

Parsha Paths

Emor: Purity and Holidays

How Long Does it Take to Get to Jerusalem?

נֹפֵשׁ אֲשֶׁר תִּגַּע-בּוֹ וְטָמְאָה עַד-הָעֶרֶב וְלֹא יֵאָכֵל מִן-הַקֹּדְשִׁים כִּי אִם-רָחַץ בַּשֶּׁרֶף בְּמַיִם: וְבָא הַשֶּׁמֶשׁ וְטָהַר וְאַחַר יֵאָכֵל מִן-הַקֹּדְשִׁים כִּי לַחֲמוֹ הוּא:

the person who touches such shall be impure until evening and shall not eat of the sacred donations unless he has washed his body in water. As soon as the sun sets, he shall be pure; and afterward he may eat of the sacred donations, for they are his food (VaYikra 22:6-7)

Cohanim as Timekeepers, Prayer as Sacrifice

From when, does one recite Shema in the evening? From the time when the priests enter to partake of their teruma. (Mishnah Berachot 1:1)

אָמַר רַבִּי חֲנִינָא: הַרוּצָה לִידַע שִׁיעוּרוֹ שֶׁל רַבִּי נְחֵמְיָה יֵיחַ חֲמֵה בְּרֹאשׁ הַכַּרְמֶל וַיֵּרַד וַיִּטְבֹּל בַּיָּם וַיַּעֲלֶה — וְזֶהוּ שִׁיעוּרוֹ שֶׁל רַבִּי נְחֵמְיָה.

Rabbi Ḥanina said: One who wants to know the precise measure of Rabbi Neḥemya's twilight should do the following: Leave the sun at the top of Mount Carmel, and descend and immerse himself in the sea, and emerge, and that is Rabbi Neḥemya's measure (Shabbat 35a)

Omer: The First Grain

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי-תָבֹאוּ אֶל-הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת-קִצְיֶיהָ וְהִבֵּאתֶם אֶת-עֹמֶר רֵאשִׁית קִצְיֹרְכֶם אֶל-הַכֹּהֵן:

Speak to the Israelite people and say to them: When you enter the land that I am giving to you and you reap its harvest, you shall bring the first sheaf of your harvest to the priest. (VaYikra 23:10)

וַתֵּדְבֶקֶ בְּנַעֲרוֹת בְּעֵז לְלֶקֶט עַד-כָּלוֹת קִצְיֶר-הַשְּׂעֵרִים וּקְצִיר הַחֲטָיִם וַתָּשֶׁב אֶת-חֲמוּתָהּ:

So she stayed close to the maidservants of Boaz, and gleaned until the barley harvest and the wheat harvest were finished. Then she stayed at home with her mother-in-law. (Ruth 2:23)

What Day is It?

וְהִנִּיף אֶת-הָעֹמֶר לִפְנֵי יְהוָה לְרֹצְנֵיכֶם מִמִּחֲרַת הַשַּׁבָּת: וְנִסְּפוּ הַכֹּהֵן:

He shall elevate the sheaf before GOD for acceptance in your behalf; the priest shall elevate it on the day after the Sabbath. (VaYikra 23:11)

Rashi: This must mean on the morrow of the first day of the Passover festival (on the 16th of Nisan); for if you say that it means on the morrow of the weekly Sabbath (i. e. on a Sunday) you do not know which particular Sabbath Scripture is referring to

Sectarian Battle

The emissary asks three times with regard to each and every matter, and the assembly says to him: Yes, yes, yes. Why to that extent? It is due to the Boethusians, as they would say: There is no harvest of the *omer* at the conclusion of the first Festival day

Rabban Yoḥanan ben Zakkai joined the discussion with the Boethusians and said to them: Fools! From where have you derived this? And there was no man who answered him, except for one elderly man who was prattling [*mefatpef*] at him, and he said: Moses, our teacher, was a lover of the Jewish people and he knew that *Shavuot* is only one day. Therefore, he arose and established it after Shabbat, in order that the Jewish people would enjoy themselves for two days. (Menachot 65a)

Manna and the Omer

וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ מִמִּחֲרַת הַפֶּסַח מִצֹּת וְקִלְיֵי בָעֶצֶם הַיּוֹם הַזֶּה:

On the day after the passover offering, on that very day, they ate of the produce of the country, unleavened bread and parched grain.

וַיֵּשְׁבֹת הַמָּן מִמִּחֲרַת בְּאֲכֹלֶם מֵעֵבֹר הָאָרֶץ וְלֹא־הָיָה עוֹד לֶבֶנִי יִשְׂרָאֵל מִן וַיֹּאכְלוּ מִתְּבוּאֹת אֶרֶץ כְּנָעַן בַּשָּׁנָה הַהִיא:

On that same day, when they ate of the produce of the land, the manna ceased. The Israelites got no more manna; that year they ate of the yield of the land of Canaan. (Joshua 5: 11-12)

זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה לְקַטֹּוּ מִמֶּנּוּ אִישׁ לְפִי אֲכָלוּ עֹמֵר לְגִלְגָּלַת מִסִּפְרֵ נַפְשֹׁתֵיכֶם אִישׁ לְאִשָּׁר בְּאֵהָלוֹ תִקְחוּ:

This is what GOD has commanded: Each household shall gather as much as it requires to eat—an *omer* to a person for as many of you as there are; each household shall fetch according to those in its tent.” (Shmot 16:16)

וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר דִּבֶּר יְהוָה שְׁבֹתוֹן שְׁבֹת־קֹדֶשׁ לַיהוָה מִחָר אֶת אֲשֶׁר־תֹּאכְלוּ אִפּוֹ וְאֶת אֲשֶׁר־תִּבְשְׁלוּ בִשְׁלוּ וְאֶת כָּל־הָעֵדֶף הַנִּיחוּ לָכֶם לְמִשְׁמַרַת עַד־הַבֹּקֶר:

he said to them, “This is what God meant: Tomorrow is a day of rest, a holy sabbath of God. Bake what you would bake and boil what you would boil; and all that is left put aside to be kept until morning.” (Shmot 16:23)

Celebratory Species

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרֵי עֵץ הַדָּר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ-עֵבֶת וְעַרְבֵי-נַחַל וּשְׂמַחְתֶּם
לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים:

On the first day you shall take the product of *hadar* trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before your God seven days. (VaYikra 23:40)

פרי עץ הדר

Rabbi Yehuda HaNasi says: Do not read, *hadar*, meaning beautiful, but rather read it *hadir*, meaning the sheep pen. just as in this pen there are large and small sheep, unblemished and blemished sheep, so too, this tree has large and small fruits, flawless and blemished fruits .. . Rabbi Abbahu said: Do not read it *hadar*, but rather read it *haddar*, meaning one that dwells, referring to an item that dwells on its tree from year to year. Ben Azzai says: Do not read it *hadar*, but rather read it *idur*, as in the Greek language one calls water *idur* (hydro) And which is the fruit that grows on all water sources? You must say it is an etrog. (Sukkah 35)

Raise your hand, [so that his actions would be visible], as one time a Sadducee priest intentionally poured the water on his feet and all the people pelted him with their etrogim. (Mishnah Sukkah 4:9)

כפת תמרים

as no part of the palm has any waste: the dates are eaten, the branches (*lulav*) used for Hallel, the twigs for covering the *sukkah*, the fibers for ropes, the leaves for brooms, and the boards for roofs, so there are none worthless in Israel: some are versed in Scripture, others in Mishnah, some in Talmud and some in Aggada. (Bereshit Rabba 41:1)

ענף עץ עבות

As the sun was setting on Shabbat eve, they saw an elderly man who was holding two bundles of myrtle branches and running at twilight. They said to him: Why do you have these? He said to them: In honor of Shabbat. They said to him: And let one suffice. He answered them: One is corresponding to: "Remember the Shabbat day, to keep it holy" (Exodus 20:8), and one is corresponding to: "Observe the Shabbat day, to keep it holy" (Deuteronomy 5:12). Rabbi Shimon said to his son: See how beloved the mitzvot are to Israel. (Shabbat 33b)

ערבי נחל

MISHNA: How is the mitzva of the willow branch fulfilled? There was a place below Jerusalem, and it was called Motza. They would descend there and gather willow branches [*murbiyyot*] from there. And they would then come and stand them

upright at the sides of the altar, and the tops of the branches would be inclined over the top of the altar. They then sounded a *tekia*, a simple uninterrupted blast, sounded a *terua*, a broken sound and/or a series of short staccato blasts, and sounded another *tekia*. Each day they would circle the altar one time and say: "Lord, please save us. Lord, please grant us success" (Psalms 118:25) Rabbi Yehuda says that they would say: *Ani vaho*, please save us. And on that day, the seventh day of *Sukkot*, they would circle the altar seven times. At the time of their departure at the end of the Festival, what would they say? It is beautiful for you, altar; it is beautiful for you, altar. Rabbi Elazar said that they would say: To the Lord and to you, altar; to the Lord and to you, altar. (Sukkah 45a)

It was taught: Motza, which was mentioned in the mishna, was a Roman military colony [Colonia]. And the *tanna* of our mishna, what is the reason that he called it Motza? The reason is that since it is exempted from the king's tax [*karga*], they call it Motza (Sukkah 45a)

לבונה

וְנִתְּנָה עַל־הַמַּעֲרֹכֶת לְבֹנָה זָכָה וְהִיְתָה לְלֶחֶם לְאִזְכָּרָה אֲשֶׁה לַיהוָה:

With each row you shall place pure frankincense, which is to be a token offering for the bread, as an offering by fire to God. (VaYikra 24:7)

MISHNA: There are four types of meal offerings: Those that require both oil and frankincense, those that require oil but not frankincense, those that require frankincense but not oil, and those that require neither frankincense nor oil. (Menachot 59a)

Rav Hisda says: The court gives one who is being led out to be killed a grain [*koref*] of frankincense in a cup of wine in order to confuse his mind (Sanhedrin 43a)

אֵלֶּה לִי אֶל הַר הַמּוֹר, זֶה בַּיִת הַמְּקֻדָּשׁ שֶׁהָיוּ מְקַרְבִּין בוֹ מוֹר. וְאֵל גְּבַעַת הַלְּבֹנָה, זוֹ יְרוּשָׁלַּיִם שֶׁהָיוּ מְקַרְבִּין בְּמִנְחוֹתֵיהֶם לְבֹנָה.

I will get me to the mountains of myrrh (Song 4:6) refers to the Temple, in which they brought offerings of myrrh. And to the hill of frankincense (ibid.) alludes to Jerusalem, whither they brought their offerings of frankincense. (Midrash Tanhuma Vayera 3)