

THE COMMUNITY PARSHA SHEET



PARSHAT VAYIKRA

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

PREPARE!

It is the custom of Am Yisrael, that someone is called to the Torah, their name is first called out prior to their Aliya.

There is a famous story of how one Shabbat an Israeli who was not a normal attendant to shul was invited for his first ever Aliya.

The Gabai came over to him and asked him what his name was, and he replied "Moshe". Then the Gabai proceeded to ask him in Hebrew – "Ben...?"

The Gabai was intending to find out his father's name, but Moshe not understanding this looked at him with a weird face. Moshe thought to himself, this is unusual, why does he want to know my age? "Ben Chamishim VeArba", he answered – 54 years old. The Gabai, startled, shook his head and said "No no, Aba (your father)?" Again, poor Moshe had no idea what he wanted and by then was getting angry. Why does this Gabai wish to know my father's age? "Ben Shmonim VeShesh" – he is 86!

We are called to the Torah by our name. Part of our name is who our father is, and we are known as X Ben (the son of) Y.

Yet why is it that we need to be called by name to the Torah at all? Why not get the Gabai to just point out the person he chooses to go up to read the Torah?

The answer is hinted at in this week's Parsha.

After five weeks of reading about the Mishkan, we now turn to the third book of the Torah – Vayikra. This book deals mainly with the instructions concerning the sacrificial rituals and commands that need to be performed in the Mishkan. These sacrifices were continued when they reached the Promised Land and in both Bet Hamikdash – so during a total period of about 1,300 years.

Amazingly close to 250 of the Torah's 613 permanent commandments are enumerated and described in the book of Vayikra. This means that in some sense ALMOST half of all classical Judaism's core commandments are to be found in this book.

The English name for this book is Leviticus which seems more appropriate than the Hebrew word. Leviticus indicates that the book deals

with the work of the Levites (priests). How is the Hebrew name of Vayikra apt for this section?

The book begins, "He called (Vayikra) to Moshe, and G-d spoke to him from the tent of meeting saying..." Rashi's opening comment on this portion is: Each time G-d spoke to Moshe, told him something or commanded him, He first called to him. This is a word denoting love and closeness, as we find with the ministering angels, "They call one to another..." (Yishaya 6:3). However, when G-d speaks to non-Jewish prophets, He appears to them 'incidentally', as the Torah states, "The L-rd happened (Vayikar) upon Bilam".

This is a very interesting Rashi, since we know that Hashem always calls to Moshe first before every prophecy. So why did Rashi not make this comment until now? And what difference does it make if G-d calls first before speaking to a prophet, or if He just appears to them?

Ohr Gedaliyahu explains that when G-d called to Moshe it was as if He was saying 'Prepare yourself to come near to Me'. This is what Rashi means by calling Vayikra a term of closeness; that it gave Moshe an opportunity to prepare himself and draw nearer to G-d. The Midrash (Rabba, Ki Tavo 7-9) finds a hint to this from the way that G-d gave the Torah to Moshe. The verse states "G-d called Moshe to the top of the mountain - and Moshe elevated himself" (Shemot 19; 20). In a similar vein, when a man comes up to read from the Torah, he must first be 'called up'.

Through Hashem calling a person, an opportunity is given to prepare themselves to come close to G-d. In this way the Torah that they will receive will not be merely tangential to them, but they will be able to absorb it and make it part of themselves.

This is the opposite of what happened with Bilam. G-d came to him 'incidentally' without calling to him first. Though Bilam received a message through prophecy, we see that this fact had no effect on Bilam's personal conduct. He remained greedy, cunning and steadfast in his hatred of the Jews.

Vayikra deals with sacrifices. The Hebrew word for sacrifice is Korban, which comes from the root Karov, meaning closeness. Rashi is highlighting the fact that it is particularly at this point that the Torah wishes to stress that there needs to be a calling before every Avoda. There

3RD NISSAN 5783

SHABBAT BEGINS:
18:06pm

SHABBAT ENDS:
19:09pm



DVAR TORAH
Prepare!
By Rabbi Jonathan Tawil



DVAR TORAH
Parshat Vayikra
By Rabbi David Baadani



DVAR TORAH
What is Holiness?
By Rabbi Yehonatan Salem



HALACHOT
By Rabbi Eli Mansour



OUR CHAHAMIM
Rabbi Yitzchak Taieb



KIDS ZONE
Comic and Quiz

This week's Parsha sheet is dedicated in memory of Rav Avrohom Aryeh ben Hechover Uri Yehuda Hacohen.

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needs to be preparation in our service of Hashem.

Nowadays, prayer has replaced sacrifices and it is through our prayers that we draw near to Hashem.

The Gemara (Berachot 6b) relates that Rebbe Chelbo stated in the name of Rav Huna, 'Whoever fixes a place for his Tefillah (prayer); the G-d of Avraham will help him.' (Rashi: 'Just as He helped Avraham.'). The

Gemara continues to relate that a person who prays in his Makom Kavuah will be called an Anav (a humble one), a Chassid (one who goes beyond the letter of the law,) and a student of Avraham Avinu." The Rashba explains that your Makom Kavuah helps you settle your mind with the proper Kavanah (intentions) before you pray. You realize before Whom you are standing, and you stand in awe and fear of Him. When you

prepare yourself in this way, your tefillah is naturally better.

Similarly, the Gemara (Shabbat 10a) Rava bar Rav Huna would put on fine shoes when praying, as it says "Prepare yourself to meet your God, O Israel" (Amos 4:12).

Let us all heed the calling from Above, let us enter our prayers with time and preparation, and may Hashem answer our Tefilot. Amen. Shabbat Shalom.



RABBI DAVID BAADANI

Director - TAL Chazanut Program

PARSHAT VAYIKRA

The book of Leviticus ספר ויקרא that we begin to read on Shabbat, deals with sacrifices. Every person who sets themselves a goal that they want to achieve in their life will have to make daily sacrifices to move towards it. But sometimes there can be a situation where the person sacrifices themselves, their personality, their desires, and wishes for a false purpose.

How does one know which sacrifices to make and which to avoid?

The answer to this can be learned from two verses quoted in Leviticus (Chapter 2).

On the one hand, the Torah forbids sacrificing leaven or honey on the altar. As it is said: **כִּי כָל שֵׂאֵר**

לֹא יִדָּבֵשׁ לֹא תִקְטִירוּ מִמֶּנּוּ אֵשֶׁה לָּהּ;

"For no leaven or honey may be turned into smoke as an offering of fire to 'ה'".

On the other hand, after two verses, the Torah says that it is obligatory to offer salt with every sacrifice brought before G-d as it says: **עַל כָּל קֶרְבֶּנְךָ תִּקְרִיב מֶלַח**: With all your offerings you must offer salt. The obligation is with all the offerings. Even a wood offering was brought along with salt.

Why is leaven and honey completely forbidden while salt gets a place of honor in the house of G-d?

Salt, when given in the right measure, enhances the taste of the food, and gives it added value, but does not change its nature. On the other hand, the honey in its sweetness and the leaven in its sourness changes the original taste and nature of everything they encounter.

Here the Torah teaches us which sacrifices we should make and which we should avoid.

One must ask themselves before every sacrifice, will this sacrifice bring me to the place I truly cherish in life?

Will this sacrifice promote and help me achieve that which I hold dear and valuable in life?

Will it contribute to the actualization and fulfillment of my deepest values in life?

Or will it take me away from what I really hold dear in life, and from what my ultimate values are?

When it is **שֵׂאֵר ודֵּשׁ**, and your decision might take you from your goal, **לֹא תִקְרִיבוּ**. Then you should reject it.

But when it is **מֶלַח**, and it enhances and strengthens the true core of yourself, **עַל כָּל קֶרְבֶּנְךָ תִּקְרִיב מֶלַח** then with all your offerings you must offer salt.

Shabbat shalom.



RABBI YEHONATAN SALEM

What is Holiness?

In the book of Bereshit we learned about how our forefathers – the pioneers of our nation, acted to perfect their characters. The book of Shemot relates about our enforced slavery in Egypt, which in retrospect, taught us the trait of subservience. All of these character improvements were, in fact, a prerequisite for our acceptance of the Torah, which requires good character traits. The book of Shemot finishes off by describing, in great detail, the building of the Mishkan – the Tabernacle, and some of the avodah – service that was to be carried out there by the Kohanim, Levites and Israelites.

The book of Vayikra, which contains the most mitzvot of any of the five books of the Torah, deals with the practical issue of doing G-d's commandments. The purpose of all the mitzvot is to elevate the level of holiness of our nation and of each person individually. This is true, whether the mitzvot are related to the

actual service of the Mishkan, i.e., the offering of diverse types of animals or birds, wine, or flour, or whether they are the other mitzvot of Hashem, which comprise of those "between man and G-d," those "between man and his fellow man," or those "between man and himself."

Apart from the general concept that all mitzvot generate holiness, there is a specific commandment of "kedoshim tiheyu" – you shall be holy (Vayikra 19:2). What is kedushah – holiness, and how do we attain it? Rabbi Shimon Shkop (in the introduction to his classic work Sha'arei Yosher) explains that this mitzvah of being holy is the foundation and root of all that we should be aiming for in our lives. Holiness, he says, is the dedication of all the input and effort that we put into our thoughts, words, and actions, to be for the good of others, whether an individual or a community. When a person makes this his goal and aspiration, then even what he does for himself,

e.g., eating, taking caring of his needs etc. are all really to enable others to gain from him. By making this our goal, we are following G-d's ways. He created the world as a medium for giving, so too, our goal should be to imitate this and live a life of giving.

Within our various relationships, whether with Hashem or with other human beings, like between husband and wife, parent, and child etc., opportunities constantly arise for us to give. When we give in these situations, often we will reap immediate gains, like a sense of good feeling because of what we did or being shown appreciation. However, often, our input does not produce any immediate, tangible results and it may seem to us that we did it for nothing. We may come to feel that "we can't be bothered" doing our daily quota of Torah learning, praying, or even giving to our spouse. We may think: "even if I help out by washing the dishes, I may not be thanked for it!" "If I get up early to make

scrumptious sandwiches for my son, he may just tell me afterwards that he wanted egg and not tuna!" In situations like these a person's ability to give selflessly, without expecting returns, is being tested. Any positive input that a person does will gain returns, even if it only becomes apparent "way down the

line." An example of this is one's child's education, which requires years of constant input. There may be very gradual progress, with results only becoming apparent years later. One may find the same, regarding other relationships as well.

Moreover, by doing for others, we are

nurturing and polishing our spiritual essence, even if the returns will never become visible. We become more refined, less egotistical, and more selfless when our life's ambition is to live for others. This is the epitome of holiness.

Shabbat shalom



HALACHOT BY RABBI ELI MANSOUR

Koshering the Dishwasher, Oven, Tables, Countertops, Microwave, Stovetop, and Sink for Pesach.

We present here a practical guide for preparing the various parts of one's kitchen for Pesach:

1) Dishwashers: One prepares a dishwasher for use on Pesach by running a complete cycle before Pesach with the dishwasher empty. Detergent should be poured on the racks before the cycle is run.

2) Ovens: An oven with a self-clean feature is prepared for Pesach by running a complete self-cleaning cycle. If an oven does not have such a feature, then one should thoroughly clean the oven's exterior and interior with "Easy Off" or some other chemical-based cleaning agent, and then run the oven for an hour on its highest setting.

3) Tables: A table that has been used with Hametz should be cleaned and then covered with a tablecloth. One should pour hot water over the table first. One may then eat on the tablecloth throughout the festival of Pesach. When cleaning the table, one must ensure to remove all residue dirt and substances from the surface and from any cracks or holes in the table. (See Chazon Ovadya page 159.)

4) Countertops: Formica, stone and marble countertops can be prepared for Pesach by pouring boiling water over them. One should boil a kettle of water, wait for it to whistle, and then immediately pour the kettle's water over the countertops. Some have the custom to then cover the countertops after pouring boiling water over them. (See Chazon Ovadya page 160.)

5) Microwaves: The question of whether and how a microwave oven can be prepared for use on Pesach is a complex one. It is therefore advisable to cover all foods one places in the microwave on Pesach with plastic wrap. Ideally, one should cover all foods placed in the microwave during the year, as well. According to some authorities, one can prepare a microwave oven for use on Pesach by adding some soap to a bowl of water and then heating the water in the microwave until it reaches a boil. The steam then expunges the Hametz from the walls of the microwave. Still, it is proper to cover all food placed in the microwave during Pesach, even if one followed the aforementioned procedure.

6) Stovetops: To prepare a stovetop for Pesach, one should, after thoroughly cleaning the grates, make Hag'ala on them or pour hot water over them. Furthermore,

one should pour hot water over the stovetop after thoroughly cleaning it. (See Chazon Ovadya page 137.)

7) Sinks: One should prepare his sink for Pesach by pouring boiling water over it from a kettle three times. Chacham Ovadia Yosef, in his work Chazon Ovadia (Laws of Pesach, p. 151), rules that this is effective even for porcelain sinks, despite the fact that porcelain utensils generally cannot be "Koshered" for Pesach. The exception made for sinks stems from a number of different factors. Firstly, it is uncertain whether the sink had been used with water hot enough to allow the sink to absorb particles of Hametz. And even if this did occur, soap is normally used when utensils are washed in the sink, thus rendering any absorbed particles "Pagum" (foul-tasting), which Halacha treats with greater leniency. Finally, any Hametz absorbed in the sink was absorbed when Hametz was still permissible for consumption, which allows us to remove the absorbed particles through the process of Hag'ala (immersion in boiling water). Some people have the admirable practice to place a grating on the bottom of the sink so that the utensils do not come in direct contact with the surface of the sink, even after boiling water has been poured over the sink.



OUR CHAHAMIM

Rabbi Yitzhak Taieb

Rabbi Yitzhak Taieb had incredible talents that expressed themselves on each page of his written works.

The son of the Gaon Rabbi Haim Faladji recounts that while Rabbi Yitzhak Taieb sat on the rabbinic court and was listening to everyone's arguments, at the same time he also taught and responded to questions that slipped through to him. He also acted in this way while writing decisions themselves, without even having to stop giving responses to questions that he was being asked.

Some people objected to him, asking themselves how a man could be capable of doing two things at once. However, when

they saw his judicial verdicts along with the responses he gave at the same time to diverse questions addressed to him, people could see that both were perfectly relevant. His genius, scholarship, and sharpness of mind could be felt in the responses he gave. And the Halachic decisions that he rendered at exactly the same time were clear and worthy of appearing in the Shulchan Aruch.

One of the greats of his generation applied the following verse to him: "The mouth of the righteous man utters wisdom, and his tongue speaks justice" (Psalms 37:30). He merits that at the moment his tongue speaks of justice, his mouth expresses the wisdom of Halachah to respond appropriately.

Rabbi Yitzhak Taieb was great not just in the eyes of his community, but also in the eyes of non-Jews.

The following story confirms this fact more than 100 witnesses ever could. Two Arab neighbors had plots of land that bordered one another, separated only by a row of fruit trees. Once, one of the two men left town to deal with some business matter, not returning for several weeks. When he did come back, he discovered to his great surprise that during his absence the fruit trees had been uprooted and that his neighbor had encroached upon a large part of his land. When he asked him the meaning of this, the other man denied everything, saying that he knew nothing of any uprooted trees. And as for the land in question, according to his

neighbor it had always belonged to him! A violent conflict erupted between the two men, until finally they presented their grievances to a judge. The judge himself, not knowing what verdict to render, sent the case to a higher court, which itself was not able to reach a verdict. In the end, the case was presented before the king. Yet he too was perplexed, deciding that only the great Rav of the Jews, Rabbi Yitzhak Taieb, could resolve such a complicated matter. The king summoned him and explained the

situation. The Rav asked the neighbor who had been wronged if he had in his possession ... a mule. He responded in the affirmative. Rav Yitzhak Taieb took the mule and went into the field with the Arab, and there he made the mule run freely. As we know, this type of animal does not go into a field that it doesn't recognize or that doesn't belong to its master. Now the mule, to the shame of the second Arab, began to run about in the field that he claimed as his own. The roots

of the trees (which had been there before being ripped out of the ground, and which formed the neighbors' border) were found as well. The first Arab (who was then given back everything that had been stolen from him) was very impressed, and on that very day he presented himself to the Rav and brought him a particularly impressive gift. Rav Yitzhak Taieb told him, "If I accept gifts from a man, I will no longer be able to arrive at verdicts that are the very essence of the truth."



WEEKLY PARSHA OVERVIEW

Parshat Vayikra

The Book of Vayikra (Leviticus), also known as Torat Kohanim – the Laws of the Priests – deals largely with the korbanot (offerings) brought in the Mishkan (Tent of Meeting). The first group of offerings is called a korban olah, a burnt-offering. The animal is brought to the Mishkan's entrance. For cattle, the person bringing the offering sets his hands on the animal. Afterwards, it is slaughtered, and the kohen sprinkles its blood on the Altar. The animal is skinned and cut into pieces. The pieces are arranged, washed and burned on

the Altar. A similar process is described involving burnt-offerings of other animals and birds. The various meal-offerings are described. Part of the meal-offering is burned on the Altar, and the remaining part is eaten by the kohanim. Mixing leaven or honey into the offerings is prohibited. The peace-offering, part of which is burned on the Altar and part eaten, can be from cattle, sheep or goats. The Torah prohibits eating blood or chelev (certain fats in animals). The offerings that atone for inadvertent sins committed by the

Kohen Gadol, by the entire community, by the prince and by the average citizen, are detailed. Laws of the guilt-offering, which atones for certain verbal transgressions and for transgressing laws of ritual purity, are listed. The meal-offering for those who cannot afford the normal guilt-offering – the offering to atone for misusing sanctified property, laws of the "questionable guilt" offering, and offerings for dishonesty – are detailed.

Rabbi Sinclair,
Seasonsofthemoon.com



1 Who does the word "eilav" in verse 1:1 exclude?

1:1 - Aharon.

2 Name all the types of animals and birds mentioned in this week's Parsha.

1:2, 14, 3:12 - Cattle, sheep, goats, turtledoves (torim), and doves (bnei yona).

3 What two types of sin does an olah atone for?

1:4 - Neglecting a positive command, and violating a negative command which is rectified by a positive command.

4 Where was the olah slaughtered?

1:5 - In the Mishkan courtyard (azarah).

5 What procedure of an animal-offering can a non-kohen perform?

1:5 - Ritual slaughter.

