



David ben ImaShalom

# Sha'arei Eliyahu

## פרשת ויקרא

### Table Talk

#### SHABBAT SCHEDULE

Mincha	6:50 PM
Candle Lighting	7:01 PM
Shacharit	8:30 AM
Shabbat Derasha	5:15 PM
Mincha	6:30 PM
<b>SUNSET</b>	<b>7:20 PM</b>
<b>Aravit (Shabbat Ends)</b>	<b>8:02 PM</b>
Rabbenu Tam	8:33 PM

#### Making a sacrifice

In this week's parasha we read of the famous small letter "א". This letter is small to show us how humble Moshe was. When he was writing the Torah he deliberately wrote a small א to show humility in regards to ה' calling him into the Tent of Meeting (אֶהְיֶה מוֹעֵד). The parasha continues אָזַם כִּי יִקְרִיב מִמֶּנּוּ קָרְבָן לְה' - When a man from amongst you brings a sacrifice to ה'. Last week we read about the construction of the Beit HaMikdash and the Torah continues this week by telling us to bring sacrifices.

#### SHORT & SWEET

**"You shall bring your sacrifice" (Vayikra 1:2)**  
The combined numerical value of the first letters of these three words, including the phrase itself, totals 502 corresponding the total years of life of the Avot. (אברהם lived 175 years, יצחק lived 180 years and יעקב lived 147 years.) It is in the merit of the forefathers that the nation merited to receive the Mitzvah of bringing sacrifices because the Avot themselves lived their entire lives sacrificing for the will of ה'.

חובת אנה ~

1. Which *Korban* must one bring to atone for thinking impure thoughts?
2. When is *Chametz* forbidden even when it's not *Pesach*?
3. Which five miracles occurred on the *mizbeyach* when the heavenly fire descended in the first *Beit Hamikdash*?
4. Why can't honey or yeast be put on the *korbanot* offered on the *mizbeyach*?
5. What are the best things to accompany a *korban*?
6. Why did Rabbi Akiva cry every time he read *Pasuk* 5:17 which talks about the unintentional sinner?

This can be compared to a newlywed couple. Under the Huppa one is building his Beit Hamikdash [this is why everyone blesses the חתן and כלה to build a Bayit Ne'eman. But once the Huppa is over the sacrifice begins. When one gives up what (s)he wants for the others desire that is a sacrifice.

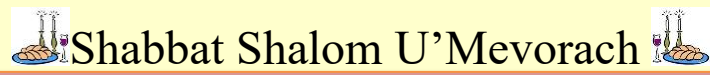
The Torah could have chosen from a multiple choice of words to tell *man* to bring sacrifices. So why does the Torah use the word אָזַם? Rashi tells us that the reason the word אָזַם is used is to tell us that we are the representatives of אָזַם and just like when אָזַם brought a sacrifice it was not from stolen property so to we must bring from our own property.

If we are to really think of Rashi's reason we can ask the question of why we couldn't learn this lesson from קין or הבל. They too brought from non-stolen property. However their קָרְבָן was lacking something. When אָזַם brought the קָרְבָן, קין saw him and also had the desire to bring a קָרְבָן so he did, but his קָרְבָן wasn't from the most choicest of options, as he brought flax [פשתן] (if we take the word קרבן and open its letters we get קור ריש בית נון and the last letters gives us פשתן).

Upon seeing his brother, הבל also decided to bring a קָרְבָן and he brought the best of options a lamb. But neither of these two sacrifices were as good as אָזַם's sacrifice. While הבל brought the choicest of sacrifices he only brought it because he saw קין bring it. He had no desire to bring one to ה', whereas קין saw אָזַם and had a desire to bring.

This is why Rashi tells us that when the Torah says אָזַם כִּי יִקְרִיב מִמֶּנּוּ קָרְבָן לְה', it is referring to a man bringing a voluntary קָרְבָן, to emphasize the fact that just like אָזַם when a person brings something to ה' he must do so with desire because that is what true sacrifice is.

~ R' Yosef Akilov



1. A *Korban Olah* atones for impure thoughts. This *Korban* is completely burned on the *Mizbeyach* and nothing is shared with the owner or the *Kohanim*. {*Yerushalmi Shevuot* 1:6, *Vayikra Rabbah* 7:3, *Tanchuma* 80}

2. a) All year round it was forbidden to bring *Chametz* on the *mizbeyach*. b) If a person owned *Chametz* during *Pesach* and it was not sold it becomes forever forbidden, even after *Pesach*. c) *Chametz* is a symbolism for haughtiness and arrogance, which are always forbidden. {*Vayikra* 2:11, *Menachot* 57a, *Mishnayot Pesachim* 1:2}

3. The original fire of the *mizbeyach* had a shape of a lion, was bright like the sun, was solid, it would even burn liquids, and it didn't produce any smoke (unless it was burning the *Korban* of a private individual). {*Koma* 21b}

4. Honey is very sweet and yeast is very sour. ה' wants us to remember that extremes are not the proper way to serve ה'. A person must always be in the middle (e.g. not to be stingy and not to be too open-handed). Also honey and yeast refer to the *Zeizer Hara*. He makes sin seem "sweet" to the sinner (see *Mishlei* 9:17) and he is like yeast that rises the dough, by making man egocentric. ה' says don't bring the *Zeizer Hara*'s "poisons" on the *korbanot* of the *mizbeyach*. {*Koke ach, Rikanti, Chinuch* 126}

5. The best things to accompany a *korban* are: 1) sincere teshuva, 2) tears, 3) prayers, 4) charity, 5) fasting. {*Mincha Betula*}

6. Since the Torah calls an unintentional sinner "guilty", how much more so is a willful sinner. For that, Rabbi Akiva cried.

## Some Detailed Laws Regarding Kitniyot (Legumes) on Pesach

### “Annulment of Vows” in Order to Eat Kitniyot

Ashkenazi communities who customarily prohibit *Kitniyot* have no recourse to permit consuming *Kitniyot* on Pesach. Even if they perform the order of “Annulment of Vows,” this does not make it permissible; they are still bound by the custom of their community and they may not discard their custom by eating *Kitniyot* on Pesach. Included in this prohibition is the use of soy sauce, eating rice, and the like.

However, Sephardic communities who have acted stringently until this point and abstained from eating rice and now have a certain need to eat rice, such as due to illness and the like, may be permitted to eat it as long as they perform the “Annulment of Vows” as prescribed by Halacha for the custom they have followed thus far. This is because the level of the prohibition that these Sephardic communities accepted upon themselves is not on the same level as the prohibition which the Ashkenazim accepted upon themselves. The Sephardim never accepted an actual “decree” upon themselves banning *Kitniyot*; rather, they customarily abstained from eating them as a precaution because Chametz would sometimes mix into the *Kitniyot*. Maran Rabbeinu Ovadia Yosef *zt”l* rules likewise in his Responsa Chazon Ovadia, Volume 2, page 55.

### Vessels which have Absorbed Kitniyot

We have already explained that vessels which have absorbed actual Chametz may not be used on Pesach. This is because when vessels contain boiling hot Chametz foods, the walls of the vessel absorb some of the Chametz in them. Afterwards, when Pesach foods are cooked in the same vessel, the walls of the vessel release Chametz flavor into the food.

For the same reason, we are always meticulous to separate meat and dairy dishes in order to avoid vessels absorbing from one another. However, the prohibition of *Kitniyot* on Pesach is not as stringent as actual Chametz, for it is only an enactment which some customarily accepted due to Chametz concerns. Based on this, Hagaon Harav Yishmael HaKohen writes in his Responsa Zera Emet (Volume 3, Orach Chaim, Chapter 48) that if an Ashkenazi individual is being hosted by a Sephardic individual and the host prepares foods for the guest that are *Kitniyot*-free, the Ashkenazi may eat in his home without hindrance. Although the Sephardic host’s vessels have absorbed some flavor from his own *Kitniyot* foods, this poses no issue, for this custom is only as an extra precaution and they never accepted it upon themselves as an actual prohibition. (This is especially true if we can assume that *Kitniyot* were not cooked in this vessel within the past twenty-four hours. Additionally, the Ashkenazi need not ask the Sephardi if *Kitniyot* were cooked in this vessel within twenty-four hours.)

### Summary:

Ashkenazim customarily prohibit consuming *Kitniyot* on Pesach. They cannot be lenient regarding this custom even if they have performed the order of “Annulment of Vows.” Sephardim who have thus far customarily abstained from this as well but now have some special need to eat *Kitniyot*, such as due to illness and the like, may indeed be lenient in this matter by performing an “Annulment of Vows.”

## The Pesach Seder-Kadesh

The famous order of the Seder of the eve of Pesach: *Kadesh, Urchatz, Karpas, Yachatz, Magid, Rochtza, Motzi, Matzah, Maror, Korech, Shulchan Orech, Tzafun, Barech, Hallel, Nirtzah*, was established by Rashi. The entire Jewish nation customarily follows this order on the night of Pesach, as is printed in all Machzorim and Haggadot. Thank G-d, nowadays, there are many revised editions of the “Passover Haggadah” available that clearly delineate the proper way to conduct the entire Pesach Seder. Anyone who is leading a Pesach Seder would act wisely to purchase a Haggadah compiled according to the views of the leading rabbinical authorities of the generation.

### Which Wine to Purchase for the Seder

The wine upon which one blesses “*Boreh Peri Ha’Gefen*” during the Seder and all year round must halachically consist of at least a majority of actual grape juice (some are stringent and require more than this amount). Wine that has a large amount of water or sugar mixed in it does not retain the blessing of “*Boreh Peri Ha’Gefen*”, rather, its blessing is “*Shehakol Nihya Bidvaro*” just as it is simple that soft drinks which contain approximately ten percent grape juice require the “*Shehakol*” blessing. One should therefore purchase only wine or grape juice which is known to retain the “*Boreh Peri Ha’Gefen*” blessing even according to the opinion of Maran Ha’Shulchan Aruch.

### Grape Juice

If it is difficult for one to drink wine at the Seder, one may drink grape juice and one satisfactorily fulfills one’s obligation of drinking the Four Cups in this way. If one acts stringently and uses specifically wine or wine mixed with some grape juice, one is especially praiseworthy.

### The Amount of Wine One Must Drink

The amount of wine one must drink during the Seder is one “*Revi’it*” per cup, which is approximately 81 cc (or approximately 2.8 fluid ounces) per cup to be drunk without interruption, which means that one must drink all 81 cc in one shot (meaning without interruption) for every cup drunk. However, if one drinks only a majority of a *Revi’it* which is approximately 45 cc (or approximately 1.5 fluid ounces), one has fulfilled one’s obligation and need not drink that cup again.

### An Ill Individual

One who has difficulty drinking an entire *Revi’it* of wine and acts leniently and only drinks a majority of a *Revi’it* every time should be careful at least for the third or fourth cup to drink an entire *Revi’it* so that one may recite the “*Al Ha’Gefen*” blessing afterwards. (This is because regarding the “*Al Ha’Gefen*” blessing, which is the blessing recited after drinking wine, a majority of a *Revi’it* is insufficient to recite this blessing.) If one suffers from diabetes and has been instructed not to drink the four cups of wine (or grape juice), such an individual may not drink the four cups and it is forbidden for him to try and act stringently.

### Summary:

One should only purchase wine with a respectable Kashrut supervision which upholds the Sephardic customs as well. If one cannot drink wine, one may drink grape juice instead. One should drink the four cups of wine based on the order set forth in the Haggadah. For every cup, one should drink at least 2.8 fluid ounces of wine. If it is very difficult for one to drink, one may be lenient and drink only a majority of a *Revi’it*, i.e. approximately 1.5 ounces. (One should, nevertheless, drink an entire *Revi’it* for the third or fourth cup.)

## Caution Regarding Chametz Issues

### The Words of the Sainly Arizal and Maran *zt”l*

We have heard Maran Rabbeinu Ovadia Yosef *zt”l* quote the words of the saintly Arizal that one who is careful regarding Chametz on Pesach is guaranteed not to sin the entire year. Maran *zt”l* recounted that once, the mother of Hagaon Rabbeinu Akiva Eiger questioned this, for we find many great Torah scholars who are meticulous regarding the prohibitions of Chametz and they nevertheless transgress various sins. Hagaon Rabbi Akiva Eiger answered that the words of the Arizal are similar to the words of our Sages in that one who is careful regarding Chametz is guaranteed not to transgress any eating related prohibitions throughout the year but this does not mean one will not sin throughout the year at all. Maran *zt”l* adds based on the words of Rabbeinu Nissim that when our Sages promise that one will not sin, this only applies when the sinner is not at fault, i.e. Hashem only protects the righteous, those who are careful regarding Chametz, etc. only from incidents that are not in the individual’s control. However, if the person is slightly at fault, such as if one enters a restaurant that is not under the best Kashrut supervision, one will not merit divine protection and it is possible that one will transgress even sins of forbidden food consumption.

Based on this, Rabbeinu Nissim explains that the reason why King Solomon failed at the end of his life and his wives were able to lead his heart astray was because he tried to outsmart the Torah’s commandment of a king not marrying too many wives, for he claimed, “I will marry many wives and my heart shall not stray from Hashem!” At the end, his wives did indeed lead his heart astray. However, regarding matters about which one is not at fault at all and when one is careful with all his actions, such as the incident with Rabbi Chanina ben Gamliel, Hashem shall protect the individual from all failure.