

1. Note the different presentations of the Yamim Tovim throughout Chumash

	Shmot (23:14-17 & 34:18-23)	Vayikra (23)	Bamidbar (28-29)	Devarim (16)
Holidays	Shalosh Regalim	Shalosh Regalim and Chagei Tishrei	Shalosh Regalim and Chagei Tishrei	Shalosh Regalim
Dates	Solar	Lunar & Solar	Lunar	Solar
Primary Mitzvah	Aliyah L'Regel	Unique to Each Holiday	Korbanot	Aliyah L'Regel & Simchah with Others

The connection of holidays and giving to the poor is also evident in Shabbat (ex. Mishpatim 23:6-12)

2. Rabbi Leibtag: **Double Dating**

Parshat Emor, like Pinchas, presents the chagim in order of their **lunar** dates (month/day). Nevertheless, Emor is different! As the following citations shows, when introducing the special mitzvah to be performed in the Mikdash on each of the Shalosh Regalim, the agricultural season (i.e. the **solar** date) is mentioned as well!

- ◆ **Chag HaMatzot** - mitzvah ha'omer:
- ◆ **Shavuot** - mitzvah shte ha'lechem:
- ◆ **Succot** - mitzvah arba minim:

In fact, look carefully and you'll notice that Parshat Emor presents the agricultural aspect of each of the Shalosh Regalim independently! For example, the agricultural mitzvah to bring the korban ha'omer and the shte ha'lechem is presented in a separate 'dibur' ([see 23:9-22](#)) that makes no mention at all of the lunar date! Similarly, the mitzvah of the arba minim in [23:39-41](#) is presented independently, **after** the mitzvah of **Chag HaSuccot** is first presented in [23:33-38](#). [To verify this, compare these two sections carefully!].

The Common Mitzvot

Even though Parshat Emor presents the special mitzvot of each holiday, it also presents some common mitzvot for all the holidays...

- 1) First introduced by its lunar date;
- 2) Followed by a statement that this Moed is a "**Mikra Kodesh**";
- 3) Work is prohibited ("kol m'lechet avodah lo ta'asu");
- 4) A korban is to be offered ("v'hikravtem ishe l'Hashem")....

Should **Shabbat** be considered one of the **Moadim**? If so, why does [pasuk 4](#) repeat the header "ayle moadei Hashem?" If not, why is Shabbat mentioned at all in the first three psukim?...Furthermore, there appear to be two types of 'mikraei kodesh' in Parshat Emor:

- 1) **Moadim** - those that Bnei Yisrael declare: "asher tik'ru otam [that **you** shall call] - mikraei kodesh" ([23:2](#))
- 2) **Shabbat** - that God has set aside to be a 'mikra kodesh' ([read 23:3](#) carefully!).

This distinction, and the repetition of the header "ayle moadei Hashem" in [23:4](#), indicate that the first three psukim could be considered a 'double' header: i.e., **Moadim** and **Shabbatonim**. ([See Board #13](#))...

What is the meaning of the double nature of this presentation? Why does Parshat Emor relate to both the lunar and solar calendars? One could suggest the following explanation.

As mentioned above, Parshat Emor details a special agricultural related mitzvah for each of the shalosh r'galim:

- ◆ Chag HaMatzot: The Korban Ha'Omer - from the first **barley** harvest.
- ◆ Shavuot: The Korban Shte Ha'Lechem, from the first **wheat** harvest.
- ◆ Succot: Taking the Arba Minim, the four species [the lulav, etrog, hadas and arava].

These mitzvot relate directly to the agricultural seasons in Eretz Yisrael in which these holidays fall. In the spring, barley is the first grain crop to become ripe. During the next seven weeks, the wheat crop ripens and is harvested. As this is the only time

of the year when wheat grows in Eretz Yisrael, these seven weeks are indeed a critical time, for the grain that will be consumed during the entire year is harvested during this very short time period.

Similarly, the Arba Minim, which are brought to the Mikdash on Succot, also relate to the agricultural importance of the fruit harvest ("pri eytz hadar v'kapot t'marim") at this time of the year, and the need for water in the forthcoming rainy season ("arvei nachal").

Therefore, specifically when the Torah relates to these agricultural mitzvot, these holidays are referred to as **Shabbatonim** for "shabbat" relates to the **days** of the week, and thus, to the cycle of nature caused by the sun, as well as the agricultural seasons of the year.

As these holidays are celebrated during the most critical times of the agricultural year, the Torah commands us to gather at this time of the year in the Bet HaMikdash and offer special korbanot **from** our harvest. Instead of relating these phenomena of nature to a pantheon of gods, as the Canaanite people did, Am Yisrael must recognize that it is God's hand behind nature and therefore, we must thank Him for our harvest.

[This challenge - to find God while working and living within the framework of nature - is reflected in the blessing we make over bread: "ha'motzi lechem min ha'aretz." Even though we perform 99% of work in the process of making bread (e.g. sowing, reaping, winnowing, grinding, kneading, baking, etc.), we thank God as though He had given us bread directly from the ground!]

The Historical Holidays

Even though the agricultural calendar alone provides sufficient reason to celebrate these holidays, the Torah finds **historical** significance in these seasonal holidays as well...Just as the Torah employs the **solar** date of the chagim in relation to the agricultural mitzvot, the Torah also employs the **lunar** date of these chagim in relation to their historical significance....One could suggest that specifically the lunar calendar is used in relation to the historical aspect, for we count the **months** in commemoration of our Exodus from Egypt, the most momentous event in our national history...

One could suggest that the celebration of our national redemption specifically in the spring emphasizes its proper meaning. Despite its importance, our freedom attained at Yetziat Mitzraim should be understood as only the **initial** stage of our national spiritual 'growth,' just as the spring marks only the initial stage in the growth process of nature! Just as the blossoming of nature in the spring leads to the grain harvest in the early summer and fruit harvest in the late summer, so too our national freedom must lead to the achievement of higher goals in our national history. Thus, counting seven weeks from Chag HaMatzot until Chag HaShavuot (s'firat ha'omer) emphasizes that Shavuot (commemorating the giving of the Torah) should be considered the culmination of the process that began at Yetziat Mitzrayim, just as the grain harvest is the culmination of its growth process that began in the spring....

By combining the two calendars, the Torah teaches us that during the critical times of the agricultural year we must not only thank God for His providence over nature but we must also thank Him for His providence over our history. In a polytheistic society, these various attributes were divided among many gods. In an atheistic society, man fails to see God in either. The double nature of the chagim emphasizes this tenet that God is not only the Force behind nature, but He also guides the history of nations. Man must recognize God's providence in all realms of his daily life; by recognizing His hand in both the unfolding of our national history and through perceiving His greatness in the creation of nature.

Moed = to meet G-d.

Connection to Vayikra – the way of implementing our relationship with G-d in real life.

Chagim in Emor		Header	Pesach	Shavuot	Rosh HaShanah	Yom Kippur	Succot and Shmini Atzeret
Lunar	Date		15 th day of 1 st month		1 st day of 1 st month	10 th day of 1 st month	15 th and 22 nd days of 1 st month
	"Mikra Kodesh"	23:2, 3	23:7	23:21	23:24	23:27	23:35, 36
	"Kol M'lachah..."		23:7	23:21	23:25	23:28	23:35, 36
	"V'hikravtem ishe..."		23:8		23:25	23:27	23:36 x 2
Solar / Agricultural	Date		Barley harvest	7 weeks after the barley harvest			Produce (fruit) harvest
	Mitzvah		Korban Ha'Omer	Shte HaLechem	Zichron Teruah	Fasting	Arba Minim and Succot
	"Shabbat"	23:3	23:11	23:16	23:24	23:32	23:39 x 2
	"Chukat Olam..."		23:14	23:21		23:31	23:41