

Parshat Vayikra

Nidvat Tzibur

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Of the many *korbanot* mentioned in Vayikra, one that is discussed by the commentaries, although not explicitly mentioned in the Torah, is the *nidvat tzibur*, the communal voluntary offering.

Rashi mentions that the leftover money of the funds that were collected for the mandatory communal sacrifices would be used to bring a *nidvat tzibur*. The Ramban (Vayikra 1:2), explaining Rashi's opinion, adds that even if many people bring a *korban* together, it would only qualify as an *olat shutfim*, an offering of partnership, and not a *nidvat tzibur*. This is because a *nidvat tzibur* must have at least a majority of the nation participate in its donation, like the leftover funds collected from the nation.

The Ramban also raises the possibility that if a *tzibur* wanted to bring a *nidvat tzibur*, they could collect funds from the nation, just as they collect for the mandatory offerings. If a majority of the people would donate towards the *korban*, it would qualify as a *nidvat tzibur*.

On this point, the Brisker Rav raises an instructive question: Why is it necessary to have a majority of the people involved? Just as a *korban* can be set aside by one person for another, if this *korban* was set aside by one person on behalf of the *tzibur* – it should qualify as a *nidvat tzibur*!

Perhaps, says the Brisker Rav, the communal aspect of this *korban* changes its criteria from that of an individual *korban*. In order for this *korban* to be classified (in his own language, the "*chalot shem*") as a *nidvat tzibur*, the very **act** of setting aside must be done with the awareness and involvement of at least a majority of the people.

We see that a communal act is not one merely done **for** the community, but rather, it must be one done **by** the community. Only through acting with unity and understanding can the *tzibur* truly be considered a *tzibur*.