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## Shabbat P. Vayikra,

Sat. 31 - 1 Apr. 2017 - 5th of Nisan, 5777 -

ה גיסן תשע"ז

## שבת פ' ויקרא

Issue Number 787

Baal Koreh	Rabbi Asher Sebbag & Mr Roni Nahum	P. Vayikra - Lv: - 1:1 - 5:26 (P-544)	פ' ויקרא ויקרא - א:א - ה:כ
Mufteer & Haftarah	Rabbi Asher Sebbag	Isaiah 43:21 - 44:23 (- 1165)	ישעיה מג:כא - מד:כג (ע-1165)
Shir Hashirim, Mincha, Kabalat Shabbat & Arbit.			18:30
Shabbat Candles.			19:17
Shabbat Shahrit - Followed by Kiddush. (Shema 9:14). At home.			08:30
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.			17:50
Mincha Shabbat Followed by Seuda Shlishit. * (Sunset - 19:34).			18:50
Arbit Motzei Shabbat followed by Havdalah.			20:26
Shahrit Weekday - Sunday - Shahrit (07:30). (Mon & Thu 06:40)			06:45
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.			17:30
Mincha & Arbit			18:30
Shir Hashirim, Mincha, Kabalat Shabbat & Arbit.			18:30
Shabbat Candles. <b>P. Tzav.</b>			19:29

### **Vayikra** (Leviticus 1-5)

Vayikra 5777

**GOOD MORNING!** Last time we explored the excuses for anti-Semitism; this week we'll look at the reason. Anti-Semitism is unique amongst the hatreds in the world in a combination of four aspects: 1) Longevity -- it's been around a long time 2) Universality -- virtually everywhere in the world 3) Intensity -- it's expressed in a particularly virulent manner 4) Confusion -- there is surprisingly little agreement on why people hate the Jews.

**Historians** offer many "reasons" to explain why people are anti-semitic: Jews are too powerful or too lazy; too separate or a threat to "racial purity" through assimilation; pacifistic or warmongers; capitalist exploiters or

revolutionary communists; the "killers" of Jesus or the progenitors of Jesus; possessors of a Chosen People mentality or an inferiority complex. These reasons have only one thing in common -- they have nothing to do with our being Jewish. One might think that we are just the victims of bad luck -- always possessing the needed quality to be hated wherever we are in the world at exactly that time in history.

**Do you** know who disagrees with the historians? Anne Frank. Writes Anne Frank on April 11, 1944 in her diary: "Who knows -- it might even be our religion from which the world and all peoples learn good, and for that reason and that reason alone do we now suffer. We can never become just Netherlanders, or just English, or

representatives of any other country for that matter. We will always remain Jews."

**Anne Frank** made a point of stressing that Jews have something of special value to give to the world, and that is precisely what the world has resented, and that is why people have persecuted Jews. Anne Frank identifies anti-Semitism as a hatred of Jewishness, a loathing altogether different from the bigotry or racism that other peoples experience.

**The Talmud** (Tractate Shabbos 69) cites the source of anti-Semitism using a play on words: The Torah - the source of the Jewish system of laws, values and moral standards - was received at Mount Sinai. The Hebrew pronunciation of "*Sinai*" is almost identical to the Hebrew word for "hatred" - *sinah*. "Why was the Torah given on a mountain called Sinai?" asks the Talmud. "Because the great *sinah* - the tremendous hatred aimed at the Jew - emanates from Sinai."

**At Sinai** Jews were told that there is one God, Who makes moral demands on all of humanity. Consequently, at Sinai the Jewish nation became the target for the hatred of those whose strongest drive is to liberate mankind from the shackles of conscience and morality.

**At Sinai** the Jewish nation was appointed to be "a light unto the nations." There are those who embrace Jews and the Jewish faith because of that light; but there are also those who want the world to be a place of spiritual darkness. They object to morality. Those would-be harbingers of darkness attack the Jews as the lightning rod for their hatred. This "call to Sinai" - the message entrusted to

and borne by the Jews - ultimately transforms the world. Yet, it is this very message that draws forth the wrath of those who would give their last ounce of strength to resist it.

**A great** many people simply can't cope with the burden of being good. However, when they act in ways that are bad, they can't cope with the resultant feelings of guilt. Try as they may, they can never cut themselves loose from the standards of absolute morality dictated by the Torah. Stuck in this "Catch-22" situation, people turn with their mounting frustrations against the Jews, whom they perceive as personifying humanity's collective conscience.

**When the** Jews entered the theological arena, they showed people all the mistakes they had been making: Pagan gods are nonsense - there is only one God for all of mankind, Who is invisible, infinite and perfect. Infanticide and human sacrifice are unacceptable. Every human being is born with specific rights. No one can live as he pleases, for everyone must surrender his will to a higher Authority.

**Conscious** or subconscious, people recognize the Jews' message as truth. Those unwilling to embrace the truth have found that the only way to rid themselves of it is to destroy the messengers - for the message itself is too potent to be dismissed. If Judaism were just another ideology, people could laugh it off and continue on their merry way; however, deep in every human soul is the recognition of the essential truth of absolute morality.

**For the** last 2,000 years the Jewish people have gone through enormous

amounts of persecution, hatred -- ultimately leading to genocide. And through it all, the Jewish people always held onto being Jewish. Why? They understood that it was worth it. They understood what the meaning of being Jewish was, and they were willing to pay the price.

**The pain** that is part and parcel of being Jewish is obvious; if people cannot see any meaning to that pain, it is unlikely that they will be willing to stand by their Jewish identity. That is why we find such widespread assimilation today - Jews do not see why they should "lose out" on life and set themselves apart from their host societies.

**If we** can come to understand why Jews are so hated, we can understand who Jews are and, more important, who Jews can be. A powerful effort has been made to remove the Jewish element from anti-Semitism, by calling it "anti-Israel." However, in doing so, is to ignore the critical message anti-Semitism teaches about the uniqueness and preciousness of the Jew. This alone is a compelling reason for Jews to learn about anti-Semitism and what it means to be a Jew. (drawn from "Why the Jews?")



## TORAH PORTION OF THE WEEK

### Vayikra, Leviticus 1:1 - 5:26

**The book** of Vayikra (Leviticus) primarily deals with what are commonly called "sacrifices" or "offerings." According to Rabbi Samson Raphael Hirsch: a "sacrifice" implies giving up something that is of value to oneself for the benefit of another. An "offering" implies a gift which satisfies the

receiver. The Almighty does not need our gifts. He has no needs or desires. The Hebrew word is *korban*, which is best translated as a means of bringing oneself into a closer relationship with the Almighty. The offering of *korbanot* was only for our benefit to come close to the Almighty.

**Ramban**, one of the essential commentaries on Torah, explains that through the vicarious experience of what happened to the animal *korbanot*, the transgressor realized the seriousness of his transgression. This aided him in the process of *teshuva* -- correcting his erring ways.

**This week's** portion includes the details of various types of *korbanot*: burnt offering, flour offering (proof that one does not need to offer "blood" to gain atonement), the first grain offering, peace offering, unintentional sin offering (private and communal), guilt (for an intentional sin) offerings -- varied upon one's ability to pay, and an offering for personal use of something designated or belonging to the Tabernacle or the Temple.

\* \* \*

### Dvar Torah

*based on Love Your Neighbor by  
Rabbi Zelig Pliskin*

**The Torah** states:

"And if any person sins through error by his doing any of the commandments of the Lord that may not to be done, and he becomes guilty; or his sin be known to him, then he shall bring for his offering ..." (Leviticus 4:27-28).

**While** at present we do not have the Temple in Jerusalem to aid in atoning for transgressions, what else do we have to help us atone?

**Rabbi Yochanan** was walking on the outskirts of Jerusalem and Rabbi Yehoshua was following him. When they saw the ruins of the *Bais Hamikdosh* (Holy Temple), Rabbi Yehoshua said, "Woe to us. The place that atoned for sins is destroyed."

**"My son,"** said Rabbi Yochanan, "We still have another means of atonement that is equal to the *Bais Hamikdosh: Chesed* (acts of lovingkindness). As it is stated, 'Lovingkindness is what I [God] want ...' (Hoshea 6:6)." (Avos D'Reb Noson, ch. 4).



Shabbat Shalom,  
*Kalman*  
Rabbi Kalman  
Packouz

**The Kiddush:** has been donated by the Yakthan and Fareidah Cohen together with David and Ronit Shamash in celebration Shabbat Hatan of their children, Naim and Shontal. We wish them a huge Mazal Tov on this wonderful occasion.

**Matsa Baking:** we are pleased to inform you that there will be a Matsa Baking Event at Od Yosef Chai with Rabbi Tawil on Sunday 2 April 2017 - at 19.45.

**Birkat Hailanot:** tomorrow 6<sup>th</sup> Nissan 5777/ 2<sup>nd</sup> April 2017 we will recite Birkat Hailanot in front of the Synagogue after Shahrit, at about 08.45.

THE KEHILLA WISHES חיים ארוכים "LONG LIFE" TO THE FOLLOWING WHO HAVE YAHRZEIT

02 Nissan Mr Norman Ezekiel	12 Nissan Mrs Berta Lawy
03 Nissan Mr Solly Yona	13 Nissan Mrs Suzette Lagnado
04 Nissan Mr Benjamin Sadka	14 Nissan Mr Joseph Laniado
07 Nissan Mr Abraham Cohen	15 Nissan Mr Richard Reuban Hannuna
07 Nissan Mr Dhia Cohen	20 Nissan Mr Simon Jacob
07 Nissan Mr Farid Cohen	22 Nissan Mr Meir David Lanyado
07 Nissan Mr Nabeel Cohen	25 Nissan Mr Robbie Rahimian
09 Nissan Mr Reuben Ezekiel	28 Nissan Mr Moses Jacob
09 Nissan Mrs Marcelle Benjamin	29 Nissan Mr Benny Benaiah
10 Nissan Mrs Judith Silas	25 Nissan Mrs Homa Sarah Rahimian
10 Nissan Mrs Esther Silas	

ברוכים הבאים

Welcome to all who are visiting our Kehilla this Shabbat if you would like to enjoy a Shabbat meal at home of one of our members, please approach the honorary officers and they will be pleased to arrange this for you.

“ Quote of the Week ”

The highest result of education is tolerance