

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*.