

SHEMINI שְׁמִינִי



In loving memory of David Yochanan ben Moshe z"l

Volume 34 | #25

10 April 2021
28 Nisan 5781

Shabbat ends:

London 8.38pm
Sheffield 8.53pm
Glasgow 9.09pm
Edinburgh 9.04pm
Birmingham 8.47pm
Southport 9.00pm
Hull 8.50pm
Jerusalem 7.42pm

Shabbat Mevarechim

Rosh Chodesh Iyar
is on Monday and
Tuesday.

Yom Hazikaron is
on Wednesday
Yom Haatzmaut is
on Thursday

Shemini

Artscroll p588
Hertz p443
Soncino p651

Haftarah

Artscroll p1168
Hertz p454
Soncino p667

Daf Hashavua

Yom Haatzmaut Sameach!



INSIDE:

Higher Planes

by Rabbi Levi Goldgrab

Live for Others – Live Again

by Rabbi Cobi Ebrahimoff

From the Four Corners of the Earth

by Rebbetzen Freda Kaplan

60 Years Ago:

The Eichmann Trial

by Rabbi Michael Laitner

Please look regularly at the social media and websites of the US, Tribe and your community for ongoing updates relating to Coronavirus as well as educational programming and community support.

You do not need to sign into Facebook to access the US Facebook page. The US Coronavirus Helpline is on 020 8343 5696.

May God bless us and the whole world.

Sidra breakdown

שְׁמִינִי

Shemini

3rd Sidra in:

וַיִּקְרָא

Vayikra

By Numbers:

91 verses

1,238 words

4,670 letters

Headlines:

**Inauguration of
the Mishkan;
laws of Kashrut**



United Synagogue Daf Hashavua

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Higher Planes

by Rabbi Levi Goldgrab,
Borehamwood East Jewish Community



Nadav and Avihu, the two sons of Aharon, entered the Mishkan (Tabernacle) to offer what the Torah calls a ‘foreign fire’ before God. It was considered disobeying God’s command and they were consumed by a Godly fire.

The Jewish mystics find a deeper message behind the Torah’s account of these events. They see Nadav and Avihu’s actions as an expression of their yearning to leave the uncertainty of this world and live

on a wholly meditative plane. They sought to come close to God with a ‘foreign fire’, a desire to disconnect from the reality of this world in their search for spiritual bliss. Yet, the Torah teaches us that this is not what God had in mind for humanity. Nadav and Avihu had disobeyed God’s ultimate command for us to be present in our own worlds and in the world at large.

The Midrash (early rabbinic teachings) tells the parable of a king who decreed “The people of

Sidra Summary

1st Aliya (Kohen) – Vayikra 9:1-16

The sidrah begins almost a year after the Exodus from Egypt, on Rosh Chodesh Nissan. After seven days of inaugurating the Mishkan (Tabernacle), Moshe instructs Aharon to bring two special offerings, an elevation offering (olah) and a sin offering (chatat). The people are also told to bring a chatat, two olah offerings and two peace offerings (shelamim). Aharon approaches the altar (mizbeach), together with his sons, and they begin the process of bringing these offerings.

2nd Aliya (Levi) – 9:17-23

Aharon and his sons finish the offerings, after which Aharon blesses the people with the priestly blessing (Rashi). Moshe and Aharon then bless the people that the Divine presence will rest upon them (Rashi).

At the giving of the Torah on Mount Sinai, God annulled the edict which had restricted worldly involvement and spirituality to different realms.

Rome are forbidden to go down to Syria, and the people of Syria are forbidden to go up to Rome." The Midrash continues, "Likewise, when God created the world, He decreed 'The heavens are God's, and the earth is given to human beings.'"

However, then that all changed:

"But when He wished to give the Torah to Israel, He rescinded His original decree, and declared: The lower realms may ascend to the higher realms, and the higher realms may descend to the lower realms. And I, Myself, will begin, as it is written, 'And God descended on Mount Sinai', and then it says, 'And to Moses He said, "Go up to God"' (Midrash Tanchuma, Va'era 15; Midrash Rabbah, Shemot 12:4).

At the giving of the Torah on Mount Sinai, God annulled the edict which had restricted worldly involvement and spirituality to different realms. God came down on Mount Sinai, bringing the spirituality of the heavens down to earth. Moshe was called to the top of the mountain, empowering human beings to raise themselves and their world to a higher state of existence.

Nadav and Avihu had good

intentions. The human desire to break free and escape from the obstacles and hurdles of life to a higher spiritual plane is a positive one. The Torah is teaching us that it is in this life that God wants that desire to come to fruition - in those hurdles.

Living in this world is not about attempting to escape our realities for 'higher planes' of existence. It is about finding higher planes in this world and in our realities.



In loving memory of Harav Yisrael ben Eliyahu z"l

3rd Aliya (Shlishi) – 9:24-10:11

A fire comes from heaven and consumes the offerings on the mizbeach. The people fall to the ground in awe of God. Nadav and Avihu, two of Aharon's sons, bring an incense offering (ketoret) in a pan, which they had not been commanded to do. A fire descends from God, killing them instantly. Aharon is silent. Moshe asks two of their cousins to remove the bodies. Moshe tells Aharon and his two surviving sons, Elazar and Itamar, not to display any mourning in public. God says to Aharon that no one is allowed to perform the service in the Mishkan when drunk.

Point to Consider: *What reward did Aharon receive for his silence? (see Rashi to 10:3)*

4th Aliya (Revi'i) – 10:12-15

Moshe tells Aharon and his sons to eat the remaining parts of a special meal offering (mincha) that they themselves had brought that day, as well as parts of the shelamim offering which they had also brought.

5th Aliya (Chamishi) – 10:16-19

Moshe criticises Elazar and Itamar (Aharon's other sons) for burning one of the chatat offerings instead of eating parts of it. Aharon defends their actions, based on their status as mourners (Rashi). Moshe accepts Aharon's justification.

6th Aliya (Shishi) – 11:1-32

God teaches Moshe and Aharon some of the laws of kashrut. Only an animal with completely split hooves and

Live for Others – Live Again

by Rabbi Cobi Ebrahimoff, Tribe Programmes Rabbi



Michael Levin was born in 1984 and grew up in Pennsylvania. On his 16th birthday, Michael received the book "Self Portrait of a Hero," a collection of Yoni Netanyahu's letters. Yoni was the leader of the operation to rescue hostages held at Entebbe Airport in 1976, and the operation's lone casualty. Yoni's story inspired Michael, and he decided to go to Israel on the American gap year programme, Nativ, in 2002. Michael visited Har Herzl cemetery, and stood by the grave of Yoni Netanyahu in Area D. Shortly after this visit, Michael shared his plans of making Aliyah and joining the Israel Defence Forces (IDF).

Michael arrived in Israel eager to join the IDF, but there was a lengthy bureaucratic process to overcome. He waited several weeks for his documents to arrive, tried contacting government offices for assistance, but he was not making any progress. Finally he tried entering the IDF's admissions centre but they turned him away. Michael, undeterred, pushed a wheelie bin against a side wall, climbed through the window, found the appropriate office and enlisted to the paratroopers. When he started parachuting, weighing around 8.5

stone, he had to strap an extra weight to himself to stabilise his descent!

In the summer of 2006, Michael was given leave to visit his family in America. During his trip, war broke out on Israel's northern border, when Hezbollah killed five soldiers and kidnapped Ehud Goldwasser and Eldad Regev. Michael immediately returned to Israel. His unit had already entered South Lebanon and he was unable to join them. He insisted and convinced his commanders, who eventually arranged for him to re-join them. Michael was 22 years old when he fell on the 1st August 2006, just hours after entering South Lebanon.

Before leaving home, Michael told his mother, Harriet Levin, that he wanted to be buried in Har Herzl if he didn't return. Michael was buried several days before the fast of Tisha B'Av in Area D, not far from the grave of the man who inspired him – Yoni Netanyahu. Michael's tomb reads: "Here lies an American Oleh whose love for God and Israel is eternal."

Max Steinberg was born in 1989 and grew up in Los Angeles. In June 2012, he arrived in Israel with his siblings as part of the Taglit-Birthright programme. Max visited Har Herzl and heard the inspiring story of Michael



Levin while visiting his grave. At Har Herzl, Max told his siblings that he intended to make Aliyah and join the IDF.

Max made Aliyah in 2013, but his test results did not allow him to serve in a combat unit. Max refused to leave the centre without being accepted. An officer threatened Max that he would be sent to a military prison if he did not follow orders. Max was not deterred and told the officer that if he was healthy enough to join the military prison, surely, he could join the military itself. Max eventually joined the Golani Brigade and served with pride.

Max fell during Operation Protective Edge on 20th July 2014, aged 24. Since he did not have any relatives in Israel, a small Facebook group called on people to come to his funeral that evening on Har Herzl. The message went viral and more than 30,000 people who had never known him attended his funeral. Max was buried several days before the fast of Tisha B'Av in Area D, not far from the grave of the man who inspired him – Michael Levin. On Max's tomb are the words of Bob Marley:

*"Live for yourself and you will live in vain;
Live for others, and you will live again."*

In memory of Harav Yitzchak Yoel ben Shlomo Halevi z"l

which chews the cud is kosher. Therefore, animals like the camel and pig, which have only one of these characteristics, are forbidden. Fish are only kosher if they have both fins and scales. The Torah lists forbidden birds by name. Flying insects are also prohibited food, with limited exceptions

(that are today difficult to identify). Kosher animals which die without proper slaughter (shechitah), as well as dead non-kosher animals, transmit ritual impurity (tumah) to one who touches them.

From the Four Corners of the Earth

by Rebbetzen Freda Kaplan, Tribe Israel Team



On the eve of Yom Ha'atzmaut, Israel's Independence Day, I often find myself walking down memory lane, remembering the stories of our family's Aliyah in July 1978. I was 16. I went to a school in Tel Aviv, where I loved hearing the wondrous stories of my fellow classmates' Aliyot. Whether it was the Yemenites who walked for weeks to Aden to get on a plane, or the Iraqis walking from Baghdad through Syria, I listened with awe, recognising this great ingathering of exiles. I realised that my family's Aliyah was quite uneventful by comparison. Yet, as the years pass, my heart fills with admiration for my parents and the many sacrifices they made.

The first Chief Rabbis of the State of Israel, Rabbi Herzog and Rabbi Uziel, along with several other important rabbinical figures, selected Tehillim (Psalm) 107 to be recited at the opening of the evening service on Yom Ha'atzmaut in Israel. In the first three verses, it already becomes apparent why this particular chapter was chosen to set the tone. *"Give thanks to God for He is good. . . Let those whom God has redeemed declare it, those whom He has redeemed from the hand of adversity and gathered in from the*

lands - from the east and from the west, and from the north and from the sea." This prophetic psalm of thanks speaks of the future ingathering of the exiles. In its 43 verses we are taught all about the concept of gratitude after being saved from adversity. This is the story of the redemption of the Land of Israel, the Jewish state and the Zionist movement.

What is interesting, is that from this chapter practical halacha (Jewish law) is spelled out explicitly. The Talmud (Berachot 54b) quotes Tehillim 107 when discussing the individuals who must give special thanks to God by reciting the "HaGomel" blessing (meaning: He who bestows good things on the unworthy). From the words of this chapter, our Talmudic Sages learned that there are four categories of people obligated to recite this blessing of thanks:

1. Someone who has arrived at his destination after traveling in the wilderness (v. 4-9);
2. A freed prisoner (v. 10-16);
3. One who has recovered from a serious illness (v. 17-22);
4. One who has completed an ocean voyage (v. 23-32).

The contemporary scholar, Rabbi Yoel Bin Nun (a student of Rabbi Tzvi Yehuda Kook and a founder of Yeshivat

הַדּוֹ לָהּ
כִּי־טוֹב כִּי
לְעוֹלָם
חִסְדּוֹ:

Har Etzion in Alon Shvut, Israel), discusses in his book "The Miracle of the Exiles" the choice of Psalm 107 for recitation on Yom Ha'atzmaut. He writes that the redemption and blessing that come to an individual and for which he must offer thanks, are no more than manifestations of the national redemption. When we look at the miraculous homecoming of all the immigrants from the four corners of the Earth, we see that some crossed the desert, others crossed the sea, there were those who were freed from bondage and those who had suffered serious illness and tragedy. Now we have an opportunity as a collective to sing. As a people who has returned home, Psalm 107 is Israel's very own "HaGomel" blessing, a song of thanksgiving, a song of praise.

My parents have sadly passed and are no longer with us. On Yom Ha'atzmaut, I remember that I owe them a great debt of gratitude for bringing me and my siblings to this wonderful country. And I sing with the entire community the song of praise for personally experiencing the miracle of the State of Israel.

In memory of Chaya Rachel bat Moshe Ben-tzion z"l

7th Aliya (Shevi'i) – 11:33-47

The Torah lists some basic laws of how certain utensils can become impure (tameh) and how they need to be treated thereafter. All creeping insects are forbidden to eat. Keeping these laws allows a person to become sanctified and holy.

Haftarah

The prophet Yechezkel (Ezekiel) admonishes the nation for worshipping idols and desecrating God's Name. However, he says that one day God will purify them, giving them a 'new heart' and return them to the Land.

60 Years Ago: The Eichmann Trial

by Rabbi Michael Laitner, Director of Education for the United Synagogue and Assistant Rabbi at Finchley Synagogue



Almost sixty years ago, on 11 April 1961, the Jerusalem District Court began the trial of

Adolf Eichmann, a leading Nazi who had been present at the infamous Wannsee Conference of January 1942 and who had facilitated the murder of millions of Jews during the Second World War.

In the turmoil of Europe as the War due to a close, Eichmann had avoided detection, managing to escape to South America. He was later joined by his wife and children, eventually settling in Buenos Aires with a new identity as a factory worker named Ricardo Klement.

Nazi-hunters had been frustrated in their attempts to locate and bring Eichmann to justice, until the Mossad, acting on a tip-off from Argentina via Germany, abducted Eichmann in an audacious operation and furtively brought him to Israel in 1960. The late Peter Malkin (d. 2005), point man in the Mossad extraction team, described his experiences and the impact of the trial on survivors in particular in his book *Eichmann in my hands* (written together with Harry Z. Stein), which provided the background for the historical drama films such as *Finale* (2018) most recently. Recordings of Malkin describing the operation, as well as its build-up and aftermath,

are available on YouTube.

For the first time, detailed testimony about the scope and brutality of the Holocaust was delivered in a civilian court and shown on television around the world. On 15 December 1961, Eichmann was convicted of all the indictments against him, including 'crimes against the Jewish people', 'crimes against humanity' and 'war crimes'. Eichmann's appeals for clemency were rejected, ultimately by the then President of Israel, Yitzchak Ben-Tzvi.

At midnight, as the date switched from 31 May to 1 June 1962, Eichmann was hung before his body was cremated and the ashes scattered outside of Israel's territorial waters. Eichmann remains the only person to have been sentenced to capital punishment by Israel's courts.

Amongst the many landmark elements of this trial were the importance of finding the correct legal frameworks of both religious law (halacha) and Israeli law, which has several pillars alongside that of halacha, to indict Eichmann.

Several articles on the halachic questions behind the trial have appeared over the years. At the time of the trial, the Israeli Rabbi Moshe Zvi Neria (1913-95) analysed the necessary elements of halacha



in the trial in an article published in *Shana Beshana* (1961). His conclusions were summarised in English by Chief Rabbi Lord Jakobovits (1921-99), both in a 1962 edition of *Tradition Journal*¹ and in his book *Journal of a Rabbi*.

More recently, Rabbi Aviad Tabory, the first rabbi of the Alei Tzion US community and concurrently rabbi of British Bnei Akiva, who is now a lecturer at Yeshivat Eretz Hatzvi in Jerusalem, has analysed the trial in his online series *Halachic Responses to Israeli History*², which is soon to be published in book form by Maggid Books.

Where should halachic analysis of this trial start?

The start of the trial provides an answer. In his famous opening speech, Gideon Hausner, then Attorney General of the State of Israel, declared, "*When I stand before you, judges of the State of Israel, to prosecute Adolf Eichmann, I do not stand alone. Alongside me are six million prosecutors, but they cannot stand here, point a finger at Eichmann and say, 'I accuse'*" (free translation).

Hausner's words echo elements of the halachic principle of *goel hadam*, the avenging brother. In the second article in this series, we shall examine its applicability.

¹ <https://traditiononline.org/review-of-halachic-periodical-literature-4/>

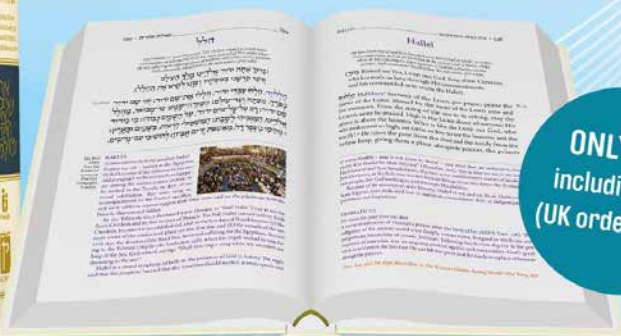
² <https://www.etzion.org.il/en/topics/halachic-responses-israeli-history>

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THE TRIBE SCRIBE

SHEMINI: TAKE FROM MISTAKE!

IN THIS WEEK'S **PARASHA**, **AHARON** IS TOLD TO PERFORM HIS SPECIAL SERVICE AS THE **KOHEN GADOL** - HIGH PRIEST. **RASHI** COMMENTS THAT **AHARON** HESITATED, IN CASE HE WAS NOT WORTHY, AND **MOSHE** HAD TO GIVE HIM A DIRECT INSTRUCTION.



AHARON WAS WORRIED ABOUT HIS PAST BEHAVIOUR AND ROLE IN THE SIN OF THE **GOLDEN CALF**. HE THOUGHT THAT PERHAPS HE WAS NOT FIT FOR THIS IMPORTANT ROLE. THE **TORAH** TEACHES US THAT WE CAN ALWAYS MOVE FORWARD FROM PAST MISTAKES AND GO ON TO ACHIEVE GREAT THINGS.

IN HIS BOOK "**BLACK BOX THINKING**", **MATTHEW SYED** EXPLAINS THAT WE CANNOT GROW UNLESS WE ARE PREPARED TO LEARN FROM OUR MISTAKES. IN FACT, HE SHOWS THAT IT IS THE ACTUAL MAKING MISTAKES AND LEARNING FROM THEM THAT HELPS PEOPLE ACHIEVE SUCCESS. HERE ARE A FEW EXAMPLES!



Japanese figure skater, **Shizuka Arakawa** estimates that she fell 20,000 times on her journey to becoming an Olympic gold medallist.



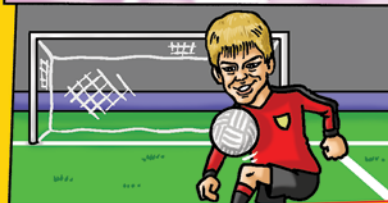
Inventor **James Dyson** worked through 5,126 failed prototypes before finally coming up with the design for his Dyson vacuum cleaner that made his fortune.

Basketball legend **Michael Jordan** said:

I'VE MISSED MORE THAN 9000 SHOTS IN MY CAREER. I'VE LOST ALMOST 300 GAMES. 26 TIMES, I'VE BEEN TRUSTED TO TAKE THE GAME WINNING SHOT AND MISSED. I'VE FAILED OVER AND OVER AND OVER AGAIN IN MY LIFE. AND THAT IS WHY I SUCCEED.

SO, NEXT TIME YOU MAKE A MISTAKE, TAKE A MINUTE TO THINK ABOUT WHAT YOU COULD HAVE DONE DIFFERENTLY. REMEMBER, IT'S ALL PART OF THE JOURNEY TO SUCCESS.

When he was 7, footballer **David Beckham** could do only 3 keepie uppies, he really wanted to do more. Two years of perfecting his technique, working out where he went wrong and thousands of hours of practise later, David Beckham could do 2,003 keepie uppies! It was exactly this kind of failure and repetition that helped him become a top footballer.



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