

Parshah Vayikra in a Nutshell
(Leviticus 1:1–5:26)

G-d calls to Moses from the Tent of Meeting, and communicates to him the laws of the korbanot, the animal and meal offerings brought in the Sanctuary. These include:

- The “ascending offering” (olah) that is wholly raised to G-d by the fire atop the altar;
- Five varieties of “meal offering” (minchah) prepared with fine flour, olive oil and frankincense;
- The “peace offering” (shelamim), whose meat was eaten by the one bringing the offering, after parts are burned on the altar and parts are given to the kohanim (priests);
- The different types of “sin offering” (chatat) brought to atone for transgressions committed erroneously by the high priest, the entire community, the king or the ordinary Jew;
- The “guilt offering” (asham) brought by one who has misappropriated property of the Sanctuary, who is in doubt as to whether he transgressed a divine prohibition, or who has committed a “betrayal against G-d” by swearing falsely to defraud a fellow man. ❖

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule
Shul Temporarily Closed
Please daven at Home

Erev Shabbos – Mar 27 / Nissan 2

Candle Lighting 6:59 pm

Shabbos Day – Mar 28 / Nissan 3

Shabbos Ends..... 7:59 pm

**Latest morning Shema is now 9:51 AM. Be sure to recite the Shema at or before that time.*

Weekday Schedule (not on a holiday):

Shul Temporarily Closed
Please daven at home.

Incense Portion

Exodus 30:22–38

Although we unfortunately no longer have the Temple, the Kabbalists say that by reading the portion in the Torah that discusses the incense, it is as if one actually brought it. Thus, although many have the custom to recite this portion daily, one should take extra care to learn and recite it at the time of an epidemic.

Eruv website:

www.fairlawneruv.com

Eruv Hotline: 201-254-9190.

שבת שלום

Upon recommendation of the Dept of Health, local hospitals, and the Rabbinical Council, the shul will be closed until further notice.

Charity

In late 1827 an epidemic broke out in the city of Orsha (near the city of Lubavitch), in which three or four people were dying daily, the in-habitants turned to his son-in-law, Rabbi Menachem Mendel, later known as the Tzemach Tzedek, for advice.

In addition to quoting a story in the Zohar about reading the portion of the ketoret during an epidemic, the Tzemach Tzedek suggested that, in light of the verse in Proverbs “And charity will save from death,” they should add in charity. However, he stressed that, as is explained in Tanya, it is preferable to give charity many times throughout the day (especially before prayer) in smaller denominations than just giving one large sum, even if it equals the same amount. Ideally, the total sum of each day should be a multiple of 18.

Halachic Zmanim

Shabbos, March 28
Daylight Savings Time

Earliest Tallis 5:49 AM
Latest Morning Shema 9:51 AM
Earliest Mincha (Gedola).. 1:34 PM
Plag Hamincha 6:03 PM
Earliest Evening Shema 7:46 PM

Chassidic Masters

The Offered Beast

*Based on the teachings of
the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

Why, if a person sinned and wished to make atonement, or he was just in a generous mood and wished to offer something to G-d, does he sacrifice an innocent animal? Why doesn't he sacrifice himself, for example?

Answer the chassidic masters: he does.

The Torah, they explain, makes this very point in the verse that introduces the laws of the korbanot:

A man who shall bring near of you an offering to G-d, from the beast, from the cattle and from the sheep, you shall bring close your offering . .

As Rabbi Schneur Zalman of Liadi points out, the verse does not say, "a man of you who shall bring near an offering," but "a man who shall bring near of you an offering"—the offering brought is "of you." The sacrificed animal is a projection, in the extra-human sphere, of a process transpiring in the intra-human sphere.

Man, says the Talmud, is a world in miniature. Which means that the world is a man in macro. Our world contains oceans and continents, forests and deserts, men and beasts; so, too, does man. The

human psyche includes a subconscious "sea" and a "terrestrial" persona; it has lush forests and barren deserts; and it has a "human soul" and an "animal soul."

The human soul—also called the "G-dly soul"—embodies all that is upward-reaching and transcendent in man. It gravitates to its source in G-d, driven by an all-consuming love for G-d and the desire to lose itself within His all-pervading essence. Its modes of expression are the thought, speech and deed of Torah—the means by which man achieves closeness and attachment to his Creator.

The "animal soul" is the self that man shares with all living creatures: a self driven and fulfilled by its physical needs and desires. Its vehicles of expression are the endeavors of material life.

"A man who shall bring near of you an offering to G-d, from the beast, from the cattle and from the sheep, you shall bring close your offering." When a person brings an animal from his paddock as a gift to G-d, the gesture is devoid of meaning unless he also offers the animal within himself.

The Ox and the Plow

What is to be done with this animal?

The beast within man has not been placed there just so that it should be suppressed or uprooted. "Much grain is produced with the might of the ox," remarked the wisest of

men (Proverbs 14:4), and the chassidic masters say that this is a reference to the animal inside our hearts. An ox run amok will trample and destroy; but when dominated by a responsible human vision and harnessed to its plow, the beast's vigor translates into "much grain"—a far richer crop than what human energy alone might produce.

The same is true of the beast in man. Nothing—not even the G-dly soul's keenest yearnings—can match the intensity and vigor with which the animal soul pursues its desires. Left to its own devices, the animal soul tends toward corrupt and destructive behavior; but the proper guidance and training can eliminate the negative expressions of these potent drives, and exploit them towards good and G-dly ends.

The first type of korban described in our Parshah is the olah—the "ascending" offering, commonly referred to as the "burnt offering." The olah is unique in that it is an absolute offering: after it is slaughtered in the Temple courtyard and its blood is poured upon the altar, it is raised up upon the altar and is burned, in its entirety, as "a fiery pleasure unto G-d."

The burning of something is the physical counterpart of the sublimation process described above.

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When a substance is burned, its outer, material form is eliminated, releasing the energy locked within. This is the inner significance of the korban: the animal energy within man is divested of its material forms and offered upon the altar of service to G-d.

The Eaten Offerings

After detailing the various types of korban olah, the Torah goes on to discuss the other two primary categories of offerings—the korban chattat (“sin offering”) and the korban shelamim (“peace offering”).

Like that of the olah, the blood of these offerings was poured on the altar. But unlike the wholly burnt offering, only certain parts of the chattat and shelamim “ascended” by fire. The Torah designates certain veins of fat (called the chalavim) which should be removed and burned; but the meat of the korban was eaten under special conditions of holiness. (The meat of the chattat was eaten by the priests, and that of the shelamim by the person who brought the offering, with certain portions given to the priests.)

There are portions of our material lives which, like the burnt offering, are wholly converted to holiness: the money given to charity, the leather made into tefillin, the energy expended in Torah study, prayer and the performance of a mitzvah. Then there is also the money we spend to feed our families, the leather we make into shoes, the energy we expend on the everyday business of physical life. But these, too, can be serve as a korban to G-d, when they are “eaten in holiness”—when the money is honestly earned, the food is kosher, and our everyday activities are conducted in a way that is considerate of our fellows and faithful to the divine laws of life.

The “blood” of the animal soul—its fervor and passion for material things—must be poured upon the altar; its “fat”—its excessive indulgence and pleasure-seeking—must be burned. But the gist of the animal self—its “meat”—can be sanctified even when it is not wholly converted into a holy act. As long as they are “eaten in holiness,” our material endeavors can be a means of a “bringing close” (—the meaning of the word korban) of man to G-d. ❖

Haftarah for Vayikra 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. ❖

How to Clean for Passover (in 10 Days or Less)

There's a saying: "Passover cleaning is not spring cleaning, dirt is not chametz, and children are not the paschal sacrifice." So with that in mind, let us commence cleaning for Passover.

Here's the general rule:

It is praiseworthy to be stringent on Passover. In fact, the Arizal states, "One who is careful about the most minuscule amount of chametz on Pesach is guaranteed not to sin the entire year." It is partially based on this that many are extra stringent. Nevertheless, keep in mind that dust isn't chametz ("leaven"). The main purpose of cleaning and searching for chametz is to remove any of it that one may come to inadvertently eat or derive benefit from during Passover.

This obligation of getting rid of chametz does not extend to inedible chametz, or tiny crumbs or particles of chametz that are soiled or spoiled. So the key areas to focus on are things that may come in contact with food, since we are forbidden to eat anything with even a trace of chametz.

Here's what you DON'T have to do:

Anything coming under the heading of spring cleaning (e.g., organizing your clothes, going through every letter you've ever received, looking at your master's thesis, washing the curtains, windows and bathtub) does not have to be done for Passover. (Wash your curtains before Rosh Hashanah instead!)

Ditto for painting, house repairs and washing your car from the outside. (Do check your car for chametz. I once had the unfortunate experience of finding pretzels in a puzzle box in the trunk of my car—after Passover.)

Walls and paintings also do not have to be cleaned. The exception is where your little ones smeared cookies or crackers on the walls behind your dining-room table and your cooking surfaces.

If you're not making the Seder and don't need the use of a large oven, give it a superficial cleaning, tape it up, and buy a Passover toaster oven and/or microwave.

You don't have to have a clear laundry basket to sit down at the Seder. You will need to have plenty of clothing to last the entire holiday, but you don't have to wash every sweater and pillowcase. It'll wait for you.

Here's what you SHOULD do:

Sell all the chametz in your house, real or imagined, so if you do find some during or after the holiday, it wasn't yours anyway and you're fine.

The day before bedikat chametz (the search for chametz), sweep and wash your floors (not like surgery is going to be performed on them, just to get them basically clean). If you have carpets, vacuum them and empty the vacuum bag.

Everywhere that food has touched and is going to be in contact with food over Passover has to be cleaned, or made unfit for a dog to eat. So if you can't get to every nook and cranny in your kitchen or dining room with a toothpick or a toothbrush—or you can't bear the thought of even trying—spritz the area with some chemical/poisonous substance like Windex.

Books people ate cookies over have to be shaken out. You do not have to clean your blinds with a toothpick or your couch with a toothbrush.

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Buy everything new that you can, and keep it for Passover from year to year—towels, tablecloths, clothes, toys, books. The more you buy, the less you have to clean. Put everything else in your closet, tape it up and say, “See you in eight-and-a-half days.”

The dining-room table and chairs have to be cleaned with cleansing products. That shouldn’t take more than an hour. (Really, it shouldn’t!)

The kitchen is the real challenge. But that shouldn’t take more than one day of cleaning, and another half day of koshering and changing over the dishes. I actually like cleaning the fridge because it gets so white and shiny, and it’s the only time of year I see it that way. (Just before it’s hidden under aluminum foil.)

After you’ve touched your last bite of chametz, or maybe even before, wipe down (with Windex or a similar substance) all of the things your fingers touch while eating a meal, or right afterwards—like light switches in the kitchen or dining room, doorknobs or buttons on the fridge or stove, keyboards, etc.—to make sure that any residue has been removed.

Delegate! Get the kids involved, your best friend, your husband’s accountant. Anyone willing to lend a hand.

A final word:

Remember, we are not trying to recreate the feeling of slavery. We are trying to prepare for a holiday that celebrates freedom. While it’s nice to sit down to a Passover Seder in a house where everything is clean and shiny, it’s even nicer to sit down to a Seder and stay awake for it. Reschedule your superfluous spring cleaning to the fall, and Passover cleaning will not wind up to be such a crummy job.

Happy Passover!

Quarantined? Self-Isolation? Or Just Bored?

Advance your Jewish knowledge with Chabad.Org Courses

https://www.chabad.org/multimedia/video_cdo/aid/2530155/jewish/Courses.htm

The Talmud teaches that the best vaccine against all illness is a healthy confidence in the Director of the Universe.

From all of us at Anshei-Lubavitch, we hope and pray for the safety and health of you and your loved ones. May the Almighty protect us all and send complete healing to those who need healing. And may our world very soon find the ultimate cure to all diseases with the coming of Moshiach, sooner than we can imagine.

Also see:

www.chabad.org/library/article_cdo/aid/4678043/jewish/How-to-Pray-the-Shabbat-Prayers-at-Home.htm

From Our Sages

A soul who shall offer a meal offering to G-d (Leviticus 2:1)

Th Why is the meal offering distinguished in that the expression "soul" is used? Because G-d says: "Who is it that usually brings a meal offering? It is the poor man. I account it as though he had offered his own soul to Me."

Why is the meal offering distinguished in that five kinds of oil dishes are stated in connection with it? This can be likened to the case of a human king for whom his friend had prepared a feast. The king knew that his friend was poor [and had only one food to offer him], so he said to him: "Prepare it for me in five kinds of dishes, so that I will derive pleasure from you."

-- (Talmud, Menachot 104b)

It is said of a large ox, "A fire offering, a sweet savor"; of a small bird, "A fire offering, a sweet savor"; and of a meal offering, "A fire offering, a sweet savor." This is to teach you that it is the same whether a person offers much or little, so long as he directs his heart to heaven.

-- (Talmud, Menachot 110a)

An ox was once being led to sacrifice, but would not budge. A poor man came along with a bundle of endives in his hand. He held it out towards the ox, which ate it . . . and then allowed itself to be led to sacrifice. In a dream it was revealed to the owner of the ox: "The poor man's sacrifice superseded yours."

Once a woman brought a handful of fine flour, and the priest despised her, saying: "See what she offers! What is there in this to eat? What is there in this to offer up?" It was shown to him in a dream: "Do not despise her! It is regarded as if she had sacrificed her own life."

-- (Midrash Rabbah)

Good Shabbos to all!

שבת שלום גוט שבת!

