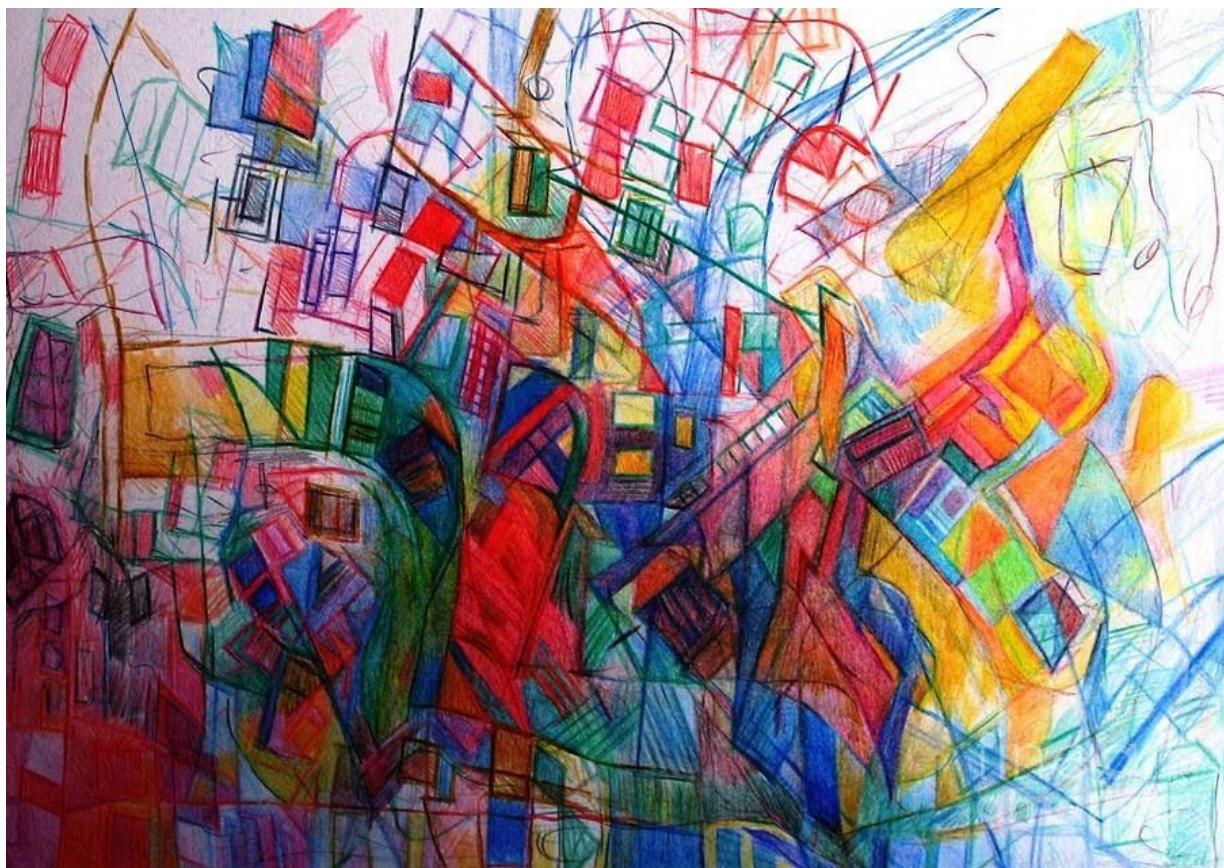


Isaac Gateno- Class of 2020

Summary:

- . laws of Cohanim
 - . concerning marriage, divorce, impurity, etc.
- . laws of newborn animals/killing animals
- . details “callings of holiness”
 - . Shabbat, Pesach, the Omer, Shavuot, Sukkot (Arba Minim)
- . laws of yom kippur
- . laws of lighting the Menorah and Shulchan in the mishkan
- . penalties for murder and property damage

Paintings:



By David Baruch Wolk: Wolk grew up in America and studied fine art at schools from Amherst to Yale University. He now lives in Israel working as a contemporary Torah artist.

I think this contemporary piece by David Baruch Wolk displays the jumble of rules and regulations being thrown at the Jewish people. The painting we see is clearly indicative of Lashon Hakodesh and we see shapes here and there but no definitive direction. We also see what appear to be little books here and there. It may be that this painting expresses the emotions of being introduced to a bunch of new and utmost important halachot and holidays and feeling overwhelmed. The books also lend credence to this “study” the laws idea.



Sheila Nemtin is a Jewish painter based in Montreal, Quebec. She paints and blogs for her website “Smart Art.”

I think Nemtin's work is a cute illustration of the myriad of laws explored across the parsha. From left to right we see the progression of the parsha's halachot. The halachot are laid out across a rainbow and stretch back to "1 Nissan" which clearly symbolizes the start of the year (which is where the parsha starts in its endeavor to cover all the bases of Jewish holidays). I think the order of her painting is neat. I especially like the 3-D Moshe standing up above the rainbow—symbolically handing over the information to the Jewish people.

Noah Diner- Class of 2020

Summary: Moses is given a set of laws specifically for Aaron and all the priests who will perform work in the beit Hamikdash

In addition to the specific rules for the priests, the high priests which in this case is Aaron was given additional rules namely, that he may not tear his clothing during mourning periods and that he must maintain his hair in order to appear presentable etc.

God provides us with certain times that we may bring him sacrifices. This included six days and on the seventh, we shall rest.

The specificities of Pesach and the matzah are given to us

Coincidentally, we learn the origin of the omer and the duration

Essentially, the entire Parsha is filled with halachot that are external prevalent within our Jewish lives

Parshat Emor at first glance seems to be a continuation of parshat kedoshim. Each of the Torah portions touches on *dinei kuddusha*, so it begs the question as to why these parshas are separate and what is so different about Parshat emor? I believe the answer can be found within the very first pasuk of the parsha. Found within this pasuk three times is the shoresh *aleph mem reish*, which is the only place in the Torah that it can be found which is why its named emor. This shoresh can also be found all throughout the parsha, which leads to the obvious question as to why does this parsha place such an emphasis on amira and what is it meant to tell us about the parsha as a whole?

I believe that answer to this question is ultimately the answer to the difference between Parshat emor and kedoshim. Parshat kedoshim speaks about how we are meant to live sanctified lives on a personal level and how we are meant to channel our need and desires for food in a positive way. Whereas Parshat emor speak about kedushah on a higher level not just how we live it personally but how we are meant to use it in order to impact the world around us. Throughout the parsha we see this idea that we the Jewish people are the ones that confer sanctity upon the days. In perek chaf aleph in pasuk tet it uses the word *vkedashto*, meaning we have an obligation to sanctify to the kohanim in addition to their natural sanctity. Another example of this sanctification can be found in perek chaf bet, which deals with the laws of things that we deem or consider to be holy. In pasuk bet, it talks about how we bring holiness and sanctification to gods name. Rambam's provides an explanation to such a statement by saying that it is the jews who make things holy. Therefore, we learn from

this chiddush that the jews have an obligation to generate a kiddush Hashem rather than commit a chilul hashem. Our mere words have the ability to sanctify god within this world, which is why we are very stringent in regards to those who speak blasphemy. Overall pasraht emor is about not only what we live for ourselves but what we say to others. The words we speak have an immense effect as they have the ability to not only perform acts of holiness but also the ability to perform acts of destruction. Therefore, we must be more conscious of our actions and words in regard to others.

Ellen Morgan- Class of 2023

- The laws for the Kohanim are given
- Kohanim are supposed to remain holy and not come in contact with a dead body, they can't marry a widow, and they can't marry a convert
- Moshe also tells Aaron that if something is wrong with a member of his family they shouldn't come to the Mishkan
- All people can not bring a korban when they are impure and they also can not bring an animal that has something wrong with it as a korban
- Moshe introduces Shabbat to Bnei Yisrael and tells them that on the 7th day they will rest
- He tells Bnei Yisrael that on the 14th of Nissan every year will be the holiday of Passover which will last for 7 days
- Moshe tells them about Yom Kippur and on that day they will not eat or drink and it will be a day of atonement
- They learn about Sukkot and on that holiday they will sleep in booths
- Lastly there are a few laws given about sinners in the community

Source: chabad.org.

"מועדיו ה'... אלה הם מועדי: ששת ימים תעשה מלאכה וביום השביעי שבת שבעת"

"The festivals of G-d... these are My festivals. Six days work be done; but on the seventh day is a Shabbat of complete rest." (23:2-3)

In this pasuk it is talking about all of the holidays that we have but why does it mention Shabbat? These are the holidays that we have where we can not do most work: The first and seventh day of Pesach, one day of Shavuot, one day of Rosh Hashanah, Yom Kippur, the first day of Sukkot and Shemini Atzeret. On 6 of these holidays you can do work which is required in order to make food but on Yom Kippur it is forbidden to do any work at all. The Torah is hinting at this when it says that on 6 days you can do work but on the 7th you can not. When it says the 7th day it is really talking about the 7th festival which is Yom Kippur. Which is referred to as Shabbat Shabbaton meaning that no work can be done and it is a day of absolute rest.

I think that this is a really nice way to look at the holidays. It is showing that on most holidays you can do some work in order to have food but on the holiest day of the year referred to as

shabbat there is no work down because we don't even have to prepare food. I also think that it is a really nice way to connect Yom Tov and Shabbat.

Noa Geralnik: Class of 2023

Hashem gives Moshe the laws for the cohanim, including don't have contact with a dead body, don't marry a divorcee or harlot etc. The cohan gadol has more rules including don't tear your clothes in mourning, keep your hair tidy, etc. Anybody who has a blemish or defect is not allowed to bring an offering. Hashem tells Moshe more laws including make sure you are clean when you bring a sacrifice, make sure the animal has no blemishes, etc. Hashem then moves on from offerings and tells Moshe the laws about holidays. Hashem starts with Shabbat and says that on the seventh day of every week you will rest. Then he moves on to Pesach and says that you will eat only unleavened bread for a week. More laws are discussed including counting the omer, bringing an *omer* offering, leaving part of the harvest for a poor man, etc. on Yom Kippur you will fast and not do any work. On the first and eighth day of Sukkot you won't work and you will live in booths over the whole holiday. The parsha ends with Hashem telling Moshe the laws of blasphemy and murder. If there is a blasphemer, the whole community will stone him and if someone murders he will be put to death.

The Omer Offering by Ahuva Klein



Ahuva Klein is an artist and teacher who lives in Israel. She generally makes judaic art which is exhibited in mainly Israel but also some other places.

In this painting, there is a picture of a man bringing his *omer* offering to the Cohan. I liked this painting because even though it was a smaller part of the oarshah, I think this painting helps show that it is still very important. I think that this painting helps us realize how much of a mitzvah it is to bring something to the cohanim or to Hashem. The man bringing the *omer* offering looks very happy to do it and from this I can tell that he is very happy to help his fellow jews and give some of his harvest to the cohanim instead of keeping it for himself.

Counting the Omer by Yoram Raanan

Yoram Raanan lives in Israel as an artist and gets inspiration from the world around him. He makes many different paintings about Judaic art but also other things as well.

This picture represents the counting of the Omer and the wheat harvest. The seven pairs of candles represent the seven week progression until Shavuot and they are going upward as if they are climbing Mount Sinai to get the torah. This picture represents the celebration of the wheat harvest by all the people at the bottom going to collect the wheat. I think this painting is beautiful and does a really good job representing both the counting of the Omer and the wheat harvest. I think that this painting helps show how eager people are to do a mitzvot and how happy they are to bring part of their harvest to the cohanim.



Jacob Plumb- Class of 2021

Original painting by Darius Gilmont.



Darius Gilmont is an Israeli-American artist who had a successful career as an architect before moving to Israel and focusing on his art. He now lives in Raanana with his family and he does commissioned pieces for private clients.

This piece represents the different festivals which are announced in this week's parsha. The list includes Rosh Hashana, during which we are told to blow the shofar. It also includes Shavuot, which includes Sefirat HaOmer. Additionally, we are told about Sukkot and the arbah minim. This mural style painting is a very neat and pleasant representation of parshat emor. It certainly does not stack up to the same level of sophistication as the famed Yoram Raanan, but I suppose it passes as art.

Parashat Emor, Yoram Raanan.



Yoram Raanan was born in the U.S, but has since made aliyah, and now has a studio outside Jerusalem. His first studio tragically burned down in a fire which also destroyed many of his paintings, but he has since rebuilt his studio. Everyone knows that Yoram Raanan is the best artist out there, you don't need me to tell you that. I can tell you, however, that while Raanan's style can be categorized as abstract, it really transcends all labels. His art refuses to be subjugated by "categories".

This piece by Yoram Raanan is obviously a depiction of the nation gathering together to receive instruction from Moshe on how to keep Hashem's laws and be holy. The primary aspect of this piece is holiness, which can be seen from the penetrating yellow light pressing against the faces of the people. This holiness can also be seen in the wings that appear in the yellow swirl of light, representing angels. The pillars in the frame represent the structure of the Beit HaMikdash, symbolizing the laws pertaining to the Kohanim and the Beit HaMikdash which were given in this parsha. Lastly, the ascending white figures are meant to represent how the people are made more holy by keeping the laws of Hashem.

Parsha summary: Through Moshe to the Jewish people, God lists all the holidays and traditions the nation is to uphold, and in addition to that, also instructs the high priest as well as the Cohanim on *how* to complete their duties, as well as who *can* complete their duties.

Original dvar torah: In Parshat Emor, instead of coming down himself or simply speaking from the heavens, God chooses to use Moshe as a proxy to instruct the Jews on their holidays, traditions, and guidelines. I think that the reason God chose to use Moshe as a proxy is that he learned from his last attempt and in order to avoid any kind of unnecessary chaos, God went with the easy route and used Moshe as a proxy. What was the last attempt you may be asking? After the Jews got clean for 3 days in preparation for the 10 commandments, God attempted to speak to the Jews himself but instead of everyone being amazed that God was speaking to them and just going on with their day, they were all filled with fear, and a mass panic broke out. So I believe in order to circumvent this mass chaos from breaking out again, God simply used Moshe as a proxy. Maybe that in itself isn't too crazy, but if I'm right then God's actions in parshat Emor have much larger implications. If he really did learn then it means that God isn't necessarily perfect and just like us, he makes mistakes, learns from them, and improves. The moral message of this Dvar Torah is to strive to be like God in that you take responsibility for your mishaps and find a way to make good with your wrongs.