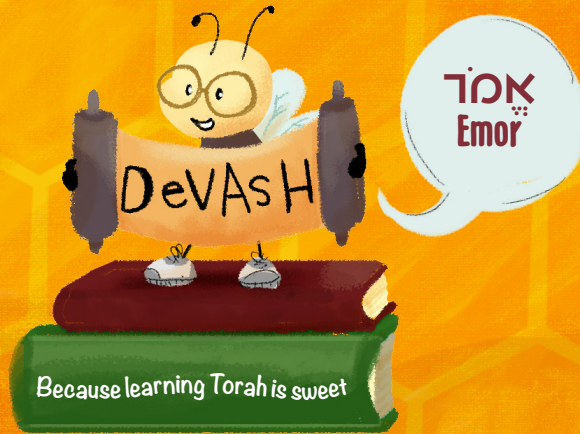


- VAYIKRA
- TZAV
- SHEMINI
- TAZRIA
- METZORA
- AHAREI MOT
- KEDOSHIM
- **EMOR**
- BEHAR
- BEHUKOTAI



ד' - י' אָיִר תשפ"ד May 12 - 18, 2024



קָה בַּפָּרָשָׁה • In This Week's Parashah

- ◆ kohanim (priests) have a special status of קְדוּשָׁה (kedushah, holiness). They need to be careful to stay טָהוֹר (tahor, pure) in order to work in the Mishkan and to eat תְּרוּמָה (terumah), which are food gifts for kohanim.
- ◆ Kohanim can't come in contact with dead bodies, other than their immediate relatives.
- ◆ Certain animals can't be sacrificed in the Mishkan based on the physical shape they are in. There are certain physical characteristics which prevent kohanim from performing the service in the Mishkan.
- ◆ Kedushah also exists in time. The Torah describes מִקְרָאֵי קֹדֶשׁ (mikra'ei kodesh, holy occasions).
- ◆ The Torah provides more details about the Mishkan: how to light the מְנוֹרָה (menorah) and how to prepare the bread for the שֻׁלְחָן (shulhan, table).
- ◆ Someone in the camp of Benei Yisrael curses God! His punishment is death.





Vayikra 23:22

When you harvest your land, do not go all the way to the corner of your field, and do not collect the leftovers of your harvest. Leave these for the poor and the stranger. I am God your Lord.

ויקרא כג:כב

וּבְקִצְרְכֶם אֶת קִצִיר אֲרָצְכֶם לֹא תִבְלֶה פֶּאֶת שְׂדֵה בְּקִצְרְךָ וְלִקֵּט קִצִירָה לֹא תִלְקֵט לְעֵנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי ה' אֱלֹהֵיכֶם:

These mitzvot are called לִקֵּט (leket, collected) and פֶּאֶה (pe'ah, corner). They show up in an unusual place: right in the middle of a description of the holidays and their קִרְבָּנוֹת (korbanot, sacrifices). **Why does the Torah interrupt the list of holidays to talk about making sure people who are poor can collect food from the harvest?**

Rashi (France, 1,000 years ago)

This is to teach us that anyone who gives leket, pe'ah, and other gifts to the poor is considered as if they built the Beit HaMikdash (Holy Temple) and offered the korbanot in it.

רש"י

לְלַמֵּד שֶׁכָּל הַנּוֹתֵן לֵקֵט שְׂבָחָה וּפֶאֶה וּמַעֲשֵׂר עֵנִי בְּרֹאיוֹ מַעֲלִין עָלָיו בְּאֵלוֹ בְּנֵה בֵּית הַמִּקְדָּשׁ וּמְקַרִּיב קִרְבָּנוֹת לְתוֹכּוֹ.

- ◆ What's surprising about this? In what way is giving to the poor like bringing korbanot?





Rambam (Spain and Egypt, 850 years ago)

On all days of Yom Tov (holidays), it's forbidden to mourn or fast. A person must be happy and in good spirits.... Even though the happiness the Torah describes for these days has to do with bringing korbanot, it also includes the obligation to have simhah (joy) for yourself and your family....

When you eat and drink (on holidays), you have to feed the stranger, the orphan, and the widow with the other needy poor. But if you lock your doors... without giving food and drink to people who are poor and suffering—this is not fulfilling any kind of mitzvah of simhah; it's just simhah for your own belly.

משנה תורה, הלכות שביבת יום טוב ו:יז-יח

ימים טובים בלם אטורים בהספד ותענית. וחיב אדם להיות בהן שמח וטוב לב.... אף על פי שהשמחה האמורה באן היא קרבן שלמים כמו שאנו מבארים בהלכות חגיגה יש בכלל אותה שמחה לשמח הוא ובניו ובני ביתו....

ובשהוא אוכל ושותה חיב להאכיל לגר ליתום ולאלמנה עם שאר העניים האמללים. אבל מי שנוצל דלתות חצרו... ואינו מאכיל ומשקה לעניים ולמרי נפש אין זו שמחת מצוה אלא שמחת ברסו.

- ◆ According to Rambam, are korbanot alone enough to fulfill our obligation of being joyful on Yom Tov? Why? How does our parashah help support Rambam?
- ◆ If feeding others is part of the simhah of Yom Tov, what does that teach us about our holidays?
- ◆ In what way is feeding others a higher level of joy than having joy in one's own belly?





בואו נדבר על זה • Tell Me More About This!

Vayikra 24:19-20

If a person injures another person, what was done shall be done in return.

A fracture for a fracture, an eye for an eye, a tooth for a tooth. The injury given to the person shall be given to them.

ויקרא כד:יט-כ

וְאִישׁ כִּי יַתֵּן מוֹם בְּעַמִּיתוֹ כַּאֲשֶׁר עָשָׂה בֶּן יַעֲשֶׂה לוֹ:

שִׁבְרַת פְּחַת שִׁבְרַת עֵינַי פְּחַת עֵינַי שֶׁן פְּחַת שֶׁן כַּאֲשֶׁר יַתֵּן מוֹם בְּאָדָם בֶּן יִנְתֵּן בּוֹ:

The Torah seems to be suggesting something shocking. If Sarah pokes out Reuven's eye, then is the court supposed to punish Sarah by taking out her eye, too?!

This is NOT how our Rabbis understand it. In the Talmud, Hazal explain that the Torah is talking about money. The court should estimate the cost of Reuven's eye injury, and that's what Sarah has to pay.

Rashi brings evidence for this interpretation:

Rashi (France, 1,000 years ago)

"Shall be given to them" (Vayikra 24:20)—Our Rabbis explained that it's not telling us to create an injury, but rather to have a payment of money... that's why the pasuk uses the language of "giving" (which suggests something you can actually give to the other person, like money).

רש"י

”בֶּן יִנְתֵּן בּוֹ” (ויקרא כד:כ) — פְּרִשׁוּהוּ רַבּוֹתֵינוּ שְׂאִינוּ נְתִיבַת מוֹם מְמַשׁ, אֶלֶּא תַשְׁלוּמֵי מָמוֹן... לְכָרָה בְּתוֹב בּוֹ לְשׁוֹן נְתִיבָה.

Sefer Shemot also contains evidence for this interpretation. There, the Torah describes the **money** that's owed when a person injures someone else. (Look it up! Shemot 21:18-19 and see Devash for Mishpatim 5784.)

- ◆ In our parashah, can you find even more evidence that the Torah is talking about a money payment? (Hint: See Vayikra 24:18.)
- ◆ If the Torah is talking about money, why might it use such strong “eye for an eye” language? What can this language teach us about how serious it is to hurt someone else? What can it teach us about how fair and equal punishments are supposed to be?





שאלות השבוע • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.**

aliyot:

- 1) Vayikra 21:1 to 21:15
- 2) 21:16 to 22:16
- 3) 22:17 to 22:33
- 4) 23:1 to 23:22
- 5) 23:23 to 23:32
- 6) 23:33 to 23:44
- 7) 24:1 to 24:23

haftarah: Yehezkel 44:15 to 44:31

Good luck!

1 When can a כֹּהֵן גָּדוֹל (kohen gadol, high priest) become טָמֵא (tamei, impure) for the death of a family member?

2 What is the word used to describe someone who is not a kohen?

3 If you bring a קֶרְבַּן תּוֹדָה (korban todah, thanksgiving sacrifice), how quickly must you eat it?

4 After seven weeks of counting, how many animals are brought as sacrifices on the 50th day?

5 Which kind of shofar blast is mentioned?

6 Why does the Torah say we should live in סֻכּוֹת (sukkot) for a week each year?

7 Who was Shlomit?

9 Which of the words that we use today for the four species we wave on Sukkot—לוּלָב (lulav), אֶתְרוֹג (etrog), הֶדָּס (hadass), and עֵרְבָבָה (aravah)—does the Torah use to describe them?

8 Of all the holidays in the parashah, which is the only one described as a time of שִׂמְחָה (simhah, joy)?

10 **From the haftarah:** From the haftarah: Which kohen is mentioned by name?

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* Look for the answers on page 8!



דקדוק • Grammar

Let's continue on our adventures searching for the wondrous נְשִׂיאָ נָע (sheva na). That's the "moving sheva"—the two dots that make a small sound carrying you from one part of a word to another.

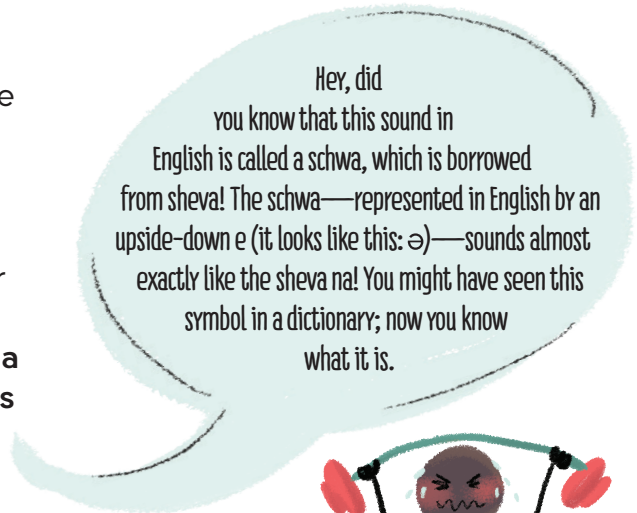
Last week, we learned that when a sheva is under the first letter of a word, it is always a sheva na. This week's rule is: **When there are two shevas in a row in the middle of a word, the first one is always a sheva nah (making no sound at all), and the second one is always a sheva na (making a small moving sound).**

Here are a few examples from our parashah:



Look out! When two shevas appear in a row at the end of a word, both of them are a sheva nah, resting sheva, making no sound. Here's one example from elsewhere in Tanakh: אֲמַרְתָּ (amart).

In Parashat Emor, how many words can you find with two shevas in a row?



Hey, did you know that this sound in English is called a schwa, which is borrowed from sheva! The schwa—represented in English by an upside-down e (it looks like this: ə)—sounds almost exactly like the sheva na! You might have seen this symbol in a dictionary; now you know what it is.



בואו נדבר על זה • Tell Me More About This!

In the פְּרָשְׁנוֹת/Commentary section on pages 2-3, Rambam says that קִרְבָּנוֹת (korbanot, sacrifices) alone do not fulfill the obligation of holiday שִׂמְחָה (simhah, joy). Only giving to people in need can do that.

R. Shimshon Raphael Hirsch (Germany, 150 years ago) explains why the mitzvot of leaving produce for the poor are so important. He says that all people have certain basic rights and should be treated with basic human dignity. (Dignity is a kind of respect and appreciation that all people deserve no matter what.)

R. Hirsch thinks the Torah is telling us that it's a basic human right to have ownership over at least a little of what the earth grows. Without that right, poor people would have to beg for food, and they would

only get it if rich landowners were kind to them. But, according to R. Hirsch, the Torah tells us that, "people's work is not just for themselves, and the land does not grow food only for those who own it." People who own land have an obligation to leave some of their land's produce for the poor because the land belongs a little bit to them, too, and that's what human dignity means.

- ◆ What does it mean that when we work, our work is not just for ourselves, and the land does not grow food only for those who own it? What does that teach us about our work and our land?
- ◆ A person who is poor might be given food because (a) someone decided to give them a gift, or (b) they own a part of that food and have a right to it. How might those experiences feel different from each other? Which one is more embarrassing? Which one gives more dignity? How so?
- ◆ Is tzedakah an act of kindness, or is it an obligation? Is it something a person should have to ask for? What is the Torah teaching us about tzedakah?



דְּבָרָה שֶׁל דֵּיּוּ • One-Minute Debate

Debate: An eye for an eye leaves the whole world blind.



How to play:

- ◆ Here are some arguments to get you started, but try to come up with your own. Then debate someone!
- ◆ For a true one-minute debate, give each side 30 seconds to make its best case.



Agree!

- ◆ If everyone pokes out everyone else's eyes, then no one can see.
- ◆ Find non-violent solutions to your problems.



Disagree!

- ◆ "Eye for an eye" in the Torah is about paying money equal to the value of an eye (see page 4). Paying money does not cause blindness.
- ◆ There have to be equal and fair consequences of your behavior. If you knock out someone's eye, you should get equal justice.



הַפְּטָרָה • Haftarah



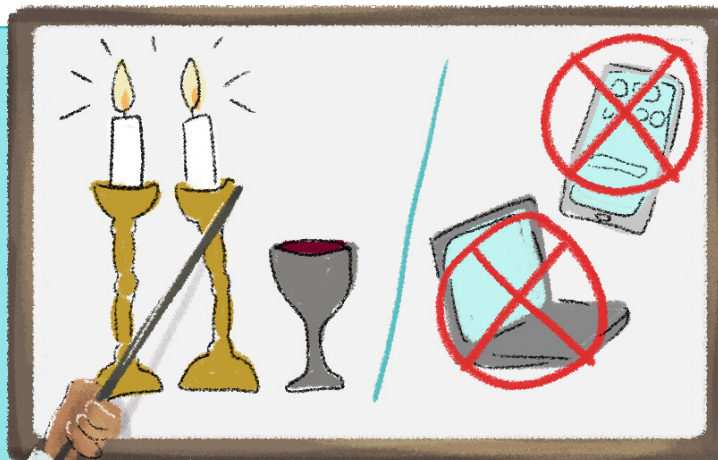
The haftarah for Emor is a vision from the prophet Yehezkel. He talks about a future **בֵּית הַמִּקְדָּשׁ** (Beit HaMikdash, Holy Temple) and the rules for the kohanim who will work there. Some of Yehezkel's descriptions are very similar to the rules for kohanim that appear in our parashah. But there are differences, too! Here's something Yehezkel describes that is not in our parashah at all:

Yehezkel 44:23-24

They (the kohanim) shall teach to My people what is holy and what is regular, and let them know what is pure and what is impure. In court cases, they should be judges; they should judge them according to My laws. They should protect My teachings and My rules for all My holidays, and they should make My Shabbat days holy.

יחזקאל מד:כג-כד

וְאֵת עַמִּי יוֹרוּ בֵּין קֹדֶשׁ לְחֵל וּבֵין טָמֵא לְטָהוֹר יוֹדְעִים: וְעַל רִיב הִמָּה יַעֲמְדוּ לְמִשְׁפָּט בְּמִשְׁפָּטֵי יִשְׁפָטוּהוּ וְאֵת תּוֹרֹתַי וְאֵת חֻקֹּתַי בְּכָל מוֹעֲדַי יִשְׁמְרוּ וְאֵת שַׁבְּתוֹתַי יִקְדְּשׁוּ.



- ◆ What is Yehezkel adding here? How do these rules add to your understanding of a kohen's role in the community?
- ◆ Why might it be important for a kohen to have these rules when there is a future Beit HaMikdash, and what can they teach you about what those times will be like?

Parashah Scavenger Hunt Answers:

1. Never, not even for his parents (21:11)
2. זָר (zar, stranger) (22:10,12,13)
3. Very quickly! It must be eaten on the day it's sacrificed (22:30)
4. 13 (7 lambs + 1 bull + 2 rams as olot + 1 goat as a hattat + 2 lambs as shelamim) (23:18-19)
5. אֶתְרוּעָה (teru'ah) (23:24)
6. So that later generations will understand that God housed Benei Yisrael in sukkot when they left Egypt (23:42-43)
7. The mother of the מְקַלֵּל (mekalel), the person who cursed God (24:11)
8. Sukkot (23:40)
9. Only aravah, in the phrase אַרְבֵּי-נָחַל (arvei nahal, 23:40); all the others have totally different names!
10. Tzadok (Yehezkel 44:15)