

”ישמחו במלכותך

# שומרי שבת

וקוראי ענג

*A Special New Shabbat Companion!*

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Shabbat Parshat VaYikra

March 28<sup>th</sup>, 2020 | 3<sup>rd</sup> of Nissan, 5780

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*this week featuring:*

 Chabad.ORG

HALAKHA OF THE  
SEVENTH DAY

מקראי קדש



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## SHABBAT ZEMANIM – Great Neck

Friday Night	Shabbat Day							
Candle Lighting	Sunrise	Latest Shema (M.A.)	Latest Shema (Gra)	Latest Shacharit	Chatzot	Earliest Mincha	Sunset	Shabbat Ends
6:57pm	6:42am	9:11am	9:51am	10:54am	1:00pm	1:31pm	7:17pm	8:06pm

# VaYikra: Aliyah Summary

(VaYikra 1:1 – 5:26)



## General Overview

This week's Torah reading, *Vayikra*, begins the third book of the Torah, Leviticus. Last week we completed the reading of the book of Exodus, which concluded with a description of the construction of the Tabernacle. This week's portion will provide a description of the various sacrifices – animal, fowl, and meal-offerings – offered by the priests in this newly constructed Sanctuary.

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## First Aliyah

G-d calls out to Moses from the Tabernacle and teaches him the laws of the elective burnt offering, the *Olah* sacrifice. This aliyah discusses the laws of the cattle, sheep, or goat *Olah*.

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## Second Aliyah

G-d then teaches Moses the laws of the fowl *Olah*. This aliyah then continues with a description of three types of voluntary meal offerings: unbaked flour, baked loaves, and the shallow-fried meal offering. All voluntary meal offerings also contained olive oil and frankincense.

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## Third Aliyah

The Torah describes the last type of voluntary meal offerings — the deep-fried meal offering — and the mandatory barley offering, the *Omer* offering, brought on the second day of Passover. G-d instructs the Jews to add salt to every animal sacrifice or meal offering, a symbol of our everlasting "salt covenant" with G-d. We are also commanded not to include any leavened items or anything which contains honey in any Temple offering (there are two exclusions to the leaven prohibition).

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## Fourth Aliyah

The "Peace Offering," the *Shelamim* sacrifice, is described in this Aliyah. The *Shelamim* — which could be brought from cattle, sheep, or goats — was shared by the altar, which consumed some of the animal's fats, the *Kobanim*, and the donors of the sacrifice who were given the bulk of the meat. The aliyah ends with the prohibitions against consuming blood and the specific fats which were offered on the altar. These prohibitions apply to all animals, even those not offered in the Temple.

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## Fifth Aliyah

We now begin learning about the "Sin Offering," the *Chatat* sacrifice, brought by an individual who is guilty of inadvertently transgressing a sin. This section discusses the unique *Chatat* sacrifices brought by a High Priest who sins, by the *Sanhedrin* (Jewish Supreme Court) who issue an erroneous ruling which causes the populace to sin, and a monarch who sins.

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## Sixth Aliyah

The Torah discusses the fourth and final type of *Chatat*, that of a common person who sins. Also discussed is the *Korban Olah Viyored*, a "vacillating" Sin Offering, brought by an individual guilty of certain specific sins. The *Korban Olah Viyored* depended on the financial position of the transgressor — a wealthy person brought a sheep or goat, a person of lesser means brought two birds, and a pauper brought a meal offering.

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## Seventh Aliyah

This section concludes the laws of the *Korban Olah Viyored*. We then move on to the last sacrifice discussed in this week's Torah reading, the "Guilt Offering," the *Asham* Sacrifice. Three types of *Asham* Sacrifices are

discussed: a) an *Asbam* brought by one who inadvertently misappropriates Temple property. b) An *Asbam* brought by one who falsely swears regarding money owed to another. (In addition to bringing a

sacrifice, these two individuals must repay the principal amount, and pay a punitive fine equal to one fourth of the principal.) c) An *Asbam* brought by a person who is uncertain whether he violated a Torah prohibition.

## Haftarah in a Nutshell

(Isaiah 43:21– 44:23)



This week's *haftorah* starts with a rebuke to the Israelites for abandoning the Temple's sacrificial service. Sacrifices are the dominant topic of the week's Torah reading, too.

The prophet Isaiah rebukes the Israelites for turning away from G-d and refraining from offering sacrifices, turning to idolatry instead. G-d exhorts the people to return to Him, promising to forgive their transgressions, as is His wont.

The prophet then mentions the futility of serving empty idols which may be crafted by artisans but "neither see nor hear nor do they know..." The *haftorah* concludes with G-d's enjoinder to always remember Him and to return to Him.

*The above was produced by Chabad.org. Visit [www.chabad.org](http://www.chabad.org) for more content on a range of Jewish topics.*

## Why is this Seder different from all other Seders?

Rabbi Yosef Bitton

## HALAKHA OF THE SEVENTH DAY

### BACK TO THE FUTURE

Not a single person on this planet knows what will be happening in the coming days or weeks. But most probably we will be forced to celebrate Pesah in extraordinary circumstances. Mainly because for many families, this will be a Seder without the grandparents, and for many grandparents, a Seder without the joy of their grandchildren.

### PESAH IN THE BET HAMIKDASH

It's ironic because Pesah is always related to "family". In the times of the Bet haMikdash Pesah was not celebrated only in families but in Haburot. "Haburot" were groups of 50 to 100 people that included 1- the nuclear family: father, mother, children. 2- the extended family: grandparents, uncles, cousins. 3- guests and 4- neighbors, who would join together to participate in the same Korban (pesah sacrifice). Additionally, at this time of year, the houses in Yerushalayim were open to all those who needed a place to stay. Why? Because the Korban Pesah was sacrificed in the Bet haMikdash. Therefore, thousands of Jews living outside Yerushalayim would come to the Holy City for Pesah, and needed a place to stay. With no hotels around, most households would host many people – strangers, entire families – coming from other areas.

Jewish homes were open for all to come, and when there was no more room available at a house -the exception, not the rule- it was announced by hanging a red cloth on top of the door. We remind ourselves of this great act of collective hospitality when we declare at the beginning of the Haggadah an open invitation for everyone to join and celebrate with us:

כָּל דֹּכְפִין – יִיתִי וְיִיכַל, כָּל דְּצָרֶיךָ – יִיתִי וְיִפְסַח

***“Everyone who wants to participate in our Pesah Seder, should come in and join us.”***

### PESAH IN QUARANTINE

Naftali Bennet, the minister of defense of Israel, explains in a viral video that the single most important

insight to bear in mind through this coronavirus pandemic, is that grandchildren need to stay separated from grandparents. **FOR THE PROTECTION OF THE GRANDPARENTS.** This is sad, but very important because we need to protect the elders, who are the most exposed to the effects of this virus. So, some of us will be forced to stay away from some of our grandchildren this year.... *What can we do to alleviate this painful separation?*

Let me tell you what I'm planning to do: First, I will decorate my dining room with my grandchildren's pictures and I will be thinking about them, especially as I sing MA NISHTANA. I will write and email them some short explanations of the Haggadah, in a very clear language. I will ask my children to read it aloud for them on my behalf, if possibly, imitating my voice. I will buy (online) a special gift for this year's Afikoman, I will take a picture of it, and send it to them via Whatsapp in advance. I will assure them that grandpa will deliver the gifts as soon as this thing is over!

I will ask my grandchildren to send me some artistic pictures of the 15 steps of the Seder: one with the cup of the Kiddush, another one doing Netilat Yadayim, or holding and breaking the matzot, etc. I will also ask my grandchildren to draw for me each one of the 10 plagues.

They can also make some "masks" (now everyone knows about "masks") which I will happily wear while reenacting the Makkot! And finally, I will also ask from them to write me a personal letter with their greetings, their wishes, their feelings.... I will print all of these out and have everything ready, next to my Haggadah. I know that it is not the same as having all my grandchildren next to me. But **THIS TOO SHALL PASS.** We must visualize that Be"H next year, *hopefully in the Bet haMikdash*, we will celebrate Pesah all together again with ALL our loved ones: parents, children, uncles, aunts, cousins, grandparents and grandchildren, AMEN!

*“Halakha of the Seventh Day” is a weekly newsletter featuring Divre Torah by Rabbi Yosef Bitton of Bet HaKnesset Shaare Rachamim*

## The Glory of Shabbat

Rabbi Mosheh Aziz

Shabbat exists perhaps as one of the best known and least understood of all Jewish practices. People who do not learn or generally observe the detailed laws of the day may think of Shabbat as a day filled with heavy restrictions, or as just a day of prayer, somewhat akin to how Christianity may view Sunday. But to those who wholly observe and celebrate Shabbat, Shabbat tells an entirely different story. Shabbat is a day of great joy, eagerly awaited throughout the week. It is a time when we can set our weekday concerns aside and devote ourselves to higher pursuits.

When counting the days of the week during daily morning prayers, we always count the days of the week in reference to Shabbat e.g. on Sunday, "Today is the first day of Shabbat; on Monday, today is the second day of Shabbat, etc." The Mashadi Jews in Iran used to call the days of the week "Yek Shabbat, Doh Shabbat, etc." This example demonstrates our weeklong aspiration towards the day of Shabbat.

Jewish literature is rich with high praise and glory regarding the observance of Shabbat. The Torah lists Shabbat as the fourth of the Ten "Commandments," following only knowledge of God, the prohibition of foreign worship, and the prohibition to desecrate the name of God. Notably, the Talmud equates observance of Shabbat to all of the other commandments in the Torah. Shabbat is one of three eternal signs of the Covenant between us and the Holy One Blessed is He. One who keeps Shabbat in all its details is forgiven for his sins, even if he worshipped idols as horribly as the generation of Enosh. The list of acclamations goes on and on. In modern America, we often forget what a radical concept a day of rest was in ancient times.

The day of Shabbat for all people and animals has no parallel in any other ancient civilization. In ancient times, leisure was for the wealthy and noble classes only, never for the proletariat or working classes. The very idea of resting yourself and giving your workers a day off each week was unimaginable. As seen from the Roman poet Juvenal's Satire #14, the Jewish people were thought by the gentiles to be lazy and underactive because we insisted on having a "holiday" every seventh day. In fact, we know that nothing could be further from the truth. As history has proven time and time again, the Jewish people have been responsible for the

most important contributions to humanity and the world, at a disproportionate level relative our numbers as a people.

God created the world in six days, and on the seventh day He rested. God's resting on the seventh day set forth our path towards wisdom. A smart person is hardworking and persevering, and will use his intelligence to create and innovate. Yet a wise person knows when and how to pause and stop. Shabbat teaches us that God is not a force of nature. He acts as Creator and Sustainer, in conscious control at all times, and this includes the ability to both start and stop at any point. As part of our Covenant with God, we rest on the seventh day in order to emulate God and acknowledge His omnipotence over the Universe and its forces.

Observance of Shabbat allows for the Jewish people to maintain our independence and thrive as a community. Shabbat sustains our great family and community institutions. Life at home is the sacred hallmark of the Jewish nation. On Shabbat, we can focus on strengthening our family life without any distractions at the table. Then, at Kanisa, we re-engage with the community at large, praying their prayers, celebrating their joys, and further defining ourselves as part of the "We" rather than the "I". We hear and study the parasha of the week, receiving the timeless messages of God and the transcendent values which were entrusted to our forefathers and are now being passed to us. We must take Shabbat as a day to focus on enhancing life at home, to attend Kanisa, and to connect deeply with our families and with the community.

The eminent Israeli writer, Asher Ginsberg (more commonly known as Ahad Ha'am), penned the famous quote, "More than Israel has kept Shabbat, Shabbat has kept Israel." Shabbat observance sits at the heart of Jewish life, and stands fundamental to the transmission of our traditions from parent to child and from generation to generation. As we march forward into the future, may the merit of keeping Shabbat always serve to hold us together as a community and as a nation under God's providence.

*"Mikraei Kodesh" is a SBM holiday companion that is published before each chag, featuring the laws, guidelines, and divre torah surrounding that holiday.*

מִקְרָאֵי קֹדֶשׁ

## Searching for and Renouncing Chametz

### Halacha Yomit



#### The Laws of Searching for Chametz

On the eve of the Fourteenth of Nissan, which will fall out this year (5780) on Tuesday night, April 7<sup>th</sup>, one must search for Chametz by candlelight. The candle must be made of wax (or congealed paraffin oil, common nowadays) as per the enactment of our Sages. If one does not have a candle but he does have a small enough flashlight that one will be able to stick into places where he must check properly, one may use such a flashlight if necessary. One is obligated to search in every room in the house where Chametz is found; even if one is certain that Chametz has never been eaten in this room, one must still check it. The same applies regarding balconies, gardens, cars, and the like.

Regarding washed clothes that were placed in drawers and closets after being washed, one is not obligated to check the pockets of these clothes for Chametz, even if these clothes belong to young children, since the Chametz has surely become inedible due to the various laundry detergents and inedible Chametz is not considered Chametz prohibited on Pesach, as we have already established.

#### The Proper Time for the Search

The proper time for searching for Chametz is approximately twenty minutes after sunset (if one was unable to search at this time he may still search and recite a blessing even later on during the night). One may not partake of bread or cake more than a “*Kebetza*” (approximately 54 grams) before searching for Chametz starting from a half-hour before the proper time of the search. Nevertheless, less than a *Kebetza* of bread or cake or even more than a *Kebetza* of fruits, vegetables, rice, and the like, may in fact be eaten before performing the search. Sunset this year (on that night) in Great Neck is at approximately 7:27 PM making the proper time for the search at approximately 7:50 PM.

#### The Customary Ten Pieces of Bread

Some have the custom to hide ten pieces of well-wrapped bread throughout the house, so that they may be found by the person searching for Chametz. Those

who follow this custom should be exceedingly careful to write down the locations of the ten pieces of Chametz, so that in the event that one (or more) piece(s) is/are not found, they will be able to be located using this list.

#### Renouncing Chametz

After completing the search for Chametz, one must verbally nullify the Chametz by reciting:

***“Kol Chamira De’Ika Birshuti De’La Chazitei U’dla Bi’artei Livtil Velehevei Ke’Afra De’Ar’ah.”***

(English Translation: “Any Chametz (leaven) which is in my possession, which I have not seen and I have not destroyed, is hereby nullified and should be considered like the dust of the earth.”)

One must recite this verbal renunciation in a language one understands, for if not, one does not fulfill one’s obligation of renouncing Chametz. It is customary to repeat the text of the renunciation three times in order to strengthen the matter. It is preferable to add during one of the three recitations:

***“Livtil Velehevei Hefker Ke’Afra De’Ar’ah”***

(English Translation: “Is hereby nullified and is rendered ownerless like the dust of the earth.”)

*“Halacha Yomit” is a Daily Halacha website based on the rulings of Maran Rabbeinu Ovadia Yosef ז”ל - [halachayomit.co.il/en](http://halachayomit.co.il/en)*