

**"Speak unto the Bnei Yisroel and say unto them, if a man among you will bring an offering near to Hashem." (1:2) -
"Speak unto the Bnei Yisroel saying, if a soul (person) will sin in carelessness." (4:2)**

Man was given a variety of names. He was given the name "ost" which reflects the physical aspect of his creation; he is taken from the vnst (earth). In contrast he was also given the name apb which reflects his spiritual dimension, which is the essence of a human personality, the soul. Why is it that in mentioning man's noble gesture of repentance, his sublime motion of approaching Hashem, the *Torah* uses the word "*Adam*" and concerning man's descending into the depths of sin it employs the word "*Nefesh*?"

The answer is better understood when we realize man's very existence is a constant struggle to maintain a harmonious relationship between his physical and spiritual powers. Just as the body is subservient to the soul, and the soul to Hashem, so to the spiritual-physical active life of man is spent in the service of Hashem. When man exercises his free will by means of using his body, he is in reality exercising the will of Hashem. When man's evil inclination attempts to lead him into transgression he must remember that "it is the soul that is sinning" and it is not befitting for this unique spiritual side of man to sin. Similarly when man approaches Hashem with an offering, he must maintain purity of thought throughout this service. He should have in mind that he is an "ost", a human being with physical desires and ambitions that can easily transfigure the most sublime service. It is because of these two opposing powers which exist in man that the *Torah* emphasizes them in contrasting situations.