

Parsha Plug: Parshat Emor

<p>Vayikra 23:10-16</p>	<p>ויקרא כג: י-טז</p>
<p>10 Speak to the children of Israel and say to them: When you come to the Land which I am giving you, and you reap its harvest, you shall bring to the kohen an Omer of the beginning of your reaping. 11 And he shall wave the Omer before the Lord so that it will be acceptable for you; the kohen shall wave it on the day after the Sabbath. 12 And on the day of your waving the Omer, you shall offer up an unblemished lamb in its [first] year as a burnt offering to the Lord; 13 Its meal offering [shall be] two tenths [of an ephah] of fine flour mixed with oil, a fire offering to the Lord as a spirit of satisfaction. And its libation [shall be] a quarter of a hin of wine. 14 You shall not eat bread or [flour made from] parched grain or fresh grain, until this very day, until you bring your God's sacrifice. [This is] an eternal statute throughout your generations in all your dwelling places. 15 And you shall count for yourselves, from the day after the Sabbath from the day you bring the Omer as a wave offering seven weeks; they shall be complete. 16 You shall count until the day after the seventh week, [namely,] the fiftieth day, [on which] you shall bring a new meal offering to the Lord.</p>	<p>י דָּבַר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי-תָבֹאוּ אֶל-הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָכֶם וְקָצַרְתֶּם אֶת-קְצִירָהּ וְהִבֵּאתֶם אֶת-עֹמֶר רֵאשִׁית קְצִירְכֶם אֶל-הַפָּהוּ: יא וְהִנִּיף אֶת-הָעֹמֶר לִפְנֵי ה' לְרִצְוֹנְכֶם מִמַּחֲרַת הַשַּׁבָּת וְנִסְפָּנוּ הַפָּהוּ: יב וְעָשִׂיתֶם בַּיּוֹם הַנִּיפְכֶם אֶת-הָעֹמֶר כֶּבֶשׂ תִּמְּוִים בְּרִשְׁוֹתוֹ לְעֹלָה לַיהוָה: יג וּמִנְחָתוֹ שְׁנֵי עֲשָׂרִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן אִשָּׁה לַיהוָה כִּיח נִיחָה וְנִסְפָּו (כתיב ונסכה) יד וְרִבִיעֵת הַהֵינֶן: יד וְלֶחֶם וְקֹלִי וְכֶרְמֶל לֹא תֹאכְלוּ עַד-לְעֹצֶם הַיּוֹם הַזֶּה עַד הַבִּיאֲכֶם אֶת-קַרְבְּנוֹ אֱלֹקֵיכֶם וְקָטַת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מִשְׁבְּתֵיכֶם: טו וְסִפַּרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאֲכֶם אֶת-עֹמֶר הַתְּנוּפָה שִׁבְעַת שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: טז עַד מִמַּחֲרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה:</p>

<p>Rashi on Vayikra 19:28</p>	<p>רש"י על ויקרא יט: כח</p>
<p>Of the beginning of your reaping: The first of the harvest [from the fields. Thus, one is permitted to proceed with the general harvest only after this Omer has been reaped] Omer: A tenth of an ephah. That was name of the measurement, like “And they measured it with an Omer” (Shemot 16:18). And he shall wave: Every [mention of] waving, denotes moving back and forth, up and down. It is moved back and forth to prevent evil winds and up and down to prevent evil dews [the dew should be a blessing for the crop, not a curse] (Menachot. 61a-62a)</p>	<p>ראשית קצירכם: שתהא ראשונה לקציר: עמר: עשירית האיפה, כך היתה שמה, כמו וימדודו בעומר (שמות טז יח): והניף: כל תנופה מוליך ומביא מעלה ומוריד. מוליך ומביא לעצור רוחות רעות, מעלה ומוריד לעצור טללים רעים:</p>

<p>Masechet Menachot 66a</p>	<p>מסכת מנחות סו.</p>
<p>Mishnah: Because of the Boethusians who maintain that the reaping of the Omer was not to take place at the end of the first day of Passover. Gemara:...Rebbe Yossi says: “On the day after the Sabbath” means on the day after the first day of Yom Tov. You say that it means on the day after Yom Tov, but perhaps it means the day after the Sabbath of Passover! You [Boethusians] say “Sabbath” refers to the Sabbath during Passover. But it only says, “On the day after the Sabbath” [it does not specify the Sabbath of Passover]. Every week of the year contains a Sabbath, so go and find out which Sabbath is meant.</p>	<p>מתני': מפני הבייתוסים שהיו אומרים אין קצירת העומר במוצאי יו"ט. גמ'...רבי יוסי אומר ממחרת השבת ממחרת יום טוב אתה אומר ממחרת יו"ט או אינו אלא ממחרת שבת בראשית אמרת וכי נאמר ממחרת השבת שבתוך הפסח והלא לא נאמר אלא ממחרת השבת דכל השנה כולה מלאה שבתות צא ובדוק איזו שבת.</p>

Masechet Rosh HaShanah 25a	מסכת ראש השנה כה.
<p>Rebbe Akiva went and found Rebbe Yehoshua while he was in great distress. He said to him, "Master, why are you in distress?" He replied: "Akiva, it were better for a man to be on a sick-bed for twelve months than that such an injunction should be laid on him." He said to him, "Will you allow me to tell you something which you yourself have taught me?" He said to him, "Speak." He then said to him: "The text (Vayikra 22:31, 23:2, and 23:4) repeats the words 'you,' 'you,' 'you,' three times, to indicate that 'you,' the Jewish people, determine the Festival dates even if you err inadvertently; 'you,' even if you err deliberately, and 'you,' even when you are misled. He replied to him, "Akiva, you have comforted me, you have comforted me."</p>	<p>ת"ש דתניא הלך ר"ע ומצאו לרבי יהושע כשהוא מיצר אמר לו [רבי] מפני מה אתה מיצר אמר לו (רבי) עקיבא ראוי לו שיפול למטה י"ב חדש ואל יגזור עליו גזירה זו א"ל רבי תרשיני לומר לפניך דבר אחד שלמדתני אמר לו אמור אמר לו הרי הוא אומר אתם אתם אתם ג' פעמים אתם אפילו שוגגין אתם אפילו מזידין אתם אפילו מוטעין בלשון הוזה אמר לו עקיבא נחמתני נחמתני:</p>

Chanan Morrison, *Sapphire from the Land of Israel: A New Light on the Weekly Torah Portion from the Writings of Rabbi Abraham Isaac HaKohen Kook*

What is at the heart of the dispute between the Boethusians and the Sages? The Talmud in Menachot 65a records that the Boethusians disagreed with another accepted Halachah. The Sages taught that the daily Temple offering (the Tamid) must be purchased with public funds. The Boethusians – many of whom were wealthy – argued that any individual was allowed to cover the cost for the daily offering. Why did they disagree with the Sages? These three controversies – regarding the authority of the Oral Law, whether the word “Sabbath” mentioned with regard to the Omer is Passover, and whether the Tamid must be paid for using public funds – are all connected to one fundamental question: what is the nature of the Jewish people? Is the nation merely the combined contribution of each individual Jew? Or are the Jewish people as a whole a national collective with its own special holiness? The Boethusians did not recognize the concept of Knesset Yisrael, the collective soul of Israel, as an entity with its own intrinsic holiness. Rather, they viewed the Jewish people as any other people... Now we can understand why the verse refers to the Passover holiday as the “Sabbath.” The first day of Passover is the very first holiday of the year, and the Torah wanted to teach us that the holiness of the holidays is based on the eternal holiness of Shabbat. The Boethusians wanted to be like all other nations, with a national identity based on the rights of the individual and the principle of social contract. Therefore they could not accept the binding nature of the Oral Law, and they refused to acknowledge that the holidays are based on the intrinsic sanctity of the Sabbath. But with Divine assistance, the Sages were victorious.

Aish Kodesh Parshat Emor

[In t]he counting of the Omer, our sanctification is special and unique. We sanctify ourselves in the details of each of the seven middot (Divine Attributes)... All of this sanctification makes the Jew so holy that every part of him becomes a commandment. This explains why the Torah calls the first day of Passover “Sabbath.” Generally speaking, the Yamim Tovim are holy only because the Jewish people sanctify them, making them holy. But the Sabbath is fixed and eternal because God sanctifies the Sabbath, as we say frequently in the liturgy of the Sabbath, “Blessed are You, God, Who sanctifies the Sabbath.” Through our sanctification with the counting of the Omer, the Passover that we sanctify also merits to be called “Sabbath.”

Rabbi Simon Jacobson, *The Daily Omer Recitation*

With the mitzvah of counting the 49 days, known as Sefirat Ha'Omer, the Torah invites us on a journey into the human psyche, into the soul. There are seven basic emotions that make up the spectrum of human experience. At the root of all forms of enslavement, is a distortion of these emotions. Each of the seven weeks between Passover and Shavuot is dedicated to examining and refining one of them.

The seven emotional attributes are:

1. [Chesed — Loving-kindness](#)
2. [Gevurah — Justice and discipline](#)
3. [Tiferet — Harmony, compassion](#)
4. [Netzach — Endurance](#)
5. [Hod — Humility](#)
6. [Yesod — Bonding](#)
7. [Malchut — Sovereignty, leadership](#)

Day 26 — Hod of Netzach: Humility in Endurance

Yielding — which is a result of humility — is an essential element of enduring. Standing fast can sometimes be a formula for destruction. The oak, lacking the ability to bend in the hurricane, is uprooted. The reed, which yields to the wind, survives without a problem. Do I know when to yield, out of strength not fear? Why am I often afraid to yield?

Endurance is fueled by inner strength. Hod of Netzach is the humble recognition and acknowledgement that the capacity to endure and prevail comes from the soul that God gave each person. This humility does not compromise the drive of endurance; on the contrary, it intensifies it, because human endurance can go only so far and endure only so much, whereas endurance that comes from the Divine soul is limitless.

Do I attribute my success solely to my own strength and determination? Am I convinced that I am all-powerful due to my level of endurance? Where do I get the strength at times when everything seems so bleak?

Exercise for the day: When you awake, acknowledge God for giving you a soul with the extraordinary power and versatility to endure despite trying challenges. This will allow you to draw energy and strength for the entire day.

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו על ספירת העומר.

היום ששה ועשרים יום שהם שלשה שבועות וחמשה ימים לעומר.

Today is twenty-six days, which is three weeks and five days of the Omer.