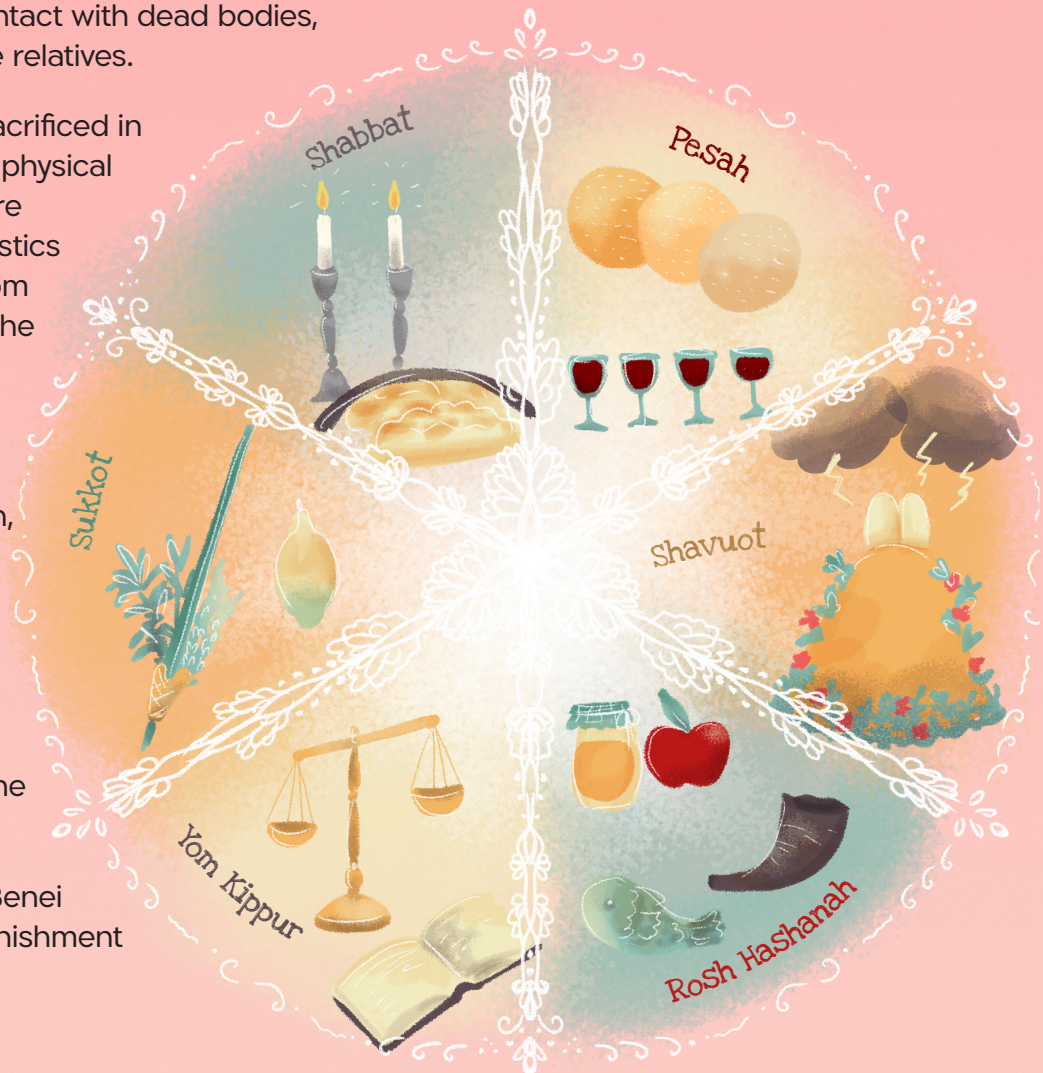
HADAR Children & Families
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ט' – ט"ו אִיָּר תשפ"ו April 26–May 2, 2026

מָה בַּפָּרָשָׁה • In This Week's Parashah

- כֹּהֲנִים (kohanim, priests) have a special status of קְדֻשָּׁה (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.



Before or after Shabbat, scan to listen to a discussion of these pesukim on the Emor episode of TORAH TIME!

פְּשַׁט הַפְּסוּקִים • Understanding the Verses

Here's the beginning of the story of the מְקַלֵּל (mekalel), the person who cursed God.

Vayikra 24:10-12

The son of an Israelite woman, whose father was Egyptian, stepped out among Benei Yisrael.
A fight broke out in the camp between this son of an Israelite woman, and a certain Israelite.

The son of the Israelite woman belittled God's Name and made a curse.
He was brought to Moshe.
His mother was named Shlomit the daughter of Divri, from the tribe of Dan.

He was placed in jail while they asked God what to do.

ויקרא כד:י-יב

וַיֵּצֵא בֶּן אִשָּׁה יִשְׂרְאֵלִית
וְהוּא בֶּן אִישׁ מִצְרִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
וַיִּנָּצוּ בַּמַּחֲנֶה בֶּן הַיִּשְׂרְאֵלִית וְאִישׁ
הַיִּשְׂרְאֵלִי:

וַיִּקֹּב בֶּן הָאִשָּׁה הַיִּשְׂרְאֵלִית אֶת הַשֵּׁם
וַיְקַלֵּל
וַיָּבִיאוּ אֹתוֹ אֶל מֹשֶׁה
וְשֵׁם אִמּוֹ שְׁלֹמִית בַּת דִּבְרִי לְמַטֵּה דָן:

וַיַּנִּיחֻהוּ בַּמִּשְׁמָר לְפָרֹשׁ לָהֶם עַל פִּי ה':

- What do you notice here? Which details of the story stand out to you?
- How do you understand the connection between fighting with another person and cursing God?
- The Torah doesn't specify who brought the mekalel to Moshe. Who do you imagine it was? Why did they act this way?
- Why do you think Moshe didn't judge this case on his own? Why did they need to wait for God's decision?
- Sometimes people get upset and become angry with God. Can you imagine that? What is wrong with cursing God's name? Why is it important to show respect and honor to God even if we get upset?



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מִדְרָשׁ • Midrash

Bzzzz
A lot of midrashim are **bugged** by something unusual in the Torah text



The Torah calls the eighth day of Sukkot an עֲצֶרֶת (atzeret). We call this holiday Shemini Atzeret. Atzeret means something like "a pause." What are we pausing for on Shemini Atzeret?

Talmud Bavli Sukkah 55b

It's like a human king who says to his servants: Make me a huge party!

On the very last day of the party the king says to his most beloved servant: Prepare me a small party so that I can enjoy being with you alone.

תלמוד בבלי מסכת סוכה דף נה עמוד ב

מָשָׁל לְמֶלֶךְ בָּשָׂר וָדָם שֶׁאָמַר לַעֲבָדָיו: עֲשׂוּ לִי סְעוּדָה גְּדוֹלָה.

לְיוֹם אַחֲרוֹן אָמַר לְאוֹהֲבוֹ: עֲשֵׂה לִי סְעוּדָה קְטַנָּה כְּדֵי שֶׁאֶהֱנֶה מִמְּךָ.

The huge party in the story represents Sukkot, when crowds of people would celebrate at the Beit Ha-Mikdash with grand festivities and many קָרְבָּנוֹת (korbanot, sacrifices). The small party at the end is Shemini Atzeret. It's a special, more calm time for us to connect with God; one final chance for closeness before the holiday season ends.

- During holidays, we can enjoy feeling extra close to God. The midrash says that at these times, God also enjoys feeling extra close to us! Does it surprise you to think about God that way? What does this teach us about the relationship we have with God?
- It can be hard when special times come to an end. Have you ever been on a wonderful vacation with your family, or spent an unforgettable month at sleepaway camp? How did the last day feel? What are some ways to make the end meaningful or easier?



פֵּרוּשָׁנוּת • Commentary

Our parashah tells us about a mitzvah called סְפִירַת הָעֹמֶר (sefirat ha-omer, counting the omer). An omer is a measurement (43.2 eggs in volume, or about 2.5 liters). An omer of barley flour from the new harvest would be collected and offered as a קָרְבַּן מִנְחָה (korban minhah, gift sacrifice), but first it was brought to the כֹּהֵן (kohen, priest) for a special ceremony.

Vayikra 23:11

He (the kohen) will lift up the omer before God, for acceptance. **On the day after the Shabbat** the kohen will lift it.

ויקרא בג:יא

וְהֵנִיף אֶת הָעֹמֶר לִפְנֵי ה'
לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת
יְנִיפֶנּוּ הַכֹּהֵן:

Sefirat ha-omer begins on the day of this special offering.

When was this? It all depends on what מִמָּחֳרַת הַשַּׁבָּת (mimohorat ha-Shabbat, on the day after the Shabbat) means. The Gemara tells us there was a huge fight over this!

The Rabbis in the Gemara all agreed the pasuk is talking about the second day of Pesah (16 Nisan). They said "the Shabbat" means the Yom Tov that is the first day of Pesah. The day after Yom Tov is the omer ceremony, and that's when they start sefirat ha-omer.

But there was a group of people called בַּיְיתוֹסִים (bytosim) who interpreted mimohorat ha-Shabbat as meaning, "Sunday," literally





Shabbat shalom!

Actually, hag sameah!

the day after Shabbat. They started sefirat ha-omer on the first Sunday after Pesah started.

The Gemara presents many reasons to support the Rabbis' interpretation of mimohorat ha-Shabbat. Here's R. Yosei's argument.

Talmud Bavli Menahot

R. Yose says: ...The pasuk doesn't say "On the day after the Shabbat that's part of Pesah." It just says "On the day after the Shabbat." The entire year is full of Shabbatot, so how can you know which Shabbat the pasuk is talking about?!

תלמוד בבלי מסכת מנחות דף סו עמוד א

רַבִּי יוֹסֵי אוֹמֵר ...וְכִי נֶאֱמַר "מִמָּחֳרַת הַשַּׁבָּת שֶׁבְּתוֹךְ הַפֶּסַח"? וַהֲלֹא לֹא נֶאֱמַר אֶלָּא "מִמָּחֳרַת הַשַּׁבָּת." דְּכָל הַשָּׁנָה כֻּלָּהּ מְלֵאָה שַׁבָּתוֹת, צֵא וּבְדֹק אֵיזוֹ שַׁבָּת?!

R. Yose is noticing that the pasuk says **ha**-Shabbat, which means, "**the** Shabbat." It seems to be referring back to a specific day that we've been talking about. But there was no discussion just before this of any particular Shabbat! So R. Yose says ha-Shabbat must be talking about a more specific day: the first day of Yom Tov on Pesah.

Here's another argument to explain the Rabbis' interpretation of mimohorat ha-Shabbat.



R. David Zvi Hoffman (Austria, 100 years ago)

The term "Shabbat," which generally is about a day of rest, can also indicate Yom Tov... you can see that the Torah calls the Yom Tov days of Rosh Hashanah, Sukkot, and Shemini Atzeret a "Shabbaton," and also calls Yom Kippur "your Shabbat."

רד"ץ הופמן

הַבְּטוּי "שַׁבָּת", שֶׁלִּפְעָמִים הוֹרָאַת שָׁרְשׁוֹ מְצַיֵּן הוּא יוֹם שַׁבָּת אוֹ יוֹם מְנוּחָה, רָאוּי גַּם לְצִיּוּן יוֹם-טוֹב...

קוֹרְאִים אָנוּ שֶׁלְּיָמִים אֶחָד, חֲמִשָּׁה-עָשָׂר, וְעֶשְׂרִים וּשְׁנַיִם לְחֹדֶשׁ תִּשְׁרֵי נִקְבַּע "שַׁבָּתוֹן," וְעוֹד שֶׁהָעֲשִׂירִי בְּתִשְׁרֵי נִקְרָא בְּפֵרוּשׁ "שַׁבַּתְּכֶם."

- Look it up! Can you find the pesukim in Vayikra chapter 23 where days of Yom Tov are called "Shabbaton" and where Yom Kippur is called "your Shabbat"?
- Check out the beginning of next week's parashah. Can you find where שְׁמִטָּה (shemittah, the year of release) is called "Shabbat"? How does this support R. Hoffman's argument?

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- If the special term "Shabbat" can be used to refer to Yom Tov and shemittah, what does that tell us about those days? What does that tell us about the importance of Shabbat, or about what Shabbat can teach us about times that are holy?
- R. Yose and R. Hoffman each defend the Rabbis' interpretation of mimohorat ha-Shabbat. Can you explain in your own words the difference between each one's argument? What words or ideas does each commentator focus on?



רֶגַע שֶׁל עִבְרִית • A Moment of Hebrew

Vayikra 23:24 **ויקרא כג:כד**

Speak to Benei Yisrael and say: In the seventh month, on the first day of the month, you shall observe a complete rest, a sacred occasion **commemorated** with loud blasts.

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ
הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יִהְיֶה לָכֶם
שַׁבָּתוֹן **זִכְרוֹן** תְּרוּעָה מִקְרָא קֹדֶשׁ:

לִזְכֹּר (שֹׁרֶשׁ ז.כ.ר)

To remember or recall (lizkor)



Find the Word!

There is a mitzvah to remember an event that happened to Benei Yisrael right after they left Egypt. What's the event? Can you find two separate places in the Torah that talk about it, and about the importance of remembering it? What's the name of the special Shabbat designated for remembering? (Hint: Look in Shemot 17 and Devarim 25, and at Devash for Tetzaveh, from about two months ago.)

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 44:15–31

שְׁאֵלוֹת הַשָּׁבוּעַ • 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.

Good luck!

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

2. If you were a kohen and you touched a שֶׁרֶץ (sheretz, creepy crawly creature), what should you do?

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

4. How many days are we supposed to eat matzah on חַג הַמַּצּוֹת (Hag Ha-Matzot, the matzah holiday aka Pesah)?

5. Which kind of shofar blast is mentioned?

6. Which days of Sukkot are called שַׁבָּתוֹן (Shabbaton, a complete rest)?



7. Who was Shlomit?

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

9. In the middle of the section of our parashah that's all about the holidays, which mitzvot pop up that don't seem connected to any holiday?

10. **From the haftarah:** What jobs for kohanim appear in the haftarah, but not in the parashah?



* Look for the answers on page 11!



דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate

Debate: Shabbat and the מוֹעֲדִים (mo'adim, Jewish holidays) are basically the same.

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.





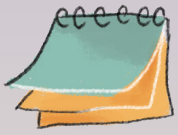
Agree!

- They feel alike because they all involve Kiddush and festive meals at home, and special Torah readings and prayers at shul.
- We avoid מְלָאכָה (melakhah, productive work) on Shabbat and holidays.
- Shabbat appears in our parashah along with all the mo'adim, so we can see that the Torah categorizes them together.



Disagree!

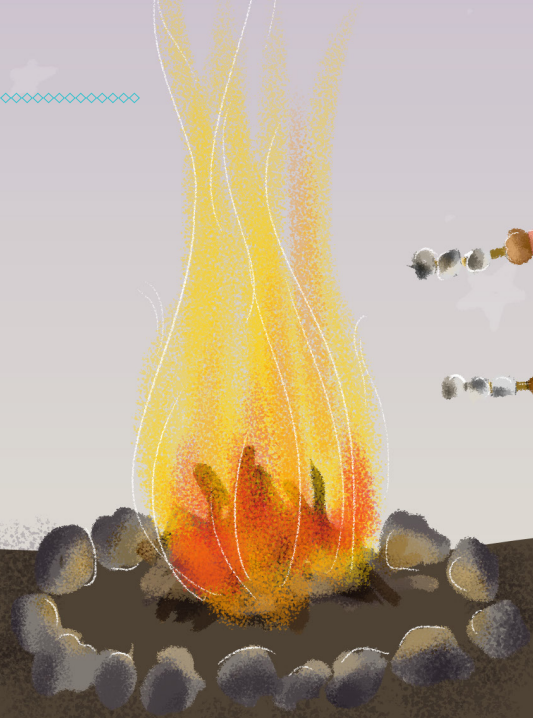
- Holidays only happen once a year, but Shabbat happens every single week!
- Each holiday has its own flavor and mood. On Pesah we eat matzah and on Sukkot we move into huts. These mitzvot, and others, keep the holidays special and different from Shabbat.
- There are some melakhot that are permissible on Yom Tov (like cooking).
- Shabbat is way more holy. Yom Tov wishes it could be as special as Shabbat!



עִנְיְנֵי דְיוֹמָא • The Calendar

Our parashah contains information about many holidays, but not the one we'll be celebrating this coming week: Lag Ba'Omer, the 33rd day of the omer.

Here's the backstory:



Talmud Bavli Yevamot 62b

They said that R. Akiva had 12,000 pairs of students, from Gevat to Antipras. They all died in one period of time because they did not treat each other with respect.

And the world was desolate, until R. Akiva came to our Rabbis in the south and taught Torah to R. Meir, R. Yehuda, R. Yose, R. Shimon, and R. Elazar ben Shamua. These five kept the Torah standing at that time.

תלמוד בבלי מסכת יבמות דף סב עמוד ב

אָמְרוּ: שְׁנֵים עָשָׂר אֶלֶף זוּגִים תַּלְמִידִים הָיוּ לוֹ לְרַבִּי עֲקִיבָא מִגְּבָת עַד אַנְטִיפְרַס, וְכוּלָּן מֵתוּ בְּפֶרֶק אֶחָד, מִפְּנֵי שֶׁלֹּא נָהֲגוּ כָּבוֹד זֶה לָזֶה.

וְהָיָה הָעוֹלָם שָׁמֵם, עַד שֶׁבָּא רַבִּי עֲקִיבָא אֵצֶל רַבּוֹתֵינוּ שֶׁבַּדָּרוֹם וּשְׁנָאָהּ לָהֶם: רַבִּי מֵאִיר, וְרַבִּי יְהוּדָה, וְרַבִּי יוֹסֵי, וְרַבִּי שִׁמְעוֹן, וְרַבִּי אֶלְעָזָר בֶּן שַׁמּוּעַ, וְהֵם הֵם הֶעֱמִידוּ תּוֹרָה אוֹתָהּ שָׁעָה.

- How could lack of respect lead to the death of R. Akiva's students? Can you think of more than one answer? What does this teach us about the importance of showing respect to others?
- How do you imagine R. Akiva felt after losing 24,000 students? What does this story teach us about the courage and optimism R. Akiva must have had in order to start teaching again? What would have happened if R. Akiva did not start over with these five students?

There's a tradition that these deaths happened during the first part of the omer period, and ended on Lag Ba'Omer. Because of this, most communities observe customs of mourning in the first part of the omer period, but then Lag Ba'Omer is a time for celebration. After Lag Ba'Omer, many communities stop mourning.

One of R. Akiva's students was R. Shimon bar Yohai, and many people celebrate his life on Lag Ba'Omer. This is because they believe that, years later, after a full life of teaching Torah, he ended up dying on Lag Ba'Omer. Many people celebrate by making bonfires, singing, and learning Torah.

We also know that the Rema (Rav Moshe Isserles, a major halakhic authority for Ashkenazi tradition) died on Lag Ba'Omer in 1572. Here's a neat way to remember this fact! רמ"א (Rema) and אֱמֹר (Emor) have the same letters. The anniversary of the Rema's yahrtzeit (which is when Lag Ba'Omer falls) is almost always in the week of Parashat Emor.





Learn one way the parashah practically impacts our lives



הֲלָכָה • Halakhah

The Jewish calendar includes parts that are קֹדֶשׁ (kodesh, holy) and parts that are חוֹל (hol, regular). But the lines aren't always so clear between them! For example, there's a principle called מוֹסִיפִין מֵחוֹל עַל הַקֹּדֶשׁ, which means that we can bring some kodesh into our hol time. It's based on a pasuk in this week's parashah.

When our parashah talks about Yom Kippur, it says that we should observe it בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב—on the ninth day, in the evening (Vayikra 23:32). The Gemara notices that this is strange wording:

Talmud Bavli Rosh Hashanah 9a

Could it be that Yom Kippur begins on the 9th (of Tishrei)? But the verse says "in the evening" (which is the beginning of the 10th of Tishrei)! Could it be that Yom Kippur only begins once it's night? But the verse says: "On the 9th"!

So how does this work? You must begin fasting while it's still daytime (on the 9th). This teaches that you turn some of the time that is hol into kodesh.

תלמוד בבלי מסכת ראש השנה דף ט עמוד א

יָכוֹל בְּתִשְׁעָה? תַּלְמוּד לוֹמַר: "בָּעֶרֶב." אִי "בָּעֶרֶב" יָכוֹל מִשֶּׁתֶּחְשַׁךְ? תַּלְמוּד לוֹמַר: "בְּתִשְׁעָה."

הָא כֵּיצַד? מַתְחִיל וּמִתְעַנֶּה מִבְּעוֹד יוֹם. מְלַמֵּד שֶׁמּוֹסִיפִין מֵחוֹל עַל קֹדֶשׁ.

Yom Kippur is on the 10th of Tishrei, which begins in the evening. But the Torah seems to want us to do something for Yom Kippur on the 9th. The Gemara concludes that we start Yom Kippur early and bring some kedushah from the 10th into the 9th.

Here are some other examples of when we transform hol time into kodesh:

- We generally start Shabbat before it really starts. That might be 18 or 20 minutes before sunset. Check a Jewish calendar for candle lighting times and compare it to the time of sunset!



Parashah Scavenger Hunt Answers:

1. Never, not even for his parents (21:11)
2. Wait for sunset, rinse in a mikveh, and then go back to eating from קָרְבָּנוֹת (korbanot, sacrifices) (22:6–7)
3. Very quickly! It must be eaten on the day it's sacrificed (22:30)
4. Seven (23:8)
5. A תְּרוּעָה (teru'ah) blast (23:24)
6. Days 1 and 8 (23:39)
7. The mother of the מְקַלֵּל (mekalel), the person who cursed God (24:11)
8. Sukkot (23:40)
9. The mitzvot of פֵּאָה (pe'ah, leaving a corner of your field unharvested) and לֶקֶט (leket, leaving dropped sheaves on the ground when you're harvesting) (23:22)
10. Teaching the people the difference between קֹדֶשׁ (kodesh, holy) and חוֹל (hol, regular) and the difference between טָמֵא (tamei, impure) and טָהוֹר (tahor, pure); acting as judges (Yehezkel 44:22–23)

- You are allowed to start Shabbat even earlier than this. Lots of people begin Shabbat early in the summer, when it gets dark pretty late and they want to have Shabbat dinner at an earlier hour.

What other ways can you think of to bring a kodesh feeling into your regular days?



תְּפִלָּה • Prayer in the Parashah

Emor teaches us about all the major holidays in the time of the Torah. In our Musaf prayers on these holidays, and also when we say Kiddush on these holidays, we call each holiday by its name in the Torah, followed by a short description:



Holiday: Pesah

Torah Name: חַג הַמַּצּוֹת | The holiday of matzot

Description: זְמַן חֵרוּתֵנוּ | The time of our freedom



Holiday: Rosh Hashanah

Torah Name: יוֹם הַזִּכָּרוֹן | The day of remembering

Description: יוֹם תְּרוּעָה | The day of shofar blasts

Holiday: Sukkot

Torah Name: חַג הַסֻּכּוֹת | The holiday of huts

Description: זְמַן שִׂמְחָתֵנוּ | The time of our joy



Holiday: Shavuot

Torah Name: חַג הַשָּׁבוּעוֹת | The holiday of weeks

Description: זְמַן מַתַּן תּוֹרָתֵנוּ | The time of the giving of our Torah

Holiday: Yom Kippur

Torah Name: יוֹם הַכִּפּוּרִים | The day of atonements

Description:
לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה וְלִמְחֹל בּוֹ אֶת כָּל עֲוֹנֹתֵינוּ

for pardon and forgiveness and atonement, and to pardon all of our sins



Holiday: Shemini Atzeret

Torah Name: הַשְּׁמִינִי חַג הָעֲצֶרֶת | The eighth day "pause" holiday

Description: זְמַן שִׂמְחָתֵנוּ | The time of our joy

- Look it up! Which of these short descriptions come from our parashah?
- If you had to pick one main theme for each holiday, would you choose the one listed? Something else? Why?
- Do you notice that the descriptions of Rosh Hashanah and Yom Kippur don't follow the same pattern as all the rest of the holidays on the list? Can you explain this difference?



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