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Shabbat - Tazria-Metzora,

Sat. 20 - 21 Apr. 2018 - 6th of Iyyar, 5778 -

שבת פ' תזריע-מצורע - פרקי אבות - פרק ב'

ו אייר תשע"ח

Issue Number 842

Baal Koreh	Rabbi Asher Sebbag	(Page - 608).
Mufteer & Haftarah	Mr Michael Joshua	(Page -1172).

Birkat Halevana.

ברכת הלבנה.

Shir Hashirim, Mincha, Kabalat Shabbat & Arbit.	19:00
Shabbat Candles.	19:50
Shabbat Shahrit - Followed by Kiddush. (Shema 8:49).	08:30
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	18:20
Mincha Shabbat Followed by Seuda Shlishit. 18:20 (Sunset - 20:07).	19:20
Arbit Motzei Shabbat followed by Havdalah.	21:03
Shahrit Weekday - (Mon. & Thu. - 06:40) (Sunday & B/H - 07:30).	06:45
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	17:45
Mincha & Arbit	18:30
Next Friday: Shir Hashirim, Mincha, Kabalat Shabbat & Arbit.	19:00
Next Friday: Candles. Shabbat. Achari-Kedoshim	20:02

Tazria (Leviticus 12-13)

Tazria-Metzora 5778

GOOD MORNING! Just about everyone would like to make the world a better place. However, we are often stuck on the question, "What can I do?" One thing we can all do -- be more careful with how we speak. A wrong word can end a marriage, a friendship, a relationship. The Torah is very strong and direct in guiding us. The Torah uses the term *Lashon Hara* ("evil tongue") when admonishing us regarding derogatory speech.

The Torah has three classifications of *Lashon Hara*. The first, classical *Lashon Hara* -- what one says is true, but defamatory. The

second, *Motzie Shem Ra*, ("bringing out a bad name") -- defaming through a lie. The third, *Rechilus*, ("tale bearing") -- telling someone what another person did or said about them. All of them are forbidden. One is not allowed to speak, listen to or believe *Lashon Hara* -- except for very specific situations to prevent loss and damage.

Lashon Hara destroys friendships, bankrupts businesses, ruins marriages and shortens lives. The Talmud tells us that we, the Jewish people, are in exile because of it (Yoma, 9b; Gitin 57b). There are 17 prohibitions from the Torah and 14 positive commandments which may be violated when one speaks or listens to *Lashon Hara*.

Included amongst the negative commandments are: "You shall not go about as a talebearer among your people" (Leviticus 19:16), "You shall not utter a false report" (Exodus 23:1), "You shall not profane My holy name" (Leviticus 22:32). Amongst the positive commandments that may be violated: "Love your neighbor as yourself" (Leviticus 19:18), "In righteousness shall you judge your neighbor" (Leviticus 19:15), "The Lord your God shall you fear" (Deuteronomy 10:20) and "Walk in His ways" (Deuteronomy 28:9)

If you really care about the world, humanity, ecosystems, poverty, health, education, perfecting the world, being happy and creating happiness for others -- then the place to start is with your mouth, guarding your tongue. The Chofetz Chaim Heritage Foundation, an organization established to promote proper speech puts it elegantly, "God desires that people live together in peace and unity, and the laws of proper speech are the Torah's way to achieve this. Actually, it is a simple principle: If one removes gossip, slander, divisiveness and anger from one's vocabulary, one automatically and dramatically improves one's own life and the lives of everyone in one's environment."

There is no way that I can give you everything that you need to know for the laws guiding speech. I highly recommend [Guard Your Tongue](#) by Rabbi Zelig Pliskin. It is available at your local Jewish bookstore. Also, check out PowerOfSpeech.org

Ours is an age of instant gratification -- or at least the desire for it. People also want instant spirituality. They want something that will give them instant communication with God and a feeling of Godliness. In the immortal words of the ages, there are no free lunches. Spirituality and Godliness take knowledge and work on oneself -- one's character traits. Being careful in one's speech IS a genuine way to be spiritual, to come close to God. Try it. See what it does for you, your family, your relationships -- and your relationship with the Almighty.

ESSENTIAL LAWS CONCERNING SPEECH

1. **You are** forbidden to make a derogatory comment -- the person did something wrong, has faulty character traits or lacks a virtue -- even if it's true.
2. **Any comment**, even if not derogatory, that might ultimately cause financial loss, physical pain, mental anguish or any damage is forbidden.
3. **Any method** of conveying or implying derogatory information about others is forbidden: writing, hand motions, facial expressions.
4. **One is** not allowed to relate derogatory information even in jest.
5. **Even if** the derogatory statement won't cause damage or loss, it is forbidden.
6. **When it** is necessary for someone to know derogatory information for a constructive purpose, you are

obligated to relate the information to him, i.e. someone is planning to cheat or harm another person.



TORAH PORTION OF THE WEEK

Tazria, Leviticus 12:1 - 14:9;
Metzora, Leviticus 14: 1 - 15:33

The Torah continues with the laws of physical and spiritual purity. The focus of this portion is upon *tzora'as*, a supernatural physical affliction sent to warn someone to refrain from speaking badly about others. The disease progressively afflicted home, clothes and then one's skin -- unless the individual corrected his ways and followed the purification process stated in the Torah.

As mentioned above, there are three types of speech transgressions: 1) *Lashon Hara* (literally "evil tongue") -- making a derogatory or damaging statement about someone even though you are speaking the truth. 2) *Motzie Shem Ra* -- slander -- where what is spoken is negative and false. 3) *Rechilus* (literally "tale bearing") --telling someone the negative things another person said about him or did against him. Check out PowerOfSpeech.org for daily lessons in *Shmirat HaLashon*, proper speech.

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Dvar Torah

*based on [Growth Through Torah](#) by
Rabbi Zelig Pliskin*

The Torah states:

"And the priest shall command to take for him who is to be purified two birds alive and pure, and cedar wood, and scarlet, and hyssop." (Leviticus 14:4)

What lessons about life do we learn from these?

Rashi, the great commentator, cites the Sages that the cedar symbolizes arrogance (a cedar tree is tall and "haughty"). *Tzora'as* comes from arrogance and the contempt for others which allows him to talk negatively about others.

The Chofetz Chaim commented that someone who speaks against others views himself as above other people and therefore feels that he has a right to say negative things about them. If he were aware of his own faults and limitations, he would not seek out the faults of others.

What is the cure? He should work on humility, which is symbolized by the scarlet that is made from a lowly worm and the use of hyssop which is a small, low bush. (The two live chirping birds are symbolic of the chatter of idle gossip.)

Our lesson: Be aware of one's own faults and limitations rather than focusing on the faults of others.



Shabbat Shalom,

Kalman
Rabbi Kalman
Packouz

Bar mitzvah: any family member that would like to book a Bar mitzvah must fill in the Bar mitzvah form. The form can be downloaded from the Synagogue website www.oheldavid.org or request a copy from the Synagogue. The form must arrive to the Synagogue as soon as possible to prevent double booking on the same date.

Lockers: If you are sitting at a seat which is not yours please do not remove or take out anything from the locker you are sitting at, as the items inside belong to another member. When items are removed or misplaced it causes a lot of stress for the member and the synagogue to find it.

Urns: We would like to thank family Rahimyan for the donation of two urns. One in memory of their father Yousef Ben Israel and Senora ז"ל and the second one from his family.

Kolel every Sunday: We are still having a Kolel every Sunday at the Synagogue hall from 09.30am - 12.00pm. Everyone is welcome.

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.

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

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|-----------------------------|--------------------------------|
| 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 ”

You can tell more about a person - by what he says about others than you can by what - others say about him.