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

פרשת ויקרא

אָדָם כִּי יִקְרִיב מִמֶּם קָרְבָן לַה' וכו'. אִם עֲלֶה קָרְבָנוּ וכו'. (ויקרא א, ב-ג)

When a man among you brings an offering to Hashem... If one's offering is an olah ... (Vayikra 1:2-3)

This week's *Sidrah* begins with who is required to bring different *korbanos* and outlines how the *avodah* should be done. In next week's *Sidrah*, *Tzav*, the Torah repeats many of the *korbanos* that have already been discussed. The Ramban (6:2) explains that initially, the Torah addressed the individuals bringing their offerings. However, in *Tzav*, the focus shifts to the Kohanim who perform the service of the *korbanos*.

The Rosh Yeshiva *shlita* brings from R' Leib *zatzal* an interesting observation. In our *Sidrah*, the order of the *korbanos* is *olah*, *shelamim*, *chatas*, and *asham*. However, when these *korbanos* are mentioned again in *Tzav*, the order changes to *olah*, *chatas*, *asham*, and *shelamim*. What is the reason for this change in sequence? Why was the *korban shelamim* initially placed towards the beginning and then moved to the last position?

R' Leib explained this subject using the above insight from the Ramban. *Vayikra* discusses *korbanos* from the perspective of the individuals bringing the *korbanos*, while *Tzav* addresses them from the perspective of the Kohanim. In our *Sidrah*, the order is based on their importance to the person bringing them, as will be explained. Conversely, in *Tzav*, the categorisation is determined by the significance the Kohanim attribute to each *korban*. Therefore, the category of *kodshei kodashim* comes before *kodashim kalim*, and the *korban of shelamim* is placed last.

In our *Sidrah*, the order of the *korbanos* is based on the motivations and inspirations behind bringing them for atonement. The *chatas* and *asham* are brought by individuals who wish to atone for severe transgressions they have committed. Since the gravity of their sin is the impetus behind offering these *korbanos*, there is no clear indication of a true recognition of their duties to Hashem in life. As a result, these *korbanos* are mentioned last.

In contrast, an *olah* is not brought because of a grave sin. Instead, it is offered by someone who has failed to perform a positive *mitzvah*. Thus, the *olah* reflects an earnest appreciation for *avodas Hashem* and a higher level of devotion to Hashem. This explanation of the inner workings of the individual who brings the *olah* has also been explained by R' S. R. Hirsch, who provides additional insight into the significance of the names of the *korbanos*. He explains that just as the terms "*chatas*" and "*asham*" refer to those who have sinned and feel guilty, the name "*olah*" signifies that it is coming to rectify a deficiency in the spiritual *aliyah* expected of man. The individual who offers an *olah* strives for continual growth and progress in their *avodas Hashem*.

The Meforshim discuss the purpose of the *korban shelamim*. Some explain that it is similar to the *olah*, which is brought by someone who has failed to perform a positive *mitzvah*. However, the Rambam teaches that the *shelamim* is not meant for atonement; rather, it is intended to promote peace - either peace in the world, or peace between an individual and their Creator.

This raises an important question on the above explanation: If the *shelamim* is brought by someone who has not sinned and is simply seeking to elevate themselves, shouldn't it take precedence over the *olah*?

To address this question and understand why the *olah* is prioritised over the *shelamim*, we must consider the mindset and motivation of the individuals bringing these *korbanos*. When someone brings an *olah*, it reflects their feeling of inadequacy in their *avodas Hashem* and their understanding of the need for improvement and personal growth. In contrast, the individual who offers a *shelamim* does so from a place of contentment with their current spiritual state, viewing the offering as a bonus rather than a necessity. This attitude is misguided, as a person should always feel a responsibility to grow; *shteiging* is not optional but essential. For this reason, the *olah* is considered superior to the *shelamim* and is listed first, followed by the *chatas* and *asham*, which do not reflect a significant spiritual level on the part of their bearers.

The *possuk* attaches the title אֱדָוָה exclusively to the individual who offers an *olah*. This title is the highest one given to describe a person, as reflected in Chazal. This designation is clear when we consider the above insight. The individuals bringing the *olah* acknowledge their current deficiencies and the need for continuous spiritual improvement. This person seeks to enhance their *mitzvah* performance and strengthen their relationship with Hashem. As a result, they are deserving of the highest title attributed to humanity – אֱדָוָה .

However, the fact that the title אֱדָוָה is considered an honorary designation for humanity warrants some explanation. The Midrash (*Bereishis Rabbah* 17) notes the reason for this title: Adam HaRishon stated, “It is fitting for me to be called אֱדָוָה since I have been created from the ground – הָאֲדָמָה .” Additionally, the Gemara (*Sotah* 5a) teaches that the letters of the name אֱדָוָה allude to the earthly components that make up humans. But why is this distinction significant? After all, all animals are also created from the ground.

The Rosh Yeshiva offers an insightful explanation from R’ Yisroel Feivelsohn *zatzal* regarding the name אֱדָוָה , which helps us understand why this name was especially ascribed to the individual offering the *korban olah*. He elaborates that names are assigned to identify individuals or objects, differentiating them from similar entities that could be confused with one another. When Adam was created, he encountered an identity crisis. Was he like other living creatures in the animal kingdom, needing a name that highlighted his superior nature due to his ability to speak and attain spiritual heights? Or was he more similar to the *malochim* in heaven, deserving a name that emphasised his physical form, in contrast to angelic beings?

Adam HaRishon recognised his immense spiritual potential and capacity for a profound closeness to Hashem. Thus, he concluded that he was more similar to the *malochim* and needed a name that expressed his material nature. Therefore, he chose the name אֱדָוָה since he was created from the ground. Although he possessed significant spiritual abilities, he differed from the angels because he had a physical body made up of earthly components.

This insight clarifies the Gemara (*Yevamos* 61a), which states that only Yidden are referred to as אֱדָוָה . Only Yidden who recognise and appreciate their true elevated essence are worthy to be described in such a way. In contrast, those who are primarily focused on pursuing materialistic desires resemble other living beings and should be described differently. Furthermore, this understanding also highlights why the individual offering the *olah* is given the esteemed title of אֱדָוָה . A person who acknowledges humanity’s superior status and constantly strives to live in an elevated manner in accordance with Hashem’s Torah and *mitzvos* is certainly deserving of such a distinguished title.

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