

Parshas 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;

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In the Haggadah recited at the Passover Seder, we say: “Even if we are all wise, all men of understanding, and all know the Torah, it is a mitzvah for us to tell of the exodus from Egypt.” *Lisaper*, translated as “to tell,” also means “to shine.” The Passover Seder is not meant to be merely a recollection of past events. Instead, it is a time for each of us to relive the experience to the point that we are glowing with the light of the redemption. -- *The Rebbe*

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- 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. ❖

**Join us
each weekday morning
Mon-Fri
as we delve into
the mysteries of
Chassidic concepts.
5:55 am
followed immediately
by Shacharis.**

Remember that you must sell your chometz before Thursday, March 25.

But don't wait until the last minute.
Contact the Rabbi to sell your chometz ASAP.

**Thank You to:
The Baal Korei, and the
Security Volunteers**

Halachic Zmanim
Shabbos, March 20, 2021
Daylight Savings Time
Earliest Tallis 6:03 AM
Latest Morning Shema 9:59 AM
Earliest Mincha (Gedola) . 1:35 PM
Plag Hamincha 5:57 PM
Earliest Evening Shema 7:37 PM

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – Mar 19 / Nissan 6

Candle Lighting 6:50 pm

Mincha 6:50 pm

Shabbos Day – Mar 20 / Nissan 7

Shacharis 9:30 am*

Torah Reading 10:30 am

Rabbi Drasha 11:05 am

Mincha 6:50 pm

Rabbi's Drasha 7:10 pm

Shabbos Ends 7:50 pm

**Latest morning Shema is now 9:59 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis (Mon-Fri) 6:15 am

Shacharis (Sunday) 9:00 am

Mincha (Sun-Thurs) 1:45 pm

Maariv (Sun-Thurs) 9:15 pm

**Did you purchase your
shmurah matzah yet?**

Bulletin

*This week's Bulletin
is sponsored by
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Chassidic Masters

Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

1. The Offered Beast

Why, if a person sinned and wished to make atonement, does he sacrifice an innocent animal? Why doesn't he sacrifice himself, for example?

Indeed, in a certain respect he does. The Torah makes this very point in the verse that introduces the laws of korbanot:

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

Rabbi Schneur Zalman of Liadi points out that 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. 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 beast is there not just so that it should be suppressed or uprooted. "Much grain is produced with the might of the ox" (Proverbs 14:4); this is interpreted as 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. ❖

2. G-dly Fire

Before G-d communicated the laws of sacrifices to Moses, He called to him. Our rabbis explain that this calling was not directly associated with communicating a message. Instead, it was a sign of closeness and love. G-d wanted to make a point of showing how dear the Jewish people are to Him.

In our relations with our fellow man, we should mirror these ways of G-d. We should always attune ourselves to appreciating how every one of our colleagues "declares G-d's praise," and should work with ourselves and our colleagues to accentuate and increase that praise.

The Torah reading itself focuses on the sacrifices offered in the Sanctuary in the desert, and later in the Temple in Jerusalem. The Hebrew term for sacrifice is korban which has the root karov, meaning "close." The sacrifices were a medium through which closeness

and intimacy were established between G-d and man, and in a larger sense, between Him and every aspect of the world at large.

On the altar was a burning G-dly fire—flames that miraculously descended from heaven. This is paralleled by the G-dly fire which each of us possesses within his heart. Offering an animal on that altar and having it consumed by this G-dly fire parallels our efforts to add the fire of spirituality into our everyday material experience. ❖

3. Unintentional Sin

Among the sacrifices mentioned in this Torah reading is the conditional guilt-offering. A sin-offering is brought when one definitely knows that he has committed an inadvertent sin. A conditional guilt-offering, however, is brought when one is in doubt whether in fact he committed a transgression. Significantly, the conditional guilt-offering is many times more expensive than the sin-offering.

The reason a conditional guilt-offering costs more than a sin-offering was not merely to inspire sincere teshuvah, but also because a conditional guilt-offering must atone for a greater blemish.

In general, sacrifices atone for sins committed unintentionally, for even a commandment violated unknowingly requires atonement. Although the person did not intentionally sin, the fact that his unconscious thoughts led

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to such behavior is an indication that he is spiritually lacking. For if he was not lacking, he would not have sinned, even unintentionally, as it is written: “No evil shall befall the righteous.”

When a person knows he has committed a sin unwittingly, he realizes that he is in need of spiritual improvement; the transgression makes him aware of an inner involvement with evil. But when a person is not definitely aware that he has sinned, his positive self-image can remain intact, and he may not appreciate the need for change. This shows an even deeper connection with evil, for the person does not even realize something is amiss.

When a person knows he has unwittingly committed a transgression, his fundamental nature remains good; the deed runs contrary to

his true self. For this reason, he is conscious that he has transgressed G-d’s will. He senses the evil within his act, and realizes that this is not who he really is. When, however, a person does not realize that he has committed a transgression, this is a sign that the sin does not disturb him; it does not run contrary to his tendencies. For this reason, he does not even notice the sin. This is truly a severe internal blemish.

When a person does not know whether or not he has committed a sin, he must bring a conditional guilt-offering—a sacrifice which is much more expensive than a sin-offering. For the conditional guilt-offering must correct the deeper spiritual insensitivity that prevents him from being aware of his faults. ❖

Pesach (Passover) 2021 is from March 27 through April 4

Passover is celebrated by Jews every year, commemorating the anniversary of our miraculous Exodus from Egyptian slavery, as told in the Bible.

On the first two nights of Passover (just the first night in Israel), we hold a Seder. After candles have been lit, we enjoy a ritual-rich 15-step feast, which centers around telling the story of the Exodus. Some highlights include: Drinking four cups of wine, dipping veggies into saltwater, children kicking off the storytelling by asking the Four Questions (Mah Nishtanah), eating matzah (a cracker-like food, which reminds us that when our ancestors left Egypt they had no time to allow their bread to rise) and bitter herbs, and singing late into the night.

Beginning on the evening preceding 15 Nissan, Passover lasts for 8 days in the Diaspora and 7 days in Israel.

On Passover, Jews may not own or consume chametz, anything containing grain that has risen. This includes virtually all breads, pastas, cakes and cookies. Prior to the holiday, homes are thoroughly cleaned for Passover, kitchens are purged, and the remaining chametz is burned or sold.

Following the intermediate days, when work restrictions are somewhat relaxed but chametz remains forbidden, we celebrate the final two days of Passover (just one day in Israel), during which we look forward to the future redemption through Moshiach (Messiah).

Passover is important to Jews, as it celebrates our birth as a nation.

For more information on Passover celebration, customs, and laws:

https://www.chabad.org/holidays/passover/default_cdo/jewish/Passover.htm ❖

From Our Sages

And He called to Moses (Leviticus 1:1)

Said Rabbi Tanchum ben Chanilai: Normally, a burden which is heavy for one is light for two, or one heavy for two is light for four; but can a burden too heavy for 600,000 be bearable for one? Now all Israel were standing before Mount Sinai, and saying: "If we hear the voice of G-d . . . any more, we shall die" (Deuteronomy 5:22), while Moses heard the voice by himself and remained alive.

-- (Midrash Rabbah)

A man who shall bring near of you an offering to G-d (Leviticus 1:2)

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 must come from within the person. It is the animal within man that must be "brought near" and elevated by the Divine fire upon the altar.

-- (The Chassidic Masters)

A man (adam) who shall bring near of you an offering to G-d (Leviticus 1:2)

Why does G-d use the word adam for "man" (instead of the more common synonym ish)? To teach us that a person cannot offer to G-d what has not been honestly obtained by him. G-d is saying: When you bring an offering to Me, be like Adam the first man, who could not have stolen from anyone, since he was alone in the world.

(Midrash Tanchuma; Rashi)

When we speak of Adam as one who "was alone in the world," we are speaking of the very first hours of his life. Thus we are speaking of Adam before he partook of the Tree of Knowledge—of man still unsullied by sin.

This is the deeper significance of the Torah's reference to the bearer of a korban—which has the power to obtain atonement for a transgression—as an "Adam." Every man, the Torah is saying, harbors in the pith of his soul a pristine "Adam," a primordial man untouched by sin. Even at the very moment when his external self was transgressing the Divine will, his inner essence remained loyal to G-d; it was only silenced and suppressed by his baser instincts. It is by accessing this core of purity, by unearthing that part of himself that did not sin in the first place and restoring it to its rightful place as the sovereign of his life, that man attains the state of teshuvah—return to his original state of perfection.

-- (The Lubavitcher Rebbe)



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Haftorah 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. ❖

A Pesach Story of Reb Levi Yitzchak of Berditchev

One year, shortly before the first Pesach Seder, the holy Rebbe, Reb Levi Yitzchak of Berditchev, took several of his students into town. He knocked on the door of a local store and asked to buy cigarettes. The storekeeper replied, "I don't have any. Don't you know that they are illegal?" Reb Levi Yitzchak was persistent and again asked to buy cigarettes. After several requests, the storekeeper produced the cigarettes and was willing to sell them.

Reb Levi Yitzchak then approached a man walking down the street and asked if he had a cigarette. "Don't you know that they are illegal? I can get thrown in jail for possession!" Again, after several requests, the gentleman displayed his stash and offered one to the Berditchever.

Reb Levi Yitzchak then sent his attendant to a Jewish home to ask if they had a small piece of bread. "G-d forbid!" was the reply, and not knowing why the attendant was asking, continued to explain, "On Pesach we are forbidden to have any bread or chametz in our home." The attendant went to a second home and a third home, and the reply was the same.

When the attendant returned empty-handed to his Rebbe, Reb Levi Yitzchak held his hands up high and exclaimed, "Master of the Universe! The Czar forbids the importation of these cigarettes. He has soldiers and policemen to help enforce this law. But yet these cigarettes are on the streets and available to all, somehow smuggled across the border.

"Three thousand years ago, You commanded Your children not to bring bread into their homes on Pesach. You have no soldiers or policemen, yet there is no bread to be found in all of Berditchev. See how powerfully Your children love You!!" ❖

Good Shabbos to all!

שבת שלום גוט שבת!

