

KMS Family Parsha Sheet

בס"ד

By Rabbi Aaron & Elisheva Levitt

אמר - Emor

Parsha Questions

(Answers on the back)

- 1) How does the Torah restrict the Kohen Gadol with regard to mourning?
- 2) Who in the household of a Kohen may eat Terumah?
- 3) If the daughter of a Kohen marries a "zar" she may no longer eat Terumah. What is a zar?
- 4) What is the difference between a Neder and a Nedava?
- 5) What 2 lessons about Kiddush Hashem do we learn from the words "
- 6) (ונקדשתי בתוך בני ישראל)"? Which chagim are mentioned in Parshat Emor?
- 7) The blowing of the shofar on Rosh Hashanah is called "zichron teruah" (sound of remembrance). For what is it a reminder?
- 8) What miracle happened with the Lechem Hapanim (special breads) on the Shulchan every week?
- 9) Why is the last day of Sukkot called Shemini Atzeret?
- 10) In this parsha, who is given the punishment of stoning? Who else in the Torah is given the punishment of stoning?

Wow! Can you believe how many holidays we got!?! I can't wait!

You realize that like six of those are fasts, right?



Words of Wisdom

Megillah 6b

אמר רבי יצחק, אם יאמר לך אדם: יגעתי ולא מצאתי אל תאמן. לא יגעתי ומצאתי אל תאמן.

Rebbe Yitzchak says: If a person says I have worked hard but have not found [success], don't believe him. [If a person says] I have not exerted myself, and I have found [success], don't believe him. [If he says] I gave it my all and I have found [success], believe him!

Did You Know?

Why Do We Count Up the Omer?
(chabad.org)

Why do we count up to Shavuot during the Omer instead of counting down? Isn't it a countdown from Passover to Shavuot? A countdown is when all you have standing between you and your goal is a certain amount of days. When the time passes, the goal is automatically achieved. You're simply counting down the days to indicate how much time is left. But the Omer is not a countdown. When the Jews left Egypt, they were entrenched in the immorality of the land. Think of a prince traveling on a lonely road and suddenly falling into a deep pit from which he cannot emerge. He manages to survive for months and months in the pit, and is eventually rescued by a mighty king. The king is impressed with the prince and offers him his daughter's hand in marriage. But the prince has just been released from a deep hole. He is filthy, bruised and unkempt. He needs to bathe, cleanse his wounds, groom, and change his clothes before he can marry the princess. So too, G-d rescued the Jewish nation from the pit of Egyptian bondage and offered us an eternal bond with the Torah. But we had become so dirty from the Egyptian way of life that we were in no condition to receive the Torah just then. The 49 days until Shavuot were given as a time to cleanse ourselves and prepare for this most monumental of marriages. We counted up because each day we grew a level higher, each day we took one step closer to becoming G-d's chosen nation. Each year we count up again, because the Omer is a time of spiritual refinement. We are not counting down the days that pass. Rather, we are counting up, climbing one step higher each day.



Parsha Answers:

- 1) Rashi 21:10-12 - He may not allow his hair to grow long, nor attend to his close relatives if they die, nor accompany a funeral procession.
- 2) Rashi 22:11 - He, his wife, his sons, his unmarried daughters and his non-Jewish slaves.
- 3) Rashi 22:12 - A non-Kohen.
- 4) Rashi 22:18 - A Neder (vow) is an obligation upon a person; a Nedava (pledge) is an obligation placed upon an object. If one vows to donate a cow to the Beit HaMikdash and it dies, if it was a Neder he must replace it, but if it was a Nedava he does not.
- 5) Rashi 22:32 - a) Sanctifying G-d's name is only if there are witnesses. b) To do a Kiddush Hashem one has to be willing to give up their life for Hashem, rather than rely on a miracle.
- 6) Shabbat, Pesach, Shavuot, Rosh Hashana, Yom Kippur, Sukkot, and Shemini Atzeret.
- 7) Rashi 23:24 - Akeidat Yitzchak.
- 8) The Lechem Hapanim were baked every Erev Shabbat, and they stayed fresh and warm all week until the next Erev Shabbat.
- 9) Rashi 23:36 - Hashem asks us to stay with Him one more day before departing home, like a father asking his children to delay their departure.
- 10) In this parsha, the person who cursed Hashem is given the punishment of stoning (VaYikra 24:23). In Parshat Shelach, the person who gathered sticks on Shabbat is punished with stoning (BaMidbar 15:36).



Key Number or Word In The Parsha

עצרת - Atzeret

(balashon.com)

After Sukkot comes Shmini Atzeret (Vayikra 23:36)... The last day of Pesach is called Atzeret (Devarim 16:8). Additionally, in Rabbinic Hebrew, the holiday of Shavuot is known as Atzeret. What is Atzeret? It probably won't surprise you to read that there are a number of opinions:

- a) **Assembly, gathering:** In Yeshayahu 1:13, we find the word atzara עצרה which has this meaning. Onkelos translates the word as כניש kenish - "gathering", which is related to the word הכנסת - beit hakneset, literally "house of gathering".
- b) **Stoppage of work:** The gemara gives this explanation in Hagiga 9a and 18a: עצרת - עצור מעשיית מלאכה - "atzeret - stop doing work". This is the opinion of Ibn Ezra and Sforno.
- c) **Delay:** This is Rashi's explanation, based on the Midrash where God asks us to stay with him just one day more. Radak in Sefer Hashorashim takes a similar approach, and says that those that went up to Jerusalem for Sukkot were delayed there for one more day. Rav David Tzvi Hoffman writes that while the earlier meanings are found in other books of the Bible, in the Torah עצר only means "to delay, to restrain". The modern Hebrew verb לעצור - "to arrest, to detain" is related to this meaning.
- d) **Conclusion:** This is how the Septuagint translates the word into Greek: exodus, meaning "finale" (and related to the word "exodus"). Bula in Daat Mikra Vayikra says this meaning applies well to the last day of Pesach and Shavuot - which concludes the period of the Omer. Jastrow defines the term as "a festive gathering for the conclusion of a festive season, concluding feast".



Tefilla Insights

Hagbah


(outorah.org)

There is a very ancient custom to raise the Torah scroll adjacent to its reading, to show the script to everyone in synagogue... The source for this custom, according to a passage in the Yerushalmi, is the verse "Cursed be he who does not uphold the words of this Torah, to do them" (Devarim 27:26). The Yerushalmi asks, "Is the Torah falling, [that it needs upholding?]" Shimon ben Yakim says, this refers to the chazan who stands" (Yerushalmi Sota 7:4). Many commentators, including Ramban (on Devarim 27:26) explain that this refers to "hagbah", the person who literally holds the Torah up. In tractate Megillah, we learn that the person one who rolls up the Torah scroll gets a reward "keneged kulam", commensurate with all those who received an aliyah (Megillah 32a). Many commentators explain that this refers also to hagbah (See Bach on OC 147). Why is this particular honor so important that its rewards is commensurate with all those who actually read from the Torah? It seems that the special importance of raising the Torah scroll for all to see is that it represents a relationship to the Torah which is common to everyone... The script is carefully shown to all: right and left, front and back, men and women. All Jews are able to understand that the Torah is our common heritage, that we are in possession of the very Torah which was given by Moshe at Mount Sinai.

This Week In Jewish History

Iyar 18

(Aish.com)



Yahrtzeit of Rabbi Shimon Bar Yochai (100-170 CE), the great scholar and leader during the Roman period following the destruction of the Second Temple. After criticizing the Roman government, Rabbi Shimon was forced to go into hiding with his son for 13 years. They lived in a cave, studying Torah, and subsisting on carob and water. Rabbi Shimon is credited with authoring many works of Jewish law, including the Zohar, the primary source of Jewish mysticism, which he revealed to his students on his final day. Lag B'Omer -- literally the "33rd day of the Omer" -- is the yahrtzeit of Rabbi Shimon and, according to his wishes, is observed as a day of great celebration. Jews throughout Israel light huge bonfires, symbolically illuminating the deeper truths of Torah, as revealed by Rabbi Shimon.