



TAL

EMOR 5775

THE COMMUNITY PARASHA SHEET

TAL would like to thank Rabbi Orflosky, Rabbi Tawil, Rabbi Kada and the whole TEAM for a wonderful inspirational family weekend away.

Over 160 people gathered for a brilliant and memorable Shabbat away together.

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Time Is Of The Essence!

Rabbi Jonathan Tawil



The crowd had gathered for a popular wedding. All eyes were now on the Chatan and Kalla. The Chatan prepared the ring for his new bride. He was shivering, and in his fear dropped the ring. The crowds' eyes lit up as they focussed on this poor mishap. The Chatan knelt down, picked up the ring and tried a second time. Alas again, fear struck, and the ring fell. Sighs rang out from amongst the crowd. The Chatan determined to see it through, tried a third time. The ring barely entered the finger only to fall yet again. This had never happened before in the towns history and murmurings were rampant from amongst the crowd. The rabbi managed to finally calm the Chatan and eventually he managed to place the ring on his brides finger – Mekudeshet! The couple continued the process and settled down to a wonderful marriage. The crowd were curious and approached the rabbi. Rabbi did you see that – three times, surely that's a sign from above that perhaps this zivug isn't meant to be.

right time – the time for the marriage wasn't yet ripe, and so it was 'delayed' until the right time. Every time has its Mazal and there is a correct time for everything!

Time is essential in our daily lives, but diverse people view it differently. An old fulfilled man, sits on his death bed, with his family nearby, reliving the many happy years of his life.



"Oh what I would give for an extra few minutes in this world." He exclaims as his soul is returned to his creator.

Some people say, "Time is valuable." Others "Time is money."

The rabbi smiled the comment off. My dear friends you just didn't understand the situation.

Every event has its

An American poet Carl Sandburg once awesomely explained "Time is the coin of your life. It is the only coin you have, and only you can determine how it will be spent. Be careful lest you let other people spend it for you."

This weeks Parasha focuses on time. The Parasha has a complete description of the festivals, from Succoth, Pesach and Shavuot, to Rosh Hashanah and Yom Kippur.

It is interesting to note that when describing the festivals the Torah uses a seemingly unusual word: Moed (**Moadey** Hashem (Vayikra 23:2)) The Hebrew word "Moed" stems from the root "Vav.Ayin.Dalet" - to meet. Hence a committee in Hebrew is a "Vaad," and a conference is a "Ve'iydah.

Why does the Torah relate to festivals with the word 'meet'?

Our Sages explain that the Jewish holidays are called Moadim, for their primary purpose is that we set aside special times during the year to meet G-d.

We need to arrange our timetable in order that we are able to 'meet' and connect with Hashem through the special spirituality created on the festivals.

Time is of the essence and we must treat it well. We must also be aware of it. Time enables us to place things into

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perspective and prepare ourselves for a higher spiritual experience.

A further Mitsva relating to time is mentioned in this week's Parasha – the Sefirat Haomer.

"You shall count starting after the holiday (of Pesach)... seven complete weeks (until Shavuot)" (23:15).

The days between Pesach and Shavuot are special. The Torah commands that we count these days as we lead up to the giving of the Torah. We are excited and we need to prepare ourselves for this special day.

The counting shows that we are not content with the day in itself, we must always aim to build higher and higher, counting the days towards Matan Torah.

Rabbi Moshe Feinstein zt"l points out that when it comes to all of the Jewish holidays the Torah states the exact date upon which they are to be celebrated. Pesach is the fifteenth of Nissan; Rosh Hashanah is the first day of Tishrei, etc.

There seems to be one exception – Shavuot. The Torah does not specify the date for Shavuot, the sixth of Sivan, rather, we must figure it out based on the verses informing us that it occurs fifty days after Pesach, why is this holiday different?

He explains how this Yom Tov differs from the others. This day is not an anniversary that commemorates a past event. Pesach is celebrated to remember the day which we were brought out of Egypt by Hashem; Succot remembers the Clouds of Glory by which Hashem sheltered the Jews in the desert. However, the giving of the Torah took place at Sinai

but it continues to be offered to us everyday and every moment!

Torah is not an old instruction book from antiquity, rather it is as vibrant and relevant as ever!

Torah is above time!

We must know that Hashem teaches us constantly, His voice is eternal;

R Moshe adds two more hints to this idea.

The Aron in the Mishkan, which contained the Torah inside of it, took up no physical space. Our Sages explain that this is to signify that Torah is not earthbound or limited to a certain place! The Torah applies everywhere!

Secondly, we do not know in which limb our Neshamah, soul, is contained, rather the entire body is imbued with its holiness.

Man must bring Hashem into every time and place that he finds himself.

Thus Torah is eternal and always prevalent and available!

Time is precious and throughout history the great sages have valued every second of life, they have cherished and utilised it to the maximum.

The Ben Ish Chai contrasts the way of the world in that some people tend to want to 'kill time', whereas others especially the righteous value every moment.

He explains this contrast with a Mashal. There were once two rich people who always competed with each other in wealth. Yossi had less money than Shlomo, but was more of a cunning person.

One day he went over to Shlomo and said, let's settle this once and for all.

We will both take all our wealth and go on a ship and throw coin by coin into the ocean. Whoever finishes first has less wealth.

They both agreed that the contest would start the next morning.

Yossi cunningly went over to the copper smith. He asked him to mould fake coins and plenty of them!

The next day the two met, went on the boat and set out. After a while they stopped in the middle of the ocean and started their competition.

Yossi commenced and threw one coin into the sea. Shlomo followed. The game continued for hours, but as each hour went by, Yossi's face began to gleam. He seemed happy that he was throwing his wealth into the ocean (he was of course happy as they weren't really worth anything). Shlomo on the other hand was distraught at each throw. Each time, he felt he was throwing away hard earned coins.

Finally the time came and Shlomo was out of coins. Yossi leapt for joy at his achievement, he had finally shown that he was wealthier than Shlomo.

The Ben Ish Chai explains that in life there are people that are happy to throw away time. For them time is cheap, they behave as they will live forever, they have plenty of time on their hands to 'waist/kill'.

There are others who value every second, for them to throw time away hurts, they realise the intrinsic value of every moment.

That is the difference; we must realise that each moment brings with it its own Mazal. Each moment is special and can lead to a fulfilled life. Time is precious let us seize the moment!

Lirfuat David Rephael Ben Masouda.

Last weeks Parsha - Acharei Mos dealt with, among other things, the Yom Kippur service. At the risk of being unseasonal, like a latka in the summer, I believe the message in the parsha is directly relevant to the time of year we are in.

There are many aspects to the Yom Kippur service, but the highlight is probably the service of the two goats. We are all familiar with the concept of a korban, what is mistakenly translated

as a sacrifice. A sacrifice implies that I am giving something up for the sake of a cause or a person.

G-d doesn't need anything – He is infinite. We don't need to sacrifice for Him. Korban is from the word karev – which means to come close (like the

kiruv movement). A korban is a way to get close to G-d.

The subject of korbanos is beyond the scope of this article, but suffice it to say that by offering the animal to G-d it is as if we offer ourselves. This is the essential idea.

p.t.o.

Preparation!

Rabbi Dovid Orlofsky



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But on Yom Kippur we take two goats; both of them as identical as possible. They should be the same height, value and appearance. One is a regular korban – it is slaughtered and the blood is brought to the Holy of Holies. The other goat is led off to the desert and pushed off a cliff; a strange approach to the service of G-d. And this goat is not as the scape goat. We place all the sins of the Jewish people on this goat and cast them off a mountain. If only spirituality was so easy! So what is happening here?

Yom Kippur is a day dedicated to repairing our relationship with G-d. In every relationship we make mistakes. Sometimes we drift apart. We need to

take time to bridge that gap and come close to those we love.

Teshuva is mistakenly translated as repentance. We don't need to do penance in a relationship – we need

“In every relationship we make mistakes. Sometimes we drift apart. We need to take time to bridge that gap and come close to those we love.”

to come close. Tshuva is from shuv – to return. To come back together.

There are essentially two ways to get close to G-d, as in any relationship. We

can consider what the other person wants and try to come close to them based on what is important to them. Or we could choose to get close on our terms. In one case we would bring our wife flowers or perfume, because that is what she wants. In the other case we will bring them a blender because we decided that is more practical.

“Don't tell me what you want – I'll tell you!” This probably will not help us achieve our goal.

G-d tells us the way to achieve spiritual fulfillment. He outlines a lifestyle that will bring us close to Him. We can choose to follow that path and get close to G-d or we can say “Don't tell me how to get close to G-d – I'll do what I want”. This won't produce the result we want.

There are two goats – both of them the same. One follows a very careful system of preparation as outlined by G-d. And if we make a mistake on one step we start again from the beginning. We approach G-d the way he wants. And if we follow this method we reach the Holy of Holies – the one place on Earth that is beyond time and space. We literally leave the confines of this world and live a life of true spirituality.

The other goat gets pushed off a mountain. It reaches great heights – but for a very short time. The difference is to reach greatness and live to tell about it. The Kohain Gadol makes a celebration when he returns from the Holy of Holies. He knows that he can incorporate the greatness that he achieved on our behalf into our everyday life.

We are in the weeks of sefiras HaOmer. We spend seven weeks preparing ourselves to receive the Torah. One can't approach an event such as revelation on Mount Sinai without preparation.

I had the privilege last week in participating in the Tal Shabbaton. What a wonderful opportunity for people to join together and examine our lives and see where there is room for further growth for ourselves and our families. Together we can become the people who deserve to stand at the mountain and experience the greatness of G-d's revelation.

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1. Which male descendants of Aharon are exempt from the prohibition against contacting a dead body?
21:1 - Challalim - those disqualified from the priesthood because they are descended from a relationship forbidden to a kohen.
2. Does a kohen have an option regarding becoming ritually defiled when his unmarried sister passes away?
21:3 - No, he is required to do so.
3. How does one honor a kohen?
21:8 - He is first in all matters of holiness. For example, a kohen reads from the Torah first, and is usually the one to lead the blessings before and after meals.
4. How does the Torah restrict the Kohen Gadol with regard to mourning?
21:10-12 - He may not allow his hair to grow long, nor attend to his close relatives if they die, nor accompany a funeral procession.
5. The Torah states in verse 22:3 that one who "approaches holy objects" while in a state of tumah (impurity) is penalized with excision. What



does the Torah mean by "approaches"?

22:3 - Eats.

6. What is the smallest piece of a corpse that is able to transmit tumah?

22:5 - A piece the size of an olive.

7. Who in the household of a kohen may eat terumah?

22:11 - He, his wife, his sons, his unmarried daughters and his non-Jewish slaves.

8. If the daughter of a kohen marries a "zar" she may no longer eat terumah. What is a zar?

22:12 - A non-kohen.

9. What is the difference between a neder and a nedavah?

22:18 - A neder is an obligation upon a person; a nedavah is an obligation placed upon an object.

10. May a person slaughter an animal and its father on the same day?

22:28 - Yes. The Torah only prohibits slaughtering an animal and its mother on the same day.

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Rabbi Mordechai Eliyahu zt"l was very careful to guard himself from all forms of avodah zarah (idol worship). Once he was on a visit to Canada, and the mayor invited him to the museum which had all sorts of statues which are essentially idols of silver and gold. When they came out of the museum,

Roni, the driver, saw the Rav lift his eyes to the heavens and say "Master of the world, please clean me from this tuma now". They started to drive away and suddenly the car slipped on the snow and fell into a channel.

Everyone came out of the car and saw that, thank G-d, nobody was hurt. But when they returned, Roni heard the Rav say "Master of the world, thank you."

Our Chachamim



TAL'S Family Weekend away



MAZAL TOV TO -

- Yuval and Helen Hen on the birth of a baby boy
- Ruth and Bob Hayim on their daughter Laura's engagement to Asher Benzaquen
- Ariel Cohen on his engagement to Julia Benjamin