zealous and exerting themselves too much in bringing sacrifices: the prophets thus distinctly declared that the object of the sacrifices is not very essential, and that God does not require them... How can Jeremiah say that God did not command us about burnt-offering and sacrifice, seeing so many precepts refer to sacrifice? The sense of the passage agrees with what I explained to you... But the commandment that sacrifices shall be brought and that the temple shall be visited has for its object the success of that principle among you; and for its sake I have transferred these modes of worship to my name; idolatry shall thereby be utterly destroyed, and Jewish faith firmly established. You, however, have ignored this object, and taken hold of that which is only the means of obtaining it; you have doubted my existence, "ye have denied the Lord, and said he is not" (Jer. v. 12); ye served idols; "burnt incense unto Baal, and walked after other gods whom ye know not.

7. Except... Kayin and Hevel, Noach, Avraham all brought korbanot

8. ספרי במדבר פרשת שלח פיסקא קז  
תקריב ריח ניחוח לה', נחת רוח לפני שאמרתי ונעשה רצוני:

והנה הם דברי הבאי, ירפאו שבר גדול וקושיא רבה על נקלה, יעשו שולחן ה' מגואל שאיננו רק להוציא מלבן של רשעים וטפשי עולם, והכתוב אמר כי הם לחם אשה לריח ניחוח... ויותר ראוי לשמוע הטעם שאומרים בהם, כי בעבור שמעשי בני אדם נגמרים במחשבה ובדבור ובמעשה, צוה השם כי כאשר יחטא יביא קרבן, יסמוך ידיו עליו כנגד המעשה, ויתודה בפיו כנגד הדבור, וישרוף באש הקרב והכליות שהם כלי המחשבה והתאוה, והכרעים כנגד ידיו ורגליו של אדם העושים כל מלאכתו, ויזרוק הדם על המזבח כנגד דמו בנפשו, כדי שיחשוב אדם בעשותו כל אלה כי חטא לאלהיו בגופו ובנפשו, וראוי לו שישפך דמו וישרף גופו לולא חסד הבורא שלקח ממנו תמורה וכפר הקרבן הזה שיהא דמו תחת דמו, נפש תחת נפש, וראשי אברי הקרבן כנגד ראשי אבריו, והמנות להחיות בהן מורי התורה שיתפללו עליו.

#### 10. Harav Ahron Lichtenstein zt"l, By His Light, 114

This is the prophet's message. To be sure, these verses focus primarily upon avodah: sacrifices, prayer, the Temple service. When these are attempted by a person devoid of goodness, they are particularly problematic, inasmuch as they entail an audacious advance towards G-D, an attempt at a rendezvous with Him... "One may not approach the king's gate in sackcloth" (Esther 4:2), actual or figurative. To the extent that one penetrates (so to speak) G-D's domain, one must be not only physically but also morally pure... "Prepare for your G-D, Israel" (Amos 4:12) - not only in terms of clothing and physical purification, but in terms of one's inner being"

#### 11. Alex Maged: The Symbolism of the Suet (Tzav)

It is no accident, in this vein, that the Hebrew words for "sacrifice," *korban*, and "innards," *kerev*, share the same root, k.r.v. Nor is it an accident that the words *karov/kirvah*—"close/closeness"—share this root as well. Broadly speaking, the purpose of offering a sacrifice in the sanctuary is to achieve renewed closeness with Hashem. In this context, the *chelev* represents that which prevents the encounter from occurring; it is the barrier which obstructs access to those parts of the self which lie deep within. And that is why, Hashem intimates, it must be removed. In a sense, the *chelev* is forbidden not because of what it is, but because of where it is....

This notion—the notion that a buildup of “fat” could somehow precipitate a breakdown in one’s relationship with Hashem—appears again later in the Torah. On the eve of the Israelites’ entry into the Promised Land, Moshe recounts:

He fed them... the cream of cattle and the milk of sheep, with the *chelev*-fat of lambs and rams of Bashan and he goats, and with the *chelev* of kidneys of wheat... And Jeshurun [=Israel] became fat, and kicked out; you grew fat, thick and plump; [Israel] forsook the God Who made them, and spurned the Rock of their salvation (Deut. 32:13-15).

In this passage, the physical distance that the *chelev* places between oneself and the outside world creates psychological distance as well. The Israelite has insulated himself from reliance on others; he is so well-satiated that he begins to view himself as self-sufficient. When Hashem calls out to him, he “kicks out,” because he needs no help and seeks no guidance. In fact, he believes that he is capable of confronting life’s challenges all on his own, and he views closeness to Hashem as an affront to his independence. So though he is “full,” in corporeal terms, he is spiritually empty.

And so we return to the *korban shelamim*. The *korban shelamim*, we said above, is the “peace offering.” Yet in Hebrew, the word *shalom*—“peace”—is closely related to the word *shalem*—“full,” or “complete.” How ironic, then, that it is in connection with this sacrifice, specifically, that the Torah teaches us the laws of separating the *chelev*. How ironic, indeed, that is the laws of this sacrifice which immediately precede, and which immediately follow, the prohibition that appears in our Torah portion regarding the eating of the *chelev* (see Lev. 7:11-38). Here we are associating the *korban* with wholesomeness, while so much of its procedure involves actively removing those parts that contribute to its corpulence. In material terms, then, this is not a “complete” *korban* at all; by the time we are finished with it, it is a *korban* that is significantly lacking!

But that, of course, is exactly the point. After all, that the *korban shelamim* is offered by a very particular class of people. These include one who has recovered from illness, one who was released from incarceration, one who survived a dangerous voyage on the seas, and one who emerged safely from a journey through the desert (see [Rashi](#) to Lev. 7:12). Perhaps no human being recognizes how truly limited he or she is as keenly as the individuals in this category. As a result of the ordeals to which they have been subjected, these individuals are uniquely positioned to appreciate that which the “kicking Israelite” cannot. Nobody is entirely self-sufficient. Nobody is totally independent. Nobody is complete without others, because each of us relies, in some measure, on external support and assistance. Each of us needs something that somebody else—be it Hashem, or another person—is capable of giving.

This, then, is the lesson of the *chelev*, paradoxical as it may be. Only by lowering our defenses and by acknowledging our insecurities can we find *shalom*: inner peace. And only by opening ourselves to others, by allowing ourselves to feel vulnerable in their presence—and, ultimately, by permitting them to fill in our missing pieces—can we ultimately grow in a way that is *shalem*: wholesome and complete.