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## On the Parsha

In Parshas Tzav we learn about the Minchas Chavitim. It was an offering that was brought by the Kohain Gadol which was composed of fine flour that was made into twelve loaves that were boiled and baked and then fried in olive oil. The offering was brought every day. Half of the offering was brought in the morning and the other half was brought in the afternoon. The Minchas Chavitim was offered to bring atonement for the sins of the Kohain Gadol.

The Abarbanel explains that the task of the Kohain Gadol is to attain atonement on behalf of others. However, if the Kohain Gadol is guilty of sinning himself, how then can he attain atonement on behalf of others, when he himself is not free of sin? We find a similar concept in Sanhedrin 18a which says that one should “first correct your own errors and then correct those of others.” It would appear that the concept above reflects a certain Yashrus (fairness). One cannot atone for others, if he himself needs atonement. That would be insincere and hypocritical. Therefore, when the Kohain Gadol brought this offering and received atonement, it cured that insincerity and resolved the hypocrisy. It put the Kohain Gadol’s “house in order” so to speak, so that he could then seek to do the same for others.

The Imrei Emes (Rabbi Avraham Mordechai Alter, ZT”L) writes that since the Minchas Chavitim was offered in the morning and afternoon each day, exclusively by the Kohain Gadol, it is logical to assume that the olive oil that was used for the frying of the loaves of the offering would be kept under the careful oversight of the Kohain Gadol. As part of that oversight, this would be the oil that would be placed in cruses that potentially would have the seal of the Kohain Gadol on it.

We know that regarding the miracle of Chanukah, the Chasmonaim found a cruse of oil with the Kohain Gadol’s seal on in it and they used it to light the Menorah. We know that oil that is used for the lighting of the Menorah has to be of an exceedingly high quality (from the first crushing of the olives).

We also know that this is not required regarding the oil that was used for the frying of the Minchas Chavitim. From the fact that the Chashmonaim used this oil to light the Menorah, it stands to reason that it was indeed oil from the first crushing, and since it had the Kohain Gadol’s seal on it, it is likely to assume that the Kohain Gadol who placed the seal on it, had originally intended to use it for the Minchas Chavitim even though such exceedingly high quality oil was not required. Therefore, it appears that the Minchas Chavitim must have been exceedingly valued and beloved to this Kohain Gadol. Why was the Minchas Chavitim so beloved to this Kohain Gadol?

According to the Abarbanel above, we may have the answer. The Abarbanel said that the reason that the Minchas Chavitim was brought was to atone for the Kohain Gadol’s sins and by doing so, resolve the insincerity and hypocrisy of atoning for others when the Kohain Gadol himself needed atonement. An offering that resolves an insincerity and makes the Kohain Gadol’s actions true, consistent and sincere is a very noble offering indeed and that is why the Kohain Gadol rightfully treasured it.

## Chizuk - Inspiration

Reb Yehoshua Ozer Halperin of Manchester was a close Talmud and later a Gabbai of the Manchester Rosh Yeshiva, Reb Yehuda Zev Segal ZT”L (“Rosh Yeshiva”). It wasn’t surprising that when Reb Yehoshua Ozer got married in Montreal, the Rosh Yeshiva agreed to fly in from England for the wedding. While in town, the Rosh Yeshiva was hosted by Reb Yoni Leibowitz (a pseudonym) who was to drive the Rosh Yeshiva to the wedding and to attend the wedding with him.

As is often the case, the wedding got off to a late start. At 11:30 PM, the Rosh Yeshiva informed Reb Yoni that he was ready to be taken back to his house.

“But we haven’t even benched yet,” protested Reb Yoni, who was a close friend of the Baal Simcha and

had intended to remain until the wedding was over. Reb Yoni was surprised that the Rosh Yeshiva wanted to leave when he did, especially after making the long trip from England just for the wedding.

“It’s all right. I have benched already,” replied the Rosh Yeshiva. “Please drop me back at your house and then you may return to the hall until the wedding is over.”

Reb Yoni tried convincing the Rosh Yeshiva to remain a little longer but to no avail. Reb Yoni had no choice but to bring the Rosh Yeshiva back home. When the car pulled up in front of the house, the Rosh Yeshiva got out of the car and encouraged Reb Yoni to return to the wedding which he did.

The next morning, the Rosh Yeshiva provided Reb Yoni with the following explanation of why he insisted that he be brought back home from the wedding when he did.

“As we stepped out of the door to go to the wedding last night, one of your children asked you when you would be returning home. You answered, ‘Go to sleep before we come home. But don’t worry, someone will be home by midnight.’ When I saw that the wedding was running late and it was getting close to midnight, I realized that you no longer had any intention of returning home by that time. I insisted on being driven home so I could be the ‘someone’ that would be home by midnight as you had told your children and you would therefore not be guilty of telling a lie”.

**Halacha – Jewish Law**

**QUESTION:** I am concerned that an employee that I used to trust has begun to lie to me. I feel that he is falsifying his time card by stating that he is working for more hours than he really is. Am I allowed to lie if it would enable me to catch this potential thief?

**ANSWER:** It seems clear that if one is reasonably fearful of robbery by another, then it is permitted to lie to prevent the theft (see Shulchan Aruch, Yoreh Deah 133:3). Other examples of this may be found in Sanhedrin 25b and in Yuma 83b.

However, often times, such a thief will rationalize his behavior by claiming that he has not had a raise in a while and that he is being underpaid. He feels that not being paid the going rate is also theft – so he rationalizes his behavior and falsifies his hours to get what he believes that he is rightfully entitled to. Essentially, he looks at himself as the victim and you, his Jewish manager, as the perpetrator. Were he to find out that you lied in order to catch him, an innocent person just trying to get what is rightfully his, he will say that Torah observant Jews are untruthful and cannot be trusted. Especially in the age of social media, who knows the Chilul Hashem that this disgruntled employee has the potential to unleash. Therefore, you should not lie to catch this potential thief if the lie has a chance of being discovered by your employee.

**Mussar – Introspection**

We continue with our translation of the fifth chapter of the Chofetz Chaim’s Sefas Tamim.

“In this chapter, there will also be an explanation of the correct way to transact the price of services for a contract worker, namely, to negotiate the price for a service before beginning any work.

Everything that we have said until now has been directed at those who are not yet habituated to stealing and it is therefore easy to cure them of this disease with gentle medicines. However, those who are habituated Heaven forbid, to the sin of theft Heaven should save us, and it is hard to break away from it, the remedy comes from examining one’s soul to determine where this tenacious disease comes from.

Now there are several reasons why this sin of stealing has become so ubiquitous amongst certain men, but here I will explain two of the reasons that are obvious to everyone.

The first reason is that excessive spending on luxurious clothing has become a ‘necessity’ because of our very many sins. In our times, this has caused all of our sufferings and problems, both internally and externally.”