

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 "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

This weeks Parsha Sheet is sponsored Lirfuat
Moshe Ben Mazal
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10TH IYAR 5784
SHABBAT BEGINS:
20:35pm
SHABBAT ENDS:
21:49pm

Join our weekly TAL Mincha services on Friday and Shabbat Minyan.

- Mincha followed by Kabbalat Shabbat: 7pm
- Shacharit: 8:45am. Followed by a hot and delicious Kiddush

DVAR TORAH
Time is of the essence!
By Rabbi Jonathan Tawil

DVAR TORAH
Parshat Emor
By Rabbi David Baadani

OUR CHAHAMIM
Rabbi Elyahu Lopian

HALACHOT
By Rabbi Eli Mansour

KIDS ZONE
Quiz & Comic

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

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 ever 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!



RABBI DAVID BAADANI

Director - TAL Chazanut Program

PARSHAT EMOR

ספירת העומר - עומר לגולגולת

About thoughts, it is known that it is not possible for a person to remove a thought from their mind only by the desire not to think that particular thought. Meaning. If a person tells you 'Don't think about elephants'. It is impossible not to think of them. If so, the way to eliminate any thought that is not desirable, either because it is not pure, or because it can take a person to a place of anger, sadness and other negative emotions, will be the way of עֹמֵר לְגִלְגֻלַּת 'an

omer to a person head'. The hint at these words is that 'עֹמֵר' is one measurement, and 'לְגִלְגֻלַּת' is the brain. It comes to tell us that our brain can only contain one omer, one measure, one thought.

Therefore, when a person wants to clear their mind of negative thoughts, they should remember that the only way to do so is by bringing a positive thought to eliminate the negative thought.

More about thoughts. It is known that the world works in the way of thought, speech and action. That is, everything that is done in the world is preceded by a thought first, then a speech and only after the speech

comes the action.

Therefore, a person should be very careful not to utter any bad thoughts so that he does not bring that thought into an action. And this is what King David said אֲנִי שָׁמַרְתִּי מֵאֲמֹרָה בְּפִי : אֲרַחֲוֶה פְּרִיץ : I kept myself from acting in ways that are not good, by זָמַמְתִּי בְּלִי עֵבֶר־פִּי by putting a barrier to my mouth, preventing me from speaking out that bad thought, and in this way not bringing it closer into an action.

And in a good way all the more so, it is very worthwhile to speak as many good thoughts, and words of truth and peace as possible, thus bringing us to do more good deeds that will please our Father in heaven.



OUR CHAHAMIM

Rabbi Eliyahu Lopian, "The Greatest Mussar Figure in our Generation"

Three times a day we pray in the Shemoneh Esrei for G-d's mercy to be "upon the righteous, upon the pious, upon the elders of Your people, the House of Israel, and upon the remnant of their sages." Have you ever asked yourself just who are the "remnant of their sages"? These are the

Sages – the Sages of the Torah – that G-d left from former generations in order to tell us of their predecessors, and to reflect the character of Torah greats of previous generations. One of these Sages, a man left over from the Great Assembly, was Rabbi Eliyahu Lopian. On Elul 20, 5370 (1970), at the age of nearly 100, he passed away in

Eretz Israel at the approach of Rosh Hashanah.

Rabbi Eliyahu was born to Rabbi Yaakov in the city of Graibe (near Lomza) around the year 5632 (1872). He studied in the Lomza yeshiva, which was founded was Rabbi Eliezer Shulevitz, one of Rabbi Israel Salanter's young disciples.

Rabbi Eliyahu married the daughter of Rabbi Yitzchak David Weinmacher ("the winemaker"), a famous Tzaddik from Lomza. Under the influence of his father-in-law and Rabbi Eliezer Shulevitz, Rabbi Eliyahu left for Kelm, the residence of Rabbi Simcha Zissel, the man of Mussar who founded the great "Talmud Torah" from which the most renowned Mussar figures of the previous generations emerged. He stayed many years in Kelm and devoted himself to the Mussar of his great Rav, which he spread everywhere he went. At first this was in the small city of Kelm, then in England, and finally in Eretz Israel during the latter part of his life.

Rabbi Eliyahu founded a yeshiva in Kelm for the young, and there he educated many students in Torah and Mussar. Even until today, his remaining students evoke his name with great reverence. One of his first students, who is now an elderly man, recounted that to this day the melody of his Rav's voice still echoes in his ears when he sings the verse, "By David, a michtam, when he fled from Saul in the cave" (Psalms 57:1). Verses such as these from the Book of Psalms, which Rabbi Eliyahu recited with sighs and tears, have accompanied him his entire life.

For various reasons, Rabbi Eliyahu left Kelm and went to live in England. He founded Etz Chaim yeshiva in London and there, as in Kelm, he never ceased his study of Mussar. He strived with all his might to educate a generation of youngsters in England according to his approach. Jews who came to the British capital would often visit the yeshiva, but when their feet crossed its

threshold they forgot all the commotion that rang out from the great city, and instead felt that they were in Kelm. Also in London as in Kelm, Rabbi Eliyahu's home was open to all who wished to enter. The students of the yeshiva often ate at his table, to the extent that they stayed in the presence of their Rav's shadow for a large part of the day. Rabbi Eliyahu remained in England for 24 years, educating an amazing generation in Torah and Mussar.

Near the end of his life, Rabbi Eliyahu departed for Eretz Israel, where he spent the remainder of his days in the Knesset Chizkiyahu yeshiva in the rural city of Kfar Chassidim. There he accomplished amazing things, taking special care to get closer to those youngsters who were far from his path and approach. He devoted himself intensely to the Tzabarim, who spoke Hebrew and wore knitted kippot, and exerted a great influence on them through the purity of his mind and his method of Mussar. Many of these youngsters left their life of comfort in their parents' homes to follow their elderly Rav and warm themselves by the light of his Torah.

One story has it that a young student from a yeshiva in Jerusalem came to visit him in Kfar Chassidim. After prayers he approached Rabbi Eliyahu and said "Shalom Aleichem," and in the ensuing conversation the young man explained to Rabbi Eliyahu that he had come from Jerusalem with the intention of staying until Thursday. On Friday morning as Rabbi Eliyahu went to pray, he saw that the young man was still at the yeshiva. He invited him to his home, and there he asked him what his intentions were with respect to Shabbat.

The young man replied, "I made some friends here and found the atmosphere very enjoyable, so I've decided to stay until after Shabbat." Upon hearing this, Rabbi Eliyahu got up, went towards his closet, and took out a clean, white undershirt. He then said to him, "You didn't plan on staying for Shabbat, so you certainly didn't bring a change of clothes with you. Take this undershirt and some undergarments for Shabbat."

Another story has it that Rabbi Eliyahu once went to see the Gaon Rabbi Yitzchak Zev of Brisk in Jerusalem. He sat down and gazed into the Brisker Rav's face, with the Brisker Rav looking at him as well, and they exchanged a few words. When Rabbi Eliyahu left, the Gaon of Brisk said to his sons and students, "Did you see him? That was Rabbi Israel Salanter's intention when he founded the Mussar movement."

When Rabbi Eliyahu traveled to the United States, all the yeshivot invited him to speak to their students. His words made a profound impression on them, for they emanated from a pure heart and thus entered into the hearts of his listeners. He was an amazing speaker who knew how to inspire his audiences.

Rabbi Eliyahu lived almost 100 years. Multitudes of Jews followed his funeral procession, and the greatest Roshei Yeshiva of Eretz Israel gave eulogies for him. His grave was dug at the summit of the Mount of Olives in Jerusalem. With the passing of Rabbi Eliyahu, a powerful figure disappeared from our ranks, a leftover from the Great Assembly and the last of his kind in our generation.



HALACHOT BY 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

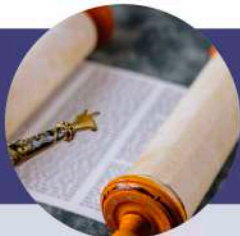
cleanliness, and so the Sages did not forbid sweeping tiled floors as a safeguard against sweeping untiled floors. Washing the floor with water, however, is not as vital, and therefore the Sages enacted a decree forbidding washing with water.

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.



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

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

2 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.

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

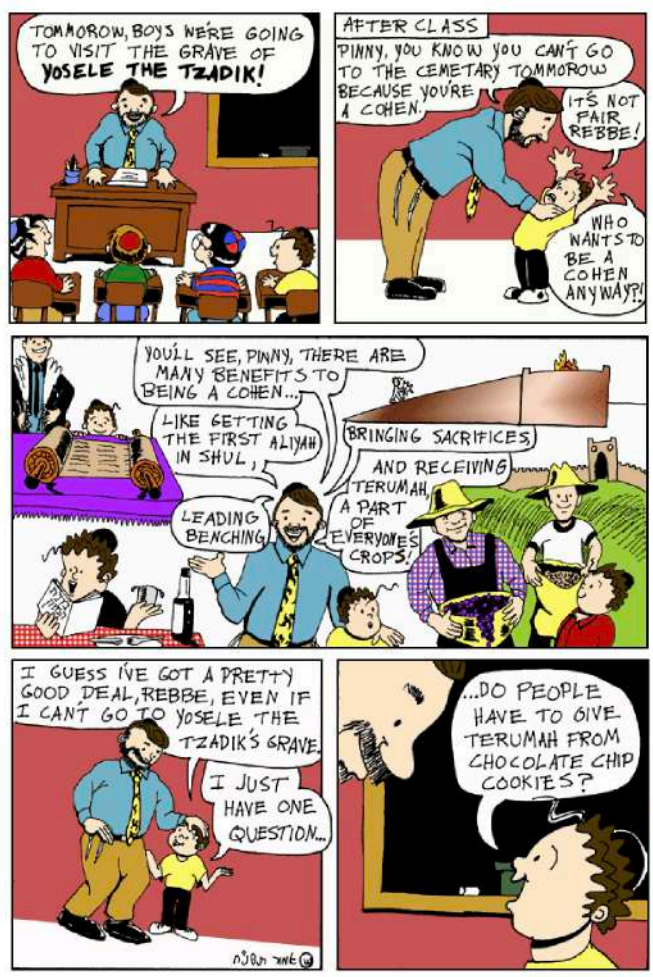
22:12 - A non-kohen.

4 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.

5 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.



WEDNESDAYS AT TAL

Mother & Babies

10am Shiur for Mums with Rebbetzin Halberstadt
Babies welcome!

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