



REBBETZIN SHIRA SMILES

FACULTY, OU ISRAEL CENTER

Money Mandate

“*Adam ki yakriv mikem korban la’Hashem* — When a man from [among] you brings a sacrifice to Hashem...” (*Vayikra 1:2*) The book of *Vayikra*, the volume that focuses on *kedushah*, opens with the section detailing the specifications of bringing *korbanot*. Rashi explains the unusual use of “*adam*” as opposed to the more common word for man, “*ish*,” to teach us that one may not bring a stolen animal as a sacrifice, “Just as Adam, the first man, never offered sacrifices from stolen property, since everything was his, so too, you must not offer sacrifices from stolen property.” (Rashi 1:2) Why is this the opening message of *Sefer Vayikra*? What are some applicable and relevant messages for us here?

Rav Mordechai Druk *zt”l* in *Darash Mordechai* notes that the Torah is teaching us a

fundamental lesson in living a holy and elevated life. Just as we are inclined to ask about the halachic status of a chicken or other food, we must also evaluate the *kashrut* of our business dealings. Indeed, one of the questions asked to every soul after its time on earth is whether his business dealings were carried out with honesty. One is obligated to be scrupulous about his finances, acting with faithfulness, integrity and moral sincerity.

Rav Moshe Feinstein *zt”l* was approached with the following question, “Although it has been common practice to begin teaching Talmud to children with the tractate of “*Eilu metzi’ot*,” delineating the laws pertaining to property and damages, perhaps it would be more age appropriate to begin with “*Masechet Brachot*,” teaching the laws of blessings?” Rav Moshe responded, “Absolutely not! It is crucial to teach children from a young age the value of another’s possessions and how careful one must be with someone else’s money!”

Rav Dovid Hofstedter in *Darash Dovid* points out that this abhorrence towards stealing is borne out in the bird sacrifice. There is one part of the bird that is not burned on the altar with the rest of its parts — the innards. *Chazal* explain that the bird takes its food from all different places, and specifically from food given to them. Therefore, the innards, a symbol of tainted gain, may not be brought as part of the sacrifice.

Although we no longer have sacrifices today, the message is still very applicable. Rav Shimon Pincus *zt”l* emphasizes that we must be very careful with the money we spend on our

May the learning this Shabbat
be in memory of

Rabbi Israel Miller z”l
on his 24th *yahrzeit* - ח' ניסן

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children's Torah education. To ensure a child's success, funds used toward tuition and other educational support must be honest money. Raising children with strong, honorable, Torah values begins with glatt money.

Further, Chazal teach, "One whose hands are contaminated with burglary will call out to Hashem and will not be answered..." (*Shemot Rabbah* 22:3) This is learned from Iyov who said, "But not because of any violence in my hands, and my prayer is pure." (*Iyov* 16:17) Tefillah today is our service in place of *korbanot*. Let our hands know only impeccable honesty, and may our earnest prayers be answered *le'tovah*. ■

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