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Shabbat P. Emor,

שבת פ' אמור - פרקי אבות - פרק ד'

Sat. 12 - 13 May 2017 - 17th of Iyyar, 5777 -

יז אייר תשע"ז Issue Number 793

Baal Koreh	Rabbi Asher Sebbag (Page-672).
Mufteer & Haftarah	Mr Adel Darwish (Page -1176).
Lag Ba-Omer - tomorrow (Sun.)	לג בעומר - מחר (יום ראשון)
Shir Hashirim, Mincha, Kabbalat Shabbat & Arbit.	19:00
Shabbat Candles.	20:26
Shabbat Shahrit - Followed by Kiddush. (Shema 8:28).	08:30
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	19:00
Mincha Shabbat Followed by Seuda Shlishit. (Sunset - 20:43).	20:00
Arbit Motzei Shabbat followed by Havdalah.	21:47
Shahrit Weekday - Sunday - Shahrit (07:30). (Mon & Thu 06:40)	06:45
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	18:00
Mincha & Arbit	19:00
Shir Hashirim, Mincha, Kabbalat Shabbat & Arbit.	19:00
Shabbat Candles. P. Behar-Bechukotai.	20:37

Emor (Leviticus 21-24)

Emor 5777

GOOD MORNING! According to Jewish cosmology, the day begins with nightfall. That is why all holidays start at night after the stars can be seen. Saturday night, May 13th, begins the holiday of *Lag B'Omer*. You may have seen advertisements for picnics from synagogues and JCCs.

Lag B'Omer is the 33rd day of the *Omer*, the period between Pesach and Shavuot. On this day the plague which was killing Rabbi Akiva's disciples stopped. It is also the *yahrzeit* of Rabbi Shimon Bar Yochai, the author of the *Zohar*, the

Kabbalah, the book of Jewish Mysticism. Tradition has it that the day of his demise was filled with a great light of endless joy through the secret wisdom which he revealed to his students in the *Zohar*.

In Israel there are huge bonfires across the country. From Pesach onwards, the children gather fallen branches and build pyres often 20 and 30 feet high. Then as the sky grows dark, they are lit and the sky is filled with flames -- and smoke. (I have often wondered what the reaction is to the pictures from the US and Russian Spy satellites.)

The fires are symbolic both of the light of wisdom Rabbi Shimon Bar Yochai brought into the world and as a "*yahrzeit* candle" to the memory of his passing. Haircuts and weddings take place on this date and there is much festivity including dancing, singing and music.

Why the name Lag B'Omer? Every Hebrew letter has a numerical value. An *aleph* = 1, a *bet* = 2 and so forth. The two Hebrew letters *lamed* (30) and *gimmel* (3) = 33. So *Lag* (spelled *lamed gimmel* in Hebrew) *B'Omer* means the 33rd day of the *Omer*. [The word "*Omer*" literally means "sheaf" and refers to the offering of the barley sheaf in the Temple on the second day of Pesach marking the harvesting of the barley crop. From that day until Shavuot (the anniversary of the giving of the Torah and the Festival of the Harvest) is called the period of the Counting of the *Omer*. It is a time for reflection upon how we view and treat our fellow Jews and what we can learn from the tragedies that have befallen us because of unfounded hatred for our fellow Jews.

For more on *Lag B'Omer*, I direct you to AishAudio.com as well as Aish.com/h/o for articles including -- Kabbalah and Lag

B'Omer, The Mystery of Lag B'Omer, Whispering Flames: The Fire of Lag B'Omer, Lag B'Omer: Remembering Rabbi Shimon.

THREE RULES FOR SUCCESS

1. Initiative -- You have to try.
2. Perseverance -- You have to keep trying.
3. The Almighty smiles upon your efforts.

My father likes to quip that "The harder you work, the luckier you get." Luck is where preparation meets opportunity. Our Torah teaches that telling yourself "I can't" is a big mistake. If the Almighty would help you, would you be able to do it? He is there and will help. Remember: One person and the Almighty make a majority.

Telling yourself "I don't feel like doing it" is another big mistake. One should do what his soul wants (accomplishment, meaning) and not what his body desires (comfort). Don't confuse body messages for messages of the soul! And if the decision and the effort needed for success are too painful, here are:

SEVEN EXCUSES FOR GIVING UP

1. We've never done it that way.
2. We're not ready for that, yet.
3. We're doing all right without it.
4. We tried it once and it didn't work out.

5. It costs too much.
6. That's not our responsibility.
7. It won't work.



TORAH PORTION OF THE WEEK

Emor, Leviticus 21:1 - 24:24

This week's portion sets forth the standards of purity and perfection for a Cohen; specifies the physical requirements of sacrifices and what is to be done with blemished offerings; proclaims as holidays the Shabbat, Pesach, Shavuot, Rosh Hashanah, Yom Kippur and Sukkot.

It reminds the Jewish people to provide pure olive oil for the Menorah and designates the details of the Showbread (two stacks of 6 loaves each which were placed on the table in the portable sanctuary and later in the Temple once a week upon Shabbat).

The portion ends with the interesting story of a man who blasphemed God's name with a curse. What should be the penalty for this transgression? Curious? Leviticus. 24:14.

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Dvar Torah

from Twerski on Chumash by
Rabbi Abraham J. Twerski, M.D.

The Torah states:

"You shall not desecrate My holy Name, rather I should be sanctified among the Children of Israel" (Leviticus 22:32).

This verse is the source of the *mitzvah* of *kiddush HaShem* (sanctification of the God's name), which is that a person should accept martyrdom rather than deny God. Unfortunately, this *mitzvah* has too often been fulfilled in Jewish history -- when Jews have given up their lives when put to the ultimate test of their faith -- whether to convert to another religion under threat of death or to die as a Jew.

Although *kiddush HaShem* is generally thought of as martyrdom, one does not have to give up one's life to fulfill this *mitzvah*. Anytime that a Jew behaves in a manner that bring honor to God, and people can point to him saying, "That is the beauty of obeying the Torah," that is a *kiddush HaShem*.

We are required to think of *kiddush HaShem* every time we recite the *Shema*. This willingness to give up one's life rather than deny God, is required of every Jew. If you know what you are willing to die for, then you know what you should live for.

For any act to have meaning and value, it must have a purpose. For life to have meaning and value,

it must be purposeful. Everything a person does consciously has a purpose. Rational people do not do things that have no purpose.

If an act is not part of an ultimate purpose, the act has little meaning. For the Jew, the ultimate purpose should be to do the will of

God -- this gives great meaning and substance to our every action, our every *mitzvah* and ultimately our very lives!



Shabbat Shalom,
Kalman
Rabbi Kalman
Packouz

ברוכים הבאים

Welcome to all who are visiting our Kehilla this Shabbat if you would like to enjoy a Shabbat meal at home of one of our members, please approach the honorary officers and they will be pleased to arrange this for you.

Dear all: If anyone wants an alliyah please approach our gubbay Adel, David or Ghassan before Shahrit not later then 9:15.

DID YOU KNOW?

It is forbidden for men or women to perform any work on Saturday night before:
Either The Evening Service Or Havdalah Or Reciting the following:

בְּרוּךְ הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל

(Blessed he who separates between holy and secular) (See Shulchan Aruch O.H. 299:10)

A message to those saying Kaddish: please gather behind the TEBBA and recite the Kaddish together. As it will be a good help to the new Kaddish readers.

THE KEHILLA WISHES חיים ארוכים "LONG LIFE" TO THE FOLLOWING WHO HAVE YAHRZEIT

- | | |
|-----------------------------|--------------------------------|
| 01 Iyar Miss Florence David | 12 Iyar Mr Meir Fattal |
| 01 Iyar Mrs Bekhor | 15 Iyar Mrs Esther Silas |
| 04 Iyar Mrs Annie Benjamin | 18 Iyar Mr Saul Ceasar Hannuna |
| 06 Iyar Mr Abraham S. Cohen | 19 Iyar Mr Abraham S. Cohen |
| 08 Iyar Mr Joseph Laniado | 26 Iyar Mrs Tiba David |
| 12 Iyar Mr Harry Fattal | 29 Iyar Mr Charles Benaiah |
| 12 Iyar Mr Jack Fattal | |

“ Quote of the Week ”

**It is not the years in your life,
but the life in your years that counts**