

Parsha Q&A



Parshas Emor

For the week ending 10 Iyar 5757
16 & 17 May 1997

Parsha Questions

1. Which male descendants of Aaron are *exempt* from the prohibition against contacting a dead body?
2. Does a *kohen* have an option regarding becoming ritually defiled when his unmarried sister passes away?
3. How does one honor a *kohen*?
4. How does the Torah restrict the *Kohen Gadol* with regard to mourning?
5. The Torah states in verse 22:3 that one who "approaches holy objects" while in a state of *tumah* is penalized with excision. What does the Torah mean by "approaches"?
6. What is the smallest piece of a corpse that is able to transmit *tumah*?
7. Who in the household of a *kohen* may eat *terumah*?
8. If the daughter of a *kohen* marries a "*zar*" she may no longer eat *Terumah*. What is a *zar*?
9. What is the difference between a *neder* (vow) and a *nedavah* (free-will offering)?
10. May a person slaughter an animal and its father on the same day?
11. How does the Torah define "profaning" the Name of Hashem?
12. Apart from Shabbos, how many days are there during the year about which the Torah says that work is forbidden?
13. How big is an *omer*?
14. On what day do we begin to "count the *omer*"?
15. Why do we begin counting the *omer* at night?
16. How does the *omer* differ from other *minchah* offerings?
17. The blowing of the *shofar* on Rosh Hashanah is called a "*zichron teruah*" (sound of remembrance). For what is it a reminder?
18. What is unusual about the wood of the *esrog* tree?
19. Who was the father of the blasphemer?
20. What is the penalty for intentionally wounding one's parent?

Bonus

Q:

"And you shall count from the day after Pesach, from the day you bring the omer offering, seven complete weeks...." (23:15)

'Counting the *omer*' is not the only place the Torah commands a mitzva of counting. A man or woman who has a certain type of emission must count seven clean days after the emission ceases and then immerse in a *mikveh*. This commandment is stated clearly in the Torah. Why, then, do we make a blessing each day when counting the *omer*, but a person counting the seven clean days does not make a blessing at all?

I Did Not Know That!

The Torah forbids slaughtering a mother animal and its offspring on the same day. Therefore, if someone sold an animal to be slaughtered later that day, it is then forbidden for him to sell its offspring, unless he informs the second buyer of the sale of the mother.

Aruch Hashulchan 16:9, Chullin 83a

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Production Design: Lev Seltzer

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The <i>Succah</i>

Answers to this Week's Questions

All references are to the verses and Rashi's commentary, unless otherwise stated

1. 21:1 - *Challalim* — those disqualified from the priesthood because they are descended from a relationship forbidden to a *kohen*.
2. 21:3 - No, he is required to do so.
3. 21:8 - He is first in all matters of holiness. For example, a *kohen* reads from the Torah first, and is usually the one to lead the blessings before and after meals.
4. 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.
5. 22:3 - Eats.
6. 22:5 - A piece the size of an olive.
7. 22:11 - He, his wife, his sons, his unmarried daughters, and his non-Jewish slaves.
8. 22:12 - A non-*kohen*.
9. 22:18 - A *neder* is an obligation upon a person; a *nedavah* is an obligation placed upon an object.
10. 22:28 - Yes. The Torah only prohibits slaughtering an animal and its *mother* on the same day.
11. 22:32 - Willfully transgressing the commandments.
12. 23:7-36 - Seven.
13. 23:10 - One tenth of an *eipha*.
14. 23:15 - On the 16th of *Nissan*.
15. 23:15 - The Torah requires counting seven complete weeks. If we begin counting in the daytime, the seven weeks would not be *complete*.
16. 23:16 - It was made from barley.
17. 23:24 - The *akeidas* (binding of) *Yitzchak*.
18. 23:40 - It has the same taste as the fruit.
19. 24:10 - The Egyptian killed by Moshe (*Shemos* 2:12).
20. 24:21 - Death.

Bonus

A:

If a person has a recurrence of the emission during the seven days, he must start counting all over again from the beginning. Therefore, he can not make a blessing on the counting, because it's impossible for him to know if his counting will be successful. The 49 days between Pesach and Shavuot, on the other hand, are certain to occur. Therefore, we make a blessing.

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