

# VAYIKRA ויקרא



In loving memory of Harold Newman (z"l) on his First Yahrzeit

## Volume 32 | #27

28 March 2020  
3 Nisan 5780

### Shabbat ends:

London 7:14pm  
Sheffield 7:27pm  
Edinburgh 7:37pm  
Birmingham 7:22pm  
Jerusalem 7:33pm

This is the first Shabbat since Daf Hashavua was launched that we have only been able to produce an online version. Even though our shuls and other centres are closed, we will continue to produce the Daf in electronic format and hope that provides a familiar weekly link and connection.

On behalf of the US as a whole, the Daf team, Elmar Printers and Hermie Design, we wish you well. We pray that God looks after the whole world at this challenging time, heals the sick and protects the heroic people who staff the emergency services and are looking after us so selflessly.

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Haftarah p.1165

Hertz p.409  
Haftarah p.424

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Haftarah p.625

## Daf Hashavua

*"He called to Moshe, and God spoke to him from the Tent of Meeting, saying: Speak to the Children of Israel and say to them: When a man among you brings an offering to God..."*  
(Vayikra 1:1-2)

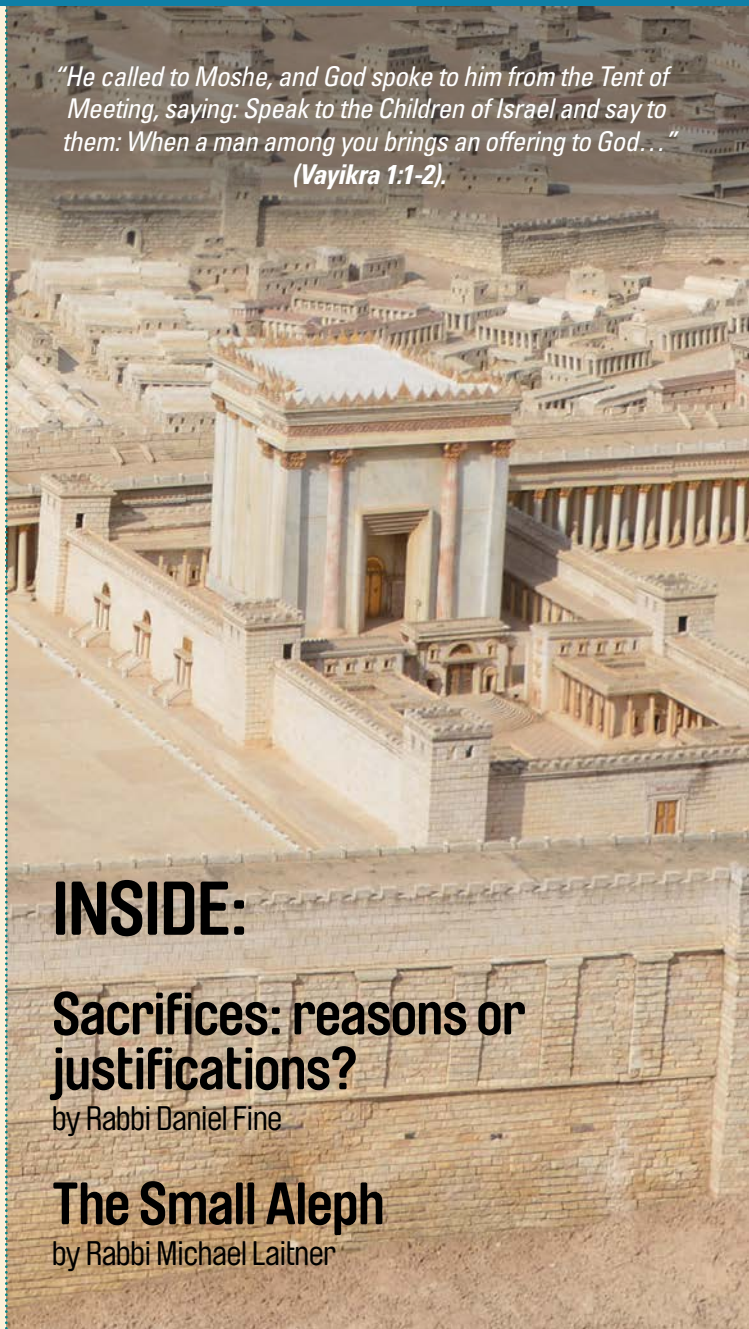
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## Sidra breakdown

ויקרא

## Vayikra

1st Sidra in:

ויקרא

## Vayikra

By Numbers:

**111 verses**

**1,673 words**

**6,222 letters**

Headlines:

## Descriptions of offerings and public law



### United Synagogue Daf Hashavua

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# Sacrifices: reasons or justifications?

Rabbi Daniel Fine,  
Stanmore & Canons Park Synagogue



"Back in the day" children used to begin their Torah study with the book of Vayikra,

which details the many ritual sacrifices required. Nowadays this is the last thing that children learn, so far removed are we from this concept.

In two different places in his philosophical work, Moreh Nevuchim, the Rambam (Rabbi Moshe ben Maimon, 1138-1204) writes that korbanot (sacrifices) wean us off idolatrous practices. This would seem to indicate that, since there is no longer a huge temptation towards idolatry, there

will be no sacrifices in the third Temple. Yet the Rambam also notes that the concept of sacrifice predated idolatry; Kayin (Cain) and Hevel (Abel) offered sacrifices.

Furthermore, in his halachic magnum opus Mishneh Torah, the Rambam refers to a yearning for the future Temple and its sacrifices. For example, in his Laws of Meilah (8:8) the Rambam, anticipating a third Temple, refers to all sacrifices as a chok, a mitzvah for which we cannot readily ascribe a reason! How can we understand this apparent discrepancy in the Rambam's approach to this topic? We will present two approaches, found in

## Sidra Summary

### **1st Aliya (Kohen) – Vayikra 1:1-13**

The Book of Vayikra starts by detailing the olah (elevation) offering. One who brought an offering had to lay their hands upon it (semicha). The shechita (slaughter) of the animal could be done by a non-Kohen, but the processes thereafter (catching the blood and sprinkling it on the altar) were performed only by the Kohanim. The olah offering was cut up and all of the pieces were burned on the mizbeach (altar). The verses detail an olah offering brought from cattle, sheep or goats.

### **2nd Aliya (Levi) – 1:14-26**

The Torah now details the laws of an olah offering brought from fowl. The process of killing the fowl differed from an animal offering; notably, the Kohen used his fingernail (melika) instead of a knife. It was also possible to bring an offering from fine flour (mincha), a handful of which was mixed with oil and thrown onto the altar's fire. The rest was baked and eaten by the Kohanim.

the works of the Ritva (c.1260-1330) and the Maharal (1520-1609).

First, conceptually, there exists a human drive towards idolatry, to divorce the world from its unifying Creator into disparate parts. An idolater related to the world as 'separate departments governed by various idols, instead of one Boss. Sacrifices to God realign our temptation to fragment an essentially unified world.

Second, whilst ascribing reasons to mitzvot makes them relatable and connectable, there is a limit, as noted by the 13th century Sefer Hachinuch, to doing so. Mitzvot are good for us on all levels, but they also contain Divine depth. As Rabbi Aharon Lichtenstein (former head of Yeshivat Har Etzion, d. 2015) wrote: "if we marry mitzvot to one generation (by over-focusing on pragmatic reasons), we risk divorcing them from the next." If we present mitzvot as "cultural feel-

good actions", the next generation will be entitled to replace them with other "feel-good actions". Do we use mitzvot to elevate and change our outlook on life, or to justify our already-embedded perspectives?

As the Ran (Rabbeinu Nissim, 1320-1380) and Netziv (Rabbi Naftali Zvi Berlin, 1816-1893) note, based on the Torah, God is the ultimate healer. Doctors do not heal; they simply prescribe the appropriate course of action or medication which does the healing. God sets up the spiritual biology of this world and the next. Mitzvot impact a person's soul and the world at large for the better. Aveirot (sins) do so for the worse. Thus, while the Rambam may have provided a relatable reason for sacrifices in the Moreh Nevuchim (to wean us off idolatry), his presentations in the Mishneh Torah show that there is far more to the mitzvot about sacrifices. Although we admit that

we find it difficult to accept animal sacrifices, our prophets assure us that there will come a Messianic day where the world will be full of Divine awareness and upgraded sensitivities, when we will merit to understand this and more.

**If we present mitzvot as "cultural feel-good actions", the next generation will be entitled to replace them with other "feel-good actions"**

## **In loving memory of Mordechai Avraham ben Nechemia**

**Point to Consider:** *From what stage could the service of the meal offering be performed only by Kohanim (see Rashi to 2:2)*

### **3rd Aliya (Shlishi) – 2:7-16**

Several voluntary meal offerings are listed, some baked, some fried. These offerings had to be unleavened. Every offering – whether animal, fowl or flour – had salt added to it. The laws of the Torah of the parched Omer offering are stated, which was brought on 16 Nisan (Rashi).

### **4th Aliya (Revi'i) – 3:1-17**

A voluntary peace offering (shelamim) could be brought from cattle, sheep or goats. Only parts of it were burned on the mizbeach – other parts were eaten by the Kohanim and by the person who brought the offering (see Rashi).

### **5th Aliya (Chamishi) – 4:1-26**

People were commanded to bring sin offerings (chata'ot) for various inadvertent transgressions. A Kohen Gadol who accidentally contravened specific serious prohibitions had to bring a bull, parts of which were burned on the mizbeach; the rest were burned outside the camp. A similar process had to be done if the High Court's (Sanhedrin) ruling caused an accidental transgression by the people. If a king (referred to here as Nasi) accidentally transgressed certain mitzvot, he had to bring a male goat as an offering.

### **6th Aliya (Shishi) – 4:27-5:10**

The variable offering (korban oleh ve'yored) was dependent on the financial means of the person who brought it – it could be an animal, birds or flour. This offering was brought by someone who intentionally refused to testify as a witness



# The Small Aleph and dealing with isolation

by Rabbi Michael Laitner US Jewish Living Division and Finchley Synagogue



If there is one person who can teach us about isolation, even for circumstances far beyond those which we have to endure, it is Natan Sharansky. An inspiration to many people around the world, Sharansky spent nine years in captivity at the hands of the brutal Soviet regime, much of it in solitary confinement, until his eventual release in 1986 when he fulfilled his dream of Aliya to Israel.

In an interview earlier this week with Moment Magazine, available online at <https://momentmag.com/natan-sharanskys-advice-for-coronavirus-isolation/>, Sharansky shared three principles which helped him to survive and even thrive despite his incarceration. The three principles are: 1. Remind yourself again and again why you are there; 2. Do not plan or pin your hopes on things beyond your control; 3. Laugh. In an English-language YouTube video, Sharansky discusses these principles at greater length. I wonder

if Sharansky ever considered that his terrible experiences would one day enable him to assist millions of people around the world as we face the threat of Coronavirus.

Sharansky's first principle in particular has a link to our parasha. Famously, the first word, ויקרא, is written with a small aleph (א). Of the many lessons that we learn from this small letter, I would like to share one which I learned recently from Rabbi Mark Dratch, the Executive Vice President of the Rabbinical Council of America (RCA), and links to the first principle.

The Midrash Tanchuma (rabbinic teachings originating in Mishnaic times) notes that there was some leftover ink when Moshe wrote down the Torah. Why would this be? Rabbi Meir Shapiro (1887-1933) suggests that the extra ink came from the small aleph, which should have been larger.

Moshe made the aleph smaller to remind himself of the need for humility and for the objectives of his role. He was there to serve God, not to promote himself. As Rabbi Dratch notes, Moshe's humility became a source of his spirituality. Applying Natan Sharansky's first principle, we can suggest that it reminded Moshe, and reminds us each year, about why we are here and, by extension, what we need to do.

This Shabbat, we continue to apply a small aleph to ourselves and our societies. By holding back from social interactions, by thinking of others and how we can help them, we remind ourselves of our obligations as both Jews and as citizens of broader society. We continue to pray, to live the daily rhythms of Jewish life as best we can, understanding how the small aleph has inspired generations of Jews along with the example of Jews such as Natan Sharansky.

May God help and protect us all.



In memory of Tzemach ben Yisrael

or who made a false oath. It was also brought by one who accidentally entered parts of the Temple (Beit Hamikdash) or touched sanctified objects when in a state of ritual impurity.

## 7th Aliya (Shevi'i) – 5:11-26

An individual who unintentionally derived benefit from

sanctified objects had to bring a male ram as a guilt offering (asham), as well as paying for the 'damage' and adding an additional fifth to the cost. An asham was also brought by someone who was not sure whether they had inadvertently committed the type of sin for which one would normally bring a chatat.

# United Synagogue children's prayer books – a story over three centuries

by Simon Goulden, Education Consultant to the United Synagogue



Anyone familiar with the range of siddurim for young people produced by the United Synagogue might be forgiven for thinking that the publication of prayer books specifically for young people was a recent phenomenon.

In fact, the history of these siddurim goes back to the 19th century. In 1898 the Committee of Ministers of the United Synagogue organised a series of children's prayer meetings for the Yamim Noraim, the High Holydays, held in seven centres around London. They also produced a programme, called rather grandly a syllabus, for the order of service. Within ten years, the popularity of these children's services meant that they had expanded to sixteen centres in London, as well as communities in the regions and, indeed, the colonies, as they were still called! But the lack of a suitably-sized siddur or machzor was noted and plans were laid to produce one. Originally the task was given to Rev Simeon Singer, for obvious reasons but, for reasons which remain unclear, he never carried out the work, which was completed by Rabbi Hermann Gollanz,

one of the foremost Jewish scholars of his day. It was duly published in 1909. It was a cut down version of the early Singer's Prayer Book, with some amendments, so that the Yizkor prayer featured a 'Prayer to be said by orphans', which sadly reflected the times.

This volume was revised by the Council of Ministers in 1929 and remained the standard issue for United Synagogue communities for over 30 years, but by the 1960s there was a demand for something more appropriate to those times. Thus, the United Synagogue Welfare Committee commissioned Dr David Patterson, the founder of the Oxford Centre for Hebrew and Jewish Studies, to write a translation for a new siddur. Its success meant that, by 1975, a machzor it was also produced, using the typeface familiar from the 1962 Singer's Prayer book. Neither volume contained any colour or pictures.

Within twenty years, however, the demand for a more child-friendly siddur, using the latest educational ideas – and in full colour – led to the publication of the first edition of Siddur Shevet Asher, the Chief Rabbi's Children's

Siddur. This ground-breaking siddur proved just what the growing school community needed and the second, completely revised edition, published in 2012, became the now-familiar and enormously successful, Tribe Siddur for Children and Families. The mainstay of schools, chadaram and children's services throughout the United Synagogue and beyond, it showed how the United Synagogue could match – and best – other siddurim available in the English-speaking world. Responding to the demands of the growing Early Years market, the US then published Siddur Yonah, the Tribe Siddur for Young Children and Families in 2013, followed shortly afterwards by the Meir Edition, a 'big book' version for use by teachers in classrooms and children's services. More recently, Tribe has published its own edition of the NCSY Koren Siddur Aviv, a superb addition to the family of siddurim.

From humble beginnings, over a century ago, the United Synagogue continues to seek ways to connect its children to prayer.

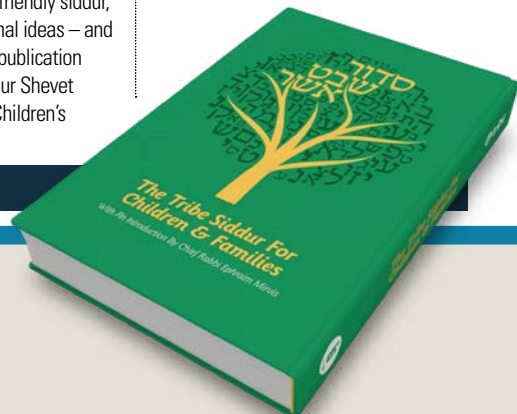
*NB In response to the current lockdown, the Siddur Shevet Asher is now available online at [www.tribeuk.com/article/siddur-shevet-asher](http://www.tribeuk.com/article/siddur-shevet-asher)*

*The relevant sections of the Siddur Aviv for Friday night and Havdalah are at [www.theus.org.uk/article/koren-ncsy-siddur-tribe-edition-friday-night-havdala](http://www.theus.org.uk/article/koren-ncsy-siddur-tribe-edition-friday-night-havdala)*

## In memory of Moshe ben Avraham Zarach

### Haftarah

The prophet Yeshaya (Isaiah) rebukes the nation for neglecting to bring offerings to the Temple. He mocks those craftsmen who tire themselves out making false gods. However, Yeshaya's parting message is one of forgiveness and hope.



# Farewell... pt.1

Shefford – by Dr Judith Grunfeld z'l

*Extract of an address to the school by Dr. Judith Grunfeld in 1940 at the end of the first year of evacuation.*

We celebrate today the completion of one full year's work as a community in Shefford. We have now experienced autumn, winter, spring and summer in Bedfordshire and we have grown to love it here. We know the sunshine as well as the snow and the storms, the wind and the rain and all the curiosities that nature offers at various seasons. One year is a long time in your young lives. You have stretched, you have grown and matured. Those of you who did not know one word of English now say "ain't it" very nicely, and those who said "ain't it" before, have now become very well reared in the finesse of English language and culture. Little boys and girls have grown into leaders of groups, and mischievous schoolboys have turned into responsible prefects. Boys of the lower form have advanced, taken the matriculation examinations and have also learned to drive a horse and cart and have got used to all that is peculiar to a farmer's life.

The history of Shefford has yet to be written. It is perhaps already imprinted in many a heart beating in Canada, Australia, or wherever our pupils who left us during this year have gone. This history does not lack its romantic side. It had its time of extreme hardship and certainly had

**“Hardship breeds heroism in people of superior character, while it provokes grumbling in others. You have not grumbled much.”**

its heroic features, when we had to tramp along the white and frozen roads for miles from Clifton to Camp-ton, from one school hall to another, always miles apart; we had to wheel cartloads of books from the burnt-out cinema hall to a dry place in a shed. It was indeed not easy when in the cinema hall, the one hall at our complete disposal, ten different lessons had to be held simultaneously to ten different groups, while at the same time dinner for 200 pupils was cooked in another corner and we still expected it to be quiet. There are many more things I could enumerate. Hardship

breeds heroism in people of superior character, while it provokes grumbling in others. You have not grumbled much. You have made the best of the circumstances and you have looked at things through the beautifying glass of the adventurous spirit.

I was in London last week and I saw air raid warden assistants of the same age as our senior boys here, wearing steel helmets, and they were on duty while the anti-aircraft fire was on; yet they were cool, calm and collected. Did you read the report in the papers about a children's ship which was torpedoed by the enemy? It happened in the middle of the night when the children were all asleep in bed. When the ship was struck, the signal was given. One and a half minutes later all the children from five to sixteen were on deck in their pyjamas, fastening their life-belts and making for the lifeboats. There was neither screaming nor crying nor pushing. The elder children quietly helped the younger ones and when they were in the lifeboats they started singing "Roll out the barrel" in the night on the high sea, tossed about, splashed by roaring water, facing death in an atmosphere of discipline and courage. All the 200 were saved.

*Reproduced with permission*

*Dr Judith Grunfeld was the headmistress of the Jewish Secondary School in Stamford Hill in 1939, whose 450 children and staff were evacuated to Shefford and the neighbouring towns in Bedfordshire for the duration of WW2.*



# UNITED SYNAGOGUE CORONAVIRUS HELPLINE 020 8343 5696

The United Synagogue has set up a dedicated helpline for all those seeking support, advice or if you are simply struggling to cope.

We can point you in the right direction for:



### Practical support

if you need help with things like shopping or cooking



### Spiritual support

if you need Rabbinic advice or religious guidance



### Emotional support

if you just need somebody to chat to

Call us on

**020 8343 5696**

Email us at

**helpline@theus.org.uk**

Our Helpline will be available from Monday to Thursday 9am–5pm and Friday 9am–1pm. (Outside of these hours you will be able to leave us a message and somebody will get back to you.)

**Please note:** Our helpline is run by community volunteers and US staff. We are unable to offer medical, legal or financial assistance but we will do our best to point you in the right direction, including to your local community care group or to the charity GIFT. If you are feeling unwell please follow the current government guidelines.

If you would like to speak to us about volunteering or offering any other assistance during this challenging time, please email

**Yael Peleg on [helpline@theus.org.uk](mailto:helpline@theus.org.uk)**

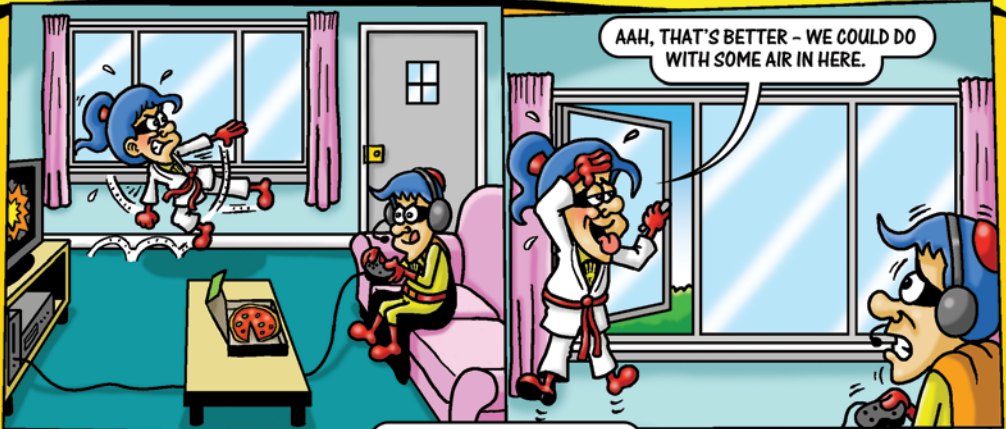






# THE TRIBE SCRIBE

VAYIKRA: WINDOW PAIN!



Amongst the many things mentioned in this week's **Parasha** are offerings to put things right and make peace. It took them a while, but Dan and Dina got their piece of peace in the end.



**tribe**  
www.tribeuk.com

Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.