

**Parashas Emor 5786 • May 2nd • 15 Iyar**

**Reminders**

This Friday, May 1st, is **Pesach Sheini** (14th of Iyar). Many do not say *Tachanun*; even so, many still recite *Tachanun* on Thursday at Minchah. Some have the *minhag* to eat matzah on Pesach Sheini. Pesach Sheini provided a second opportunity to bring the Korban Pesach for those who were deemed unable to bring a Korban Pesach on Erev Pesach.

The final Monday of **BeHaB** is this Monday, May 4th.

This Monday, May 4th, marks 30 days since we began reciting **V'sein Berachah** in place of *V'sein Tal u'Matar*. After this point one is halachically considered to be accustomed to saying *V'sein Berachah*. Therefore, beginning with Maariv on Monday night, May 4th, one who is unsure if he *davened* correctly does not repeat Shemoneh Esrei.

**Lag Ba'Omer** is this Monday evening, May 4th. The Rema writes that the custom is to have a moderate increase in joy on this day. This day is also the *yahrzeit* of Rabi Shimon bar Yochai, the day when the students of Rabi Akiva stopped dying, and the date when Rabi Akiva ordained his new generation of students. The restrictions of the *Sefirah Aveilus* period are relaxed on Lag Ba'Omer (additionally, for those who observed the 'first half,' this marks the end of their *aveilus* period). Many *poskim* do not allow listening to music until the morning of Lag Ba'Omer. Ashkenazim permit cutting hair on the morning of Lag Ba'Omer (some permit earlier).

*Tachanun* is omitted on Lag Ba'Omer. After *shekiyah* on the evening of Lag Ba'Omer, one should refrain from saying "tonight is Lag Ba'Omer" until after counting *sefirah*. However, if one inadvertently said "tonight is Lag Ba'Omer", he may still count that night (and beyond) with a *berachah*.

**Sefirah:** On Friday night, we count the 30th day of the Omer | Pirkei Avos: Perek 4 | **Daf Yomi - Shabbos:** Bavli: Chullin 2. A New Masechta begins now! • Yerushalmi: Taanis 25. *Siyum* next Friday, *Mazal Tov!* Masechta Megillah begins next • Mishnah Yomis: Kinnim 2:1-2 • Oraysa (coming week): Yevamos 55b-57b • Kitzur Shulchan Aruch: 85:4-86:5

Make sure to call your parents, in-laws, grandparents and Rabbi to wish them a good Shabbos. If you didn't speak to your kids today, make sure to connect with them as well!

**Next on the Calendar**

The final Monday of **BeHaB** is this Monday, May 4th. Pesach Sheini is this Friday, May 1st. Lag Ba'omer is next Tuesday, May 5th. Shavuos is on Friday and Shabbos, May 22nd-23rd.

**Parshah in a Paragraph**

**EMOR:** Laws of Kohanim and their households •

Parameters of physical defects that will disqualify Kohanim from serving in the Beis HaMikdash and those of animal *Korbanos* • Shabbos and the holidays • Description of the lighting of the Menorah and the arrangement of the *Lechem HaPanim* • The *Megadeif* 'blesses' Hashem, and is put to death for his sin • The punishment for murder • The penalties for damages • See *Taryag Weekly* for the various *mitzvos*.

Haftarah: The Parashah began with the discussion of the laws of Kohanim. Yechezkel (44:15-31) also discusses laws of the Kohanim, including the laws which will apply at the time of the third Beis HaMikdash - may it be built speedily within our days.

**613 Taryag Weekly**

**EMOR:** 124 Pesukim • 24 Obligations • 39 Prohibitions

- 1) A Kohen may not become *tamei mes*. 2) A Kohen must become *tamei mes* for specified relatives. 3) A *tamei* Kohen may not serve until nightfall following his immersion. 4-6) A Kohen may not marry a *zonah*, *chalalah* or a divorcee. 7) Honor the Kohen. 8-9) A Kohen Gadol may not become *tamei mes* even for relatives (including parents). 10) A Kohen Gadol must marry a *besulah*. 11) A Kohen Gadol may not marry a *zonah*, *chalalah*, divorcee or widow. 12) A Kohen Gadol may not cohabit with a widow. 13-14) A Kohen with a blemish - even a temporary one - may not perform Temple service. 15) A blemished Kohen may not enter the *Mikdash* past the *Mizbei'ach*. 16-17) A Kohen who is *tamei* may not perform Temple service or eat *terumah* or separated *challah*. 18-19) A non-Kohen as well as a Kohen's *toshav* and *sachir* slave may not eat *terumah*, *challah* or *bikkurim*. 20) An uncircumcised Kohen may not eat *kodashim* or *terumah*. 21) A *Kohenes* who is a *chalalah* or is married to a non-Kohen may not eat *kodashim* or *terumah*. 22) Do not eat produce before *terumah* is separated from it. 23) Do not designate a blemished animal for a *korban*. 24) Bring *korbanos* from the finest animals. 25) Do not inflict a *korban* with a blemish. 26-28) Do not slaughter, offer, or sprinkle the blood of a blemished animal. 29) Do not castrate a person or animal. 30) Do not sacrifice a blemished *korban* of a non-Jew. 31) Animals to be sacrificed must be no less than eight days old. 32) Do not slaughter an animal and its mother on the same day. 33) Do not cause a *Chillul Hashem*. 34) Bring about *Kiddush Hashem*. 35-39) Observe the Yom Tov of Pesach, do no *melachah* on it; bring its *Korban Mussaf* on all seven days. 40) Bring the *Korban Omer* on the second day of Pesach. 41-43) Do not eat *Chadash* grains. 44) Count *Sefiras Ha'Omer*. 45) Bring *Sh'tei Halechem* on Shavuos. 46-47) Observe Shavuos; do no *melachah* on it. 48-49) Observe Rosh Hashanah; do no *melachah* on it. 50) Bring the *Korban Mussaf* on Rosh Hashanah. 51-52) Fast on Yom Kippur

and bring its *Korban Mussaf*. 53-55) Do not eat or perform *melachah* on Yom Kippur; observe the holiday. 56-58) Observe the first day of Succos; do no *melachah* on it. Bring its *Korban Mussaf* on all 7 days. 59-61) Observe Shemini Atzeres; do no *melachah* on it. Bring its *Korban Mussaf*. 62) Take the *Daled Minim* on the first day of Succos. 63) Sit in a Succah on all seven days of Succos.

**For the Shabbos Table**

“אמר אֱלֹהֵינוּ בְּנֵי אֱהֲרֹן וְאֶמְרֵת אֲלֵהֶם”

Speak to the Kohanim the sons of Aharon and say to them” (Vayikra 21:1)

The Midrash explains that the double expression of “*Emor*” and “*V'amarta*” is meant to caution the elders regarding the youth about this *mitzvah* of being careful about purity. One may understand this Midrash that Moshe Rabbeinu was to instruct the elders in “*V'amarta*”, in that Moshe relayed this *mitzvah* to the elders to in turn relay this *mitzvah* to the youth. What was the nature of this extra instruction to the elders?

There is a well-known expression that a person's luxuries become his child's necessities. One who periodically indulges in luxuries may set these 'extras' as a basic standard for his child. This is true regarding *ruchniyus* as well; one who sets for himself a high bar in performance of *mitzvos* puts the next generation in a position where their basic standard is on a higher level, and vice versa. Rav Moshe Feinstein zt'l explains that Moshe was to explain to the older generation that their personal adherence and approach to this *mitzvah* (and indeed all *mitzvos*) will set the standard and tone of how the future generations will conduct themselves. One's actions may live on far after he leaves this world, as the higher standard he establishes becomes the standard of his children and future generations.

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