

FROM KORBANOS TO KIDDUSHIN: SORRY, SERVICE, & SELF-SACRIFICE

As you start your marriage, you're aware that relationships require sacrifice and the willingness to give up of yourself to include the other person. In this context, we can gain valuable insight into marriage from the paradigmatic form of sacrifice: קרבנות.

כפרה tells us that the **תוספות זבחים ו. ד"ה "והלא"** is the main vehicle of **כפרה** on the **מזבח**, but the **סוגיא** there makes it clear that there are secondary forms of **כפרה** in doing **סמיכה** and in eating the meat of the **קרבן**. What are these secondary forms of **כפרה** necessary for?

The **רמב"ם הל' מעשה הקרבנות יא.** explains that **אכילת בשר קדשים** is itself a **מצוה**, which is what brings about the **כפרה**. The **גר"ז** expands on this idea, but to understand his point, let's revisit last **פרשת קרח**. As a reward for maintaining the integrity of the **כהונה**, the **כהנים** receive 24 special gifts, including **תרומה**. The **גר"ז** clarifies that **תרומה** has **קדושה** on two levels. The first relates to **סור מרע**, as **תרומה** is subject to many restrictions: only a **כהן** can eat it, and both the **כהן** and the **תרומה** must be **טהורים**. Violating these conditions results in a **חיוב מיתה בידי שמים**. When performed correctly, it embodies the **קדושה** of **עשה טוב**, fulfilling **רצון הבורא** in every detail. The same applies to **קרבנות**. Part of **סמיכה** involves **וידוי**, acknowledging the sin committed, which is a vital aspect; neglecting it is severely looked down upon. Yet, consuming the meat signifies that the **קרבן** was properly brought, creating another level of **כפרה**—one not just about atonement for sin but about returning to a proper relationship with **הקב"ה**.

A marriage incorporates these two elements: understanding what upsets your partner and avoiding causing that upset. When mistakes occur, one must perform **וידוי**, with the **הלכה** from **סמיכה** indicating that it should be done sincerely and wholeheartedly, like bearing full weight on an animal. Yet, this is not enough. There's also the **עשה טוב** element, which involves going out of your way to fulfill your spouse's will. Maintaining grace involves avoiding faults and admitting them, but true reconciliation happens when you actively aim to bring happiness to each other. As with **קרבנות**, this aspect is secondary and none of it is **מעכב** the **קרבן** as a whole; the core **כפרה** that defines the entire **הכשר הקרבן** stems from the application of blood, highlighting the importance of sacrifice and giving of oneself. **אם ירצה ה'**, may you merit to build a **בית נאמן בישראל** together, a house built on doing and sacrificing for each other, transforming it into a **מקדש מעט** where you offer a **ניחוח** to each other, to **ישראל**, and to **הקב"ה**.