

Kinder Torah

בס"ד

Parashas Noach

The Price of a Lie

“Mrs. Mazkira, can you please send the next candidate in?”

The secretary turned to the man waiting patiently in the office.

“You may go in now, sir.”

The man entered the office. The president of the company sat behind a large oak desk.

“Please sit down and tell me about yourself and your qualifications for the job.”

The candidate began to talk about himself. He spoke about his education and his experience. He showed the president some examples of his work. The president was impressed.

“Your chances for this job appear very good. You have a solid background. You have experience. You realize, of course, that you will have to work very hard for the company.”

“It will be my pleasure.”

“There is one final question that I must ask you. Our company has a policy not to hire anyone who has worked for our main competitor, Rodef Kessef. Have you ever worked for that company?”

The applicant's heart sank. He was in a quandary. He had worked for Rodef Kessef for a very short period of time. The company was far too competitive for him, so he left after a few weeks. What should he do? If he lied, he would get the job. However, the Torah says, “Distance yourself from a lie.” (Shemos 23:7). He would not commit an avevra (sin) for all of the money in the world. The choice was clear.

“Yes, Mr. President. I worked for Rodef Kessef for three weeks. We did not get along, so I left.”

“I see. We will not be able to hire you. I am sure that with your qualifications, you will find a good job. Good bye, and have a good day.”

The applicant left the company and headed home. He was a bit shaken by the experience. He arrived home, knocked on the front door, and walked into the house.

“Shalom, Abba! It's so good to see you! How was your day?”

“Challenging. I had a big test at the job interview. I was in a situation where I would have to lie to get the job. Baruch Hashem, I told the truth.”

“Abba, we learned about that on our parashat ha'shavuah class. Lying only leads to losing money.”

“Really, Chaim? Please tell me about it.”

“The Torah writes that Hashem instructed Noach to bring some of all the world's

living beings into the ark (Bereshis 6:19). Rashi comments that this included even spiritual beings. The Daas Zekanim M'Baalei Hatosfos adds that the spirit of *shekker* (lie) wanted to enter the ark. Noach said that everyone who entered the ark had a mate. *Shekker* must also find a mate. *Shekker* searched and found *pichsa* - the spirit appointed to take away people's money. ‘Marry me,’ he said. ‘What will you give me if I marry you?’ she asked. ‘All of my earnings,’ was his answer. And so, they married and entered the ark.”

“Amazing! *Shekker* (lying) married *pichsa* (losing money). That means that any profit made from a lie, must be turned over to the spirit that takes away your money. Therefore, you will never keep any money that you gain from *shekker*. *Pichsa* will surely take it away. I never would have profited from that job by lying. I would be left with no money, and a big bad *avevra* of *shekker*.”

“That would have been an expensive lie, Abba.”

“How true, Chaim. You should always speak only words of truth.”

Kinderlach . . .

We are sometimes tempted to lie. It seems like we will gain something by bending or twisting the truth. Perhaps we will receive some money as a result of our lie. However, that money is destined to leave us. It may be stolen, or lost. We may run into a big repair bill or medical bill, chas v'shalom (Heaven forbid). We may have a big traffic fine or a court case. Pichsa has many ways of making us lose the money from shekker, all of which are unpleasant. Save yourself the avevra of lying, and the aggravation of losing the money. Kinderlach, keep your neshama (soul) and money intact. Always tell the truth.



The Korbon Tomid

“One lamb you shall do (offer up) in the morning and the second lamb you shall do in the afternoon” (Shemos 29:39 and Bamidbar 28:4). These were the two *Korbonos Tomid* (Perpetual Offerings), offered up every day in the Beis HaMikdash. They were *Korbonos Olah* – sacrifices that were completely burned up

(except for the skin and the *gid hanoshe*) on the *mizbeach* (altar) [as mentioned in Vayikra 6:2]. Their offering was a complicated process that is described in the Mishnah (Zevachim 5:4). The sheep was first brought to the Beis HaMikdash, examined for blemishes, and then made holy with a verbal declaration (*hakdashah*). It was *shechted* (slaughtered) in the northern area of the *azara*. The blood was received in a vessel called a *mizrak*, which was taken to the *mizbeach* and cast on the edge of the northeastern corner in a way that it would spread to the northern and eastern sides. The Kohen then took the *mizrak* to the southwestern corner and cast it on the edge in a way that it would spread to the southern and western sides. This was called “two applications that were equivalent to four.” The sheep was then skinned, cut up, rinsed, and salted. Eight Kohanim subsequently placed it upon the fire of the *mizbeach* to be burned. The Kohen received the skin, and the *gid hanoshe* was disposed of.

What benefit did Klal Yisrael receive from this *Korbon Tomid*? The Medrash relates that there was never a man in Yerushalayim with a sin in his hand. Why? The morning *tomid* would atone for sins of the night, and the afternoon *tomid* would atone for sins of the day. Can you imagine that? A person would be forgiven for his sins every day! A nation without sins has protection from its enemies. A nation without sins has untold blessings. Rabbeinu Bechaye relates that not just Klal Yisrael, but the entire world was upheld and sustained by the *Korbon Tomid*. Through this sacrifice, the global food supply was blessed. The blessing began from the Holy of Holies and spread to the four corners of the earth. The Medrash continues, “In this world you offer *Lechem HaPanim* (Show Bread) and *korbonos*. In the next world, I will set before you a magnificent table. The idol worshippers will see it and be embarrassed.”

Kinderlach . . .

Every morning we have the opportunity to offer up korbonos. How? By saying the “korbonos” section of the morning prayers. Those prayers will be considered as if we offered up the actual korbonos, as the verse states, ‘And let our lips substitute for the offerings.’ (Hoshea 14:3). What benefit do we receive from these unique prayers? The korbon tomid brought blessing, security, and forgiveness, to Klal Yisrael, and indeed the entire world. That is truly phenomenal. Kinderlach, do not pass up the opportunity to offer up your daily sacrifices, and reap the myriad of benefits that they bring.

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