



ב"ה

### Parshah Emor in a Nutshell

(Leviticus 21:1–24:23)

#### Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

#### Adult education:

Rabbi Avrohom and Rivky Bergstein

#### Youth Outreach:

Rabbi Eli and Ruty Steinhauser

**Shul Temporarily Closed  
"Shabbos Schedule"  
Please daven at Home**

#### Erev Shabbos – May 8 / Iyar 14

Candle Lighting ..... 7:43 pm

#### Shabbos Day – May 9 / Iyar 15

Shabbos Ends..... 8:48 pm

*\*Latest morning Shema is now 9:16 AM. Be sure to recite the Shema before that time).*

#### Weekday Schedule (not on a holiday):

**Shul Temporarily Closed  
Please daven at home.**

Eruv website:

[www.fairlawneruv.com](http://www.fairlawneruv.com)

Eruv Hotline: 201-254-9190.

### Incense Portion

*Exodus 30:22–38*

Although we unfortunately no longer have the Temple, the Kabbalists say that by reading the portion in the Torah that discusses the incense, it is as if one actually brought it. Thus, although many have the custom to recite this portion daily, one should take extra care to learn and recite it at the time of an epidemic.

The Torah section of Emor ("Speak") begins with the special laws pertaining to the kohanim ("priests"), the kohen gadol ("high priest"), and the Temple service: A kohen may not become ritually impure through contact with a dead body, save on the occasion of the death of a close relative. A kohen may not marry a divorcee, or a woman with a promiscuous past; a kohen gadol can marry only a virgin. A kohen with a physical deformity cannot serve in the Holy Temple, nor can a deformed animal be brought as an offering.

A newborn calf, lamb or kid must be left with its mother for seven days before being eligible for an offering; one may not slaughter an animal and its offspring on the same day.

The second part of Emor lists the annual Callings of Holiness—the festivals of the Jewish calendar: the weekly Shabbat; the bringing of the Passover offering on 14 Nissan; the seven-day Passover festival beginning on 15 Nissan; the bringing of the Omer offering from the first barley harvest on the second day of Passover, and the commencement, on that day, of the 49-day Counting of the Omer, culminating in the festival of Shavuot on the fiftieth day; a "remembrance of shofar blowing" on 1 Tishrei; a solemn fast day on 10 Tishrei; the Sukkot festival—during which we are to dwell in huts for seven days and take the "Four Kinds"—beginning on 15 Tishrei; and the immediately following holiday of the "eighth day" (Shemini Atzeret).

Next the Torah discusses the lighting of the menorah in the Temple, and the showbread (lechem hapanim) placed weekly on the table there.

Emor concludes with the incident of a man executed for blasphemy, and

*Upon recommendation of the Dept of Health, local hospitals, and the Rabbinical Council, the shul will be closed until further notice.*

#### Charity

In late 1827 an epidemic broke out near the city of Lubavitch. The inhabitants turned to Rabbi Menachem Mendel, later known as the Tzemach Tzedek.

In addition to quoting a story in the Zohar about reading the portion of the ketoret during an epidemic, the Tzemach Tzedek suggested that, in light of the verse in Proverbs "And charity will save from death," they should add in charity. However, he stressed that, as is explained in Tanya, it is preferable to give charity many times throughout the day (especially before prayer) in smaller denominations than just giving one large sum, even if it equals the same amount. Ideally, the total sum of each day should be a multiple of 18.

#### Halachic Zmanim

Shabbos, May 9

Daylight Savings Time

Earliest Tallis ..... 4:40 AM  
Latest Morning Shema ..... 9:16 AM  
Earliest Mincha (Gedola).. 1:30 PM  
Plag Hamincha ..... 6:37 PM  
Earliest Evening Shema .... 8:33 PM

the penalties for murder (death) and for injuring one's fellow or destroying his property (monetary compensation). ❖

## Chassidic Masters

### “Appointments In Time”

By Yanki Tauber

A king was traveling with his child through the wilderness. And when a king travels, his entire entourage travels along: ministers, guards, attendants and servants, all at the ready to serve their master and carry out his will.

Suddenly, the procession ground to a halt. The king's child had a request. "Water," said the crown prince. "I want water."

The king convened his cabinet to address the crisis. "My son is thirsty," he said to his ministers. But how is water to be obtained in the wilderness?

After much deliberation, two proposals were laid before the throne. "I shall dispatch ablest horseman on my fastest steed," proposed the commander of the royal cavalry. "They will ride to the nearest settlement and fill their waterskins. Within the hour, there will be water for the prince."

"I shall put my men and equipment to the task," proposed the chief of the royal engineering corps. "They will erect a derrick and sink a well right here, on the very spot at which we have stopped. Before the day is out, there will be water for the prince."

The king opted for the latter proposal, and soon the royal engineers were boring a well

through the desert sand and rock. Toward evening they reached a vein of water and the prince's thirst was quenched.

"Why," asked the prince of his father, after he had drunk his fill, "did you trouble your men to dig a well in the desert? After all, we have the means to obtain water far more quickly and easily."

"Indeed, my son," replied the king, "such is our situation today. But perhaps one day, many years in the future, you will again be traveling this way. Perhaps you will be alone, without the power and privilege you now enjoy. Then, the well we dug today will be here to quench your thirst."

"But father," said the prince, "in many years, the sands of time will have refilled the well, stopping its water and erasing its very memory!"

"My son," said the king, "you have spoken with wisdom and foresight. This, then, is what we will do. We will mark the site of this well on our maps, and preserve our maps from the ravages of time. If you know the exact spot at which this well has been sunk, you will be able to reopen it with a minimum of effort and toil.

"This we shall do at every encampment of our journey," resolved the king. "We shall dig wells and mark their places on our map. We shall record the particular characteristics of each well and the method by which it can be reopened. So whenever, and under

whatever circumstances, you will travel this route, you will be able to obtain the water that will sustain you on your journey."

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The Torah refers to the festivals of the Jewish calendar as moadim, "appointed times," and as mikraei kodesh, "callings of holiness." "These are G-d's appointed times," reads the introductory verse to the Torah's listing of the festivals, "callings of holiness, which you shall call in their appointed times" (Leviticus 23:4).

A festival is an appointment with the past, an encounter with an event and phenomenon in our history. It is an opportunity to call forth the particular holiness of the day, to tap the spiritual resources it holds.

Each festival marks a point in our journey through time at which our Heavenly Father, accompanying us in our first steps as a people, supplied us with the resources that nurture our spiritual lives.

On Passover, we were granted the gift of freedom; on Shavuot, G-d revealed Himself to us at Mount Sinai and gave us His Torah, the embodiment of His wisdom and will and our charter as His kingdom of priests and a holy people; Rosh HaShanah is the day on which G-d first became King; on Yom Kippur, G-d forgave our first and most terrible betrayal as His people, the sin of the Golden Calf, granting us the gift of teshuvah--the capacity to rectify and transform a deficient past; Sukkot commemorates the

*(continued on next page)*

time that we were sheltered and unified by the divine clouds of glory in our journey through the desert toward our Promised Land; the miracle of Chanukah marks the salvation of the Jewish soul—the triumph of light and purity over darkness and adulteration; the miracle of Purim, the salvation of the Jewish body and the specialty and chosenness of our physical selves; and so with all the festivals and special dates and periods on our calendar.

But these were not one-time gifts from above. Freedom, wisdom, commitment, joy, illumination, peace—these are constant needs of the soul, the spiritual nutrients that sustain her in her journey through life. Like the king in the above parable, G-d sunk wells at various points in the terrain of time to serve as perpetual sources of these blessings. As we travel through the year—the year being a microcosm of the entire universe of time—we encounter the festivals, each marking the location of a well of nurture for our souls.

G-d also provided us with a map of these wells—a calendar denoting their locations in our journey through time. The map also comes with instructions on how to reopen each well and access its waters: sounding the shofar on Rosh HaShanah will regenerate the divine coronation that transpired on the first Rosh HaShanah when Adam crowned G-d as king of the universe; eating matzah evokes the freedom of Passover; kindling the Chanukah lights recreates the miracle of Chanukah. And so it is with every such appointment on our calendar: each comes supplied with its own mitzvot and observances—the tools that open the well and unleash the flow of its waters. ❖

### Haftarah for Emor in a Nutshell

*Ezekiel 44:15-31*

This week's haftarah discusses various laws that pertain to the kohanim, the priests, a topic also discussed at length in the first part of the week's Torah portion.

Ezekiel prophesies about the service of the kohanim in the third Holy Temple which will be rebuilt after the Final Redemption. The prophet describes their priestly vestments, their personal care, whom they may and may not marry, and their special purity requirements which preclude them from coming in contact with a corpse, unless it's for a next of kin. He also discusses their calling as teachers and spiritual leaders.

The prophet conveys G-d's word: "You shall give them no possession in Israel; I am their possession." The kohanim do not receive a portion in the Land of Israel, instead they partake of the sacrifices as well as various tithes. ❖

"It would be desirable that you establish the custom of reciting Tehillim — at least a few kapitlach —in shul during the weekdays as well. Convey to the congregants the words that my revered father-in-law, the Rebbe, related: that reciting Tehillim protects [a person] from many undesirable matters and draws down abundant good for the needs of every single individual."

-- Lubavitcher Rebbe 16 Iyar, 5711

### Pirkei Avos – Ethics of the Fathers

Pirkei Avos contains six chapters, and there are six Shabbats between Passover and Shavuot. Every Shabbat, customarily after the afternoon Minchah prayers, we study one chapter. After the Jews left Egypt, they embarked on a period of self-refinement and character improvement. This was critical in order that they be worthy of receiving the Torah on Shavuot. While counting the Omer, we too try to perfect our character. To assist in achieving this goal, we study Avos, the tractate which is devoted to piety, humility, kindness and ethics.

## Two Powerful Insights From the Rebbe - Emor

### Counting & Refining

This Torah reading of Emor contains a description of the festivals G-d commands the Jewish people to celebrate. It begins with the festival of Pesach, for that is when our people became a nation. The next holiday mentioned is the holiday of Shavuot. But unlike all the other holidays mentioned in this passage, a specific date is not mentioned for Shavuot. Instead of specifying the day on which the holiday should be celebrated, the Torah gives us the mitzvah of Counting the Omer and states that on the fiftieth day of the Counting of the Omer, Shavuot should be observed.

The Counting of the Omer does more than chronologically bridge the gap between Pesach and Shavuot. The spiritual import of the mitzvah enables the two holidays to complement each other. On Pesach, “the King of kings, the Holy One, blessed be He, was revealed” to the Jewish people. They, however, were not able to internalize the revelation for they were still sullied by the impurity that had become attached to them through the years of Egyptian exile. As our Rabbis say: “It took G-d one moment to take the Jews out of Egypt, but forty years to take Egypt out of the Jews.”

Moreover, in a complete sense, “taking Egypt out of the Jews” — i.e., the personal refinement the Jews must undergo — must come from their own efforts and not from a revelation from Above. This defines the nature of the divine service prescribed for the Counting of the Omer: to refine and elevate our personalities. The 49 days of the Counting of the Omer correspond to the 49 dimensions of our personalities.

Chassidic thought sets out an entirely new set of parameters for this task. Not only must we abandon our undesirable character traits and polish the positive ones, we must focus on conquering our fundamental self-concern, the dimension of our personalities labeled as yeshut, self-concern. At that point, our emotions no longer focus on “what I want” and “what I feel,” but they become aligned with the middos Elyonus, G-d’s emotional qualities, and reflect them. That is the inner meaning of the term sefirah. Not only does it mean “counting,” it also means “shining forth.” A person is given the potential to beam forth G-dly light.

### True Education

Our Sages explain that the opening verse of our Torah reading teaches us 'lihazhir gedolim al hakatanim', which literally translates as “to warn the elders concerning the children.” Implied is that a parent must take responsibility for the education of his children. We cannot sit back passively and expect their education to happen naturally. It won't. Unless effort is invested — personal effort, not merely relying on teachers and schools — a child’s character will not grow. In that vein, the Rebbe Rashab taught that just as the Torah requires us to put on tefillin every day, it requires us to spend half an hour each day thinking about our children’s education.

The term lihazhir contains a further allusion. Zohar, its root, means “shining” or “splendor.” We can infer that by working to educate our children, our own souls will shine with splendor. The most effective way to educate a child is to lead by example. When a parent continuously and systematically manifests a virtue in his or her conduct, it would be highly unlikely for his or her child not to possess it.

There is also a reciprocal effect. As we endeavor to communicate and teach our children, we grow ourselves. The positive traits which we deem important - and therefore seek to impart - become reinforced and strengthened through sharing them with others. ❖

## From Our Sages

**Speak to the kohanim, the sons of Aaron, and say to them . . . (Leviticus 21:1)**

*“Speak” and “say”—enjoin the elders regarding the youngsters.  
-- (Talmud; Rashi)*

*The above dictum, which constitutes a primary biblical source for the concept of education, also offers insight into the nature of education.*

*The word used by the Talmud and Rashi—le hazhir, “to enjoin”—also means “to shine.” Hence the phrase “to enjoin the elders regarding the youngsters” also translates as “to illuminate the elders regarding the youngsters.” Education is not only an elder teaching a youngster; it is also an illumination for the educator.*

*-- (The Lubavitcher Rebbe)*

**These are the appointed times of G-d, callings of holiness, which you shall call in their appointed time (Leviticus 23:2)**

*A king was traveling through the desert, and his son, the crown prince, thirsted for water. But instead of dispatching a horseman to fetch water from the nearest town, the king ordered a well to be dug at that very spot and to mark it with a signpost.*

*“At the present time,” explained the king to his son, “we have the means to obtain water far more quickly and easily. But perhaps one day, many years in the future, you will again be traveling this way. Perhaps you will be alone, without the power and privilege you now enjoy. Then the well we dug today will be here to quench your thirst. Even if the sands of time have filled it, you will be able to reopen it if you remember the spot and follow the signpost we have set.”*

*This is what G-d did for us by establishing the festivals at those points in time when He initially granted us the gift of freedom on Passover, joy on Sukkot, and so on.*

*-- (Mar'eh Yechezkel)*

*The Talmud teaches that the best vaccine against all illness is a healthy confidence in the Director of the Universe.*

**From all of us at Anshei-Lubavitch, we hope and pray for the safety and health of you and your loved ones. May the Almighty protect us all and send complete healing to those who need healing. And may our world very soon find the ultimate cure to all diseases with the coming of Moshiach, sooner than we can imagine.**

**Good Shabbos to all!**

שבת שלום גוט שבת!

