



All For Hashem

Every word in Torah is instructive and replete with meaning. Often, we find a word that requires us to explore the reason for its specific use. One such example is in the *pas-suk*, “*adam ki yakriv michem korban*,” when a person brings an offering to G-d... (*Vayikra* 1:2). Rashi wonders why the term *adam* is used and not *ish*, the usual word used for a person. He understands it as a reference to *Adam Harishon*; just as Adam did not use anything stolen for a *korban*, so too we must not use anything stolen for a *korban*. Why does Rashi choose to explain it like this as opposed to conveying any other message?

To gain a sense of one’s mindset when bringing a *korban*, we must look at the *korban* that Adam offered. “It shall be more pleasing to Hashem than a yearling bull, with horns and hooves” (*Tehillim* 69:32). *Chazal* teach us that the first bull Adam offered as a sacrifice was created emerging from the earth. Hence, the horns came first then the rest of its body. Every bull created since then grows its horns last. Why do we need to know that animal Adam offered was created with its horns first? Rav Belsky in *Einei Yisrael* notes that every part of a bull can potentially be used to benefit man, its meat, its skins even its bones, except its horns. Why then, were horns created? Horns represent an animal’s strength and glory. When Adam offered this

first bull as a *korban*, he highlighted the concept that a sacrifice to Hashem expresses the offering of our pride and subjugating our ego completely to Hashem. One realizes that in sinning, man puts his personal desires before Hashem’s Will. In contrast bringing a *korban* makes amends by showing humility and submission.

On another level, Rav Belsky notes, *Adam Harishon*’s first sacrifice established the true purpose of creation for all of mankind. It symbolized Adam’s realization that man was created to use his physical drives, impulses and even his pride to serve Hashem. Therefore, when the Torah uses the word “*Adam*” in the instructions regarding *karbonot*, it reminds us to dedicate ourselves completely to the service of Hashem.

With this understanding we can now understand Rashi’s explanation not to offer a stolen animal. As Rav Roberts in *Prism of Torah* points out, thievery is the root of all sins. One who understands that whatever he has is for the purpose of serving Hashem with that exclusively, will never come to steal. Sacrificial offerings represent our complete dedication to Hashem with all our possessions, material and otherwise.

Rav Mordechai Druk adds that the first question a person will be asked after 120 years is, “Did you deal honestly in business?” The bedrock for *yirat shamayim* is honesty, *bein adam lachavero*, *bein adam laMakom* and *bein adam leatzmo*. ■