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נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד  
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,  
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## **Parashat Tzav**

### **Mankind Considers Money to be All Important**

Our *parashah* opens with a command hastening Aharon and his sons to offer the *korban olah*. Rashi explains that the expression *tzav* is used, because it denotes "hastening," and here they needed to be hastened because they stood to lose financially.

#### **Questions:**

- 1) Why was there any financial loss here? We are talking about the *korban olah*, which was entirely consumed on the *mizbeach*. The *kohanim* did not pay for it, and lost nothing that could have been theirs; why did they need to be hastened?
- 2) We find a similar expression [*tetzavah*] earlier in *Parashat Tetzvah*. Why did the Jews have to be urged to donate money for the Menorah oil? When they donated money for the *Mishkan* in *Parashat Terumah*, they gave their finest silver and gold!

#### **The Way of the World**

When we look at what truly shakes up society here in our land, we will recognize that it all revolves around concern for one's money. We live in a State that on one hand is extraordinarily advanced, but on the other hand, relentlessly pursued by its enemies. There are difficult security issues that face us from Iran, Syria, Aza, and Lebanon, and we are threatened by various other terrorist plots. Yet the defense ministry and the Jewish people are able to withstand them all with strength, wisdom, and refrain from crumbling. Yet when there is a suspicion relating to money it destroys the State, as people are unable to deal with it in a normal, respectable fashion. We see, then, just how much the fear of losing money affects an individual. This is what happens when the State allotments are distributed – everything goes haywire. We also see how America relates to monetary transgressions – they treat it more severely than murder. Take what happened to Rubashkin for example, and to many others. It is totally incomprehensible just how much importance man attaches to money. Furthermore, when it comes to Torah and mitzvot, an individual calculates exactly how much time he can spend learning or doing a mitzvah, so that it does not hurt him financially or prevent him from earning a profit. This is because Torah and mitzvot are of spiritual value, built on one's faith that there is a Creator and a World to Come, where each and every mitzvah will be rewarded. But man does not see this reward in front of his eyes. On the contrary, he sees the money that he is supposedly losing or the profit that he is forgoing. Therefore, it is difficult for one to withstand the trial performing Torah and mitzvot at the expense of suffering financial loss. Therefore, in this week's *parashah*, the Torah commands us to hasten and strengthen ourselves to perform the Will of Hashem specifically when faced with financial loss. Man must display *emunah* in Hashem that he will never lose by fulfilling Torah and mitzvot.

#### **When the Donations are Invisible, Man Can Lose Inspiration**



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Now we can explain the commandment at the beginning of the *parashah*. Firstly, the commentators explain that it is true that the Jews were willing to donate their finest silver and gold. However, this was because they saw their donations and knew what they were being used for. This is as the Midrash relates that Moshe Rabbeinu showed them an exact accounting of the weight of each vessel in the *Mishkan*, and how it corresponded to the nation's donations to the *Mishkan*. When the Jews saw the vessels and the *Mishkan* that were constructed from their donations, it brought them joy; therefore it was not difficult for them to give towards this. However, when one does not see the result of his contribution, it is hard for him to give. This is as we found in *Parashat Tetzaveh* regarding the oil for the Menorah. Since the oil was burned and not a trace of the donation was left, there was a special need to hasten them to give. Therefore, the expression of *tetzaveh* is used, which is related to the word *tzav*, the name of our *parashah*, which implies to hasten. All the more, were Aharon and his sons' encouraged and hastened to offer the *korban olah*, since it was totally consumed on the *mizbeach*, and they did not receive any portion whatsoever. Even though they were not losing anything and it was only a matter of not profiting, nevertheless, it threatened to cause them to bring the *korban* without the same dedication as when they were receiving a portion of the *korban*. Therefore they needed to be hastened. This is as we see in our times as well, that it is much easier for philanthropists to dedicate a building when it will be eternalized in their name, since everyone sees it and they are honored for it. But to donate money on behalf of furthering Torah study, since the money is used up, and there is no plaque or dedication etc., is much more difficult.

### When Money is Involved, People's *Bitachon* Weakens

An additional answer is that man's Divine service is tested when he is required to spend a large sum of money for the sake of performing a mitzvah. He posits that perhaps he could suffice with a mitzvah item that is not the top quality; the main thing is that he fulfills his requirement. When it comes to his business as well, he takes care not to incur a loss or miss out on a chance to earn a profit on account of the Torah and mitzvot that he is required to fulfill. Here he faces a very great trial and will triumph if he displays his faith and trust that he will not lose out because of Torah and mitzvot. This is why he needs encouragement specifically when he stands to incur a loss. Now we can understand why the Torah allows an individual to test Hashem specifically with the mitzvah of *tzedakah*, as we will soon explain.

### As if He Wished to Save

*Mori veRabi*, my father zt"l, once brought an amazing allusion from what is stated in *Masechet Shabbat* (*perek bet*). The Mishnah states, "With what do we light [- Shabbat candles] ...one who extinguished a candle ... as if he wished to save the candle ... [and] the oil ... [and] the wick, he is held liable." My father asked why it states, "as if he wished to save?" What are those words coming to add? He explained that the Tanna wishes to teach us that if one extinguishes a candle on Shabbat, desecrating Shabbat because he wishes to save either the candle, oil, or wick, he will not benefit at all. For in the end, whatever he thinks he gained by saving the candle, oil, or wick, he will lose in a different way. Similarly, an individual



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must not compromise on the quality of his mitzvot in order to save himself money. In the end he will not save himself anything.

### A True Story

There was a *talmid chacham* who lived in Manchester, England. He learned with very great diligence for many years. Despite living in abject poverty, when he was offered various positions which paid nicely, he always responded soundly in the negative – "Hashem is the sole provider," he said, and he has nothing to worry about. This *avreich kollel* had a large family, and his parents demanded that he go out to work. They tried to convince him to at least accept a part time job, but to no avail. Even after they had their eleventh child, his parents once again tried to convince him, but he once again refused, quoting our Sages words that "Anyone who accepts the yoke of Torah upon himself, has the yoke of a livelihood removed from him." He then had another child but did not worry for a moment, continuing his lifestyle just as he had in the past. Even when he had his thirteenth child, and his parents were beside themselves with worry, a fight almost erupted between them. Then something out of the ordinary occurred. Sometime after celebrating the *Brit Milah* of their son, one night on the way home from kollel, the man noticed a large, brown envelope sticking out of his mailbox. He opened the letter and saw that it was a legal document sent from the district court. The letter stated that he was being summoned to Court to confirm the will of a Mr. John Kalabri who had passed away some time earlier. This was odd, for he never even heard of this fellow. He immediately sent a letter to the Court, informing them of their error. Yet several days later he received a registered letter from the Court that by law he was required to appear in court on a particular day and time. He also read that the will was worth half a million pounds. Left with no choice, on the day of the hearing, he set out for the District Court. Once there, he learned that Mr. Kalabri had left the world childless. In his will, he had instructed to give his entire estate, which consisted of two massive factories and much more, to the largest family in the city. They investigated the matter and the judge told the *avreich kollel* that his family was found to be the largest. Up until two weeks ago, said the judge, his family and another both had twelve children, but now his had thirteen. "The massive inheritance therefore belongs to you."

### Words of Mussar

We have learned how much an individual must strengthen himself in *emunah* regarding anything that is related to an apparent potential loss of money. This is especially true concerning Pesach, a *chag* that is so expensive because of all the items with high standard *hechsherim* that people wish to use. Man is therefore faced with a trial: should he compromise his standards so that he can save money, or should he spend more to ensure products with a better level of *kashrut*? Furthermore, everyone is obligated to donate money towards *kimcha depischa* at this time, because the expenses are very great. However, one who has faith will triumph in the face of this trial and will perform mitzvot and observe *kashrut* according to the highest standards. For an individual will never lose out from investing in Torah and mitzvot. On the contrary, he will be blessed by Hashem many times over for his high level of observance. I once heard from the Rosh Yeshiva of Porat Yosef, R' Ezra Attiah *zt"l* that our Sages teach



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us that the size of man's food supply is decided each year, but the amount of money he earns is not. This is because man has been given the choice to be more exact in his mitzvah performance and purchase products with a *hechsher* that costs twice as much as the regular *hechsher*. This will not detract anything from his earnings, because the amount of money he earns is decided based on the type of food that he buys. The same thing applies to all areas of the Torah and mitzvot as well.

Shabbat Shalom,  
Rav Mordechai Malka