

Command Aharon and his sons, saying: This is the law of the Elevation/Burnt offering. (6:2)

Previously, commandment/instructions concerning the *korbanos*, offerings, were introduced with the less-emphatic term, *emor*, “say,” or *dabeir*, “speak.” The word, *tzav*, command, implies that the *Kohanim* are being urged to be especially ardent in performing the service of the *Korban Olah* with alacrity. *Chazal* teach that this exhortation (*tzav*) must be repeated constantly to future generations. Furthermore, this introduction is especially relevant whenever a monetary loss (such as the *Korban Olah* in which the *Kohanim* receive nothing of the *korban*, since all of the meat is burned) is involved. If money (or the loss thereof) plays such a significant role in the execution of a *mitzvah*, one wonders why such *mitzvos* as *Bris Milah* and *Limud haTorah* are not rightfully included. While the monetary expenditure may not be that pressing, the pain incurred certainly is. Likewise, Torah study involves time, a commodity during which one could be earning money. Certainly, these two *mitzvos* apply sufficient pressure on the mind of the executor that an extra *ziruz*, sense of urgency, be applied to the *mitzvah*.

Horav Moshe Feinstein, zl, explains that *milah*, circumcision, is such a defining principle in Judaism, and Jews carry out this *mitzvah* with such a sense of inner and external joy that no added *ziruz*, encouragement, is necessary. *Simchah*, joy, is the term best related to the performance of the *mitzvah* of *Bris Milah*. Indeed, *Chazal* teach that any *mitzvah* (such as *milah*), which the Jewish people originally accepted joyfully, is still performed today even under the greatest *mesiras nefesh*, self-sacrifice and devotion. In other words, when *simchah* is involved, *chisaron kis*, monetary loss, has no bearing on the performance of the *mitzvah*. One does not have to be urged to perform an activity/*mitzvah* which gives him great joy.

A similar idea applies concerning *Limud haTorah*. One who learns becomes happy. *Pikudei Hashem yesharim mesamchei lev*; “The orders of Hashem are upright, gladdening the heart” (*Tehillim* 19:9). Money means nothing to the one who is truly happy; and to the one who is unhappy, no money in the world can buy him happiness. To understand this verity, one has to have been privy to the remarkably awe-inspiring scene of unbridled joy evinced at the recent *Siyum HaShas*. One snapshot of the looks on the participants’ faces when the *Siyum* was held expresses it all. The inner joy experienced through the vehicle of *Limud haTorah* is indescribable. It must be experienced.