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**Shabbat - Vayikra - Hahodesh,**

**שבת פ' החודש, נשיאים פ' ויקרא**

**Sat. 16 - 17 Mar. 2018 - 1st of Nisan, 5778 -**

**א ניסן תשע"ח**

**Issue Number 837**

Baal Koreh	Rabbi Asher Sebbag	(Page - 544).
Mufteer & Haftarah	Rabbi Aaron Bassous	(Page-348) (Page -1218).

**Rosh Hodesh Nisan.**

**ראש חודש ניסן.**

Shir Hashirim, Mincha, Kabbalat Shabbat & Arbit.	17:45
Shabbat Candles.	17:51
Shabbat Shahrit - Followed by Kiddush. (Shema 8:33).	08:30
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	*
Mincha Shabbat Followed by Seuda Shlishit. * (Sunset - 18:08).	17:30
Arbit Motzei Shabbat followed by Havdalah.	18:58
Shahrit Weekday - (Mon. & Thu. - 06:40) (Sunday & B/H - 07:30).	06:45
Mincha & Arbit	17:45
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	17:00
Next Friday: Shir Hashirim, Mincha, Kabbalat Shabbat & Arbit.	17:55
Next Friday: Candles. <b>Shabbat. Tzav - Hagadol</b>	18:03

**Vayikra** (Leviticus 1-5)

Vayikra 5778

**GOOD MORNING!** Our hearts go out to the students, parents and community of Parkland, Florida. However, it is wonderful to see that the students are refusing to wallow in victimhood, but are taking their angst and anger to advocate for laws that will protect not only themselves, but our whole society!

**Tragedies**, particularly of this magnitude, often lead people to ask -- at least for a fleeting moment -- "Where was God in all of this?" "How could God let such a tragedy occur?"

**Below** are a few ideas incorporated from "[Wrestling With Suffering](#)" by

Rabbi Nechemia Coopersmith -- though only his article can put them in full context and develop them properly.

**What is** fascinating, is that we only ask these questions because we intuitively believe three axioms about the nature of God. God must be: 1) all good 2) all knowing 3) all powerful. If you remove any one of these attributes, the question disappears.

**If God** isn't all good, He can do evil and even enjoy inflicting pain. Is there any wonder why bad things happen to good people?

**If God** isn't omniscient, bad things occur because He doesn't know everything that's going on in the world.

If He knew about it; He would certainly put a stop to it.

**If God** isn't omnipotent, bad things happen because there are forces beyond God's control. Diseases and natural disasters are too mighty for God. We can only call God to task for events that are in His hands.

**If one** believes in an omnipotent Being who is all good and all knowing, then the question "Why do bad things happen to good people?" poses a real challenge.

**In truth**, we should ask that question even regarding events of much smaller magnitude.

**Just how** much pain must occur to legitimately raise the question? The Talmud gives the example of a person who reaches into his pocket with the intention of getting a certain coin and instead pulls out a smaller coin. Forced to reach into his pocket a second time, he experiences minor discomfort. The Talmud declares that this added exertion is reason enough to necessitate asking, "Why is this happening to me? What did I do wrong to deserve this?" (Brachot, 5a)

**Any amount** of pain or discomfort poses the same theological question, even the stubbing of a toe. Philosophically, the dull aches in life demand as much an explanation as the major crises. After all, if God is all good, all powerful and all knowing, why should my daughter get a paper cut? Furthermore, minor examples of discomfort are perhaps more conducive to delving into the issue of suffering,

since they diffuse the emotional tension, making it easier to focus on acquiring intellectual clarity.

**While** the topic is too complex to clarify in this limited space, wrestling with suffering requires viewing all events as meaningful. Events in our life are not mere coincidences, random accidents that have nothing to do with a purposeful Being. If God is all knowing, all powerful and all good, nothing just happens. I would like to direct you to read [Rabbi Coopersmith's article](#) and to leave you with a thought from Rabbi Moshe Chaim Luzzatto:

**"One who** believes in God's oneness and understands its implications must believe that the Holy One, Blessed be He, is one, single, and unique, being subject to no impediment or restraint whatsoever, He alone dominating all ... there is no other beneath Him who exercises any dominion in the world ... He alone supervises all of His creatures individually, and nothing transpires in the world except through His will and agency -- not through chance, and not through nature, and not through constellation; but He governs all of the earth and all that is in it, decreeing all that is to be done..." (Daas Tevunos).

**Living** with this attitude enables us to see God's guiding hand in our daily life. When we realize that events carry divine messages, we are compelled to open them up and explore their contents.



**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 Growth Through Torah by Rabbi Zelig Pliskin*

**The Torah** states:

"Every meal offering that you offer to the Almighty do not make it *chometz* (leavened); for you shall burn no yeast, nor any honey, in any offering of the Almighty made by fire. With all your offerings you shall offer salt" (Leviticus 2:11-13).

**Yeast** and honey were not permitted in the offering on the altar. Yeast makes the dough rise higher, but it is an external additive. Honey makes things taste sweet, but it is also an external additive. Salt, on the other hand, brings out the flavor of the food, but only the flavor that is already there. This, says Rabbi Mordechai Gifter, symbolizes a basic principle in spiritual matters.

**When serving** the Almighty you should follow the model of salt. That is, utilize all the abilities and talents that you have to serve Him. Do not be like yeast that causes distortion of what is there. Do not be like honey that is very sweet, but is something borrowed from the outside. Be yourself, but make every effort to be all that you can be.



Shabbat Shalom,  
*Kalman*  
Rabbi Kalman  
Packouz

**Mazal tov to:** our Rabbi, Rabbi Asher Sebbag and Rabbizen Chava Sebbag on the forthcoming wedding of their daughter Abi to Moshe David the son of Mr and Mrs Asher Abraham.

**Mazel Tov to:** Family Sassoon on the occasion of the Bar Mitzvah of Uzziel. Mazel Tov is also extended to Uzziel's grandparents Mr and Mrs Sydney Freilich. The family invites the community to join them in the Kiddush after the service.

**Seuda Shelishit:** is sponsored by Solly Yona (Hacohen) on behalf of his sister and brothers, Irene and Eli, הי"ו, in memory of their late mother **Rachel** bat Gourgieh ע"ה.

**fast of the first born:** Simon Jacob will be presenting the breakfast for breaking the fast of the first born on 30/3/2018 at the Synagogue after Shahrit.

**Ohel David with TAL:** At Ohel David Eastern Synagogue Hall on Wednesday 21st March at 19.45 there will be a first come first served dinner for £15.00 per person RSVP: events@torahactionlife.com.

**Birkat Hailanot:** Sunday 2<sup>nd</sup> Nissan 5778/ 18<sup>th</sup> March 2018 we will recite Birkat Hailanot in front of the Synagogue after Shahrit, at about 08.45.

**Mechirat Hametz:** you can download the [form](#) of Mechirat Hametz (selling Hametz) from the synagogue website.

**Dear all:** Pesach arriving soon, please start cleaning your lockers from all Hametz as our Shamash will clean all the lockers by Wednesday 28/3/2018.

**The accounts:** will be ready by next week Monday, we are calling AGM to take place on Wednesday the 28/3/2018 - 12 Nissan 5778 at 20.30 at the synagogue. Please call Ghassan Cohen to register your attendance to the meeting.

**Kolel every Sunday:** We are still having a Kolel every Sunday at the Synagogue hall from 09.30am - 12.00pm. Everyone is welcome.

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	19 Nissan Ms Angelique Burman
07 Nissan Mr Farid Cohen	20 Nissan Mr Simon Jacob
07 Nissan Mr Nabeel Cohen	22 Nissan Mr Meir David Lanyado
09 Nissan Mr Reuben Ezekiel	25 Nissan Mr Robbie Rahimian
09 Nissan Mrs Marcelle Benjamin	25 Nissan Mrs Homa Sarah Rahimian
10 Nissan Mrs Judith Silas	28 Nissan Mr Moses Jacob
10 Nissan Mrs Esther Silas	29 Nissan Mr Benny Benaiah

“ Quote of the Week ”

**Fear is a reaction. - Courage is a decision.**