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Shabbat - Vayikra - P. Zachor,

שבת פ' ויקרא - פ' זכור

Sat. 15 - 16 Mar. 2019 - 9th of Adar II, 5779 - ט' באדר ב' תשע"ט

Issue Number 889

Baal Koreh	Rabbi Asher Sebbag	(Page - 544).
Mufteer & Haftarah	Rabbi Asher Sebbag	(Page-1066). (Page - 1214).

Birkat Halevana. ברכת הלבנה.

Mi-Chamochah on page 724 shabbat Orot book. מי כמוך בסידור שבת אורות עמוד 724.

Shir Hashirim, Mincha, Kabalat Shabbat & Arbit. 17:45

Shabbat Candles. 17:49

Shabbat Shahrit - Followed by Kiddush. (Shema 8:35). 08:30

Mincha Shabbat - Followed by Seuda Shlishit. * (Sunset - 18:06). 17:30

Daf Hayomi with Rabbi Asher Sebbag Shlit"a. *

Arbit Motzei Shabbat. 18:56

Shahrit Weekday - (Sunday - 07:30). 06:30

Daf Hayomi with Rabbi Asher Sebbag Shlit"a. 17:00

Mincha & Arbit. 17:45

Next Friday: Shir Hashirim, Mincha, Kabalat Shabbat & Arbit. 18:00

Next Friday: Candles. **Shabbat. Tzav** 18:01

Vayikra 5779 (Leviticus 1-5)

Mar 10, 2019 | by Rabbi Kalman Packouz

GOOD MORNING! Purim is coming up next week -- Wednesday night, March 20th, through all day Thursday. Purim is the holiday that reminds us that God runs the world behind the scenes. Coincidence is God's way of staying anonymous! Nowhere in the *Megillas Esther* is the name of God mentioned, though there is a tradition that every time the words "the King" are used it also refers to the Almighty.

Megillas Esther is a book full of suspense and intrigue with a very satisfying ending -- the Jewish people are saved from destruction! I highly recommend [The Queen You Thought You Knew](#) by Rabbi David Fohrman. Esther's

hidden story comes alive in ways you would never have thought, imagined or expected!

Purim is preceded by the Fast of Esther -- from dawn until after the *Megilla* is read. This year we fast on Wednesday, March 20th. The fast commemorates the three day Fast of Esther and the Jewish people before she approached King Ahashverosh with her request. Named in her honor, it is also in memory of the Jews' fast before going to battle the anti-Semites in the Purim story.

A great book about Purim is Rabbi Shimon Apisdorf's [The One Hour Purim Primer](#) -- everything a family needs to understand, celebrate and enjoy Purim. Writes Rabbi Apisdorf: If a family is a "twice a year to synagogue" family, then

those days should at least be Purim and Simchas Torah (when everyone dances around celebrating the completion and beginning of reading the Torah). Our kids should see and be a part of the joy of being Jewish!

Purim comes from the word "pur" in Persian which means "lots" -- as in, "Haman cast lots for the most 'auspicious' date to kill the Jews." The date fell on the 13th of Adar. The events of that date were turned around from a day of destruction to a day of victory and joy. We celebrate Purim on the 14th of Adar for "they gained relief on the fourteenth, which they made a day of feasting and gladness" (*Megillas Esther* 9:17).

In very few places -- most notably in Jerusalem -- Purim is celebrated the following day, the 15th day of Adar. The Sages declared that all cities which were walled cities at the time of Joshua should celebrate Purim the following day. This is to commemorate the extra day which King Ahashverosh granted Esther to allow the Jews of Shushan (the capital of Persia, which was a walled city) to deal with their enemies. In Shushan they gained relief on the fifteenth. The holiday celebrated on the 15th of Adar is called *Shushan Purim*.

There are two ways in which to try to destroy the Jewish people -- physically and spiritually. Our enemies have attempted both. Chanukah is the celebration over those who have tried and failed to culturally assimilate us (the Greeks and Western Culture); Purim is the celebration over those who have tried and failed to physically destroy us (from the Amalekites to the Persians, *ad nauseam*).

Why do we masquerade with costumes and masks on Purim? As mentioned above, nowhere in

the *Megillas Esther* does God's name appear. If one so desires, he can see the whole Purim story as a chain of coincidences totally devoid of Divine Providence. Just as we hide behind masks, but our essence is still there, so too God has "hidden His face" behind the forces of history, but is still there guiding history.

Why do we make noise every time Haman's name is mentioned in the *Megillah*? The answer: By blotting out Haman's name we are symbolically obliterating evil.

The holiday is celebrated by hearing the *Megillah* Wednesday night and Thursday morning. During the day only, we fulfill three *mitzvot*: **1) Matanot L'evyonim** -- giving gifts or money to at least two poor people. (While it is good to give locally, one can fulfill the mitzvah by giving at <http://www.KerenYandY.org> for the poor Jews of Jerusalem) **2) Mishloach Manot** -- the "sending of portions," giving at least two ready-to-eat foods to a minimum of one person. One should send via a messenger. **3) Seudah** -- a festive meal. During the meal we are commanded to drink wine until we don't know the difference between "Blessed is Mordechai" and "Cursed is Haman." (It is best fulfilled by drinking a little and taking a nap -- one doesn't know the difference between them while sleeping!) One should NOT drink to excess. The *mitzvah* is about connecting to the Almighty -- and sloppy drunks are lousy at spirituality. Drinking can be dangerous. The *mitzvah* is only at the meal and only with wine. It should be well-controlled and minimized!

Why are we instructed to drink this amount? In a certain sense, Purim is greater than Yom Kippur. On Yom Kippur

we fast and it is easy for our soul to have dominance over the body. Purim is the epitome of integrating the physical and the spiritual towards realizing that the Almighty loves us. The only thing that stands between you and the Almighty -- is you. The wine and the spirit of the day help us get beyond the barrier -- to realize that everything comes from the Almighty for our good! We may perceive things that happen to us as "bad" though ultimately they benefit us either physically and/or spiritually. They may be bitter and/or painful, but the Almighty does not do bad.

The mitzvot of *Mishloach Manot* and giving gifts to the poor were prescribed to generate brotherly love between all Jews. When there is love and unity amongst us, our enemies cannot harm us!

For more on Purim, go to: <http://www.aish.com/holidays/purim/>. Enjoy "**Lego Purim**" -- a short aish.com film unique retelling of the Purim story. Also, "**Purim and Spain's Hidden Jews**", Rabbi Ken Spiro's "**Purim in Persia**" from his Crash Course in Jewish History and Rabbi Shraga Simmons' "**The ABC's of Purim.**"



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 gives instructions for offering various types of flour offerings prepared in different manners:

"And if you bring near a flour offering baked in the oven ... and if your offering is a flour offering baked in a pan ... and if your offering is a flour offering baked in a pot..." (Leviticus 2:4,5,7).

What is the deeper meaning behind each of these different offerings?

Rabbi Samson Raphael Hirsch explains: The *Mincha*, flour offering, expresses our appreciation to the Almighty for our happiness in

life. *Minchat Solet*, the fine flour offering, has many forms of preparations to focus us on appreciating from the basic necessities of life to the wonderful "extras" with which we have been blessed.

The offerings are baked in an oven, a pan and a pot corresponding to bread, cake and specially prepared dishes. Bread (*ma'afeh tanur*) is ordinary food, a necessity for happy daily life. Cake

(*machavat*) signifies the extra enjoyment, the historically unusual condition of luxury. The specially prepared dish (*marcheset*) is for a special occasion, the temporary, passing moment of a unique joy.

Our lesson: focus and appreciate each and every thing in our lives as a gift from the Almighty, Who loves us and cares for us!

PURIM PARTY 2019

Join Crafts4kids Events at Ohel David Synagogue for hours of arts, crafts, Mishloach manot, megillah reading and much more to celebrate your special Purim holiday with us.

5:00-7:30 Wednesday the 20th March - £5 entry

Shiur for ladies. We are pleased to announce that a shiur for ladies by rebbetzin chava Sebbag on Tuesday mornings based on mesilat yesharim. For more information please call 07751 434 797.

Purim & Fast Timing: Wed. 20th March, Taanit Esther Start at 04.42 terminates at 18.54. Mincha & Arvit at 17:50 followed by megila reading by Michael Joshua.

Purim: Thu. 21st March, Shahrit 06.45 and the Megila reading by Michael Joshua. also at 10:00 at the synagogue a second reading by Rabbi Asher Sebbag.

Shiur for Pesach: On the 31st March there will be a shiur re Pesach Halachot and also to talk about the book of Eliyahu Kelman at 19:00 in the Synagogue hall.

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

01 Adar Mr Yaakov Georgy	22 Adar Mr David Gigi
02 Adar Mr Asher Moses	22 Adar Mr Charles F. Silas
04 Adar Mr William Yadid	23 Adar Mr Benny Benaiah
08 Adar Mr Fouad Yadgar	24 Adar Mr Albert Ibrahim
13 Adar Mr Elie Menahem	24 Adar Mr Aziz Ibrahim
16 Adar Miss Florence Ruth David	26 Adar Mr David Gigi
18 Adar Mr Solomon Judah	27 Adar Mr Ghassan Cohen
19 Adar Mrs Rosalind Broomer	29 Adar Mr Sabah Rashty
19 Adar Mr Mayer Levy	29 Adar Mr Peres Rashty
19 Adar Mrs Gilda Aslan	29 Adar Mr Morris Rashty
19 Adar Mrs Shulamit Rachamim	

Quote of the Week

Comparison is the thief of joy

March 28th - Thursday For men and women



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RABBI BARUCH GARTNER

RABBI GARTNER CURRENTLY HELPS NUMEROUS STUDENTS AND CLIENTS TRANSCEND SELF DEFEATING BEHAVIORS, STRENGTHEN THEIR RELATIONSHIPS, SUCCEED IN THE PURSUIT OF THEIR LIFE GOALS AND DEEPEN THEIR SPIRITUAL LIFE.