

begins the extensive ספר of קרבנות. Before we even start, I always like to point out when we reach ויקרא how interesting and, from our vantage point, complicated the קרבנות are. To many of us, particularly those who are not well-versed in both הלכה and ספר ויקרא, the השקפה may seem not to be that relevant. However, not only despite that but specifically because of that, ר' שמשון רפאל הירש, devotes six ספרים of ספר ויקרא to חמשה חומשי תורה, and the one that has double the amount of ספרים is ספר ויקרא. I always emphasize this point because it teaches us that every פרט in ספר ויקרא contains a world of learning and a world of תורה.

Why is the word אדם included? רש"י on the spot explains: *מה אדם הראשון לא הקריב מן הגזל* - just as אדם הראשון did not bring a קרבן from stolen property, so too, you are not allowed to take an animal, steal it, and offer it as a קרבן; it must be your own.

a tremendous גאון - offers an additional perspective. He does not argue with רש"י but rather adds another reason why the word אדם is included. If you look at the פסוק, the word אדם appears extra. That is what struck רש"י, and it is what struck the אפריון as well. The אדם could have simply said: *דבר אל בני ישראל ואמרת אליהם כי יקריב מכם קרבן לה'*. What is the word אדם coming to teach us that we would not have known otherwise?

The אפריון presents a fascinating insight involving many גמטריות and deep mathematical concepts. I will try my best to do justice to it, and if I do not succeed, it is not the אפריון's fault, but mine. He quotes a ספר, which I had never heard of - though that is not unusual - called שפע טל, "The Bounty of Dew." He brings it down in the name of מקובלים, so we immediately know that this is a קבלה-based idea rather than a simple פשט. His name consists of מצות עשה ושם"ה מצות לא תעשה - the 613 מצות, broken into 248 positive מצות and 365 negative מצות. What is the רמז for this? The פסוק states: *זה שמך וזה זכרי לדור דור*. If you take the גמטריה of the word שמי along with the first half of Hashem's name - ה', ו', ה' - it equals 365, the number of מצות עשה. שמי equals 350, and ה' and ו' add another 15, totaling 365. Similarly, if you take the גמטריה of the word זכרי along with the second half of Hashem's name - ו', ה' - it equals 248, the number of מצות לא תעשה. זכרי equals 237, and ו' and ה' add another 11, totaling 248. Thus, the two halves of Hashem's name, together with this פסוק - *זה שמך וזה זכרי* - correspond precisely to the מצות עשה and the מצות לא תעשה that we fulfill.

Now, all of the נשמות from the beginning of time until משיח comes - all of ישראל - are a חלק מאלוק ממעל. We know that our נשמות come from Himself, as the פסוק states: *כי חלק ה' עמו*. That חלק - the portion of Hashem - is our נשמות. The אפריון brings another fascinating principle: when you have a חלק (a portion) of something, it is exactly the same as the original. A sample of something is identical to the whole. In Hebrew: *החלק הנחלק מאיזה דבר הוא שוה ודומה בעינו לאותו דבר שנחלק ממנו*. There is no difference between the חלק and the actual item itself. Since we are a חלק ה', that means we are דומה to דומה. What part of us reflects this? The inner אור, the light of our נשמה, which is infinite and has no גשמייות whatsoever. Our נשמה is a חלק מאלוק ממעל - a spark of הקדוש ברוך הוא - given to us as a זכות, a part of Himself. This נשמה is connected to the מצות תרי"ג.

We mention this concept many times in our תפילות, specifically in various יוצרות, and most notably during תשליך. In some מחזורים, it is only written as an abbreviation, but in the larger מחזורים, including Artscroll, it is fully spelled out: נשמה, רוח, נפש. These three words contain a tremendous depth of תורה. There is a vast amount of discussion, especially from the בית הלוי, about the significance of נפש, רוח, and נשמה - how each one corresponds to different aspects of our existence and our connection to הקדוש ברוך הוא. The אפריון points out that the סוף תיבות and ראשי תיבות of these three words - נשמה, רוח, נפש - equal תרי"ג. If you calculate: נ' + ר' + נ' (the first letters) = 300, and ה' + ש' + ח' (the last letters) = 313. Together, they total



רמ"ח ושס"ה - the תרי"ג represents both our spiritual and physical being, which are rooted in the גוף - our גידים and אברים - are merely a לבוש, a connected to מצות. The visible parts of our נשמה. The נשמה is פסוק. עזר ובעשר תלבישני ובעצמות וגידים תשכנני.

The אפריון emphasizes that the נשמה, which is called אדם, is a חלק אלוך ממעל. This is what defines אדם - the real אדם is one who strives to fulfill all of the מצות תרי"ג. אדם connects to העליון, and the word אדם represents our פנימיות, our highest ideals. A true אדם is one who recognizes that his גשמיות is merely a covering for his נשמה. When the פסוק states: אָדָם כִּי יִקְרִיב מִקָּדְשׁ, it means that by bringing a קרבן, we demonstrate our inner essence. We are not just people with desires and needs. The famous question: "Do you eat to live, or do you live to eat?" speaks to this. Our purpose is not to simply fulfill our physical needs; it is to fulfill our תפקיד as נשמות. This is what אדם truly means: one who translates his physical existence into doing the השם רצון.

Now, in פרשה פסוק ג, there is another difficult word: אִם עֲלָה קִרְבְּנוֹ מִן הַבֶּקָר זָכָר תָּמִים יִקְרִיבֵנוּ אֶל פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ לְרֹצְנוֹ לִפְנֵי ה' קרבן, it has to be לְרֹצְנוֹ, meaning he must want to do it. But the question is, if the person doesn't want to bring the קרבן, why is he bringing it?

The אפריון brings down a very famous rule: if there is a מצוה that a person is מחויב to do but refuses, we say כּוֹפִין אוֹתוֹ עַד שֵׁיאֵמַר רוֹצֵה אֲנִי. The question is, how does this work? If someone is coerced, if he is forced until he says רוֹצֵה אֲנִי, how can that be considered רצון? This question is discussed by many מפרשים, including R' Samson Raphael Hirsch and the אפריון. I first encountered it in the ספר בית הלוי, a ספר I learned when I was younger.

The answer is that a person, in his essence, truly wants to do a מצוה. However, his יצר הרע gets in the way - what Chazal call the שבעיסה. Whether it is personal desires, distractions, or irrelevant wants, these influences convince him not to fulfill the מצוה. But what is the person's true עצמיות? His true essence is that he really does want to do it. Therefore, we say כּוֹפִין אוֹתוֹ עַד שֵׁיאֵמַר רוֹצֵה אֲנִי - forcing him to verbalize his רצון is not creating an artificial desire but rather removing the external barriers that obscure his true רצון.

This, says the אפריון, is the meaning of לְרֹצְנוֹ. When we bring a קרבן, we are demonstrating our deepest רצון - to do the השם רצון. As it says in (ב'ד'): עֲשֵׂה רְצוֹנוֹ כְּרִצּוֹנָהּ, כְּדִי שִׁיעֲשֶׂה רְצוֹנָהּ כְּרִצּוֹנוֹ: פרקי אבות (ב'ד'). A קרבן is not just about bringing an animal to the בית המקדש; it is a representation of our innermost feelings, our deepest aspirations, and our essence. A person is defined by what he desires and does - especially when it comes to doing the השם רצון.

The תורה is teaching us that if you want to express your עבודה and your רצון to do the השם רצון, the תורה provides the קרבן as that vehicle. The קרבן is a reflection of the person himself. It is not just a ritual act; it is a profound statement of who you are and what you truly want. When a person brings a קרבן with this awareness, he is fulfilling his תפקיד in this world. This is a very deep idea hidden within these פסוקים, but it is illuminated by our major מפרשים. If we truly want to do the right thing, to follow the תורה, then through that, we will fulfill our תפקיד in this world. Good Shabbos!

