

THE COMMUNITY Parasha Sheet



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This week's Parasha sheet is sponsored **Lehatslachat Shaul Yonatan Ben Moshe Vechol Mishpachto.**

RABBI JONATHAN TAWIL

DIRECTOR
TAL



TIME IS PRECIOUS TIME IS OF THE ESSENCE!

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 murmurs 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.

The rabbi smiled the comment off.

My dear friends you just didn't understand the situation.

Every event has its 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."

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 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. ▶

12TH Iyar 5779

SHABBAT BEGINS: 8:30 PM

SHABBAT ENDS: 9:55 PM

> **MAZAL TOV**

Francesca Callier & Daniel Shapiro
on their engagement

”

THE WEEKLY QUOTE

"Another way to bring positivity into your life is to become a giver."

> UPCOMING EVENTS

For our upcoming events
check our website
www.torahactionlife.com

• 20th MAY
Monday Night Series Program

• 23rd MAY
Lag Baomer BBQ

• 8th JUNE
June Shavuot Learning Program

• 16th JUNE
Football Tournament



DVAR TORAH

Time is precious. Time is of the essence!
RABBI JONATHAN TAWIL

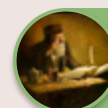
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This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly

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Rabbi Moshe Feinstein ztsl 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!

Liruat David Rephael Ben Masouda.

■ Shabbat Shalom

RABBI YITSCHAK HAKOHEN TAWIL - MIR KOLEL, JERUSALEM



PARSHA INSIGHTS

"Tell the Kohanim descendants of Aharon, and you shall say to them, he may not defile himself in contact with a deceased amongst his people" (21:1).

Our Parsha opens up with the laws that apply exclusively to the Kohen, due to his special spiritual class. The Torah prohibits a Kohen to defile himself with the dead. Apart from prohibiting direct physical contact with the dead there are also many detailed Torah laws that govern the conduction of impurity from the deceased. A most common example is "Tumat Ohel" [the defilement of the tent or house], that if a roof [or tree] overhangs part of the dead corpse, the impurity spreads out to the entire area under the roof. Kohanim must therefore beware of entering a house in which there is a deceased Jewish corpse, and are forbidden to enter a graveyard. Similarly they must keep away from any

trees that branch over a grave or corpse. These laws are exclusive to Kohanim, and do not apply to other sectors of the Jewish community.

Rashi notes the double expression with which the Torah informs Kohanim not to defile themselves with the dead: "tell the Kohanim...and you shall say to them". He quotes to us the Talmud Yevamoth [114a] that quite apart from commanding the Kohanim to keep themselves pure, the Torah is also instructing the Kohanim to say over and warn their young children to keep away from the graveyard and from any contact with the deceased. Although a child is not responsible for his actions until he becomes Bar or Bat Mitzvah, it is the duty of every father to educate his child and regulate him with Torah Study and Mitzvot. Furthermore the Talmud learns from a combination of verses that we are forbidden to feed or directly propose any Torah prohibition to a Jewish child. The Tur explains that the extra warning and care that is explicitly required by our verse implies that even if we see a little Kohen child innocently heading of his own accord towards having contact with something that may defile him, we are commanded to take

the effort and perform our utmost to go and separate him from defilement!

The necessity for the Torah to increase warning and command concerning maintaining the purity of the Kohen stems both from the high spiritual class of the Kohen, and also from the fact that these laws are exclusive to the Kohen. When the Kohen child sees his religious Jewish friends running and playing behind the graveyard and there are overhanging trees, without even thinking he innocently runs and plays together with them - he needs to be specially taught and trained that he is different from them in regards to this issue. The most effective education is by example, and concerning our Mitzvah the training needs to be strong enough to counteract the fact that the Kohen's very own close friends justly act in a different and permissive manner regarding these laws! It is much harder to discipline against the current and the Torah needs to add a special command to strengthen this education!

■ Shabbat shalom

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OUR CHACHAMIM

RABBI ARYEH LEVINE · “THE TZADDIK OF JERUSALEM”

On the eve of Shabbat Hagadol, Nissan 10, 5729 (1969), Rav Aryeh Levine rendered his soul to his Creator. Following hisasket were thousands of people, among them Rabbis and Rebbees, Roshei Yeshiva and their students, the President of the State of Israel, and thousands of men, women, and children. Jerusalem had never before witnessed such a large funeral.

Just exactly who was this Tzaddik, Rav Aryeh Levine, about whom so many amazing things have been said? Why exactly did everyone so greatly appreciate him? I will tell you a few things about this marvelous man that everyone recognizes as having been one of the greatest figures in Jerusalem, a man simply called Rav Aryeh, without any titles or qualifications.

I remember that when I was a young immigrant from Lithuania, I went to visit one of the greatest of Roshei Yeshiva, the Gaon Rabbi Isser Zalman Meltzer of Jerusalem. Upon coming back home, I passed through some narrow streets in the Yemenite “Mishkenot” neighborhood near Mahane Yehuda. I was walking with my friend and we were speaking about the Gaon Rabbi Isser Zalman, who was the last remaining Rosh Yeshiva from the spiritual giants of the previous generation.

All of a sudden we sensed someone running behind us, and in fact someone was coming near. With a sweet and pleasant voice, he began to say, “Dear children, I beg you, please come to my home for some tea. It’s now fall, and the wind blows hard in Jerusalem. I can see that you are cold. I beg you, I’m asking you to do me a favor and come with me to my home!” Without waiting for a response, he took us by the arm and brought us to his house. In the darkened, narrow street I could not make out this man’s appearance, but inside his illuminated home I saw him for the first time. He was a short, portly Jew with eyes glimmering like crystal and filled with love and kindness. He face was radiant and smiling, and his white beard extended to his chest. He put some water to boil and served us a glass of tea with cookies. He chatted with us and asked various questions, encouraging us to study Torah with extreme diligence.

In returning to the yeshiva, we learned that the man who had served us, and indeed who had thanked us for giving him the opportunity to carry out the great mitzvah of hospitality, was Rav Aryeh Levine, the Mashgiach of the great Etz Chaim Talmud Torah in Mahane Yehudah.

Rabbi Aryeh Levine was born in 5645 (1885) in the tiny city of Orla, near Grodno in Russia. In his youth, he studied in the yeshivot of Slutsk, Halusk, and Volozhin.

At the age of 20 he left for Eretz Israel, where he continued to study in the yeshivot of Jerusalem and became familiar with the great men and sages of the city. Eventually Rav Aryeh himself became famous in Jerusalem, and the administrators of the Etz Chaim yeshiva named him as the Mashgiach of their Talmud Torah.

The yeshiva students loved Rav Aryeh. He never yelled at a child, but rather approached him and spoke to his heart in order for the student to become diligent in his studies. He lovingly would caress a student and ask that he study Torah as a favor to him. Thus these children, who did not want to cause their beloved Rav any heartache, studied with diligence in order for Rav Aryeh to be happy with them.

Rav Aryeh behaved with love and affection to all his students, treating them as adults. One day he was seen going to a certain

neighborhood and asking where a particular boy lived. This took people by surprise, but it was later learned that this boy had gone to see Rav Aryeh at noon on the same day to ask him something. Rav Aryeh was busy at the time, and he had asked the boy to wait for him. The boy waited a long time, but Rav Aryeh still did not come to see him, for he had forgotten about him. That night when Rav Aryeh arrived home, he remembered the boy and the fact that he had told him to wait. The boy was certainly disappointed to have not seen him, and Rav Aryeh could find no peace of mind for himself. “Who knows what sorrow the boy may have felt by my failure to see him?” he said. He gave himself no rest until he decided to go see the boy and hear what he had to say.

Rav Aryeh had an extraordinary love for the Jewish people, and in his heart burned a great passion for every Jew. The door to his home was always open to whoever was in distress, and people constantly came to see him to relate their worries and problems, and he encouraged and consoled them. When asked to pray for someone who was sick, not only did Rav Aryeh pray for him at his home or in synagogue, he rushed to see the sick person and would pray by his bedside for his healing. When he had the opportunity to perform a mitzvah, Rav Aryeh always took pleasure in running to accomplish it.

A Tzaddik once said, “There is nothing greater than the broken heart of a Jew.” Rav Aryeh Levine had such a heart.

His love for Eretz Israel was enormous. He always said, “The Torah and Eretz Israel are one.” His mouth never ceased to sing the praises of Eretz Israel and those of its sons/builders. In particular, he showed great love for the “prisoners of Zion” – young people whom the British authorities had imprisoned.

During the time of British control over Eretz Israel, various movements arose that wished to liberate the country from the yoke of foreigners. Many young people who dared fight the British were sent to the infamous Latrun Prison, where they were subjected to all sorts of physical mistreatment and many hanged. The only person who visited these prisoners – who encouraged them and lifted their spirits during the most trying times of their lives – was Rav Aryeh Levine.

He would pray with these prisoners and give a small course after prayers. He spoke of Rabbi Akiva, who sanctified G-d’s Name, and the fact that the Torah, Israel, and Eretz Israel are one. A person who was hanged for the Jewish people or Eretz Israel was like one killed for the Torah. “How I envy each of you, you who have merited to be among those whom the Holy One, blessed be He, has chosen to sanctify His Name on the soil of our Holy Land.” His words, which emerged directly from his heart, entered the hearts of his listeners. He treated the prisons like beloved children, and the prisoners treated him like a dear father. It is with just cause that Rav Aryeh Levine has been called the “father of prisoners.”

At the end of his life, the city of Jerusalem conferred upon him honorary citizenship. He was very much surprised by this honor, saying: “I don’t know why I deserve this! What merit do I possess? I only benefitted from Jerusalem, and even more than what I did for her, Jerusalem has done for me.” ■



HALACHOT

RABBI ELI MANSOUR

SWEEPING AND MOPPING FLOORS ON SHABBAT

The Shulhan Aruch (Orah Haim 337:2) writes that it is forbidden on Shabbat to sweep the ground – meaning, earth which is not covered by tiling – as this has the effect of filling in holes with earth, which violates one of the Shabbat prohibitions. However, the Shulhan Aruch adds, it is permissible to sweep a tiled floor, as there is obviously no concern of filling holes with earth, and the Sages did not enact a decree forbidding sweeping a tiled floor as a safeguard against sweeping the open ground.

However, in the very next passage, the Shulhan Aruch speaks about washing floors with water, and in this context, he indeed forbids washing even tiled floors as a safeguard against washing untiled ground. In other words, although the Shulhan Aruch permits sweeping tiled floors on Shabbat, he forbids washing tiled floors with water.

The Mishna Berura (Rav Yisrael Meir Kagan of Radin, 1839-1933) explains that sweeping is necessary for maintaining basic cleanliness, and so the Sages did not forbid sweeping tiled floors as a safeguard against sweeping untiled floors. Washing the floor with water, however, is not as vital, and therefore the Sages enacted a decree forbidding washing with water.

Hacham Bension Abba Shaul (Israel, 1924-1998) ruled that nowadays, when all our floors are tiled, and nobody has floors in the home with exposed earth, this decree no longer applies, as there is no concern that one might wash the ground in violation of Shabbat. Moreover, Hacham Bension adds, in certain places, washing the floor with water is critically important for sanitation, such as in hospitals. Hacham Bension thus ruled that when there is a need to wash a floor on Shabbat, such as if part of the floor became very dirty, one may clean the floor with a rubber squeegee. (Washing with a mop is not permitted on Shabbat, as this will invariably result in Sehita – squeezing water from the mop.) Although one should refrain from washing floors on Shabbat when possible, this is allowed if the need arises. This is also the ruling of Hacham Ovadia Yosef, in Hazon Ovadia – Shabbat (vol. 4), where he adds that if water spilled on the floor, one may use a rubber squeegee to move the water away.

Hacham Ovadia further notes that it is entirely permissible to ask a non-Jew to clean floors on Shabbat. Even if the non-Jew will use a mop, instead of a squeegee, to clean the floors, and will squeeze water out of the mop, this is still allowed, since the non-Jew uses a mop for his own convenience, and not for the Jew. Especially in a synagogue, where washing the floors is necessary for the sake of a Misva, a non-Jewish custodian may be asked to clean the floors.

Summary: It is permissible to sweep a tiled floor on Shabbat, and, when necessary, one may wash a tiled floor with water, using a rubber squeegee (as opposed to a mop). One may ask a non-Jew to wash the floor on Shabbat, even if he knows that the non-Jew will use a mop. ■

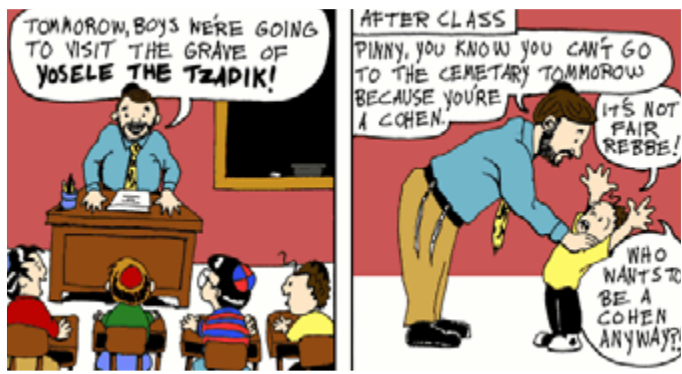
I really enjoyed the TAL student Friday night dinner. It was a great way to celebrate Yom Hatzmaut and Shabbat surrounded by lots of friendly people and good food!
Thank you TAL

By Simcha Hassan (Student)

KidsTime



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TEST YOURSELF - Q&A

- 1 What is the smallest piece of a corpse that is able to transmit tumah?
- 2 Who in the household of a kohen may eat terumah?
- 3 If the daughter of a kohen marries a "zar" she may no longer eat terumah. What is a zar?
- 4 What is the difference between a neder and a nedavah?
- 5 May a person slaughter an animal and its father on the same day?

Answer
1 22:5 - A piece the size of an olive. 2 22:11 - He, his wife, his sons, his unmarried daughters and his non-Jewish slaves. 3 22:12 - A non-kohen. 4 22:18 - A neder is an obligation upon a person; nedavah is an obligation placed upon an object. 5 22:28 - Yes. The Torah only prohibits slaughtering an animal and its mother on the same day.



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