

## 1: Daily Moroccan Halachot – Magen Avot – Moroccan Daily Halacha & Shiurim B'SD.

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October 29, As was discussed previously, the Arizal explains that two great spiritual lights emerge when the Torah is removed from the ark and when the Torah scroll is shown to the congregation. Some communities raise the Torah scroll and show it to the congregation after it is carried to the Teva, while others, mainly Yerushalmim, walk with an open scroll from the Hechal to the Teva. It is assumed that this latter practice is done in order to benefit immediately from the second of these lights, rather than waiting to show the Torah at the Teva. In those days, the typical synagogue was small and not every congregant had room to stand inside and behold the Torah scroll when it was raised at the Teva. The Moroccan custom is that the Torah is opened and shown to the congregation only after it has been brought to the Teva. October 29, There are two main types of coverings for the Torah scroll in use today, an embroidered-usually velvet covering, and a hard case. The latter is used most commonly in the Edot HaMizrah communities, but in recent generations has been used among Moroccans. The original Moroccan practice, however, is to use the velvet covering, just like is used among the Ashkenazim. Rabbi Meir Mazuz Or Torah, Shana 35 explains that the proper type of covering can be learned from the Gemara Megila 32a, which says that the scroll should not be rolled while in its covering. Unlike a hard case, in which the scroll is permanently affixed, the velvet covering is removable and therefore allows the scroll to be rolled outside of its covering. This is also codified in the Shulhan Aruch Orah Haim. One explanation is that moderate rolling is permitted while the scroll is in its covering, but not extensive, multi-Parasha rolling. Furthermore, there is a well-known debate regarding the orientation of a Mezuzah Menahot 33a; Rashi says it should be horizontal, while Rabbenu Tam says it should be vertical. One solution is a compromise between the two, and that is why some communities place the Mezuzah diagonally. The same can be applied to the Torah scroll, which has similar laws as a Mezuzah. Since the Moroccan custom is to place the Torah scroll on a slant while storing it in the Hechal, this is best achieved by covering it with a soft velvet covering. Conversely, a rigid Torah case is more appropriate for placing the Torah vertically. The Moroccan custom is to cover the Torah scroll in an embroidered velvet covering. Similarly, it is unbecoming for a congregant to seek out one of the Mitzvot associated with the Torah reading. Furthermore, even if one was rightfully entitled to an Aliyah, such as one observing a Yahrzeit, but it was taken by someone else, the former should not quarrel with that person. One way to avoid such disharmony is the practice of auctioning off these honors, even on Shabbat. The Rama Orah Haim. Nevertheless, the Rama says that the custom is to be lenient in this matter. One should not quarrel over the Mitzvot associated with the Sefer Torah. Auctioning off these Mitzvot is permitted, even on Shabbat. Since water is compared to Torah, the Sages learn from this that three days should not go by without a public reading of the Torah. Part of this enactment was that three people should be called up and that a minimum of three verses be read per person. As is well known, if present, a Kohen is given the privilege of the first Aliyah and the Levi the second. A situation arises when non-Kohanim need to be honored with first Aliyah, such as at a family celebration. Although the Kohen has the first right to the Aliyah, it is acceptable for him to forego this honor so that others may be called up to the Torah. This is not the case on Shabbat or the holidays, when it is common to add Mosifim, supplementary Aliyot. If necessary, a Kohen may be asked to temporarily leave the sanctuary so that a non-Kohen may get a first Aliyah when the Torah is read on Monday, Thursday or Shabbat Mincha.

## 2: The Halachot of the Ben Ish Hai (2 vol.) | [www.enganchecubano.com](http://www.enganchecubano.com)

*The Halachot of the Ben Ish Hai: Volume Two: First Year Vayiqra- Bamibar- Devarim 1st edition by Hacham Yosef Hayyim, Shmuel Hiley Published September 1, by Philipp Feldheim.*

We know that one Dram is equivalent to three grams. Therefore, according to the Ben Ish Hai, a Kezayit equals 27 grams. That is why many old siddurim state that the minimum amount of food requiring a beracha achrona is between gram. One of the issues he discusses is the opinion of Maran in this matter. In Hilchot Pesach, Maran clearly holds that a Kezayit equals a half of a besa egg. How can this discrepancy in Maran be reconciled? Hacham Ben Sion concludes that in principle Maran holds like the Rambam; a Kezayit is one third of a besa. However, on Pesach, he was machmir, and adopted the stricter opinion of half a besa. In practice, with regard to calculating a Kezayit of Masa, Hacham Ben Sion takes a different approach. In other words, a Kezayit of Masa is the volume of Masa that will displace a Kezayit 27 cc of water. He calculated that the volume of 20 grams of our regular Masa, round or square, displaces 27 cc of water. He formulated the measurement in weight so that we would not have to calculate the food volume. According to this, before Pesach, one should take a food scale and weigh out 20 grams of Masa in order to determine a Kezayit. On the Seder night, we eat Masa three times. The first time, Mosi- Masa, some eat two Kezayit. Another Kezayit is need for Korech and one more for the Afikoman. Hacham Ben Sion made the calculation for Maror as well. He determined that the Romaine Lettuce we use as Maror has almost the same density as water. Therefore, a Kezayit of Maror is 30 grams, which should be weighed out before Pesach to give an indication of the amount that must be eaten. Hacham Ovadia disagreed with Hacham Ben Sion. He did not formulate Kezayit in terms of volume. He felt that it is too difficult for the masses to make the necessary calculations and conversions. Measuring volume would require conducting experiments involving water displacement and pulverizing foods to eliminate the air pockets, which do not count towards the measurement. To determine a Kezayit, one merely has to look at the food labeling to determine the food weight. Rav Abitan in his English Yalkut Yosef writes that Hacham Ovadia would also agree to the measurements of Hacham Ben Sion after he already successfully made the calculation. Accordingly, one who ate only 20 grams of Masa, instead of 27 grams, has fulfilled the misva. It is difficult to decide between these two giants. However, if somebody is looking for an easy way to determine a Kezayit, he should adopt the approach of Hacham Ovadia that a Kezayit is always 27 grams, irrespective of the food density. It is too difficult for us to measure the volume of each type of food. However, with regard to Pesach, since Hacham Ben Sion already calculated the volumes, we can avoid uncertainty and rely on his measurements. Therefore, 20 grams of Masa and 30 grams of Maror equal a Kezayit. For the Misva of Masa and Maror, one can be lenient and eat 20 grams of Masa.

## 3: Rabbi Yosef Chaim (Ben Ish Chai) | [www.enganchecubano.com](http://www.enganchecubano.com)

*The Halachot of the Ben Ish Hai (2 Vol.) [Hacham Yosef Hayyim (Ben Ish Hai)] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. The rulings of the renowned 19th-century Halachic authority followed by Sephardic communities throughout the world.*

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## 5: The Halachot of the Ben Ish Hai: Volume Two: First Year (September 1, edition) | Open Library

*Halakhot of the Ben Ish Hai Volume 2 Written by an 18th century Jewish sage in Bahgdad, Iraq. The book is a compendium of Jewish law that is a Sephardic and Middle Eastern in origin.*

## 6: The halachoth of the Ben Ish Hai ( edition) | Open Library

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## 7: Magen Avot â€œ Moroccan Daily Halacha & Shiurim B'SD.

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## 8: Daily HALACHA by Rabbi Eli Mansour - Pesah- Determining the Measurement of Kezayit

*An English translation of the Ben Ish Chai's work. The Ben Ish Chai which means "The son of a living man" authored many books but he most known by his book on Halacha.*

## 9: Drashot of the Ben Ish Hai Halachot (BKE-DBICH) - ALEF TO TAV

*The Ben Ish Hai (Shana Alef, Toledot, Â§ 18) and others concur with this approach. Summary: One should hold on to the Torah with both hands while reciting the blessing of the Torah, and should continue holding only with the right hand during the reading of the Torah.*

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