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# בשבת



אור ישראל

Self Inspired

PARSHAS  
TZAV

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## THE DESIRE FOR WEALTH

**P**arshas Tzav begins with a peculiar term, not often found elsewhere. Whereas Moshe is often told to 'speak' to others, here, when discussing the *mitzvah* of the *korbon olah*, we find Moshe was told to 'command' *Aharon HaKohein*.<sup>1</sup> Why would the Torah use this particular term here, when 'speak' would certainly have sufficed?

Rashi,<sup>2</sup> quoting the *Sifra*, explains Aharon and his sons needed an extra push to get them going regarding this commandment, as this particular *mitzvah* could cause a financial loss. Therefore the Torah used the term 'command' instead of 'speak' to give them the extra motivation.

In what way could this *korbon* bring a financial loss to the *kohein*? The Taz<sup>3</sup> (Rav Dovid Halevi Segal, 1586–1667) explains it wasn't really a financial loss, rather, it wasn't as lucrative as the other *korbonos*. *Kohanim* would receive a portion of the meat of other *korbonos*, but when it came to the *olah*, the only gift they received was the hide. Therefore, they would be more eager to assist in the bringing of the other *korbonos*, but not the *korbon olah*. To combat this, the Torah uses the term, 'command.'

Based on this background, Rav Henoch Leibowitz<sup>4</sup> (1918–2008) points out an amazing facet of human nature. Aharon certainly knew the value of a *mitzvah*, and we find Aharon, at times, was anguished when he was unable to perform a *mitzvah*.<sup>5</sup>

This being so, would the slight difference in personal monetary gain really make all the difference between performing the *mitzvah* of one *korbon* over another?

Rav Henoch explains the desire for money is extremely difficult, if not impossible, to totally eradicate. And from the deep recesses of one's soul, it wields its subtle influence, causing one to make a decision with financial considerations in mind. And even one as elevated as *Aharon HaKohein* may be subject to its persuasions.

For ourselves, it is important to keep in mind how affected we are by our monetary desires, and use this knowledge to keep our focus on the ultimate goal of *avodas Hashem*.

1 *Vayikra* 6:2

2 *ibid.* s.v. צו את

3 *Divrei Dovid*, *ibid.*

4 *Chidushei HaLev*, *ibid.*

5 See *Rashi* on *Bamidbar* 8:2 s.v. בהעלתך

**The desire for money is extremely difficult, if not impossible, to totally eradicate.**

### Mind the Gap - Taking the Next Step

If desire for money is almost impossible to get rid of, and it even affects the greatest people in history, what can one possibly do to combat this? Is there any hope for us?

The *Mesillas Yesharim*<sup>1</sup> points out how the desire for money can cloud our judgment, and cause us to determine that certain courses of action are permitted in order to make a livelihood.

His solution? Constant study of the relevant *halachos* pertaining to money and business.<sup>2</sup> Constant review of these pertinent laws will help a person in a multitude of ways.

In the simplest sense, one cannot be careful of something they do not know is forbidden. Therefore, a study and review will simply help a person know what they should do and how to act.

On a deeper level, it will enable a person to get a better grasp of what Hashem wants in general, in regards to his monetary dealings.

And, of course, the more a person studies, the more these laws will be on a person's mind, there when needed.

1 Chapter 11

2 Chapter 12



**When one learns mussar, they must use a language the heart understands.**

- *Matnas Chelko* on *Mesillas Yesharim*, Chap.

12, s.v. וכן בענין

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# A FEW DOLLARS FOR HASHEM

Rabbi Dovid Horowitz,\* the *Rosh HaYeshiva* of *Yeshivas Chazon Ish* would recount the following story.

"I was a young *bochur* in *Eretz Yisrael*, and it was my first real *yeshiva* experience. I was motivated and wanted to get everything I could out of the *yeshiva*, my *rebbeim*, and *Eretz Yisrael*. It was *Elul*, right before *Rosh Hashana* and *Yom Kippur*.

"To properly prepare myself for the *Yomim Tovim*, I spent many hours in the *beis medrash*, and also made an extra *mussar seder*. I really felt that I was growing, growing at an accelerated pace, more than anything I had done in my life.

"The days were passing by and *Rosh Hashana* was almost here. I had made a habit of going to the *Kosel* on Fridays, where I would spend a long time *davening*, and coming close to Hashem. And the Friday before *Rosh Hashana* was no different.

"Shabbos came and went, and after Shabbos I went to my room to get my wallet. However, it wasn't where I thought I put it. I checked on top of my dresser, under my bed, in my drawers, but came up empty-handed. I know I didn't use it or move it over Shabbos, so I tried to mentally retrace my steps back through the last time I remember holding my wallet. I certainly had it when I came back from the *Kosel* on Friday, as I had paid the taxi driver. But since then?

"Well, after what seemed like hours of searching, I concluded that I must have dropped it outside, never to be seen again. The *yeshiva* was near a busy street, and I didn't expect anyone to return my wallet. I was lucky, actually, as the wallet only held money, my ID and everything else were actually in my drawer.

"But there was over one hundred American dollars in the wallet! I was beside myself. It was supposed to be my spending money for the next while. And just like that, gone! I couldn't concentrate, I couldn't focus during *tefilla* and couldn't think when learning.

"I was really despondent for a couple of days. And then the thought occurred to me — I had felt so close to Hashem, I felt a real relationship, I felt that Hashem was truly in my life, and then, over the loss of a few dollars, I forgot all about Hashem!

"It was eye opening. I'm not minimizing the loss of money, but it showed me how susceptible I was, and I'd like to think we all are, to the influence of money. A couple of dollars, and all of my growth went out the window."

*\*Based on a true story, names have been changed.*

## DID YOU KNOW?

- There are those whose money is more important to them than their own lives. Even such people, though, have the capability of giving up everything for the sake of Hashem.<sup>1</sup>
- The great Reb Yochanon stated, "All of one's limbs are dependant on the heart, and the heart is dependant on one's wallet."<sup>2</sup>

<sup>1</sup> *Berachos* 61a

<sup>2</sup> *Yerushalmi Terumos* 8:4

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