



# פרשת אמור

# CIRCLE TIME

AT YOUR  
Shabbos Table

... FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN ...

TELL ME A MASHAL >>

A dvar Torah with a story.

## THE VERY FANCY COW

ובת איש כהן כי תחל (כא:ט)

And when the daughter of a kohen **begins** to stray... (21:9)

*Why does the Torah focus on when someone "begins" to stray? Shouldn't any kind of "turning away" be treated equally?*

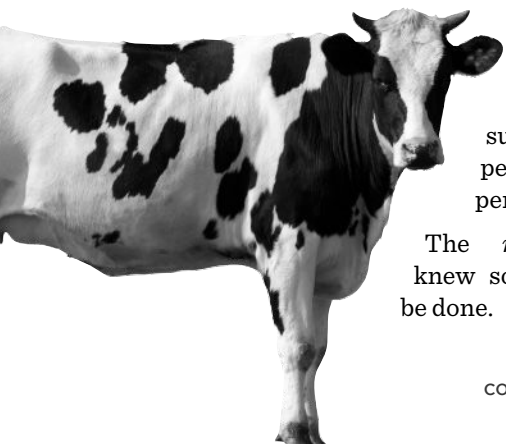
**T**he yeshivah was in an uproar. Hardly anyone could focus on their learning. The *bachurim* had whispered conversations in the hallways, worried looks on their faces. No one knew what to make of the news. Everyone was shocked! How could it be?

A few days earlier, one of the *bachurim* at the very high-level yeshivah in Eretz Yisrael had picked himself up and run off to join a secular kibbutz. But he hadn't slipped away quietly. He had made a lot of noise about how he wanted to be cultured, refined and see the world! He wanted a life! He wanted to have broadening experiences! So he turned away from the *olam haTorah* and went off to the kibbutz.

The *bachurim* were feeling very nervous.

How could such a thing happen? Would it happen to them as well?

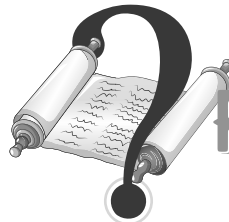
The *roshei yeshivah* knew something had to be done.



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## PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 When do we read from *Parshas Emor* on Shabbos twice within four weeks? When do we *lein* from it twice in three weeks? What other times do we *lein* from the same *parshah* twice on Shabbos within a few weeks of each other (sometimes as close as two weeks)?
- 2 What are two meanings of the word פסח in our *parshah*?
- 3 In our *parshah*, what are four days referenced by the word שבת?
- 4 Which five days are called שבתון?
- 5 The *Lechem Hapanim*, which are mentioned in the *parshah*, were NOT braided breads. Which two things in the Torah are described as עבות, braided?



# CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main course!

**T**he big, luxurious coach making its way along the country road was carrying two men—and a secret.

One of the men was Reb Shimon, the furniture dealer. He was a well-to-do businessman who traveled often to fairs where furniture makers displayed their latest creations. Reb Shimon would browse among the various couches, tables, and chairs and decide which ones he thought he could sell. He would make a list of his choices, give an amount of money to each merchant as a deposit, and leave. The furniture would later be delivered to his store, where he sold it at a nice profit.

Reb Shimon was a pious and G-d-fearing Jew who made time to learn and do *chesSED* every day. Hashem blessed him with success, and he had become very wealthy.

The other man in the coach was Reb Yitzchak, the personal assistant, accountant, and bookkeeper for Reb Shimon. He had worked for him for ten years, honestly and faithfully accompanying him on his business trips and taking care of many tasks for the business.

The secret was between the two men.

There was a table in the coach, between the seats. The table had a false bottom, and hidden within it was a large box of money. This was where Reb Shimon kept the coins for the deposits to the many furniture makers from whom he would order merchandise.

The coach was pulled by two strong horses, driven by a hired driver. It made its way along the road between two cities, drawing close to the town where the fair was being held. These trips could take weeks, sometimes months, but the families of the two men knew that it would allow them to live in comfort and do *chesSED* afterward, so it was worthwhile for them.

Reb Shimon looked out the window of the coach and took in a deep breath of the fresh air.

“Look at the forest, Reb Yitzchak!” he cried out. “It is so beautiful! *Nifla’os haBorei!* I love to pass through Hashem’s wonderful creations.”

“Yes, it is pretty,” Reb Yitzchak agreed, “but it is hiding all kinds of scallywags. Bandits, robbers, thieves...they all inhabit this forest, waiting to jump unsuspecting passing businessmen like us!”

“Relax, Reb Yitzchak!” Reb Shimon said. “They never come out before dark. Nightfall is hours away. We’ll be well into the next city by the time they are out hunting, and we will be safe.”

“Yes, *im yirtzeh Hashem*, we will!”

“In fact, Reb Yitzchak, I would love to stop and rest under a tree in this forest right now. Driver! Pull over to the side.”

“Are you sure this is a good idea, Reb Shimon?”

“Absolutely. Nothing better than a little nap in the shade of a group of tall oaks. I’ll just take a little snooze and we’ll be on our way.”

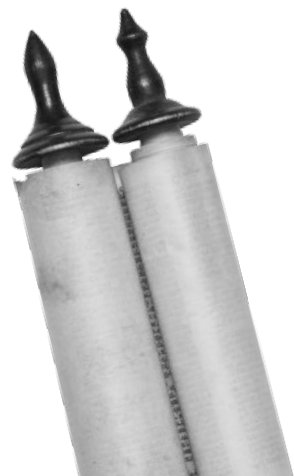
The coach stopped and the men got out. The two businessmen quickly found a knot of trees and lay down for a rest. The driver got down from his seat and lay under another tree. Without a care in the world, the three men fell into a deep, comfortable sleep.

Well, *almost* all of them. They fell asleep...except Reb Shimon himself.

# HIGHLIGHTS FROM THE MIDRASH

The *kohen gadol* had to be taller, stronger, smarter, better looking, and richer than the other *kohanim* (*Moshav Zekeinim*). The *Yalkut Shimoni* writes that this does not mean that the *kohen gadol* had to start out with all those traits. When the *Shemen Hamishchah* (anointing oil) was poured on the head of whomever was appointed *kohen gadol*, his body immediately changed, if necessary, to be all those things! He grew tall, smart, and beautiful. Everyone also gave him gifts so that he would be rich.

Why was it important for the *kohen gadol* to look special? The *Midrash Talpios* explains that the *kohen gadol* had to be very humble. Humility is a very important trait for a leader, but it is easy for someone to be humble if he really doesn’t have much going for him. The *kohen gadol* was therefore made better than everyone else in all these ways in order to emphasize his true trait of humility even with these advantages.



TO BE CONTINUED...

# PARSHAH RHYME



Review the main points of the parshah with younger children, while challenging your family to complete the rhymes (use the “grammen” tune). Answers on the side!

L

1. A *kohen* must be careful not to become *tamei*,
2. Unless it's a close relative who passed \_\_\_\_\_.

L

3. We honor a *kohen* and let him go first,
4. Give him the best and never the \_\_\_\_\_.

L

5. It's all because he brings *korbanos*, called “Hashem’s Bread,”
6. So he shouldn't let the honor go to his \_\_\_\_\_.

H

7. Bringing *korbanos* is his special role,
8. As long as he has no *mum* but is healthy and \_\_\_\_\_.

Chorus

L

9. A *bas kohen* gets *terumah*, because her father is one,
10. Unless she has a *yisrael* for a husband or \_\_\_\_\_.

L

11. If they *are kohanim*, she gets *terumah* too,
12. Even if she's the daughter of a regular \_\_\_\_\_.

L

13. Here's a mitzvah, important to be *shomer*,
14. Don't eat grain till you bring the *Korban Ha-*\_\_\_\_\_.

H

15. Count fifty days and seven weeks,
16. Till Shavuos, when we heard Hashem \_\_\_\_\_.

Chorus

L

17. No *chametz* on Pesach, I'm sure you know.
18. Instead of bread, eat some \_\_\_\_\_.

L

19. Pesach and Shavuos and Rosh Hashanah too,
20. But the list of Yamim Tovim is still not \_\_\_\_\_.

L

21. On Sukkos we take the four *minim* and sway.
22. Yom Kippur is the year's holiest \_\_\_\_\_.

H

23. When Shabbos is coming, we'll run in the streets and shout.
24. This is one special day, we can't live \_\_\_\_\_.

Chorus

L

25. There's a sad story, I'm sorry to tell,
26. A man was so angry, he went out and was \_\_\_\_\_.

L

27. He said he belongs to Shevet Dan,
28. But Moshe *paskened*, not to any \_\_\_\_\_.

H

29. What his punishment should be, wasn't known,
30. Until Hashem said, *skilah* with \_\_\_\_\_.

Answers: 2. away 4. worst 6. head 8. whole 10. soon 12. Jew 14. Omer 16. speak 18. matzoh 20. through  
22. day 24. without 26. mekhalal 28. one 30. stones

## RIDDLE ANSWERS:

1. We read from *Parshas Emor* on the second day of Pesach and again this week. In Eretz Yisrael, Emor was read *last week*, only three weeks apart.  
2. We read *Parshas Shekalim* shortly before *Parshas Ki Sisa*. We *lein* from *Ki Sisa* again on Ta'anis Esther.  
3. Shabbos Rosh Chodesh sometimes falls out near *Parshas Pinchas*, where its *leining* comes from.  
4. *Parshas Hachodesh* and the *leining* for the first day of Pesach are both from *Parshas Bo*.

2. פֶּסַח – the Yom Tov  
פֶּסַח – one who limps

3. שַׁבַּת refers to Shabbos, Yom Kippur, and the first day of Pesach. It also is used to mean “weeks.”

4. שַׁבְּתוֹן is used in reference to Shabbos, Yom Kippur, Rosh Hashanah, Sukkos, and Shemini Atzeres.

5. The *hadassim* are called עֲבוֹת and the chains holding the *Choshen* are described as עֲבוֹת מַעֲשָׂה.

You may be surprised to find something familiar in every haftorah.

# HAFTORAH: YOU KNOW NAVI

## CONNECTION TO THE PARSHAH

The haftorah of *Parshas Emor* describes the many special mitzvos and *halachos* of *kohanim*, just as the *parshah* does. Even the language of the haftorah very closely parallels that of the *parshah*.

## SUMMARY

The haftorah appears at the very end of *Sefer Yechezkel*, after the description of the Third Beis Hamikdash. The *navi* details the laws of the *kohanim* that will serve there. He adds one surprising fact: Only *kohanim* descended from Tzadok Hakohen will be allowed to serve in the Third Beis Hamikdash!

Tzadok was a very righteous *kohen gadol* at the time of Shlomo Hamelech. After the death of Shlomo and the splitting of the kingdom, many Jews turned to *avodah zarah* and stopped giving *terumah*. *Kohanim* had no income and were starving. Many became priests to idols in order to earn enough to survive. The descendants of Tzadok refused to do that and suffered great hardship because of their insistence on avoiding *avodah zarah*. In return, they will be the only qualified *kohanim* in the future. Even during the Second Beis Hamikdash, only Tzadok's descendants were allowed to serve.

## YOU KNOW NAVI

This haftorah is the only source in Tanach for the well-known phrase we use in Havdalah: *Bein kodesh l'chol*. The complete phrase uses the word *yoru*, not *l'havdil*, and adds *bein tamei l'tahor*.

>> CONTINUED FROM PAGE 1

They called a meeting to decide how to firm up the confidence of the *bachurim* in their way of life. They decided to ask Rav Yechiel Yaakovson, a *talmid chacham* and *mekarev* known for his out-of-the-box methods, for help.

Rav Yaakovson got to work immediately. He recruited someone to dress up as an American tourist and go visit the kibbutz armed with a big camera. The "tourist" was greeted warmly and given a tour of the kibbutz, where he took pictures of everything. He made sure to get several pictures of the former *bachur* hugging a cow and shoveling the dung out of the stall and barn.

Rav Yaakovson printed giant copies of those pictures along with phrases like "See the world!" "Cultured, refined!" "Experience life!" "Broadening experiences!" and hung them in the yeshivah's dining room. The boys in the yeshivah saw that their former *chaver* had become nothing more than a stall cleaner and lost any interest. One of them even called the young man to tell him how he had become a laughingstock.

Furious, the boy called Rav Yaakovson.

"How could you do this to me?" he shouted.

"I'm not going to have a shouting match with you on the phone," Rav Yaakovson said. "Come to my office and we'll chat."

The boy came to Rav Yaakovson's office and demanded an explanation.

"What's the problem?" Rav Yaakovson asked. "In the world you joined, everyone can do whatever they want, right? I also did what I felt like doing. It wasn't illegal!"

"Yes," the boy said. "But it is *assur*! You embarrassed me in public!"

"Embarrassed you?" Rav Yaakovson replied. "You should thank me! I'm saving you! You now know as well as I do that once you fall into the secular world, you see that there's nothing there. From the outside, it looks like fun, but within, it's each man for himself, with most people losing. You're only staying because you've fallen in and you can't get out, or you think you will get out later in life. I'm catching you before you slip too far down; I'm offering you a leg up!"

The young man admitted to the error of his ways and came back to yeshivah.

We see from this story how important it is for someone to catch himself *ki seicheil*, at the beginning. As more time goes by and one falls farther, it becomes so much harder to come back!



וַיְדַבֵּר מֹשֶׁה אֶת מַעְדֵי ה' אֶל בְּנֵי יִשְׂרָאֵל  
(כג:מד)

*The Gemara uses this pasuk as a hint to the days on which we lein from the Torah, assigned by Moshe Rabbeinu and added to by Ezra Hasofer.*

- The *krias haTorah* throughout the year feeds and supports our bodies.
- There are 248 days of *krias haTorah* in a year = 248 limbs of the body

זאת תורת האדם  
(שמואל ב ו:ויט)

אדם =  
606 (600=א)  
+7 *mitzvos bnei Noach*

= 613, the total of the 248 limbs and 365 sinews of the body

## TREATS FROM TARGUM

*So much more than just translation – quick insights into Targum Onkelos!*

וַיֵּצֵא בֶן אִשָּׁה יִשְׂרָאֵלִית... (כד:י)

*And the son of a **yisraelis** woman went out... (24:10)*

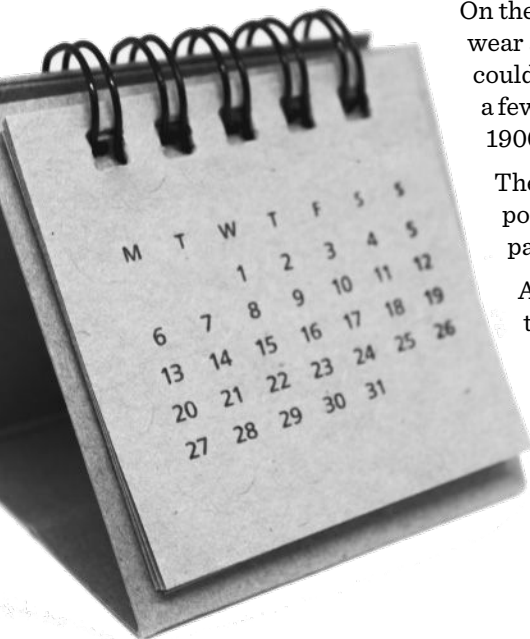
תרגום אונקלוס: וַיֵּצֵא בֶן אִתְמָא בֵּת יִשְׂרָאֵל  
*And the son of a woman, a daughter of Israel, went out...*

Why does Onkelos change the translation of *יִשְׂרָאֵלִית*, which he usually translates as *בֵּת יִשְׂרָאֵל* (see *במדבר מו:י*), to *בֵּת יִשְׂרָאֵלִית*? Onkelos is hinting to the reason the man cursed the Name.

*Targum Yonasan* tells us at length that the *mekallel* was upset because although his father was a *Mitzri*, he wanted to be part of *Shevet Dan*, as his mother was a *bas yisrael* from that *shevet*. Moshe's *beis din* ruled otherwise, and he reacted angrily.

Onkelos is hinting at his complaint: His mother is a *bas yisrael*, not just a *Yisraelis*!

## THIS DATE IN JEWISH HISTORY



On the 13<sup>th</sup> of Iyar, 5027 (1267), the church council of Vienna passed a law requiring all Jews to wear a particular hat. This was supposed to announce to all who the Jews were, so that people could keep separate from them. The requirement for distinctive clothing for Jews had started a few years earlier and continued in various forms in many countries all the way until the mid-1900s, when Nazi Germany forced all Jews to wear the yellow star.

The special hat used in Vienna was a silly contraption called the *pileum cornutum*. It was a pointed yellow hat that can be seen in drawings of Jews from that period. Other countries passed similar rules; the council in Breslov did so the same year.

According to some reports, Jews liked wearing the hat; it was like their *yarmulke*. Many countries continued to require the hat over time, but it changed in size and shape over the years and in different places until it possibly became the familiar fur-rimmed *shtreimel* worn by Jews in Eastern Europe. The *chassidim* adopted the *shtreimel*, originally made from fox tails, as a mark of pride.



# HALACHAH

## Honoring a Kohen

### Is it a mitzvah to honor a kohen?

The Torah gives us two mitzvos about the honor of a *kohen*: a) *v'kidashtem*, meaning to let a *kohen* go first and take precedence in many things; and b) it is *assur* to "use" a *kohen*, meaning we should not assign tasks and jobs to *kohanim*. To do so is like using *hekdesch* for personal needs.

The reason for this mitzvah is *not* because the *kohen* earned it; rather, since he does the *avodah* in the Beis Hamikdash, it is giving honor to Hashem to honor him.

### Why does it seem like many people don't worry too much about these halachos?

There are two approaches in the *Rishonim* that would make these mitzvos not rele-

vant today. One opinion holds that they only apply when there is a Beis Hamikdash, and the *kohanim* actually bring *korbanos*. Another opinion points out that today, we don't really know definitively who is a *kohen* and who isn't. Maybe the person we think is a *kohen* should actually honor *you*, because when Eliyahu Hanavi comes he will tell us that you are the true *kohen*!

Practically speaking, the *Mishnah Berurah* doesn't advise relying on either of these approaches and says we should keep this mitzvah even today. One way in which almost everyone keeps this mitzvah is to give the *kohen* the first *aliyah*.

### What is included in "v'kidashtem"?

Some examples include letting a *kohen* speak first at a meeting or *seudah*, letting him choose a portion first, honoring him with *zimun* and *chazzanus*, letting him take the first Torah on Simchas Torah, saying a *brachah* first, being the one to make Kiddush, and being given the right to give a *shiur*. Some say a *kohen* should even be seated at the head of the table.

### When should this honor NOT be given?

A *talmid chacham* comes before a *kohen* who is a lesser *talmid chacham*. In some cases, the *talmid chacham* can even get the first *aliyah*. A complete *am ha'arets* should not be honored at all. A *ba'al habayis* does not have to defer to his guest, even if he is a *kohen*. A *kohen* can be *mochel* his *kavod* (as is often the case regarding *zimun*; to be *mochel* on the first *aliyah*, he should walk out of shul). There is a dispute as to whether one should honor a *kohen* who is a child. Some rule that a *katan* should even get the first *aliyah* if there is no other *kohen*! (That is not how we *pasken*.) A *kohen* who violates the *kedushah* of a *kohen*, or is a *chalal*, doesn't get the rights of a *kohen*. A *kohen* with a *mum* (blemish) **does** deserve the full respect.

### What is included in not "using" a kohen?

As a general rule, one should not ask a *kohen* to do him a favor. According to some, a *kohen* can be *mochel* his *kavod* in this regard. Others say he can only do something for someone if he gains personally from it, such as if he is paid.

## THE LAST WORD

A one-liner worth remembering

"IF YOU DON'T USE YOUR HEAD...YOU'LL END UP USING YOUR FEET."

- Yiddish proverb, pointing out that if we don't do things carefully, we'll end up doing them multiple times...

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