

SICHA POEM

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



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Tzav, Sicha 2

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Parshas Tzav speaks about the law of the Kohen Gadol's pan offering,
Half of it in the morning and half in the afternoon the Kohen Gadol must bring.
This happened every day continually,
And was paid for with the Kohen Gadol's own money.

There is a difference of opinion in a case,
When the Kohen Gadol died and they hadn't appointed another in his place.
Rabbi Shimon says that the pan offering is brought from the funds of the community,
While Rabbi Yehuda says that the heirs pay for it from the inherited property.

From the same verse (6:15) their proofs are taken, says the Gemara,
The first part of the Passuk is the proof for Rabbi Yehuda,
"The Kohen who is anointed in his place from among his sons shall perform it,"
To pay for the Mincha the family must commit.

Rabbi Shimon holds differently,
From Hashem, It is an eternal (עולם) decree.
Olam also means world, which implies from the community,
From the communal funds came the money.

Everyone agrees that there is no obligation here that is new,
But rather the Kohen Gadol's sacrifice must continue.
During the Kohen Gadol's lifetime we must make it clear,
This Mincha, to an individual sacrifice or to a communal one does it compare?

The Sefer Hachinuch says that the Mincha's purpose is for the community,
 To bring atonement, the Kohen Gadol was the Yidden's emissary,
 Therefore in his absence the responsibility is on the community,
 And the funds came from the communal property.

The Abarbanel says differently, the pan offering symbolizes poverty,
 Its purpose was to enter before Hashem with humility.
 Additionally, an individual sacrifice every day, Hashem did desire,
 And the pan offering served this purpose when it was burned on the fire.

Like Rabbi Yehuda, the Rambam does agree,
 He rules that the funds come from the heirs specifically.
 "As atonement for him," since the Mincha is brought for their father,
 It can be paid for even by a daughter!

Rashi follows Rabbi Shimon's opinion and therefore does clarify,
 That as communal Mincha, it does require Kemitzah,
 Although to a personal Kohen's Mincha it shares a quality,
 So the leftovers cannot be eaten but are burned totally.

According to Rabbi Yehuda, "a statute forever" is necessary,
 Because any other personal sacrifice isn't brought daily.
 A "continual" Mincha means that every day is a new obligation,
 To bring the pan offering as if it was the first day of his inauguration.

Whereas, according to Rabbi Shimon, Am Yisrael Chai,
 Since a community never does die,
 He holds the Mincha is one obligation that continues daily,
 Until a new Kohen Gadol is appointed and takes over the responsibility.

If it is a new daily obligation, it matters in Halacha,
 For the Kohen Gadol to begin his daily Avodah,
 The pan offering must be the first thing,
 Since it goes into the category of an inaugural Mincha offering.

"On the day he was inaugurated," the previous Passuk does say,
 Seemingly, "From the day he was inaugurated," is the better way.
 It teaches us that every day there is a revelation of the same spiritual quality,
 As the day that the Kohen Gadol was inaugurated initially!
