



Congregation Beth Israel of the Palisades
at the New Synagogue of Fort Lee

שבת פרשת צו

Shabbat Parashat Tzav

March 23, 2019 | Adar Bet 16, 5779

TORAH STUDY

This Week: Shabbat Parashat Tzav
Vayikra 6.1-8.36, pages 613-625

FIRST ALIYAH: The ashes, as Rashi notes, are deposited to the east of the altar ramp. Might there be a significance to depositing the ashes to the east (remember, this was before there was a Temple)?

SIXTH ALIYAH: Is there a significance to the places on the body where the blood is daubed?

*The haftarah, Yirmiyahu 7.21-8.3, 9.22-23,
begins on page 627.*

Next Week: Shabbat Parashat Sh'mini
Vayikra 9.1-11.47, pages 630-642

Added reading: B'midbar 19.1-22, pages 880-883

FIRST ALIYAH: Read verse 9.6 carefully. Is what Moshe is saying problematical? If yes, what is it that is problematical?

SIXTH ALIYAH: Eggs from a non-kosher bird are also not kosher. This is determined by something in verse 11.16. What is that something?

The haftarah, Y'chezkel 36.16-36, begins on page 1287.

For haftarah, we follow S'fardi custom.

THE ETERNAL RELEVANCE OF THE BLOOD BAN

This week's parashah prohibits eating blood. This ban is fundamental to the Torah. It occupies a central place in the covenant God makes with all of humanity after the Flood. Moshe emphasizes the ban in his great farewell address (see D'varim 12.23-25).

What is so wrong about eating blood? Rambam and Ramban (Maimonides and Nachmanides) offer conflicting interpretations. For Rambam, the ban is part of the Torah's extended battle against idolatry. He notes that the Torah uses the phrase "set My face against" in only two instances: when warning against idolatry and in prohibiting eating blood (see Vayikra 17.10 and 20.5). For Ramban, the ban has to do with human nature. We are affected by what we eat. Eating blood, he suggests, makes us cruel, bestial, animal-like.

We now have copious evidence, through archaeology and anthropology, that both are correct. Rambam saw the eating of blood as an idolatrous rite. Human sacrifice was widespread in the ancient world. Barbara Ehrenreich, in her book *Blood Rites: Origins and History of the Passions of War*, notes that "the sacrificial ritual in many ways mimics the crisis of a predator's attack," in which the person or animal attacked becomes the "sacrifice" that allows the others to escape. Blood sacrifice, she says, appears when human beings are sufficiently well organized in groups to make the transition from prey to predator. They then relieve their fears of being attacked and eaten. The practice, she says, still exists as part of our genetic endowment. It leaves two legacies: one, the human tendency to band together in the face of an external threat; the other, the willingness to risk self-sacrifice for the sake of the group. These emotions do not cause war, but they help explain why it is so easy to mobilize people by conjuring up the specter of an external enemy.

Rambam, then, was right to see in the blood sacrifice a central idolatrous practice.

Ramban, however, was equally correct to see it as a symptom of human cruelty.

We now sense the profound wisdom of the law forbidding the eating of blood. Only thus could human beings be gradually cured of the deeply ingrained instinct, deriving from a world of predators and prey, in which the key choice is to kill or be killed.

Evolutionary psychology has taught us about these genetic residues from earlier times which, because they are not rational, cannot be cured by reason alone, but only by ritual, strict prohibition, and habituation.

The contemporary world continues to be scarred by violence and terror. Sadly, the ban against blood sacrifice is still relevant. The instinct against which it is a protest—sacrificing life to exorcise fear—still lives on.

Where there is fear, it is easy to turn against those we see as "the other" and learn to hate them. That is why each of us must take a stand against the instinct to fear, and against the corrosive power of hate. All it takes for evil to flourish is for good people to do nothing.

—Adapted from the writings of Rabbi Lord Jonathan Sacks

CBIOTP STANDARDS & PRACTICES

1. Men must keep their heads covered in the building and must wear a talit when appropriate. Women may choose to do either or both, but it is not mandatory.
2. Anyone accepting a Torah-related honor must wear a talit, regardless of gender.
3. Only one person at a time may take an aliyah.
4. No one should enter or leave the sanctuary during a K'dushah. One should not leave the sanctuary when the Torah scroll is being carried from or to the ark.
5. No conversations may be held in the hallway outside the sanctuary, or while standing in an aisle alongside a pew.
6. The use of recording equipment of any kind is forbidden on sacred days.
7. Also forbidden are cell phones, beepers and PDAs, except for physicians on call and emergency aid workers (please use vibrating option).
8. No smoking at any time in the building, or on synagogue grounds on Shabbatot and Yom Kippur.
9. No non-kosher food allowed in the building at any time.
10. No one may remove food or utensils from the shul on Shabbatot. An exception is made for food being brought to someone who is ailing and/or homebound.

MAZALTOV CORNER

[If we don't know about it, we can't print it;
if we can't print it, we can't wish it.]

HAPPY BIRTHDAY

Monday Joe Massuda
Wednesday Norman Rauch
Thursday Sue Glick

This week's Shabbat Booklet is sponsored by

[YOUR NAME GOES HERE]

Why not sponsor the Shabbat Booklet?

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or for whatever legitimate reason.*

It's only \$36 per booklet.

This week's abbreviated kiddush
is sponsored by

THE KIDDUSH CLUB

Please join us!

Have you joined the Kiddush Club?

*It's only \$136 a year per person,
and you help add joy to our Shabbatot.*

THE IMAHOT:

Following is the text adopted by the Ritual Committee for
use by the Prayer Leader in reciting the Amidah, and
those wishing to insert the Matriarchs in their Amidot:

ברוך אתה אֱדֹנָי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ, אֱלֹהֵי
אֲבִרָה וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵל
וְלֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אָבוֹת, וּמְבִיא
גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זְכַרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בְּחַיִּים, וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה אֱדֹנָי, מַגֵּן אֲבִרָה
וְעִזְרַת שָׂרָה.

MITZVAH MEMO

It's almost time to begin preparing for Pesach.

As you clean out your cupboards,
please bring any non-perishable food
and other items to the shul.

* * *

Do you know someone who needs financial help
in order to properly celebrate Pesach?

If you do, please let the rabbi know.

And consider donating to this discretionary fund.

Just write "Maot Chittin" in the memo line.

PICTURE OF THE WEEK

Several hundred people of
different faiths gathered
on Monday evening in
memory of the 50 Muslim
worshippers murdered
during prayers in New
Zealand a week ago
Friday. Four rabbis
attended, three of whom
addressed the crowd from
the steps of the North
Hudson Islamic Education
Center in Union City.
Rabbi Engelmayer was one
of those who spoke.
Pictured is Viktor David,
looking out at the crowd as
the rally was about to
begin.

Photo: Rabbi Engelmayer



‘THAT PERSON SHALL BE CUT OFF’

This Shabbat, we encounter—for the first time in Vayikra—explicit references to the penalty of “karet”—being “cut off.” As a penalty specified for a variety of religious offenses, it is distinctive to the priestly texts.

To understand its function, we must first examine its nonlegal background. On the most elemental level, “cutting” a person off is a metaphor borrowed from the felling of trees and other forms of vegetation. A metaphor of this type is preserved in the words attributed to Yirmiyahu’s enemies, who plotted against his life: “Let us destroy the tree with its sap, let us cut him off from the land of the living, that his name be remembered no more!”

In a similar way, the author of the exile portion of Yishayahu used the tree metaphor to reassure those who had attached themselves to the people of Israel that they would be redeemed along with the Judean exiles: “Let not the foreigner say... , ‘The Lord will keep me apart from His people...’; for thus said the Lord... : ‘I will give them, in My house and within My walls, a monument and a name. Better than sons and daughters, I will give them an everlasting name which [literally] shall not be cut off.’”

Job contrasts the fate of a tree with that of a person: “There is hope for a tree. If it is cut down, it will renew itself; its shoots will not cease. If its roots are old in the earth, and its stump dies in the ground... , it will bud and produce branches like a sapling. But mortals languish and die; man expires; where is he?” The point is that, once felled, most trees do not grow again, certainly not to their earlier stature.

In priestly literature, karet was understood to include a series of related punishments at the hand of God, ranging from the immediate death of an offender, as in 20.17, to his premature death at a later time, and even to the death of his descendants. In Mishnah Sanhedrin 9.6 and Mishnah Keritot 1.2, this penalty is characterized as “death at the hands of heaven.” Since in 20.21, karet is mentioned in the same context as childlessness, there is the implication that it took that course, as well.

Some have pointed to the curse pronounced over the house of Eli, the priest of Shiloh, whose sons offended God. In Sh’muel Alef 2.33, God decrees that although Eli’s descendants will not be “cut off” from the priestly office altogether, none of them will reach old age. The statement is best rendered, “all the increase in your home shall die while still in their prime.”

This introduces another possible aspect of the penalty of karet: being “cut off” from a particular office or status. Thus, in M’lachim Alef 2.45, David is assured that literally “no person of your line shall be ‘cut off’ from the throne of Israel.”

It has also been suggested that at times karet took the form of banishment or ostracism. In the ancient Near East, especially in sparsely inhabited areas, banishment would often have resulted in death, or at least in the extinction of a family or clan as a social unit. Hagar and her son Yishmael almost died after their banishment, as we read in Genesis 21.16ff, and they were only spared by God’s intervention. The wilderness is known in Vayikra 16.22 as the land “cut off” from the living, which expresses the same theme in other words.

An interesting case of the effects of ostracism may be seen in the aftermath of the internecine war between the league of Israelite tribes and the tribe of Binyamin, as told in Shof’tim 20. After avenging a Binyamite atrocity, the other tribes swore not to allow their sons to marry Binyamite women. Later, they experienced remorse, fearing that if this ban continued for very long, a whole tribe would be “cut off” (missing).

Against the background of metaphor and social reality, we may now focus on the more distinctly priestly applications of the penalty of karet. The priestly conception of God was pervaded by an awareness that He punishes offenders severely for violations of His religious laws. Priestly writers appropriated widespread notions of death at the hand of God and saw this process at work in specific situations. Uzzah was struck down for merely touching the Ark, according to Sh’muel Bet 6.5-8. Two of Aharon’s sons, Nadav and Avihu, were blasted by God’s fire because they offered “hateful” incense, recounted in an episode in next week’s parashah, Sh’mini. Korach and his band were suddenly destroyed for attempting to usurp the priesthood, as we read in the parashah in B’midbar that bears his name.

In priestly law, the certainty of God’s punitive wrath was institutionalized in the penalty of karet. It was stipulated for the following offenses: (1) violation of Shabbat and improper observance of festivals and holy days, (2) violations of certain laws of purity, (3) certain prohibited sexual unions, also regarded as a form of impurity, (4) cultic offenses, such as eating blood and fat and mishandling sacrificial substances, (5) failure to circumcise one’s male children at the age of eight days.

In the Shabbat law of Sh’mot 31.14-15, we observe a curious interaction of human and divine punishment that helps to clarify the penalty known as karet. We are told twice that one who desecrates Shabbat “shall be put to death” by human agency. In B’midbar 15.32-33, we actually read about one Israelite who was apprehended gathering wood on Shabbat and was put to death by the congregation, on explicit instructions from God to Moshe. How is it, then, that Sh’mot 31.14-15 stipulates karet as the punishment for violating Shabbat? The most frequently given explanation is that if the community failed to punish the offender or failed to uncover the offense, God would mete out punishment in His own way and in His own good time.

The policy that a person, family, or tribe would be “cut off” and banished from the larger community because of an offense on the human level translated itself into the perception that God would similarly “cut off” those who had offended Him, if human agencies had allowed such offenses to go unpunished.

(From Rabbi Engelmayer: Given all the rebellions he had faced prior to the Shabbat desecration in B’midbar 15.32-33, a more likely explanation is that Moshe needed to do something drastic to assert the authority of God’s law. Once Israel was settled in its land, however, karet became God’s exclusive domain. Presumably, this was to prevent zealots from murdering people who did not observe as the zealots thought they should.)

—Adapted from the JPS Commentary to Leviticus

Pesach is coming!

*Now is the time to order Matzah Sh'murah.
As with last year, supplies are severely limited..
First come, first serve. Once we are out, we are out.*

Price per pound: \$50

*Now also is the time to donate to
The Ma'ot Chittin Fund,
to help provide the less fortunate
with the wherewithal to celebrate Pesach
with festivity and great joy.*

*Just send a check of \$18 or more.
Make the check payable to CBIOTP
and mark the memo line "Pesach fund."*

*You will soon be receiving
The Chametz Sale Contract.*

*Selling your chametz before Pesach is a requirement.
It is not an option, and it is not to be ignored.
Please do not delay in returning the contract
in order to fulfill this major mitzvah.*

Finally—

*You also will be receiving a Pesach Wine order form.
The selection is amazing,
and you will help raise money for our shul.*

May He who blessed | מי שברך

May He who blessed our ancestors bless and heal all those whose names are listed here, those whose names will be called out, and those whose names we do not know because either we are unaware of their illness or they are. We pray He mercifully quickly restore them to health and vigor. May He grant physical and spiritual well-being to all who are ill. אמן

Sydelle Klein	Ruchel Leah bat Malkah	Michelle Lazar
Bonnie Pritzker Appelbaum	Rita bat Flora	Norma Sugarman
Deenah bat Sarah Leah	Rifkah bat Chanah	Julia Yorke
Nili bat Simchah	Rut bat Hadassah	Susan Yorke
Rut bat Esther	Shimona bat Flora	Alter ben Hassia
Miriam Zelda bat Gittel D'vorah	Sura Osnat bat Alta Chayah	Aharon Hakohen ben Oodel
Miriam Rachel bat Chanah	Tzipporah bat Yaffa	Chaim ben Golda
Harav Mordechai Volff ben Liba Miryam	Yospeh Perel bat Michlah	Ezra ben Luli
Michael Bybelezer	Michelle Blatteis	Gil Nechemiah ben Yisraela
M'nachem Mendel ben Chaya Dina	Diane Fowler	Mordechai Yitzchak ben Tirtzach
Simchah bat Zelda	Marj Goldstein	Rachmiel Yitzhak ben Frumah
Adina bat Freidel	Judy Golub	Harav Shimon Shlomo ben Taube v' Avraham
Baila bat D'vorah	Ruth Hammer	Yidel ben Etil
Basha bat Surah	Goldy Hess	Yisrael Yitzhak ben Shayndel
Chanah bat Alizah	Fay Johnson	Yitzchak ben Tziviva
Chavah bat Sarah	Selma Kamil	Yonatan ben Malka
Chayah bat Flora	Micki Kuttler	Yosef ben Flora
Devora Yocheved bat Yehudit	Katie Kim	Larry Carlin
Esther bat D'vorah	Elaine Laikin	Alan Edwards
HaRav Ilana Chaya bat Rachel Esther	Mira Levy	Joseph Favia
Malka bat Esther	Robin Levy	Shannon Johnson
Masha bat Etil	Karen Lipsy	Adam Messing
Masha bat Rochel	Barbara McClanahan	Gabriel Neri
Mindel bat D'vorah	Gail Schenker	Jeff Nicol
Ninette bat Aziza	Linda State	Ed Sodosky
Pinyuh bat Surah	Mary Thompson	Mark Alan Tunick

We pray for their safe return...

May He who blessed our ancestors bless, preserve, and protect the captive and missing soldiers of Tzahal—Ron Arad, Zecharia Baumel, Guy Chever, Zvi Feldman, Yekutiel Katz, and Zeev Rotshik—as well as those U.S. and allied soldiers, and the civilians working with them and around them, still missing in Afghanistan and Iraq, and all other areas of conflict, past and present.

And may He bless the men and women of the U.S. Armed Forces and Tzahal, and those who serve the United States and Israel in foreign lands in whatever capacity, official or unofficial, members of our community or related to members, and their colleagues and companions. Guide them in peace and return them speedily to their families alive and unharmed. אמן

Are we in your will? Shouldn't we be?

When people prepare their wills, they usually look to leave a mark beyond the confines of their families. Thus it is that general gifts are left to hospitals, and other charitable organizations. All too often ignored, however, is the synagogue, even though its role in our lives often begins at birth, and continues even beyond death. We come here on Yom Kippur and other days, after all, to say Yizkor, the prayer in memory of our loved ones. Our Virtual Memorial Plaques remind everyone of who our loved ones were, and why we recall them. All of us join in saying the Kaddish on their yahrzeits.

Considering this, it is so unfortunate that, in our final act, we ignore the one institution in Jewish life that is so much a part of us. The synagogue is here for us because those who came before us understood its importance and prepared for its preservation. By remembering it in our wills, we will do our part to assure that the synagogue will be there for future generations, as well.

Think about it. We have always been here for anyone who needed us in the past. Do not those who need us in the future have the same right to our help? Of course they do. Do not delay! Act today! Help secure the future of your communal home.

Yahrzeits for Today through Next Friday

זכרונם לברכה — May their memories be for a blessing!

23	Arnold Domingues	26	Sarah Heber
24	Kenneth Carson		Moshe Ben-Dor
	Hilda Cohen, <i>Lee Cohen's grandmother</i>	27	David H. Laefsky*
	Delphie Greenbaum		Bernard Levine
	Dr. Jacob S. Kaplan	28	Nathan Drobner*
	Maxyne Potack		Samuel Finger*
25	Ida Berger, <i>Rabbi Meir Berger's mother</i>		Estelle Kravat Kove*
	Richard Gronner		Freda Engel*
	Adela Speiser		Isidor Sclar*
	Zelig Aaron*		Louis Levin
	Sophie Isenberg		Ovadya Khudaynatov
	Yale Klein*	30	Betty Kaufman*

* A plaque in this person's name is on our memorial board; yahrzeits are observed beginning sundown the night before.

Is there a yahrzeit we should know about?

Kaddish list

Julius Birnbaum
Larry Frank
Tamara Galperin
Myrna Badiner Gitter
Ruth Gordon
DeMing Huang
Asa Kaplan
Ray Kaplan
Itzik Khmishman

Karol Lang
Arline Levine
Alan Maltz
Marcia Weis Meyers
Harold Moss
Binyamin Ovadia
Samuel Rosenblum
Marvin Sakin
Steven Sakin
Marilyn Tanenbaum Sonners



Form of bequest to CBIOTP

The following form is suggested for guidance in preparing a bequest:

I, the undersigned, give and bequeath to Congregation Beth Israel of the Palisades, or its successor, the sum of \$ _____ for its educational and religious work.

Signed _____ Date: _____

Witness 1: _____

Witness 2: _____

**We mourn the passing of Audrey Ades' uncle,
HAROLD MOSS, ז"ל,
and the passing of Donna Amsterdam's cousin,
MARILYN TANENBAUM SONNERS, ז"ל,
may their memories be for a blessing,
and may the grieving families be comforted
among the mourners of Zion and Jerusalem.**

Congregation Beth Israel of the Palisades
at the New Synagogue of Fort Lee
ק"ק בית ישראל של הפליסד

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Al Glick Vice-President
Edwin Cohen, Vice-President
Errol Kaget, Secretary
Garrison D. Miller, Treasurer

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Attention All Vets!
If you're not yet a member
of JVV Post 76,
YOU SHOULD BE!
For more information,
call 201-869-6218

Have you joined a committee?
If yes, GREAT!
If no, why not?
This is your shul,
Be involved!

ההפטרה

Alan Kaminsky chanted it last week.
Alex Glickman chants it.
Joe Massuda chants it.
Dan Rappoport chants it.
The rabbi chants it.
Isn't it time for you to chant it, too?

The rabbi's Torah Study class
continues this Wednesday at 7:15 p.m.
There's still time to join!

Shabbat ends tonight with havdalah at 7:57 p.m. DST