



## ***Parshas Emor 2019, a moral society***

*This week's Parsha Perspective is dedicated to my great-grandmother Fruma Bas Binyamin. May her Neshama have an Aliyah.*

*This week's Parsha Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna, Leah Mintche Bas Gittel, Aban Davis Ben Naomi, and Shaul Ben Berta.*

*This week's Parsha Perspective is in loving memory of Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia. May their souls be uplifted and their memories a blessing.*

Our Parsha contains many laws specifically pertaining to Cohanim. We begin with the law that is applicable till this very day, the commandment that a Cohen must remain Tahor- ritually pure at all times. He is not allowed to come in contact with a human corpse.

The only exceptions to this rule for a regular Cohen are his immediate relatives, his wife, father, mother, brother, sister, son, or daughter. But the Cohen Gadol, the high priest, can only become ritually impure for a person with no one to bury them.

The Parsha concludes by teaching us about holidays like Rosh Hashanah, Yom Kippur, Sukkos, Pesach, and Shavous

However, a question comes to mind: Why did the Torah say not to desecrate G-d's name immediately following the law of not slaughtering a mother and her calf on the same day?

The Talmud in Yevamos (79a) states, *“There are three characteristics which distinguishes the Jewish people as descendants of Avraham Avinu: we are merciful, bashful, and are kind.”*

The Maharal in Netivos Olam explains, that the reason G-d commanded us not to slaughter a mother and her calf on the same day is to remind us to be merciful to all creatures.

The Rambam in Moreh Nevuchim explains, (3:48) that the same rationale can be applied to the Mitzvah of sending the mother bird away from her nest, so she should not feel pain when you take her young. He writes that the reason in both scenarios is that G-d is reminding us not to cause unnecessary suffering to all his creations.

The Pasuk says not to desecrate G-d's name because it teaches us that if we do not listen to this Mitzvah, it is a desecration to G-d himself, as it shows a lack of sensitivity towards G-d and his creations.

Being kind and compassionate is a core component of our community. We must believe that G-d creates everything and therefore has inherent value far beyond our understanding.

In our daily life, we must be kind and compassionate towards one another, even if someone is not deserving of such kindness. One seemingly small good deed may drastically affect a person's life.

It is imperative that you know it is *you* who gains most from that deed, not only because of the reward you will receive from G-d but also the fulfillment you receive in your life, which is priceless.

***“Compassion is the basis of morality”***

*Have a meaningful Shabbos,  
Rabbi Sholom Yemini*