



YESHIVA TORAS CHAIM
DR. ABE CHAMES HIGH SCHOOL



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י"ג אדר ב' תשע"א

פרשת צו

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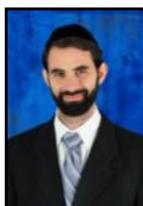
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Dvar Torah - Money Talks? by Rabbi Noam Grossman



One of the concepts frequently discussed in ספרי מוסר is the idea of a נגיעה, a vested interest. In this week's פרשה, we find a startling example of the profound effect a נגיעה can have on us.

In the beginning of the פרשה, Hashem commands the כהנים regarding the laws of קרבנות. In explaining Rashi, the שפתי חכמים says the word "צו" is intentionally used to increase the level of זריזות of אהרן and future generations of כהנים in bringing the עולה. There is a concern that they may not have the same level of enthusiasm towards the קרבן עולה as they have for other קרבנות since they would feel a monetary loss because a קרבן עולה, unlike other קרבנות, only allows for the כהנים to keep the hide of the animal while the rest is consumed.

However, this seems very strange. First of all, we are discussing צדיקים of the caliber of אהרן and his sons; how could they possibly be affected by a little bit of money? Second of all, as the שפתי חכמים points out, there really isn't any loss of money in this situation, but simply less of a gain than if this had been a different kind of a קרבן. Finally, as רבנו בחיי says, out of the 13 different kinds of

קרבנות that exist, the עולה is the one that brings about the greatest level of כפרה. Wouldn't the merit of being the one to bring such a קרבן sufficiently outweigh the small monetary loss involved?

We see from here the effect that a vested interest can have on a human being. Despite the many reasons mentioned that the judgment of the כהנים should not have been affected by the vested interest, Hashem, in His infinite wisdom and understanding of human nature, felt it necessary to write the word "צו" to raise their level of זריזות.

Let us remember, when we find ourselves in a situation of performing a mitzvah that may incur a monetary loss, that we must be cognizant of the magnitude of the challenge we are facing and realize the extent to which our judgment can be clouded. Through sincere introspection, seeking advice and סייעתא דשמיא, may we be זוכה to overcome all our obstacles.

מתנות לאביונים

The Yeshiva has a Matanos l'Evyonim campaign. If you would like to contribute, please email us at cmandel@ytcteam.org or call 305-652-7086.

Dvar Halacha - Drinking on Purim

We have all heard the Talmudic dictum "חייב אינוש לבסומי בפורי'א עד דלא ידע בין ארור המן לברוך מרדכי" - One is responsible to drink on Purim until he doesn't know the difference between 'Cursed be Haman and Blessed be Mordechai'." The Mishna Brura understands this to mean that one should drink only enough that he doesn't know which Kiddush Hashem is greater, the downfall of evil or the exultation of the righteous. Surely, this is a difficult distinction when one is completely sober, and it would

not take much inebriation to blur this fine distinction. The Mishna B'rura goes on to explain that the best course of action is to drink a small amount and take a short nap.

The Bais Yosef declares, "The mitzvah to drink on Purim does not mean to get drunk, because being drunk is totally forbidden, and there is no aveirah greater than this!"

The Weekly Quiz

What was the name of the servant of Achashverosh that was reading him the Sefer Zichronos?

Answers or ideas for future questions may be submitted in writing to the Spotlight office or emailed to Quiz@ytcteam.net.

The first correct answer submitted will be announced in the next Spotlight. You need not be a student to participate.

Hatzlochah!

Answer to last week's question:

Q.. For what two sins did King Shaul die early?

A. According to Rashi in Koheles (2:14), he died early because of the sins with Amalek and Nov.

