

THE COMMUNITY PARSHA SHEET



PARSHAT EMOR

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

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 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." 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 say "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.

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

15TH IYAR 5783

SHABBAT BEGINS:

20:16pm

SHABBAT ENDS:

21:27pm



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DVAR TORAH

Time is of the essence!
By Rabbi Jonathan Tawil



DVAR TORAH

Parsha Insights
By Rabbi David Baadani



OUR CHAHAMIM

Rabbi David Tebele



HALACHOT

By Rabbi Eli Mansour



KIDS ZONE

Quiz & Comic



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THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 12 YEARS!

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 'waste/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!



RABBI DAVID BAADANI
Director - TAL Chazanut Program

PARSHA INSIGHTS

אבות פרק ד

אלישע בן אבוייה אומר, הלומד ילד למה הוא דומה, לדיו כתובה על גיר חדש. והלומד זקן למה הוא דומה, לדיו כתובה על גיר מחוק.

Elisha ben Abuyah said: "He who learns when a child, to what is he compared? To ink written upon a new writing sheet. And he who learns when an old man, to what is he compared? To ink written on a rubbed writing sheet."

We need to understand what Elisha ben Abuyah came to teach us?

It is clear and well known that it is easy for the little ones to accept and absorb not only

what the eyes see and the ears hear, but also to feel what is below the surface.

However, Did Elisha come to discourage anyone who is not a child, by saying; 'Your study is not worthy because it is like an ink written on a rubbed writing sheet, and even if you put in a lot of effort and exertion in your study, things will never be clear enough?'

It seems to say that Elisha ben Abuyah in comparing a child to an old man did not speak of age, but of attitude, and of the mindset with which one approaches his learning. Some are learning like a 'child'. Open to accept, eager to learn, discover, understand and become wise. As their vessels are empty, they are available for receiving and filling themselves with wisdom and understanding. Therefore, their

study is like ink written on a new writing sheet.

But when a person comes with the attitude of an 'old man' (זה קנה חכמה), with an attitude of one who already knows everything, there is nothing they have not heard, no person can tell them something they don't know already, and their heart is not open to accept so they have already lost the enthusiasm and eagerness to learn. Their vessels are overflowing and no longer have the ability to receive, so their study is like an ink written on a rubbed writing sheet. It all depends on attitude, and on the understanding that there is always room for more wisdom, and knowledge.

It's important to have the recognition that Who is wise? האדם מכל אדם, הלאמד מכל אדם. Who learns from everyone.



OUR CHAHAMIM

Rabbi David Tebele – The Av Beit Din of Lissa

The gaon Rabbi David Tebele was great in Torah and famous in his generation, becoming the Rav and Av Beit Din of the great town of Lissa.

Rabbi David was born to the gaon Rabbi Nathan Neta Tebele, the Av Beit Din of Brody, and he descended from the great gaon Rabbi Zecharia Mendel of Belz, the author of Beer Heitev on the Shulchan Aruch. He was also a descendant of Rabbi Aryeh Leib Hagadol, the Av Beit Din of Krakow. In fact the mark of these gaonim was visible in Rabbi David early on in life, since in his youth people could see

that he had been born for greatness. He was constantly studying the holy Torah, wherein nothing was hidden from him.

Rabbi David was the Av Beit Din of the towns of Horachow and Lissa, and his name became connected to these towns throughout his life. With his great intellect, he knew how to move mountains and break rocks using his hypotheses and arguments. However the essential part of his renown came to him as a Rav and Posek for the entire Diaspora. From all corners of the globe, people came to him for his judgments and to seek out Hashem's word, meaning the Halachah. If a litigant would not accept his decision, the hand of

Hashem would come down on him. Rabbi David was once asked if he punished people, to which he candidly replied: "The word of Hashem is the Halachah, and if one fails to listen to Hashem, it is Hashem Who punishes." During his lifetime, Rabbi David fought against those who wanted to introduce the ideas of the enlightenment to the Jewish people. For this purpose he often met the great Torah figures of the generation, including the Noda B'Yehuda (Rabbi Yechezkel Landau), Rabbi Meir Posner, and Rabbi Akiva Eiger. On Tevet 16, 5552, Rabbi David Tebele left this world for the celestial academy. May the memory of the tzaddik be blessed.



HALACHOT BY RABBI ELI MANSOUR

IS RICE WHICH IS COOKED BY A NON-JEW AND THEN DRIED-OUT PERMISSIBLE?

What if a non-Jew cooked food which is subject to the prohibition of bishul akum, like rice, and then dries-out the food? In this case, is this food considered to be bishul akum and therefore prohibited?

The Ben Ish Hai relates that in Bagdad, non-Jews would cook bulgur until it was edible, and then they would dry it out, and sell it to Jews. The Ben Ish Hai was asked

whether this burgul was considered to be cooked, in which case it was prohibited due to the prohibition of bishul akum, or since the Jew would need to re-cook it, it would be permissible. The Ben Ish Hai cites a responsum from the Avkat Rahel, the teshuvot authored by R. Yosef Karo, where he rules that if the non-Jew dries out the food, the originally cooking is undone, and therefore, in this case, the burgul would be permitted. This question is relevant nowadays, as many precooked rice and soups, which were cooked in a factory by non-Jews, are sold as "instant" foods which can be consumed after one adds hot water.

According to the Ben Ish Hai, the prohibition of bishul akum would not apply to these foods. The Ben Ish Hai notes that this leniency may also lead to stringency as if a Jew cooked burgul, and then other Jews wished to buy the precooked burgul and ask their non-Jewish workers to re-cook it, in this case, the food would be prohibited due to bishul akum.

Summary: When food is cooked by non-Jews, and then dried-out and cooked by Jews, this food is not subject to bishul akum and is permitted.



WEEKLY PARSHA OVERVIEW

Parshat Emor

The kohanim are commanded to avoid contact with corpses in order to maintain a high standard of ritual purity. They may attend the funeral of only their seven closest relatives: father, mother, wife, son, daughter, brother, and unmarried sister. The Kohen Gadol may not attend the funeral even of his closest relatives. Certain marital restrictions are placed on the kohanim.

The nation is required to honor the kohanim. Physical irregularities that invalidate a kohen

from serving in the Temple are listed. Terumah, a portion of the crop that is given to the kohanim, may be eaten only by kohanim and their household. An animal may be sacrificed in the Temple after it is eight days old and is free from any physical defects.

The nation is commanded to sanctify the Name of Hashem by insuring that their behaviour is always exemplary and by being prepared to surrender their lives rather than murder, engage in licentious relations or worship idols.

The special characteristics of the holidays are described, and the nation is reminded not to do certain types of creative work during these holidays. New grain may not be eaten until the omer of barley is offered in the Temple. This Torah portion explains the laws of preparing the oil for the Menorah and baking the lechem hapanim in the Temple. A man blasphemes Hashem, and is executed as prescribed in the Torah.

Rabbi Sinclair,
Seasonsofthemoon.com



1

Which male descendants of Aharon are exempt from the prohibition against contacting a dead body?

21:1 - Challa'im - 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

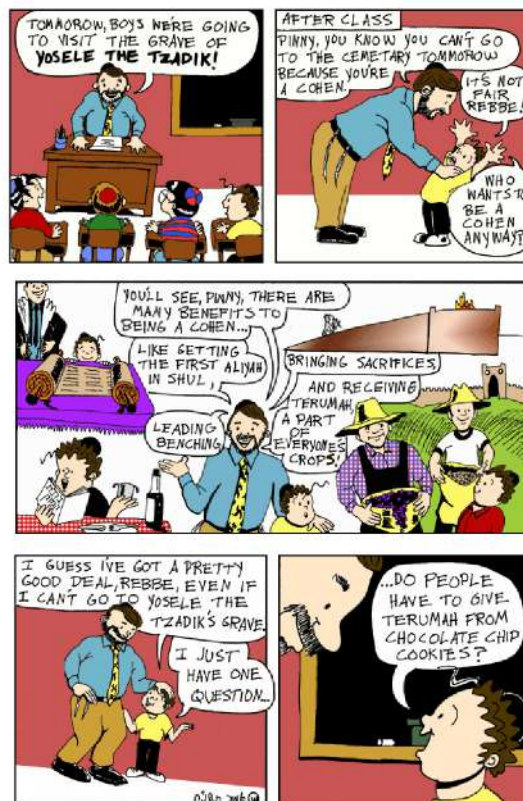
How does the Torah restrict the kohen gadol with regard to mourning?

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.



PARTICIPATIONS

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Students



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Ladies



1715

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Lads Chavruta



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