



Parshat Emor, April 30 2021

We woke up this morning to the horrifying and tragic news from Meron. We mourn the loss of life and daven for the recovery of the injured. Besorot tovot.



The Week in Review

by Amanda Kleiman

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SAR

We had an incredible time in Eilat this week!

After two full days of learning, on Monday night we all went to sleep early to get ready to wake up at 3:00 am to head off to Eilat! We made it to Machtesh Ramon just in time for a gorgeous sunrise. We davened Shacharit and ate breakfast with ibex just a few feet away! We then did a super fun hike in the Machtesh accompanied by Rav Yoni, Rav Brofsky, Cheryl, and Merav with a few games and snack breaks along the way. We then checked into the hotel and had a few hours of free time to enjoy the pool. I think everyone would agree that the hotel dinner might have been a highlight of the day! We then had a Halacha q&a with Rav Brofsky, Rabbanit Sally, and Rav Yoni. After that everyone was ready to go to sleep!

Wednesday morning we woke up bright and early to leave the hotel at 5:30 am! There were two hike options. Some decided to go on Netafim trail and others decided to take on Har Shlomo. Har Shlomo was a challenging hike with breathtaking views and even some rock climbing involved! Ending at almost midday, we were able to hike in great weather, finishing just as it started to get really hot outside. We cooled off with some ice pops and then went to the Ice Mall for a few hours of shopping and ice skating!! We then had some free time to go to the Promenade or the pool. After dinner we went stargazing! We also made s'mores and sang zemirot by a bonfire (in spirit of Lag Ba'omer)! It was a great end to a long but fun and exciting day.

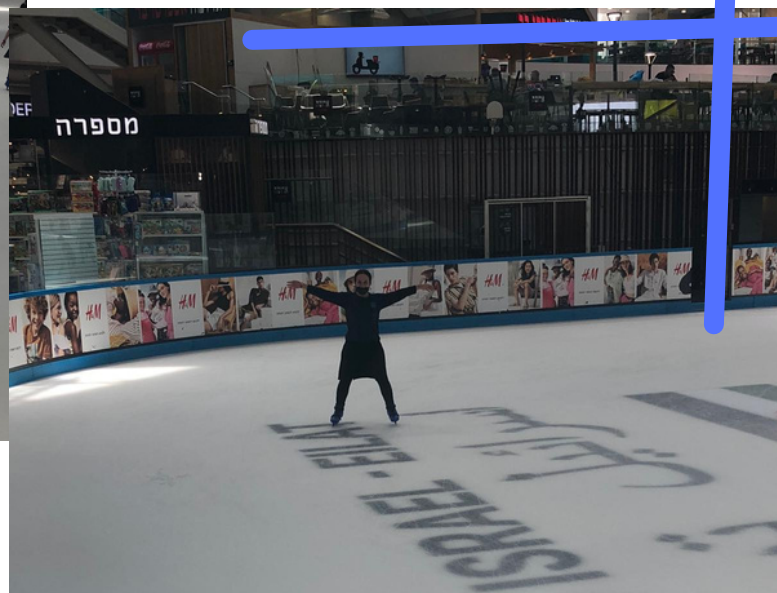
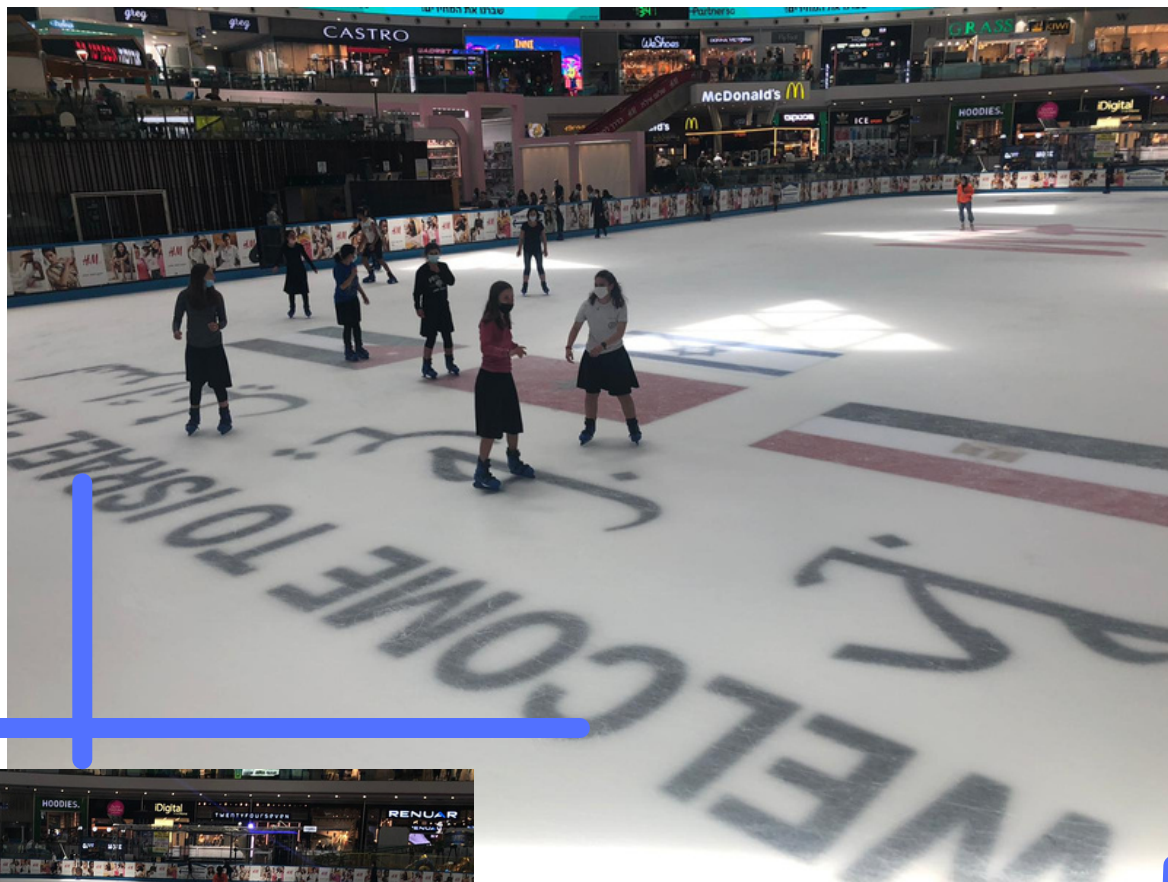
Thursday morning there was an optional sunrise tiyul and Shacharit. We all ate breakfast, packed our lunches, and went to do water sports! There were many options, such as kayaking, paddle boarding, the pancake, jet skiing, and snorkeling. The weather was extremely hot and it was the best way to cool off. We then boarded the bus for a long ride back home to Lindenbaum.

This was the most amazing tiyul and we're all excited for a nice relaxing off-Shabbos!













D'var Torah from our Students

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YUHSO

In the midst of a law-packed Parasha regarding laws pertaining to the kohanim, the kohen gadol, and the service in the Beit Hamikdash, there is a story in Parshat Emor not relating to any of the laws previously mentioned. Overall, the narrative feels abrupt with its placement in this parsha. The story goes as follows.

וַיֵּצֵא בֶן־אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן־אִישׁ מִצְרִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנָּצוּ בַּמַּחֲנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי. וַיָּקֹב
בֶּן־הָאִשָּׁה הַיִּשְׂרָאֵלִית אֶת־הַשֵּׁם וַיִּקְלֵל וַיִּבְיֹאוּ אֹתוֹ אֶל־מֹשֶׁה וְשֵׁם אִמּוֹ שְׁלֹמִית בַּת־דִּבְרִי לְמַטֵּה־דָן.

Now, the son of an Israelite woman and he was the son of an Egyptian man went out among the children of Israel, and they quarreled in the camp, this son of the Israelite woman, and an Israelite man. And the son of the Israelite woman pronounced the [Divine] Name and cursed. So they brought him to Moses. His mother's name was Shelomith the daughter of Dibri, of the tribe of Dan. (Vayikra 24, 10-11)

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר הוֹצֵא אֶת־הַמְּקַלֵּל אֶל־מַחוּץ לַמַּחֲנֶה וְסָמְכוּ כָל־הַשָּׁמְעִים אֶת־יְדֵיהֶם עַל־רֹאשׁוֹ
וְרָגְמוּ אוֹתוֹ כָּל־הָעֵדָה.

Then the Lord spoke to Moses, saying: 'Banish the person who has cursed from the camp; and let all who heard him lay their hands upon his head, and let all the congregation pelt him with stones. (Vayikra 24, 14)

Why is this story told here? There seems to be nothing within the episode to indicate that it transpired at the particular time and place in which it is found in the text. Furthermore, why is the parentage of the blasphemer revealed? Lastly, amid the story of the blasphemer is a list of laws that Moshe is commanded to transmit to the nation concerning both the specific sin involved and the general framework of interpersonal laws. Overall, this anecdote appears to be utterly out of place.

When you first read this story, it may have reminded you of another time in Torah where two unnamed men were fighting. In this passage the blasphemer is described specifically “as the son of an Egyptian man and an Israelite woman.” By making this identification, the Torah seems to be highlighting that his lineage plays no small role in his sin. Another time the Torah highlighted the parentage of two men fighting was Moshe’s first claim to fame in Egypt.

וַיְהִי | בַּיָּמִים הָהֵם וַיֵּגְדֵל מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מַכֶּה אִישׁ־עִבְרִי מֵאֶחָיו. וַיִּפֹּן כֹּה
וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּךְ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַחֹל.

Now it came to pass in those days that Moses grew up and went out to his brothers and looked at their burdens, and he saw an Egyptian man striking a Hebrew man of his brothers. He turned this way and that way, and he saw that there was no man; so he struck the Egyptian and hid him in the sand. (Shmot 2:13-14)

The Midrash Rabah delves into the story. During the Jews enslavement in Egypt, the taskmasters were Egyptians and the officers were Israelites. One Egyptian taskmaster was in charge of ten Israelite officers and one officer was in charge of ten Israelite men. On one occasion a taskmaster paid a visit to an officer and became infatuated with the officer's wife, and engaged in misconduct with her. The officer saw the taskmaster coming out of his house, and became aware of the events that had transpired between his wife and the Egyptian. When the taskmaster realized that the officer had seen him, he worked the officer even harder and beat him all that day with the purpose of killing him. Thereafter, Moshe had Divine Inspiration and understood what the taskmaster had done in the house and in the field. Moshe exclaimed: 'Not enough that he has miscondacted himself with his wife, but he must seek to kill him! Instantly, 'When he saw that there was no man, he smote the Egyptian'. (Midrash Rabbah - Vayikra 32:4)

According to the Midrash Rabah, the father of the blasphemer in Vayikra was none other than the abusive taskmaster whom Moshe saw beating the Jewish slave. The Egyptian first abused the wife and then attempted to kill the husband. In the course of the abuse of the wife, a child was conceived. This child joined the Jewish People and left Egypt with his mother. Now, he has an altercation with another man, and curses God. The apple doesn't appear to fall from the tree as similar to his father's fight, he too begins a fight. Even more, both father and son are killed as a result of their brutal and immoral acts. There is an evident correlation between his acts and those of his father.

This explains why the Torah mentions his lineage, but we are still left with the question why are there laws interrupting the story? Are these laws necessary precisely in the middle of the narrative?

There are several laws states amidst the story.

וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי־יִקְלַל אֱלֹקָיו וְנָשָׂא חֲטָאָו. וְנִקְבַּ שְׁם־יְהוָה מוֹת יוּמָת רָגוֹם יִרְגְּמוּ־בּו כָּל־הָעֵדָה
כִּגְרָר כְּאֶזְרוֹחַ בְּנִקְבוֹ שֵׁם יוּמָת. וְאִישׁ כִּי יִכֶּה כָּל־נֶפֶשׁ אָדָם מוֹת יוּמָת. וּמִכָּה גִפְשׁ־בְּהֵמָה יִשְׁלַמְנָה גִפְשׁ תַּחַת גִּפְשׁ
And to the children of Israel, you shall speak, saying: Any man who blasphemes his God shall bear his sin. And one who blasphemously pronounces the Name of the Lord, shall be put to death; the entire community shall stone him; convert and resident alike if he pronounces the [Divine] Name, he shall be

put to death. And if a man strikes down any human being he shall be put to death. And one who slays an animal shall pay for it [the value of] a life for the life [he took]. (Vayikra 24, 15-18)

Apparently it was the blasphemer's complicated parentage that lay behind Benei Yisrael's placing him in custody. They first needed to determine if they could try him as an Israelite. Ramban (on pasuk 10) discusses the debate about at which point he accepted his Judaism, entering into the covenant of 'berit mila' and becoming accountable. Though it was established that he was Jewish, the very existence of this discussion proves that the status of the Egyptian's son was not clear. As a result of this complex status, then, it was not immediately obvious that he should be punished for his sin as any regular Israelite would be. For this reason, God emphasizes that the death penalty for blaspheming applies to any person dwelling in the Israelite camp:

כבמשפט אחד יהיה לכם כגר כאזרח יהיה כי אני ה' אלקיכם

One law shall be exacted for you, convert and resident alike, for I am the Lord, your God.(Vayikra 24, 22)

Additionally, with reference to the other laws in the story, the situation the blasphemer is multi-layered. He both transgressed the laws of the Torah regarding **בין אדם למקום** (cursing God's name) and **בין אדם לאדם** (fighting with the other man). Hence, a distinction must be made about the rules of both hurting someone else in a fight and cursing God. Thus, Moshe states the laws after this incident in order to clarify the situation.

Finally, we need to answer - why was this story placed in this Parsha in the first place?

This entire Parsha is focused on the sanctity of Bnei Yisrael. We are taught the purity rules for Kohanim, the recounts of the holidays, and describe the preparations for the lights and bread in the Beit Hamikdash, thereby illustrating the importance of sanctity within Judaism. This story helps express that sanctity must be followed through doing the intricate laws we have for holidays and our sanctuary, but also in our day to day lives, we must respect God. There is no place for any member of Bnei Yisrael to disgrace God's name. In order to briefly portray the significance of Israel's inherent holiness, the Torah records the unfortunate story of one who was not included in that sanctity.

Shabbat Shalom!