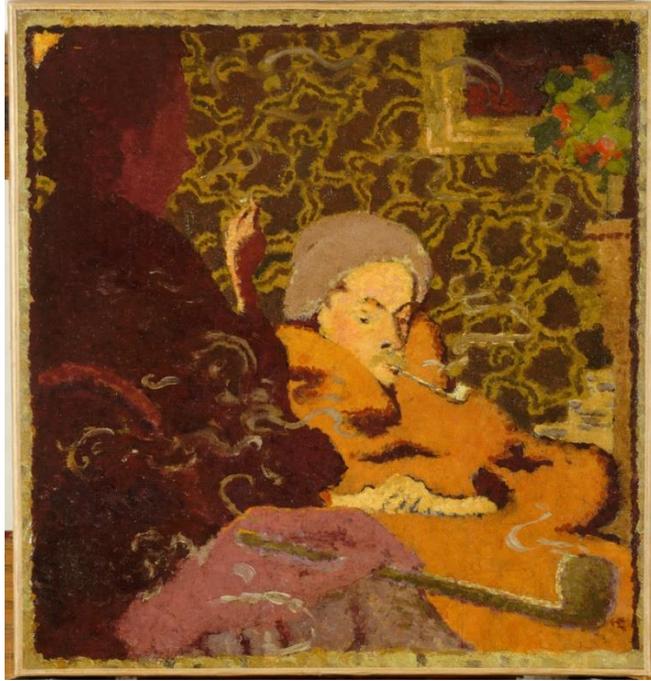


PARSHAT EMOR  
LEVITICUS 21:1-24:23  
HAFTARAH EZEKIEL 44:15-31  
17 IYYAR 5785/15 MAY 2025



*Intimité*

Oil on canvass by Pierre Bonnard

## CONVOCATIONS OF INTIMACY

1. “These are the *moadei* [fixed times] of God, which you are to proclaim as *mikra’ei kodesh* [holy convocations]. Six days you shall work, but the seventh day is a sabbath of complete rest...” (Leviticus 23:2-3)

These are the *moadei* of God, which you are to proclaim as *mikra’ei kodesh* at their appointed times.

2. Why is the subject of Shabbat next to that of the festivals? (Rashi)

Whoever desecrates the festivals, it is as if he had desecrated the Sabbath, and whoever observes the festivals, it is as if he had observed the Sabbath. (Rashi)

3. “Six days you shall work, but the seventh day is a *shabbat shabbaton* [a sabbath of complete rest].” Those words apply not to the days of the week but to the days of the year [1<sup>st</sup> and 7<sup>th</sup> days of Passover; Shavuot; Rosh Hashanah; 1<sup>st</sup> day of Sukkot; Shmini Atzeret; and Yom Kippur. (Vilna Gaon)
  
4. The people needed God to be close. They wanted to encounter God not only at the top of the mountain but also in the midst of the camp; not only as a terrifying power overturning empires and dividing the sea but also as a constant presence in their lives. (Rabbi Jonathan Sacks)
  
5. Hurry, beloved, for the appointed time has come (*ki va moed*). (Yedid nefesh)
  
6. All summed up is the soul  
When slowly we breathe it out  
In several rings of smoke  
In other rings obliterated.  
(Stéphane Mallarmé)