

When a man among you brings an offering to Hashem. (1:2)

In the *Talmud Chullin* 60a, *Chazal* teach that the bull offered by Adam *HaRishon* as a *korban*, sacrifice, was quite unique. Its horns appeared before its hooves. They derive this from the *pasuk* in *Tehillim* 69:32, *V'sitav l'Hashem mishor par makrin mafris*, "It shall be more pleasing than a yearling bull with horns, with hooves." Apparently, the primordial bull, first *shor* to be created, was fashioned fully grown from the earth, with it rising from the earth the way it stands. Thus, its horns materialized prior to its hooves. Indeed, as the *Talmud* continues, Rabbi Yehoshua *ben* Levi said, "All of the works of Creation were created in their full stature, with their consent, and according to their wish." Therefore, the bull was created standing straight up. When it emerged from the earth, its horns preceded its hooves, then its body emerged, with its legs and hooves being the last component of the bull to emerge.

Every bull that followed was born with its hooves first and its horns growing in later. The primordial bull was the only bull whose horns were created before its hooves. This is the meaning of the term *makrin mafris* – its horns (*makrin*) preceded its hooves (*mafris*).

Makriv mafris is an unusual term. The *perasos*, hooves, carry great significance *vis-à-vis* the bull, due to the fact that they comprise one of the signs of a kosher animal. A kosher animal must have split hooves. We, therefore, understand why the Torah places great focus on the animal's hooves. What about the horn carries such significance that the Torah not only mentions the fact that the primordial bull had horns, but that it preceded the hooves?

Horav Yaakov Kamenetzky, zl, elucidates this anomaly, explaining why emphasis is made on the unusual creation of the primordial bull. Cattle go through life serving mankind, and they do so with just about every fiber of their body, except their horns. They *shlep*/pull a wagon and a plow; they breed; their females are our source for milk. When they die through the medium of ritual slaughter, their bodies become the source for our meat. None of these benefits, however, are connected with the animal's horns.

The *Rosh Yeshivah* notes that, while the horns do not serve us, they do, however, serve the animal. They enhance its power and beauty. A bull is resplendent with its horns; it lends it "dignity." *B'chor shoro hadar lo, v'karnei re'eim karnav*, "His firstborn bull is his grandeur, and its horns are like the horns of a *re'eim*" (*Devarim* 33:17). Since the horns do not benefit mankind, why is it necessary for the Torah to state that they were a part of the *korban* of Adam *HaRishon*?

Rav Yaakov explains that horns give the animal a sense of power, a feeling of pride and glory, an appearance of grandeur. They grant it the ability to attack or defend itself if the need arises. It is this aspect: the pride that we offer upon the *Mizbayach* as part of a *Korban Olah*, Elevation/Burnt-offering. With the use of the word *Adam*, invoking the name of Adam *HaRishon*, *Adam ki yakriv mikem korban l'Hashem*, the Torah recalls the first sacrifice offered by the progenitor of mankind. It was the only animal of its kind – ever, for it was the only animal whose horns appeared prior to its

hooves. This alludes to glory and pride preceding usefulness. As it was slaughtered as part of the Divine service, every individual who offers a *korban* is aware, understands, and demonstrates that he, too, is prepared to sacrifice his *gaavah*, pride, for the Almighty.