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## Hayom Yom: 12 Adar II

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דְּעַר אָנְהוּיב פּוֹן פֶּרֶשֶׁת הַקְּרָבָנוֹת אִיז: אָדָם כִּי יִקְרִיב מִכֶּם קְרָבָן לֵה'. עַס הָאָט דאָךְ גַּעְדֶּאָרְפֶּט שְׁטִיין אָדָם מִכֶּם כִּי יִקְרִיב גּו', זאָגט דְּעַר אֶלְטֶער רַבִּי: אָדָם כִּי יִקְרִיב, בְּכַדִּי אַ מַעֲנִטֶשׁ זאָל ווערען נֶעֱהַנְטֶער צו הַשֵּׁם יִתְבָּרַךְ אִיז מִכֶּם קְרָבָן לֵה', פּוֹן אִיךְ אַלִּיין דאַרף זיין דְּעַר קְרָבָן, מִקְרִיב זיין זיין אִיגֶענֶע בְּהֵמָה, דַּעַם יִצָּר הָרַע וואָס ווערט אָנגֶרופֶּען נֶפֶשׁ הַבְּהֵמִית.

The words that introduce the passages on the sacrifices [literally mean], “A man who will bring from you a sacrifice to G-d...”<sup>1</sup> Seemingly, the word order should have been, “A man from [among] you who will bring a sacrifice to G-d...”

[Now, the verb used here for “bringing an offering” is יִקְרִיב, which shares a root with the verb meaning “to draw near.”<sup>2</sup> ] Accordingly, the Alter Rebbe explains:<sup>3</sup> “A man who will offer,’ i.e., if a person is to draw near to G-d, the offering must come ‘from you’ – from one’s very self, from the animal within him; that is, he must sacrifice the Evil Inclination, which is [sometimes] called the animal soul.”<sup>4</sup>

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