

SHABBAT SHALOM FROM CYBERSPACE

Shemini

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Rosh Hodesh Iyar is Wednesday and Thursday April 26 & 27

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We hope everyone had an enjoyable Pesach. It's a short week this week for Parshat Shemini At our class on Wednesday morning and then again Wednesday evening, we discussed the death of the two sons of Aaron, Nadav and Avihu. Although they dies because of one sin, there are quite a few suggestions as to what that sin was. And no matter the case, its difficult to understand why they would die. We discussed some answers given by the Dubno Maggid. I later looked through my notes from the past and found one answer discussed by Rabbi Mansour and another by Rabbi Kamenetzky. Instead of re-writing, I pulled both of their articles from the archives for you to read. Rabbi Meyer Laniado brings out a beautiful lesson through the death of Nadav and Avihu as well. And Rabbi Saks has as usual a very powerful article. You'll notice that a number of regular contributors have no articles this week which I assume is due to the short week.

Monday is Yom HaShoah, We need to be disturbed by reports that the allies knew what was happening as early as 1942 and did nothing. We also posted a story titled, "Telling Holocaust Stories—in Ladino", By Margarita Gokun Silver, about Annette Cabelli, a 92-year-old Sephardic survivor from Greece, who shares her memories with young audiences across Europe.

Shabbat Shalom,

David

Records show Allies knew of Holocaust as early as 1942

Eli Leon and Israel Hayom Staff

The apathetic response of the world to the horrors of the Holocaust has been researched and covered extensively, but newly uncovered documents reveal just how deep the apathy ran.

The documents, which have come to light for the first time in 70 years after being archived in the United Nations, reveal that the Allies were aware of the atrocities perpetrated against the Jews of Europe much earlier in the war than previously thought -- but did nothing to stop them.

Based on the newly available U.N. documents, researcher Dan Plesch of the University of London wrote the book "Human Rights After Hitler." Britain's Independent newspaper interviewed Plesch, who said that prior to the discovery of the new material, the prevailing belief had been that the Allies found out about the slaughter of Jews in 1944, when they learned about the Nazi concentration camps. But Plesch explains that the Allies knew about the Holocaust some two and a half years earlier. They had received reports both from the camps themselves and from the resistance movements in Nazi-occupied areas.

According to the Independent interview, by December 1942, the U.S., Britain, and the Soviet Union knew that at least 2 million Jews had been murdered by the Nazi regime and that 5 million more were in mortal danger.

Moreover, at that stage, the three countries were already working on compiling a base of evidence to charge Nazi dictator Adolf Hitler with war crimes, but they still took no steps to intervene.

The Independent reports that in March 1943, Viscount Cranborne, a British peer and minister in Prime Minister Winston Churchill's war cabinet, said that Jews should not be considered a "special case." Cranborne said the British Empire was already full of refugees and could not offer safety to any more. Plesch told the Independent that anti-Semites in the U.S. State Department rejected efforts by then-U.S. envoy to the United Nations War Crimes Commission Herbert Pell to help the Jews of Europe. Pell later said that some members of the State Department were concerned about what would happen to U.S.-German trade relations if the U.S. pressed ahead with war crimes charges against Nazi leaders. This public claim by Pell prompted the State Department

to bring the Nazi leadership to trial at the Nuremberg proceedings.

"Among the reason given by the U.S. and British policymakers for curtailing prosecutions of Nazis was the understanding that at least some of them would be needed to rebuild Germany and confront communism, which at the time was seen as a greater danger," Plesch writes in "Human Rights After Hitler." Plesch told the Independent that before the U.N. documents on which he based his book were made public, anyone who wanted to review them needed not only permission from their own government, but also from the U.N. secretary general. Generally, a few years would elapse between the bureaucratic runaround and the time researchers were actually granted access to the documents.

Former U.S. Ambassador to the U.N. Samantha Powers was the official who initiated the move to open the documents on the Allies' knowledge of the Holocaust.

According to Plesch, the new evidence provides a "cartload of nails to hammer into the coffins" of Holocaust denial.

Telling Holocaust Stories—in Ladino
Annette Cabelli, a 92-year-old Sephardic survivor from Greece, shares her memories with young audiences across Europe
 By Margarita Gokun Silver

When Annette Cabelli walked into the auditorium at Pabellón de los Jardines de Cecilio Rodríguez, a pavilion of the Cecilio Rodríguez Gardens at Madrid's Retiro Park, all conversations ceased and eyes turned to her. A survivor of three concentration camps and three death marches, Cabelli had traveled from France at the invitation of Casa Sefarad and Madrid's Jewish community. She came to Spain—as a Sephardic Jew, her ancestral home—to share her testimony during the Holocaust remembrance week that takes place annually around Jan. 27, the anniversary of the liberation of Auschwitz.

"Every year we invite a Holocaust survivor," Yessica San Román told me; she is Casa Sefarad's director of the Holocaust and anti-Semitism department, which works with teachers throughout Spain to foster Holocaust education. "For quite a few years we've only had men so it was important to invite a woman. [Cabelli] is Sephardic, and she can tell the story in Ladino, a language we don't hear very often. For younger people to meet a Sephardic descendant is extra special."

Now 92, Cabelli walked slowly and needed help when she went up or down the stairs, but her voice never failed her. During the week in Madrid, she

participated in Holocaust commemoration events in the senate, at the Asamblea de Madrid, at the Municipal Council of Alcobendas, at the ministry of education, at a local school, and in the nearby city of Avila. "Everyone needs to know what happened because this must never happen again," said Cabelli, explaining how she maintained such a busy schedule. "And that's why, until the final moment I can speak, I will."

At the age of 17, Cabelli was deported with her mother from Thessaloniki, Greece—known to Jews as Salonika—to Auschwitz in 1943. Upon arrival, a Nazi guard saved Cabelli by pulling her off the truck she and her mother had been instructed to board, but her mother was taken to the gas chambers. "See the smoke?" an SS officer asked her a few days later. "That's your mother."

Her younger brother was taken by the Nazis into the mountains of Greece to extract lime; he was never heard from again. Her older brother, taken to Auschwitz a few weeks before Cabelli, was subjected to Nazi medical experiments there. "The doctors had an opportunity to practice whatever they wanted," she said in a recent interview. "They took young women and cut them open without putting them to sleep. They cut off my brother's [testicles]."

Assigned to work in a barrack that doubled as a hospital, Cabelli's job in Auschwitz was to dispose of the dead. "A person who came into a hospital never left," she said. "Every morning we had to take out the dead. There were women who weren't dead yet. [They were] dying. But parts of their bodies were eaten by rats."

With the advance of Soviet troops in January 1945, Cabelli was sent on a death march along with many others. "For days we marched through the snow," she recalled, in temperatures as low as 15 below zero Celsius. "Many died. When you couldn't walk, the Germans shot you." After passing through Ravensbrück, where she had to fight for food, and Malchow, where she worked making matches, Annette suddenly found herself free: The Nazis accompanying them on her third death march had disappeared into the night. "Are we finally liberated?" the women asked each other.

Then came a fearful encounter with Russian troops ("they were men and we were women," Cabelli remembered), a Jewish Russian soldier who ordered a guard to protect them at a house they used as a temporary shelter, the death of a fellow marcher who died upon eating too much at once, a trek to the Allied side, and ultimately, a new life in France. She

didn't want to go back to Greece. "[They] were anti-Semites," she said. "We suffered a lot. We were always afraid of them." She married a fellow Greek Jew—a friend of one of her brothers whom she knew in Thessaloniki but accidentally ran into "en camino," on her way to France after the war—and had two daughters.

For years, she didn't speak about her experiences—until *Night and Fog*, a French documentary about the Holocaust, came out in 1956. "Before that, we couldn't talk," she told me, "because people didn't believe us." In the decades that followed, Cabelli went back to Auschwitz first with her daughters and then with her grandchildren, gave testimony to the Shoah Foundation, and accompanied Jacques Chirac—then the French president—during his visit to mark the 60th anniversary of camp's liberation.

Cabelli has been living for the past 15 years in Nice, where she is often asked to participate in Holocaust memorial events and speak in schools. "In France, the Holocaust is part of the history curriculum," said Linda Calvo Sixou, Spanish-language professor at the city's Lycee Honoré d'Estienne d'Orves, and a Sephardic singer. Calvo Sixou and Cabelli met seven years ago because of the professor's interest in Sephardic music. They became friends, and now Calvo Sixou often accompanies Cabelli on her talks. "We have two parts to what we usually do," said Calvo Sixou. "I speak about [Cabelli's] heritage in relation to Spain, her life in Thessaloniki, and why she speaks Ladino, and she gives the testimony. Her Sephardic ancestry is very important to her."

Cabelli's Sephardic origins were initially what propelled Calvo Sixou to invite her friend to speak to her Spanish language students three years ago. The difference between Ladino—the language of Sephardic Jews that Cabelli grew up with in Greece—and modern Spanish was the purpose of the talk. But then Cabelli recounted her experiences during WWII. For French students—though already versed in Holocaust history—her testimony was a revelation: Several students told Calvo Sixou that having a live person talk about it was "very important."

Their reaction mirrored that of Madrid's students this January. Young people of different ages attended Cabelli's events, and after every presentation, the youngest came on stage to hug her. "It's as if they wanted to take her away from everything she's lived through," said Calvo Sixou, "to help her forget and give her love she didn't have during those years in the camp."

After meeting Cabelli at January's Alcobendas event in Madrid, Javier Arias Bonel's class of sixth-graders from CEIP Ventura Rodríguez, a public school in Ciempozuelos, put together a project that included a letter to Cabelli, drawings dedicated to the victims of the Holocaust, and dioramas that interpreted stories of the Lodz ghetto children they learned about in class. They also sang "Adiós Querida," a Sephardic song Cabelli sang at the end of her testimony, and made a recording especially for her.

"The tenderness, the love, the dignity that Annette had really impacted [the children]," Bonel told me via email. "Annette doesn't talk about vengeance, hate ... She talks about not forgetting, about the memory, dignity, and truth."

For her part, Cabelli said she always cries when "little ones hug me." "It was very emotional, very emotional," she said, thinking back to her meeting with Bonel's class. "I remembered everything that happened in the camp with the little ones." In her testimony, she recounted how Auschwitz children lied about their age: "Those under 14 were sent directly into ovens," she said.

Because Cabelli was 17 when deported—the age of many students who came to hear her speak—teenagers learn their own lessons listening to her. "I learned how to be stronger," said a 16-year-old named Sara, "and that whatever happens in my life can never compare with what happened to Annette." Her message to the youth at the end of all of her talks is to keep their heads up high and fight for who they are: "Never let anyone insult you because you are a Jew."

At the end of her testimony at the Pabellón de los Jardines de Cecilio Rodríguez, a high schooler asked what gave Cabelli the strength to go on. "I always said to myself: I want to live, I don't want to die," she said without hesitation. "Every night I thought: Tomorrow we'll see, tomorrow is another day."

Summary of the Perasha

Shenimi - Inauguration of the mishkan, Kashroot

- 1- 8th day of the inauguration of the mishkan. Aharon brings Korbanot for the first time.
- 2- Aharon brings korban mincha & shelamim and blesses Benei Israel
- 3- Hashem consumes the korbanot. Aharon's sons bring esh zara and die. Hashem tells Aharon and his remaining son's not to mourn and to continue the service.

- 4- Moshe tells Aharon and his sons to eat the mincha and shelamim offerings
- 5- Aharon and his sons don't eat the shelamim. Moshe is confused / angered as to why.
- 6- Laws of Kashroot (animals, birds, fish, flying insects). Laws of the dead animals that cause tumah.
- 7- Items that can become tameh. Laws of kashroot for creeping creatures. Reason for Kashroot.

RABBI ELI MANSOUR Nadab and Abihu – 2012

The Torah in Parashat Shemini tells of the terrible tragedy that struck on the day of the Mishkan's inauguration. On the very first day when Aharon and his sons served as Kohanim, the two older sons – Nadab and Abihu – were killed after bringing an incense offering in the Mishkan.

Our Sages mention many different reasons why Nadav and Abihu – who were great Sadikim – were deserving of such a harsh punishment. These include offering a Ketoret (incense) offering that was not required, and entering the Mishkan after drinking wine. Still, it is difficult to understand why they were punished so harshly. For one thing, many of the laws governing the Mishkan and the Kohanim had not yet been issued, and thus Nadab and Abihu should have seemingly been excused for their failure to observe these restrictions. Furthermore, the day of the Mishkan's inauguration was a unique occasion when many of the standard procedures did not apply. Was it unreasonable for Nadab and Abihu to assume – albeit mistakenly – that they were allowed to bring Ketoret, and to enter the Mishkan after drinking, on this special day?

Different explanations have been offered for why God dealt so harshly with Nadab and Abihu. One insightful answer was suggested by the Maggid of Duvna (Rabbi Yaakov Krantz, 1741-1804), who drew an analogy to a king who ordered his servants to build for him a special city that would be the crown jewel of the kingdom. When the city was built, he instructed his servants to offer incentives to bring the greatest and most accomplished professionals to populate the city. The king was particularly adamant that the very best physician in the kingdom should be brought to the city, so the residents would know that their health is in the very best hands.

The royal servants located the most skilled and renowned physician, and brought him to live in the new city. His arrival was marked by great fanfare, and a special royal reception was held in his honor.

Even before the reception ended, the physician was called to duty. People rushed in and informed the doctor that a certain man had taken gravely ill. The doctor quickly went to the patient, and after looking him over for a few moments, he assured everybody that he could cure him.

The physician was left to treat the patient, and after a short while he emerged from the room. Visibly distraught, the doctor informed the crowd outside the room that the patient had died. Despite his best efforts, he was not able to save the man.

Needless to say, the townspeople were stunned. After all the fanfare, all the pomp and circumstance surrounding the doctor's arrival, he failed in his very first try. He said the man's condition was curable, but ultimately was unable to do the job. The people later approached the doctor and asked him to explain what had happened.

"The truth is," the physician said, "I knew full well from the moment I looked at the man that he had no chance of surviving. He suffered from an illness that has no cure. Nevertheless, I decided to give an optimistic prognosis, in order to send a message to everyone in the city. I saw how I was greeted with such honor, and I realized what the people's expectations were. Knowing that the man touted as the world's greatest physician would be living among them, the people were likely to disregard their health. They would figure that no matter what happens to them, there is a doctor here who could cure them. I wanted to make it clear from the outset that my skills are limited. You must all continue to take care of yourselves. I am not a miracle-worker, and I do not have a remedy for every ailment. This is the message I wanted to convey already on the first day."

The Maggid explained that this is the same reason why God reacted so harshly to Nadab and Abihu's sin. The construction of the Mishkan offered Beneh Yisrael the opportunity to achieve atonement through the offering of sacrifices. People may have misunderstood this to mean that they no longer needed to be vigilant in their observance of God's laws. After all, they may have thought, sins can be "magically" erased by bringing a sacrifice in the Mishkan. God was concerned that the people would see the Mishkan as a kind of automatic antidote to sin, and thus neglect the Misvot. Like the townspeople in the Maggid's parable, they would rely too heavily on the rituals of the Mishkan, and thus would see no need to rely on their own behavior.

And so on the very first day of the Mishkan's operation, God killed two Sadikim for a minor offense.

He wanted the people to see that these two exceptionally righteous men were punished gravely for a relatively minor infraction, and were not saved by the special offering they brought in the Mishkan. The people would then come to realize that the Mishkan is not a magical cure, and that there is no magical cure for our spiritual ills. Although God has mercifully granted us ways to earn atonement, ultimately, we bear accountability for our actions. As significant and powerful as the Mishkan and its sacrifices were, it did not excuse the people from their responsibility to conduct themselves properly and strictly adhere to the Torah's commands. They were given a "doctor," an exceptional means of achieving atonement, but this did not absolve them of their responsibility to carefully observe each and every Misva, down to the last detail.

Playing With Fire

Posted on June 7, 2002 (5756) By Rabbi Mordechai Kamenetzky - Dedicated by Ira & Gisele Beer in memory of Harry & Tillie Beer

It was the best of times. It was the worst of times. The Mishkan (tabernacle) was finally completed, and the celebration had begun. Ahron the High Priest and his children brought special offerings, and the joy of accomplishment permeated the camp of the Jewish Nation. Then tragedy struck. Ahron's two sons, Nadav and Avihu, brought an offering that the Torah characterizes as "an alien fire that Hashem had not commanded. A fire went out from before Hashem and consumed them, and they died before Hashem." (Leviticus 10:1-3)

Varying Talmudic and Medrashic opinions argue as to what exact sin they committed. Some commentaries interpret the literal verse by explaining that Ahron's children rendered a Halachic (Biblical law) decision in front of their master, Moshe. Others say that they performed their service after drinking wine. Still others argue that their true punishment was deserved at Sinai. They refused to marry claiming that their lineage was so dignified that no maiden could ever meet their standard. Another interpretation is that they began to discuss their future leadership roles that they would secure after the two old men (Moshe and Ahron) passed on. In all these varying opinions a major question must be addressed. If those were their actual sins, why then did the Torah use the terminology "a strange fire that Hashem had not commanded" to describe their transgression? Obviously those words are fit to describe each interpretation that is offered. How?

The Dubno Magid would often relate the following parable: After receiving his promotion to captain, a

young sergeant was given his new uniform. He was strictly warned by his appointing general. "Officer, this uniform is your badge of honor. Wear it with pride, and never remove it in public! Remember, you represent the king's elite forces, and your life is now devoted to enhance the honor of his kingdom."

Not long after his commission some seamen in a public park chided the young officer. "We hear you have a large tattoo across your chest reading "I miss my Mom." The young officer was enraged at this humiliating claim, and disputed it vehemently. He was tempted to strip to the waist, but remembered the stern warning not to remove his coat. Suddenly one of the sailors declared, "we will contribute 500 golden pieces to the King's treasury if you don't have the tattoo — but only if you prove it now!"

In a patriotic move that the sergeant felt would surely bring pleasure to the commander-in-chief, he bared his chest, proved his point and collected the 500 gold coins. He ran to the general with the money and expected a commendation. Unfortunately, a shower of abuse greeted the neophyte officer. "You fool! I just lost a fortune because of your stupidity. I bet the Navy admiral 2,500 gold pieces that not one of my soldiers would ever remove their uniforms publicly!"

Perhaps there is a common thread among all the explanations of the sins of Nadav and Avihu. In all of the opinions, they had the best of intentions but their actions lacked protocol and guidance. Actions without protocol can have disastrous results. Nadav and Avihu were considered very holy and pious. But the small degree of over-confidence led to their acting without consort. It led to their demise. Perhaps they felt that they were in a position to render judgment without Moshe, or that a little wine may have enhanced their service. Maybe they felt that marriage was beneath them. In theory they may have been correct. But they made decisions without consultation, advice, or consent. They were looked forward to their own leadership — a leadership that never materialized. They had the desire to contribute their own fire, according to their own visions, but the Torah considered it alien.

The Mishkan was given to the Jews to atone for the sin of the Golden Calf. It was at the Golden Calf where the young nation rushed to judgment without true guidance. As soon as Hashem felt that the self-directed scenario was about to recur in the Mishkan, He made a powerful statement. It was as if the Mishkan had a nuclear charge. When dealing with high levels of radioactivity, one cannot forego the slightest established protocol. If you experiment with fire, especially an alien fire, unfortunately you get burnt.

The Consuming Fire Rabbi Meyer Laniado

Two fires came from before The Lord. The first consumed the nation's offering, and the second, Nadab and Abihu, the two sons of Aharon.

The Mishkan was assembled, ceremoniously dedicated, Moshe and Aharon stood in front of the nation, blessed them, and then, finally, God's glory appeared to all of the people. A fire came forth from God and consumed the offering and the fats. The nation, seeing the glory of God and the fire, raised their voices in praise and prostrated. This was a truly awesome day; the day God's glory filled the Mishkan before the eyes of the nation. Immediately after, another fire came from before God, though, this time, it was to consume Nadab and Abihu, two of our greatest men.

We remain in shock to this day. What did Nadab and Abihu do that resulted in this tragedy? They seem to have been moved by the awesomeness of the day, inspired to participate, and therefore decided to offer their own incense in the Mishkan. So, why would they be punished for their zealotry? This is a question that has troubled many throughout the generations. The Hakhamim of the midrash have addressed this and proposed numerous possible answers. Each of these midrashim paints a scenario not mentioned in the text and relates that it was due to that scenario that they were punished.

One of the midrashim explained that the transgression of Nadab and Abihu was that they responded to a halakhic question posed to Moshe, their teacher, in the presence of Moshe. Another midrash described a scenario in which Nadab said to Abihu, as they walked behind their father Aharon and uncle Moshe, "when will these two men die, and then we'll lead the generation." Both of these scenarios are troubling and could be the cause of their deaths, but they are different accounts describing different transgressions. Furthermore, there are numerous other midrashim, each one describing another possible wrongdoing. So, did Nadab and Abihu make all of the transgressions mentioned in these various midrashim or only one or maybe even two of them?

Rambam's son, Rabbenu Abraham, the author of *ma'amar al ha'agadah*, a treatise on how to study midrash, believes that most of the midrashim describing this tragedy are making the same point. He does not think there is a contradiction between these midrashim since he believes it is a message these midrashim seek to deliver.

In his book *The Guide to Serving God*, Rabbenu Abraham explains the message of these midrashim. Before he describes the cause of their deaths, he states that it would be a sin to criticize them and one must realize that Nadab and Abihu "were more worthy than their brothers Elazar and Itamar." Nadab and Abihu were among the greatest men of Am Yisrael and received prophecy along with the seventy elders. Only after making this point does he begin to describe the message of these midrashim.

The true meaning of the statement is that they [Nadab and Abihu] boldly proceeded to do an act they were not commanded to perform, as the Torah reveals. Had they asked permission from Moshe to carry out their plan, they would have been spared from that calamity... This is the intent of the Sage's statement that [their fault was that] they determined a law in the presence of their teacher... Besides these two statements, there are other comments made, but there is no need to elaborate on them. The bottom line, though, is that the cause of their problem was that they deviated slightly from humility.

Nadab and Abihu desired to relate to God but did so without consideration of how God instructed us to relate to Him. They overstepped, as is now clear in the midrashim about Nadab and Abihu relating a halakha before Moshe, waiting for Aharon and Moshe to pass, or even entering to serve in the Mishkan intoxicated or without the proper attire. Out of their excitement, Nadab and Abihu went beyond their role and guidelines.

Another midrash points out that not only did they not ask Moshe, but they also did not consult with each other. Therefore the pasuq says that each one brought his own pan, *ish mahtato*. They did not ask for instructions from Moshe or discuss with each other if their actions were appropriate. They each acted in a way that they saw fit, not through God's instruction, Moshe's, or even each other's. Rabbenu Abraham makes this point by stating: "had they asked permission from Moshe to carry out their plan, they would have been spared from that calamity." Their transgression was in deciding on their own how to serve God. They brought an offering that God did not ask for, *asher lo siva otam*.

God tells us that the way to be *qadosh* and relate to Him is through following His *misvot*, specifically as He instructed. That is why every time we do a *misva*, we say: *asher qideshanu bemisvotav vesivanu*, that [God] makes us *qadosh* with His *misvot*. To have a relationship with God we need to offer that which He wants, not that which we want to give. The same is true with interpersonal relationships. When we give

someone a gift, not of what we want to give, but of what the other person wants, we create a relationship with the other person. True giving is responding to the request, desire, and needs of another.

God instructs us how to serve Him, and it is only through these actions that one serves God. If one decides on their own what service is appropriate, then one is essentially serving one's own needs by doing what one wants to do as opposed to what God asked for. Having humility means knowing one's place, taking a step back and becoming aware of others needs. If we refrain from putting ourselves first, we can then understand another's needs and address them, as opposed to serving myself.

The death of Nadab and Abihu serve as a powerful lesson for us. They were made into an example as the pasuq states: *biqrovai eqadesh*, through those who are close to me I will be made distinct, and *ve'al penei khol ha'am ekabed*, before all of the people I will be glorified. The message is that we should be humble. Even when we feel the fervor and excitement, we must realize that if our goal is to serve, then we must pay careful attention to how God wants us to serve Him. The same is true for our interpersonal relationships. We may sometimes think we know what is best for our loved ones, but sometimes we need to be humble and realize that if our goal is to serve them, we need to recognize how they want us to interact with them.

Shabbat Shalom, Rabbi Meyer Laniado

ז"כ הבר ארקיו

השמ ינפב הכלה ורוהש ידי לע אלא, ורהא לש וינב ותמ אל: רזעילא ר' ינת, אי: מולש אמיל רמא רזעילא ר' ובר ינפל הרוהש דחא דימלתב השעמו. ובר וולצא סימכ סוכנ. תמש דע ותבש תאב אל! ותבש איצומ וניא הז לש ותשאל רכ אלא, איבנ נב אלו יכנא איבנ אל: (ז סומע): סהל רמא! התא איבנ: ז"ל"א

התימ בייח ובר ינפל הכלה הרומה לכ ינלבוקמ
2 Tbvli Sanhedrein 52a והיבאו בדנו ר'דב ינלהמ ורהאו השמ ויה רבכו
ינש ותומי יתימא אוהיבאל בדנו ול רמא. והירחא לארשי לנו והירחא ינלהמ
תא רבוק ימ הארנה ה"בקה נהל רמא? רודה תא גיהננ התאו ינאו וללה סיניקז
?!! ימ

ט"כ הבר ארקיו 3

סירבד ד' ליבשב ורמא יול ר' ששב נחוי ר'ו ינכסד עשוהי יברו באשד ינמ ר' התימ וב ביתכו יי יותש ויהש לע התימ סהב בתיכ ולוכבו ורהא ינב ותמ וב ביתכו מידב ירסוחמ ויהש ידי לעו "תשת לא רכשו יי": (ט, י ארקיו) רמאנש ליעמ ירסח ויה המו "וינב לעו ורהא לע ויהו": (גמ, חכ תומש) רמאנש התימ אלב וסנכנש י"עו "תרשל ורהא לע יהוה" (הל, שש) רמאנש התימ וב בותכש "ותומי אלו סהילגרו סהידי וצחרו" (אכ, ל שש) רמאנש סילגרו סידי תציחר סינב סהל ויה אלש ידי לעו "סימ וצחרו דעומו להא לא סאבב" (כ, שש) ביתכו ויה אל סינבו 'וגו' אוהיבאו בדנו תמיו": (ד, ג רבדמב) ד"ה התימ וב ביתכו רפכו": (ו, טז ארקיו) ביתכד סישנ סהל היה אלש י"ע רמוא וינח אבא "נסהל ותשא זו ותיב ותיב דעבו ודעב

ר'ד אוה דחאה: וטאצול סייח השמ בר by תודגהה לע רמאמ 4
רשא, הצילמה ילעב לצא סיעודיה סייצלה סוכרדה סהו. סילשמהו תולאשהה
או סהה סירקמה ויאש ימל תולועפו סירקמ וסחיי לשמהו וינמדה דוסי לע
ללכ ול סינוכנ ורה תולועפה

This work is largely lost. The end of the work has recently been published with an English translation by Feldheim

6 Guide to Serving God Chapter on Humility.

ד"כ ארפס 7

הבהא פיסוהל ודמע השדה שא וארש וייכ מתחמשב סה פא "ורהא ינב וחקיו" רמול דומלת המ "אוהיבאו בדנו". החמש אלא החיק ויא – "וחקיו". הבהא לע השממ הצע ולטנ אל – "אוהיבאו בדנו". ורהאל דובכ וקלח אלש – "ורהא ינב" הזמ הז הצע ולטנ אלו ואצי סמצעמ – "ותתחמ שיא".

ג"א: ארקיו לע ארזע נבא 8

הרז
שאב סג תרוטק ריטקהל יווצב אלו ושע סתעדמש. סתוא הוצ אל רשא סעטו

א"ב: ארקיו לע ארזע נבא

וינפלי יוצר רבד ושעש ובשח יכ. ה' ינפל ותומיו

VICTOR BIBI SOD HAPARASHA

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Rabbi Sir Jonathan Sacks The Light We Make

The great moment has come. For seven days – beginning on the 23rd Adar – Moses had consecrated Aaron and the priests. Now, on Rosh Chodesh Nissan, the time has arrived for Aaron to begin his service, ministering to the people on behalf of God:

It came to pass on the eighth day, that Moses called to Aaron and his sons, and the elders of Israel, and he said to Aaron, take a young bull for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.

What is the significance of the "eighth day," the phrase that gives our sedra its name? To understand the profound symbolism of the number eight, we have to go back to creation itself.

In the beginning, when all was "waste and void," God created the universe. Day by day, the world unfolded. First, there were the domains: light and dark, the upper and lower waters, sea and dry land. Then there were the objects that filled the domains: the sun, moon and stars, then the fish and birds, and finally the land animals, culminating in mankind. Then came Shabbat, the seventh day, the day of limits and of holiness, on which first God, then His covenantal people, rested in order to show that there are boundaries to creation. There is an integrity to nature. Everything has its proper place, its ecological niche, its function and dignity in the totality of being. Holiness consists in respecting boundaries and honouring the natural order.

Thus, the seven days. But what of the eighth day – the day after creation? For this, we have to turn to

Torah she-be'al peh, the oral tradition.

On the sixth day, God made His most fateful decision: to create a being who, like Himself, had the capacity to create. Admittedly, there is a fundamental distinction between human creativity ("something from something") and Divine creativity ("something from nothing"). That is why human beings are "the image of God" but not – as Nietzsche argued – gods themselves.

Yet the ability to create goes hand in hand with the ability to destroy. There cannot be one without the other. Every new technology can be used to heal or harm. Every power can be turned to good or evil.

The danger immediately becomes clear. God tells the first man not to eat of the fruit of one tree. What kind of tree it was is irrelevant; what mattered was its symbolic function. It represents the fact that creation has boundaries – the most important being the boundary between the permitted and forbidden. That is why there had to be, even in paradise, something that was forbidden. When the first two human beings ate of the forbidden fruit, the essential harmony between man and nature was broken. Humanity lost its innocence. For the first time, nature (the world we find) and culture (the world we make) came into conflict. The result was paradise lost.

According to the sages, this entire drama took place on the sixth day. On that day, they were made, they were commanded about the tree, they transgressed the command and were sentenced to exile.

But in compassion, God allowed them a stay of sentence. They were given an extra day in Eden – namely Shabbat. For the whole of that day, the sun did not set. As it too came to a close, God showed the first human beings how to make light:

With the going out of the Sabbath, the celestial light began to fade. Adam was afraid that the serpent would attack him in the dark. Therefore God illuminated his understanding, and he learned to rub two stones against each other and produce light for his needs.

This, according to the sages, is the reason we light a havdalah candle at the end of Shabbat to inaugurate the new week.

There is, in other words, a fundamental difference between the light of the first day ("And God said, Let there be light . . .") and that of the eighth day. The light of the first day was created by God. The light of the eighth day is what God taught us to create. It

symbolizes our "partnership with God in the work of creation." There is no more beautiful image than this of how God empowers us to join Him in bringing light to the world. On Shabbat we remember God's creation. On the eighth day (motsei Shabbat) we celebrate our creativity as the image and partner of God.

To understand the full significance of this story, we have to go back to one of the great myths of the ancient world: the myth of Prometheus. To the Greeks, the gods were essentially hostile to mankind. Zeus wanted to keep the art of making fire secret, but Prometheus stole a spark and taught men how to make it. Once the theft was discovered, Zeus punished him by having him chained to a rock, with an eagle pecking at his liver.

Against this background can we see the revolutionary character of Jewish faith. We believe that God wants human beings to exercise power: responsibly, creatively, and within limits set by the integrity of nature. The rabbinic account of how God taught Adam and Eve the secret of making fire is the precise opposite of the story of Prometheus. God seeks to confer dignity on the beings He made in His image as an act of love. He does not hide the secrets of the universe from us. He does not seek to keep mankind in a state of ignorance or dependence. The creative God empowers us to be creative and begins by teaching us how. He wants us to be guardians of the world He has entrusted to our care. That is the significance of the eighth day. It is the human counterpart of the first day of creation.

We now understand the symbolic significance of the eighth day in relation to the Tabernacle. As we have noted elsewhere, the linguistic parallels in the Torah show that the construction of the mishkan in the wilderness mirrors the Divine creation of the world. The Tabernacle was intended to be a miniature universe, a symbolic microcosmos, constructed by human beings. Just as God made the earth as a home for mankind, so the Israelites in the wilderness built the Tabernacle as a symbolic home for God. It was their act of creation.

So it had to begin on the eighth day, just as Adam and Eve began their creative endeavour on the eighth day. Just as God showed them how to make light so, many centuries later, He taught the Israelites how to make a space for the Divine presence so that they too would be accompanied by light – God's light, in the form of the fire that consumed the sacrifices, and the light of the menorah. If the first day represents Divine creation, the eighth day signifies human creation under the tutelage and sovereignty of

God.

We now see the extraordinary and intimate connection between four themes: (1) the creation of the universe; (2) the building of the sanctuary; (3) the Havdalah ceremony at the end of Shabbat; and (4) the number eight.

The story of creation tells us that nature is not a blind struggle between contending forces, in which the strongest wins and power is the most important gift. To the contrary: the universe is fundamentally good. It is a place of ordered harmony, the intelligible design of a single creator.

That harmony is constantly threatened by humankind. In the covenant with Noah, God establishes a minimum threshold for human civilisation. In the covenant with Israel, he establishes a higher code of holiness. Just as the universe is the home God makes for us, so the holy is the home we make for God, symbolized first by the mishkan, the Tabernacle, then the Temple, and now the synagogue.

And it begins by the creation of light. Just as God began by making light on the first day, so in the ceremony of havdalah we make light on the eighth day, the start of human creativity, and in so doing we become God's partners in the work of creation. Like Him, we begin by creating light and proceed to make distinctions ("Blessed are you . . . who makes a distinction between sacred and profane, light and darkness . . ."). The eighth day thus becomes the great moment at which God entrusts His creative work to the people He has taken as His covenantal partners. So it was with the Tabernacle, and so it is with us.

This is a vision of great beauty. It sees the world as a place of order in which everything has its place and dignity within the richly differentiated tapestry of creation. To be holy is to be a guardian of that order, a task delegated to us by God. That is both an intellectual and ethical challenge: intellectually to recognise the boundaries and limits of nature, ethically to have the humility to preserve and conserve the world for the sake of generations yet to come.

In the midst of what can sometimes seem to be the dark and chaos of the human world, our task is to create order and light.

AS HEARD FROM RABBI AVIGDOR MILLER Z'TL "And you shall make yourselves holy and you shall become holy" (11:44)

The purpose of refraining from the forbidden foods is that you should make yourself holy;

And as a result of your efforts, you are assured by Hashem that you shall become holy.

"A man makes himself holy a little, they (i.e. Hashem) make him holy very much; he makes himself holy here below, they make him holy above; he makes himself holy in this world, and they make him holy in The World to Come" (Yoma 39a).

In this instance, no positive act is mentioned. The abstinence from forbidden food is in itself a means of gaining holiness.

This results not merely from:

1. the virtue of self-control against yielding to the physical desires, which if practiced in the service of Hashem is indeed a great perfection.
2. and also not merely from the heightened awareness of the holiness of the Israelite body, or
3. of the awareness of the great difference between Israel and the nations which requires aloofness from them and their influence.

In addition to these causes of holiness, we learn here that the mere compliance with Hashem's laws is a potent source of Kedusha: "And you shall become holy because I am holy." The association with Hashem by the observance of His Torah is in itself a cause of holiness, because Hashem rewards those that are loyal to His laws with a degree of closeness to Him.

Similarly, even when one keeps the Shabbat merely by refraining from acts which Hashem has forbidden to do on Shabbat, the Shabbat thereby confers Kedusha upon him, week after week. Certainly, he acquires much more holiness when he utilizes the Shabbat to study its great lessons and to become more aware of its great truths.

Rabbi Miller would say, when you look at your fellow Jew who keeps the laws of Kashrut,
"You are looking at a Holy Jew".

Quoted from "A Kingdom of Cohanim" by Rabbi Avigdor Miller ZT"L