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## A VORT FROM THE ROSH YESHIVA מורינו הרה"ג ר' אברהם גורביץ שליט"א

### פרשת תזריע

וְאִם לֹא תִמְצָא יָדָהּ דֵּי שֶׁהָ וְלִקְחָהּ שְׁתֵּי תְרִים אוֹ שְׁנֵי בְנֵי יוֹנָה אֶחָד לְעֵלָה וְאֶחָד לְחֻטָּאת. (ויקרא יב, ח)  
*But if she cannot afford a sheep, then she shall take two turtledoves or two young doves, one for an olah and one for a chatas. (Vayikra 12:8)*

In Parshas Vayikra (5:8), the Torah outlines the laws of the *chatas* brought by a pauper. The *possuk* states, וְהָבִיא אֲתָם אֶל הַכֹּהֵן וְהִקְרִיב אֶת אֶשֶׁר לְחֻטָּאת רִאשׁוֹנָה, *He shall bring them to the Kohen, who shall offer first the one that us for a chatas*. Whenever an *olah* and a *chatas* are offered in tandem, the *chatas* comes first. Rashi, based on the Gemara (*Zevachim 7b*), explains why this is so. It is similar to a person who has sinned against the king and sends a friend with a gift to seek forgiveness. It would be presumptuous for the emissary to present the gift before appeasing the king. First, he wins the pardon, then he brings in the gift. Similarly, here, the *chatas* is offered first to achieve forgiveness and then the *olah* is brought. This concept is further found in the *possuk* in Tehillim (34:15), which says, סוּר מִרָע וְעֲשֵׂה טוֹב, *Turn from evil and do good*.

The Rosh Yeshiva *shlita* explains that the word עוֹלָה symbolises עֲלִיָּה – a person elevating themselves. When someone brings a *korban olah*, they are demonstrating their yearning to elevate themselves, which generates a closeness between themselves and Hashem. However, when someone has failed their friend and caused a lapse in the relationship, they can only hope to come close once more after proving their remorse and their commitment to the future. In this way, the *olah*, which illustrates man's wish for connection with Hashem, can only achieve its goal after the *chatas* has been brought to rectify the wrongdoing.

In this week's *parshah*, instructions are given regarding the offerings that a woman must bring after childbirth. Interestingly, the Torah lists the *olah* offering before the *chatas* offering, which seems to contradict the usual order that requires the *chatas* offering to be brought before the *olah* offering. However, Rashi explains that this apparent contradiction is resolved by the Gemara (*Zevachim 90a*) which clarifies that the Torah only placed the *olah* first in terms of its reading (i.e. it is read in the Torah before the *chatas*), but for actual offering purposes, the *chatas* offering must come before the *olah* offering, as usual.

However, this still requires an explanation. If here too, regarding the woman bringing *korbanos* after childbirth, the *chatas* was offered before the *olah* as customary, why indeed does the Torah mention the *olah* first?

The Rosh Yeshiva shares a profound insight about the importance of having a vision of the future. As explained above, a person must first rectify his wrongdoings by bringing a *chatas* before advancing further with offering an *olah*. However, this process should not hinder one's aspiration for greatness and a sincere desire for עֲלִיָּה - growth. Even one at the beginning of his spiritual journey should keep

in mind great goals in Avodas Hashem. This is the message that we are conveying to the new mother. If she wishes her child to reach any level of greatness in Torah or Avodas Hashem, she must aspire from the beginning that her child should attain the highest level. Even before she brings her korban *chatas*, we hint at the ultimate goal - to elevate oneself and become closer to Hashem.

The *possuk* in Tehillim (99:6) says, מְנַשֶּׁה וְאַהֲרֹן בְּכֹהֲנָיו וְשְׂמוּאֵל בְּקִרְאֵי שְׁמוֹ, *Moshe and Ahron were amongst his Kohanim, and Shmuel was among those who invoke His name*. The Midrash explains that a Heavenly voice was heard every day proclaiming that a great *tzaddik*, equal to Moshe and Ahron, named Shmuel would be born. As a result, every mother who gave birth named their child Shmuel, hoping that their child would be the one destined for greatness. Between these קִרְאֵי שְׁמוֹ, lit. “those called his name,” Shmuel HaNavi flourished and came into being. R’ Leib *zatza* explained that every mother yearned for their child to be the holy one, and did all in their power to bring up that child in the best way possible. The merit of those elevated surroundings and aspirations created the background for the flourishing of a Navi. This teaches that only by aspiring and aiming for excellence does one have hope for reaching true heights.

Once, a man went to see the Netziv and asked him to admit his son to the famous Yeshiva in Volozhin, expressing his hope that his son would grow up to be an *ehrliche* Yid who would set aside some time in his day for learning Torah. However, the Netziv replied that this goal was not enough. He told the man that many years before, the man's own father had brought him to the same Yeshiva, hoping that his child would become a great Torah scholar. This dream was not materialised, with the man only developing into someone who dedicated a limited time for learning Torah. The Netziv explained that one must aim high and set their sights on achieving greatness, for if one only aspires for mediocrity, who knows what the outcome might be?

We further find the impact of *chinuch* on a child even from a very young age in Avos (2), which states, חַמְשָׁה תַלְמִידִים הָיוּ לוֹ לְרַבֵּן יוֹחָנָן בֶּן זַכַּי, הוּא הָיָה מוֹנֶה שְׁבָחָן. רַבִּי יְהוֹשֻׁעַ בֶּן חַנְנִיָּה, אֲשֶׁרִי יוֹלְדָתוֹ, *There were five talmidim of R’ Yochanan ben Zakai, and he would enumerate their praises. R’ Yehoshua ben Chanania - praiseworthy is she who bore him*. The Meforshim explain that R’ Yehoshua ben Chanania’s mother brought him in his crib to the Beis HaMidrash so that he should absorb the kedushah of Torah from infancy. It was because of his mother’s commitment that he was able to *shteig* to such a *madreigah*.

May we always keep our aspirations high for true greatness. This will ensure that as we slowly climb the ladder, step by step, we keep our ambitions towering high, aiming to achieve true greatness in Torah and to acquire a true closeness to Hashem.

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