

In memory of all those brutally murdered in the war on Israel and the fallen soldiers of the IDF. Praying for the safe return of all the hostages.

בס"ד

11 MAY 2024 | 3 IYAR 5784

VOLUME 37 | #37

DAF HASHAVUA

קְדוּשִׁים | KEDOSHIM

SHABBAT ENDS:

London 9.36pm
Birmingham 9.48pm
Bournemouth 9.44pm
Cardiff 9.55pm
Dublin 10.11pm
Edinburgh 10.21pm
Glasgow 10.26pm
Hull 9.59pm
Leeds 9.55pm
Liverpool 10.04pm
Manchester 10.01pm
Nottingham 9.56pm
Sheffield 10.01pm
Southend 9.32pm
Southport 10.09pm
Jerusalem 8.07pm

**Yom Hazikaron
is on Monday**

**Yom Ha'atzmaut
is on Tuesday**



SIDRA BREAKDOWN

קְדוּשִׁים KEDOSHIM

7th Sidra in:

וַיִּקְרָא VAYIKRA

By Numbers:

64 VERSES
868 WORDS
3,229 LETTERS

Headlines:

**HOLINESS AND
INTERPERSONAL
LAWS**

KEDOSHIM:

Artscroll p656
Hertz p497
Soncino p723

HAFTARAH (AMOS 9:7-15):

Artscroll p1173
Hertz p509
Soncino p735

Sidra Summary

1ST ALIYA (KOHEN) – 19:1-14

Kedoshim contains many *mitzvot*, a selection of which has been included here. We are commanded to revere our parents and to observe Shabbat. It is prohibited to worship and make idols. Temple offerings need to be eaten within their designated time. When harvesting one's field or vineyard, certain produce needs to be left over for paupers to take free of charge. Stealing, making false oaths and lying are all prohibited. Hired workers must be paid on time. One may not place a stumbling block in front of a blind person.

Point to Consider: Why is revering parents juxtaposed to keeping Shabbat? (see Rashi to 19:3)

2ND ALIYA (LEVI) – 19:15-22

A judge is not allowed to favour any litigant. It is forbidden to harbour hatred or to seek revenge. You shall "love your fellow as yourself". One is not allowed to plant a field with mixed seeds, nor wear clothes with a mixture of wool and linen.

3RD ALIYA (SHLISHI) – 19:23-32

Eating the fruit of a tree during the first three years of its growth is forbidden. In the tree's fourth year, the fruit has to be eaten in Jerusalem. It is forbidden to cut one's skin in mourning. There is a *mitzvah* to stand up in the presence of a Torah scholar and an elderly person.

4TH ALIYA (REVI') – 19:33-37

One must treat converts to Judaism with love and sensitivity. It is imperative to have accurate scales, weights and measures.

5TH ALIYA (CHAMISHI) – 20:1-7

There was a severe prohibition against giving one's children over to an ancient cult called '*Molech*'. It was also forbidden to turn to sorcerers, two types of which are mentioned specifically by name – *ov* and *yideoni*.

6TH ALIYA (SHISHI) – 20:8-22

Cursing one's parents is forbidden. The punishments for the forbidden relationships detailed in the 6th aliyah (*Shishi*) of Acharei Mot are listed.

7TH ALIYA (SHEVI') – 20:23-27

The nation is warned not to follow in the ways of the nations who occupied the Land before its conquest. The Land of Israel is referred to as "flowing with milk and honey". Keeping the laws of *kashrut* will enable us to remain a distinct and distinguished nation.

HAFTARAH (AMOS 9:7-15)

The prophet Amos rebukes Israel for being no better than the Pelishtim (Philistine) nation. Those who were particularly sinful will suffer the harshest punishment. But once they have died by the sword, the Davidic kingdom will return and the Land will be rebuilt.



United Synagogue Daf Hashavua

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How to Love Your Neighbour



**REBBETZEN
SIOBHAN
DANSKY**

Assistant Head of JFS
Informal Education and
Ma'ayan

Since 7th October, there has been a tremendous increase in the amount of volunteering and charity to support all those affected by the war. *Chesed*, kindness, is a fundamental pillar of Judaism. As it says in *Pirkei Avot* (Ethics of the Fathers) 1:2, "The world stands on three things - Torah, *avodah* (work / service of God / self-sacrifice), and *gemilut chasadim*, acts of kindness". It is easy, enjoyable and rewarding to act charitably towards people and organisations that are close to our hearts, but it can be harder to feel positively towards people with whom we are not connected or with whom we have conflicting views.

This week's Torah reading, Kedoshim, reflects this issue in a very well-known verse: "...love your neighbour as yourself..." (*Vayikra 19:18*). The whole verse actually reads, "Do not take revenge, do not bear a grudge, love your neighbour as yourself, I am God".

People cannot turn their feelings on or off on demand. How can we be commanded not to take revenge or bear a grudge? Perhaps someone has severely wronged us and we cannot forgive and forget? Can we not hold a grudge against someone

who has hurt us in the past? What if our neighbour is an unsavoury or rude character? And what does "I am God" add to the verse?

Whilst our actions are demonstrable, our feelings are internal. Humans are complex beings and, unlike animals, we are able to control our feelings and behave in a way that is not in sync with our emotions. However we may feel internally, our actions can outwardly demonstrate how we relate to others in a way that is incongruent with our feelings. In addition, if we repeatedly act in positive ways towards someone else and invest time and effort in them, we may find that our feelings towards them grow in a similarly positive way.

Sometimes it can be hard to find redeeming qualities in others if their behaviour is extremely offensive. Even so, everyone is created in the image of God and we all have a spark of godliness within

us. Perhaps "I am God" is a nudge to remind us that, even if we are struggling to find positive feelings, every person has a purpose in the world. So, if all else fails, start by looking for that spark and go from there. It may also be that "I am God" is there to remind us that, regardless of how we act, only we and God know our true thoughts and emotions. Even if we act kindly on the outside, we may still have some personal growth work to do to develop our feelings and integrity. This is why the verse contains three stages, from the easiest to most difficult. First, do not take revenge, even if you do bear a grudge. It may be too much to ask for a person to love someone else if the relationship is toxic, but even if we are just able to refrain from taking revenge, that is also a mitzvah in its own right. Then try to remove the sense of grudge, and finally we can try to reach the level of actually loving the person.



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

Yom Hazikaron 5784: Living with the losses



**RABBI
BARUCH
DAVIS**

Daf Hashavua
Editor-in-Chief

The large numbers of soldiers and civilians murdered or taken hostage last Shemini Atzeret/Simchat Torah, and the many soldiers who have fallen in action since, will make this Yom Hazikaron the saddest for many years. Military sections in the smaller cemeteries are now full, whilst to see the huge number of fresh graves in the Mount Herzl National Military Cemetery is very painful.

Some of the losses have been particularly poignant, such as Holocaust survivors and entire families amongst the civilians, and only children, newly-married or fathers of young children amongst the soldiers. Each loss is a great tragedy, for families, friends and Am Yisrael.

And yet, one can see chinks of light amidst the darkness, such as the courage of the soldiers and their families and friends.

Some of the fallen soldiers wrote letters to their families, to be given to them in the event of their passing. One example is Yaron Chitiz, Hy"d, from Raanana. "I feel privileged to take part in the defence of our fantastic country. I feel part of the history that is being written now of the State of Israel. Thank you for educating me about

sanctifying God, and kindness and love for the land. Thank you for everything!"

Yaron was warm, engaging and multitalented. On the Shabbat of the *shiva*, thousands filled Raanana central square for a moving Kabbalat Shabbat service in his memory. Since then, Yaron's brother, Rav Doron, a schoolteacher in central Israel, sends out one of his brother's favourite Shabbat table songs to a large WhatsApp group.

On 7th October, Yonatan and Daniel Perez, sons of Rav Doron and Shelley Perez, fought courageously and saved many lives. Yonatan was injured and hospitalised, his life miraculously saved, but Daniel was taken hostage. Ten days later, Yonatan's wedding was due to take place. He had recovered sufficiently, and the wedding went ahead - without his brother and best friend, Daniel. "*Tistapek bemah sheyesh*" – "make do with what you have" became the family's motto.

In the months that followed, Rav Doron, who is the CEO of World Mizrahi, and Shelley were a great support to other families of hostages, particularly to the other parents of soldiers in Daniel's tank. Tragically, shortly before Purim, Daniel's death was confirmed.

At the Perez *shiva*, the parents of the surviving member of the tank crew, Matan, then still missing in Gaza, spoke with great dignity and with love and admiration for



Military cemetery at Mount Herzl

Daniel, Hy"d - the commander of the tank – who always motivated his crew to give of their best. Then a fellow from the community of Nachal Oz, on the Gaza border (now displaced), married with four very young children, publicly thanked Daniel and his tank crew, whose hours-long battle against the terrorists had saved many lives.

We leave the final message to Dana Cohen, widow of Aviad Hy"d, who died defending his people: "Fill yourself with strength and happiness. We are the family of a hero who spread light and hope during his life and in his death."

These snapshots of fallen soldiers and their families, parents of a hostage and a survivor/ displaced family, underscore the tragedy we mark on this Yom Hazikaron, but also the strength of Am Yisrael and the mutual support that we all give each other.

Independence



**REBBETZEN
EVA
CHAPPER**

Borehamwood and Elstree
Synagogue

Twenty-three years ago, when our eldest son was born, I did not know at what point he would become independent. Would it be finishing school, getting a job or leaving home? However, nineteen years later, he joined the *Machal* Voluntary IDF programme, and it definitely felt that this was the start of the process of his independence. (He was followed shortly after, in July 2021, by his brother choosing a *mechina* - pre-army programme- which also naturally led to him joining the IDF).

He made *Aliyah*, finished his army service, found a flat, a job and I guess, that was it, the moment had arrived, and he was independent! Then, on 7th October 2023, both he and his brother were called on to fight for our State, Israel, thousands of years old, 76 years young.

Since that dark day, many have strengthened their connection to Israel, whether through making donations, solidarity and volunteering trips, opening their homes to displaced families, prayer, vigils and in many other ways. For many, the initial reaction to the news was to want to jump on a plane. Some wanted to fight, others to volunteer, or to bear witness, but whatever the reason, as Diaspora Jews, we were reminded that

we are inseparable from our homeland. I felt privileged to be part of a solidarity trip to Israel in November 2023, just five weeks after the horrifying terrorist attacks on the southern towns, kibbutzim and the Nova Festival.

Every year when we celebrate the birth of the State of Israel, the Declaration of Independence, it is preceded by Yom Hazikaron, the Day of Remembrance. This is a moment when we recall the heavy cost of independence for the Jewish people, to remember and honour the brave and heroic soldiers who lost their lives fighting for the establishment and ongoing security of the State, as well as those who were killed in acts of terrorism. This year, as we mark Yom Hazikaron and celebrate Yom Ha'atzmaut, that feeling of pain and loss will be sharper than ever. None of us are the same since 7th October, too many lives have tragically been lost since then. Nevertheless, we must celebrate because the need for a Jewish state is even clearer now than before.

To mark Israel's 60th anniversary in 2008, Rabbi Sacks z"l released *Israel: Home of Hope*, using the power of words and music to tell the extraordinary and inspiring story of the modern State of Israel. In coining the phrase, he explained that "*Israel has taken a barren land*



**"Israel has taken
a barren land and
made it bloom again."**

and made it bloom again. It's taken an ancient language, the Hebrew of the Bible, and made it speak again. It's taken the West's oldest faith and made it young again. It's taken a tattered, shattered nation and made it live again. Israel is the country whose national anthem, Hatikva, means 'hope'. Israel is the home of hope."

The motto from those who survived the Nova festival is "We will dance again", and this resonates so powerfully for Yom Ha'atzmaut. We must all take Israeli flags, go to our local celebrations, be among our people and celebrate, because joy, even after terribly sad times, shows that terrorism will not win, and that we love life, unity and our State of Israel.



Wickedness in the Northern Kingdom

Sefer Melachim (Kings) I: Chapter 13



**PNINA
SAVERY**

Ma'ayan and
US Educator

In the last chapter, we read about the split of the Jewish nation into two distinct kingdoms: the Northern Kingdom of Israel and the Southern Kingdom of Yehuda. This chapter focuses on the Northern Kingdom.

A prophet arrives in Bet El to rebuke Yeravam ben Nevat, the king of the North, for his idolatry. He announces that, in the future, a new king from the house of David will punish him for his sins. An altar will break as proof that this is the word of God. Angered at hearing such words, Yeravam orders his guards to seize the prophet. However, as he stretches out his arm, it is suddenly paralysed, and he is unable to return it to his side. Only when Yeravam begs the prophet to pray on his behalf does his arm return to normal. Without meaning to, Yeravam validates the words of the mysterious messenger of God.

Yeravam invites the man to come and dine at his home, but the prophet refuses. He insists that he was instructed by God not to eat or drink until he has returned to Yehuda. The commentators explain that it is forbidden to eat in a place

of idolatry; for the prophet to eat in Bet El would have contradicted the message that it was a place of wickedness and pagan worship.

An "old prophet" hears of this and follows the true prophet, who is now on his way back home. Who is this man? According to Targum Yonatan (an early translation of the books of the Prophets into Aramaic), he is a false prophet seeking to deceive the original messenger of God¹. He claims that an angel gave him instructions to take the true prophet to his home for a meal. Believing this lie, the true prophet eats with the "old prophet". Yet, in a striking turn of events, during the meal, the word of God comes to the "old prophet", rebuking the true prophet for breaking the command of God and warning him that he will be severely punished.

When the true prophet resumes his journey home after the meal, he is attacked and killed by a lion. However, unnaturally, the lion

does not kill the donkey he was travelling on and neither does the lion eat the body of the prophet. This shows that it was an act of Divine punishment rather than an unfortunate coincidence. The "old prophet" rushes to the scene, grieves over the true prophet's death and affords him a dignified burial.

Whilst it seems unfair for the prophet to receive such a harsh punishment when he was clearly tricked, the educational message is clear. A person must never disobey God's direct command. If they do, there are consequences. The same message applies to Yeravam. In fact, the word for "return/repent" is repeated in this section 15 times. The idea of repentance is central here: will Yeravam repent from his wicked ways?

This incident of Divine retribution did not deter Yeravam. Unfortunately, the chapter closes with a description of his continued wickedness and corruption.

Whilst it seems unfair for the prophet to receive such a harsh punishment when he was clearly tricked, the educational message is clear. A person must never disobey God's direct command.

¹ It is important to point out that there are opinions, such as Abarbanel, who view him as a true prophet.

THE TRIBE WEEKLY

PARASHAT KEDOSHIM

10-11 MAY | 3 IYAR

Sticks and Stones



**KENZEL
EDER**

Tribe Events
Executive

In this week's parasha, we read, "You shall not insult the deaf, or place a stumbling block before the blind" (Vayikra 19:14). Our Sages understand that this is not a literal stumbling block, so what does it actually mean?

The Torah uses the metaphor of blindness to refer to situations where people may be vulnerable, lacking knowledge or unaware of certain circumstances. It challenges us to consider the impact of our actions on those who may be

figuratively blind. Our tradition emphasises the value of empathy and compassion. Being careful not to "place a stumbling block before the blind" reminds us to be conscious of the potential impact of our words and deeds on others.

The commandment encourages us to reflect on the ethical implications of our actions. We need to ask ourselves if we are treating others with fairness and justice, or are we inadvertently placing stumbling blocks in their path? How can we align our behaviour with the values of our tradition?

Let's take a look at the first part of the verse. Ramban (Nachmanides, 1194-1270) teaches that the Torah prohibits insulting a deaf person "even though they will not hear

nor be upset by it". Why do we need to be careful not to insult a deaf person if they won't hear us anyway? Because the Torah is not only concerned about the victim, but even about the person who curses or insults. If the insult got back to the deaf person, not only would they be upset, but they might also be angry and seek revenge.

As children, many of us learned the nursery rhyme "Sticks and stones may break my bones, but words will never harm me." Unfortunately, most of us also learned the painful lesson that this convenient playground comeback isn't really true. The Torah challenges us to be thoughtful and compassionate in all our dealings with others.

Sticks and stones matchstick puzzles!

Move only one matchstick in each question to make the equation true.

1.

2.

3.

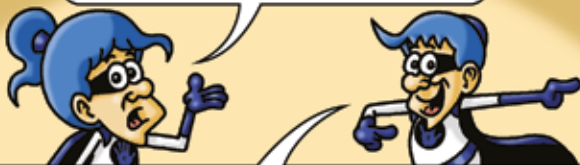
4.



THE TRIBE SCRIBE

KEDOSHIM: AM YISRAEL CHAI!

THIS WEEK WE HAVE MIXED EMOTIONS AS WE REMEMBER THE MANY WHO HAVE GIVEN THEIR LIVES FOR ISRAEL ON YOM HAZIKARON AND THEN WE CELEBRATE ISRAEL'S INDEPENDENCE ON YOM HA'ATZMAUT. THIS YEAR WE ARE FEELING IT EVEN MORE WITH THE WAR ONGOING SINCE OCTOBER.



AMONG THE MANY MITZVOT IN THIS WEEK'S PARASHA IS V'AHAVTA L'REIACHA KAMOCHA - LOVE YOUR FELLOW AS YOURSELF. WHILST WE HAVE BEEN THROUGH CHALLENGING TIMES IN THE LAST FEW MONTHS, THE OUTPOURING OF CHESED (KINDNESS) AND LOVE FOR OTHER PEOPLE IS OUT OF THIS WORLD. WE COULDN'T POSSIBLY SHOW YOU THEM ALL BUT HERE ARE SOME OF OUR FAVES...

Massive laundry trucks kitted out with washing machines, dryers, detergent and ironing boards arrive at the army base. Front line soldiers hadn't had clean clothes in a month!



Thousands of pairs of tefillin distributed to soldiers who requested them.



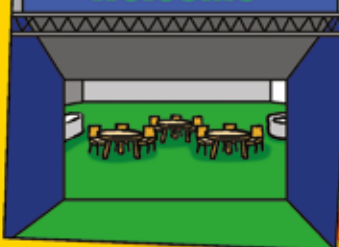
Shopping mall set up for displaced families to shop for their clothing needs - for free!



Care packages to families of soldiers and displaced families.

Rejuvenation centre with spa for soldiers coming out of Gaza.

בתיאור
welcome



Thousands of pairs of Tzitzit, Gemaras (Talmud) and other Judaica delivered to front line soldiers.

WE ARE SO STRONG WHEN WE STAND TOGETHER.



AM YISRAEL CHAI! OD AVINU CHAI!



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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.