



EMOR

JEWS DON'T PRAY. THEY *DAVEN*.

G-d Is Not a Vending Machine

PARSHAH OVERVIEW

Emor

The Torah section of Emor (“speak”) begins with the special laws pertaining to the Kohanim (priests), the Kohen Gadol (High Priest), and the Temple service: A Kohen may not become ritually impure through contact with a dead body, save on the occasion of the death of a close relative. A Kohen may not marry a divorcée, or a woman with a promiscuous past; a Kohen Gadol can marry only a virgin. A Kohen with a physical deformity cannot serve in the Holy Temple, nor can a deformed animal be brought as an offering.

A newborn calf, lamb, or kid must be left with its mother

for seven days before being eligible to be an offering; one may not slaughter an animal and its offspring on the same day.

The second part of Emor lists the annual Callings of Holiness—the festivals of the Jewish calendar: the weekly Shabbat; the bringing of the Passover offering on 14 Nisan; the seven-day Passover festival beginning on 15 Nisan; the bringing of the Omer offering from the first barley harvest on the second day of Passover, and the commencement, on that day, of the forty-nine-day counting of the Omer, culminating in the festival of

Shavuot on the fiftieth day; a “remembrance of shofar blowing” on 1 Tishrei; a solemn fast day on 10 Tishrei; the Sukkot festival—during which we are to dwell in huts for seven days and take the four kinds—beginning on 15 Tishrei; and the immediately following holiday of the “eighth day” of Sukkot (Shemini Atzeret).

Next, the Torah discusses the lighting of the menorah in the Temple, and the showbread (lechem hapanim) placed weekly on the table there.

Prayer is a form of service, an expression of our allegiance and commitment to G-d that was born out of our collective redemption.



QUESTION

Is there a Scriptural
mitzvah to pray to G-d?

Whenever
the need
arises, G-d
should be
the address
to turn to.





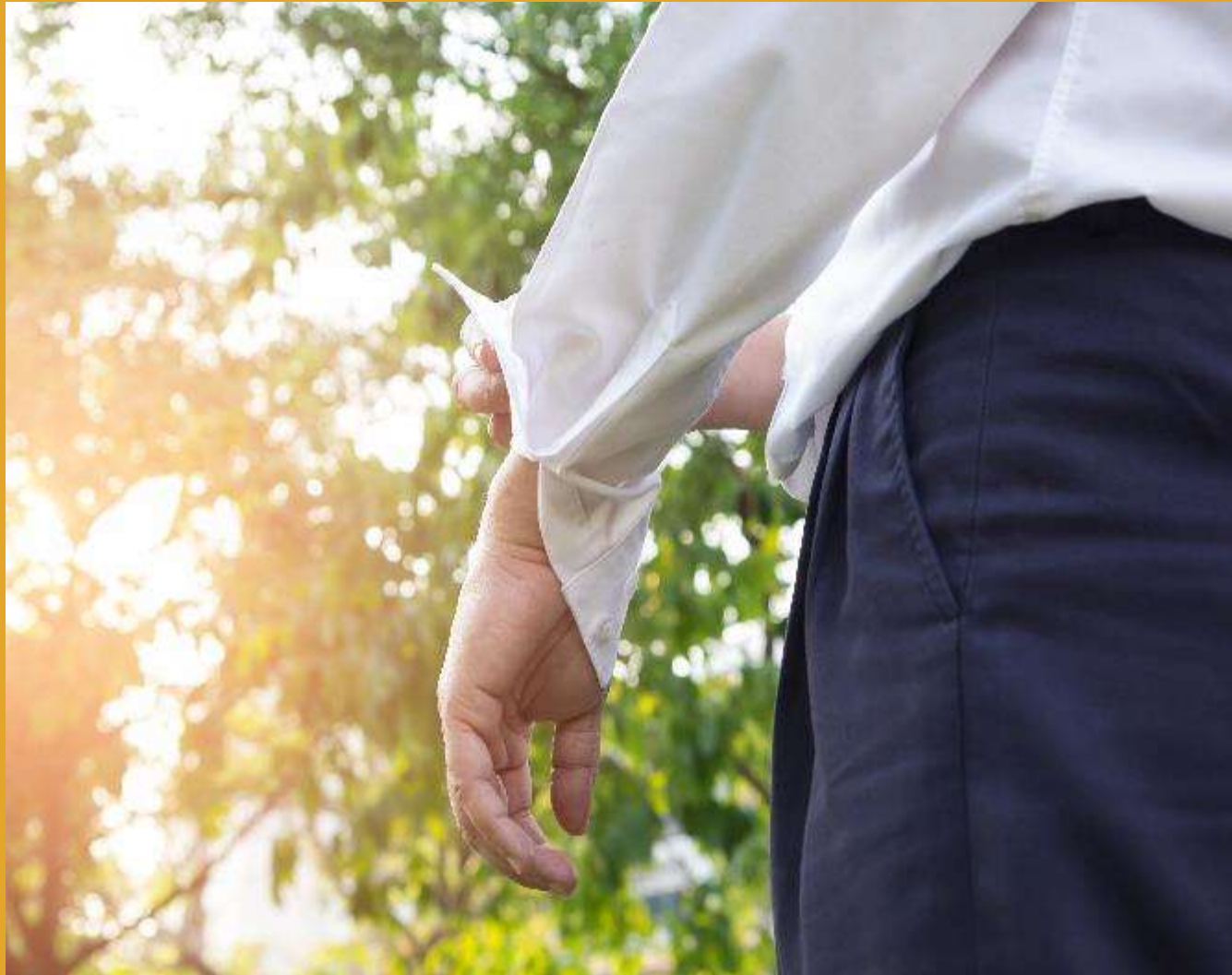
Intentionality
and heartfelt
emotion are
integral to
prayer, more so
than the average
mitzvah.



The Rebbes would teach that if a Jew experiences any deterioration in their religious life, it could only be because he or she is neglecting to properly pray.

The essence of
prayer in three
words is bonding
with G-d.





When you pray,
you're rolling up
your mental,
emotional, and
spiritual sleeves
and going to work.

KEY POINTS

1. *Sefirat ha'Omer* is an opportune time to focus on the topic of prayer.
2. Most Halachic authorities consider prayer a biblical obligation. One minority opinion does not.
3. The legal definition of prayer is articulating requests to G-d. But all sources indicate that prayer is supposed to be an emotional, heartfelt experience as well.
4. These two elements are the body and soul of prayer. The soul is about bonding with G-d.
5. The soul of prayer is so fundamental, it is really what underpins the entirety of Judaism. That accounts for the minority opinion above, for it is too broad to be pinned down into one mitzvah.

