

The End of Sefer Vayikra: All of the Torah is Eternal
By Rabbi Eliyahu Kirsh

The last pasuk in Vayikra states the following: These are the Mitzvos that Hashem commanded Moshe at Har Sinai. This pasuk can be understood to refer to what was discussed immediately before which is the subject of tithing animals. This pasuk can also be understood in a broader sense as referring to all of the Mitzvos discussed in Sefer Vayikra.

Laaniyus Daati, since the Pasuk is the finishing pasuk for the entire sefer Vayikra, I propose that it contains a message for us which sums up the entire sefer. This sefer, also known as Toras Kohanim, is unique in that the majority of the mitzvos contained therein are relevant to the korbonos and the requirements of the kohanim who were specially chosen to do most of the procedures involved. From the very beginning of the sefer when we are told about the details of the *korbon olah*, *minchah*, *chatas*, and *shlamim* to the very end where we are told about the various gifts and pledges that were given to the treasury of the Bais Hamikdash, otherwise known as *hekdesh* and finishing off with the procedure for taking *maaser* on animals which is also brought as a korbon, we are dealing with this one subject. Interestingly we have a tradition that this is the first sefer a child learns when he begins to learn Chumash. Surely, a child first learning Chumash will find understanding the technical details of the korbonos hard to grasp. However, as with all traditions they are time honored and contain underlying messages. Perhaps the following is one of these underlying messages in opening the learning of Chumash with this sefer and subject.

We introduce the child to Chumash with a subject that has no direct application in our daily lives as Torah Jews. Yet, the subject is part of our Torah despite the fact it has not been practiced for close to two-thousand years. Moreover, the very concept of korbonos is so antithetical to our 'modern, Western' mindset. Nevertheless, it is part of our Torah and our mesorah tells us that all of these areas of the Torah will become relevant again, hopefully in the near future. They are not some ancient, primitive cultic set of rituals that have no meaning today. They have only been temporarily suspended due to our exile and our inability to bring korbonos anywhere besides the Bais Hamikdash. It is imperative for all of us to understand from the time we are young, "These are the Mitzvos that Hashem commanded Moshe at Har Sinai."; the entire Torah is eternal and as relevant today as the day we received it at Har Sinai.

As we finish sefer Vayikra and move on to the next two sefarim of the Torah, may it be Hashem's will that the lessons of Sefer Vayikra remain with us. Just as the generation that left Mitzrayim saw great miracles and experienced Matan Torah, so too, we will also experience great miracles as promised to us by our prophets and our mesorah. We too, B' ezras Hashem, will be able to keep the entire Torah as it was given to us on Har Sinai. May we all merit experiencing the fulfillment of all Hashem's promises in the near future. Amen.