

Emor 2014

1.

Yom Kippur Tenth day of Tishrei

Nachlas Tzvi page 308

“But on the tenth day of this seventh month it is the Day of Atonement; there shall be a holy convocation for you, and you shall afflict yourselves; you shall offer a fire-offering to Hashem.” (23, 27)

"אֲךָ בַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם וְהִקְרַבְתֶּם אֹשֶׁה לַיהוָה."

“You shall not do any work on this very day, for it is the Day of Atonement to provide you atonement before Hashem, your God.” (23, 28)

"וְכָל־מְלָאכָה לֹא תַעֲשׂוּ בַעֲצֶם הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם."

Rashi quotes the Gemara in Shevuos (13) that says every אך and רק in the Torah comes to exclude. What is being excluded here? Yom Kippur will only atone for people who repent. Conversely, people who don't repent Yom Kippur will not atone for.

The question arises; why does the pasuk say hazeh/this when referring to Yom Kippur (“But on the tenth day of this seventh month”)? Furthermore, what does the pasuk mean when it says “for it is the Day of Atonement”? The Gemara in Rosh Hashana (10b) relates a fundamental machlokes (argument) regarding when the world was created. According to Rabbi Eliezer the world was created during the month of Tishrei. According to Rabbi Yehoshua the world was created during Nissan. Many dates are counted from Tishrei. Therefore if the pasuk would have stated the seventh month, one might err and incorrectly conclude that the pasuk is referring to Nissan. This is precisely why the pasuk says אך which excludes the incorrect idea of the seventh month being Nissan. The pasuk also says hazeh/this, meaning specifically this month aka Nissan. When the pasuk says “for it is the Day of Atonement” this teaches us that this day was the established day for Yom Kippur. On this day Moshe descended from Har (the mountain) of Sini with the second Luchos.

2.

Newness and freshness towards learning

“you shall offer a new mean-offering to Hashem.” (23, 16)

"והקרבתם מנחה חדשה לה'."

The Kli Yakar is bothered as to why the Torah doesn't mention a specific day as to when the Torah was given. Furthermore, the Torah itself does not institute a specific holiday to celebrate the giving of the Torah. Why? This pasuk symbolizes matan Torah. The pshat (explanation) is we need to view every single day as a new matan Torah. Every day is a Har Sinai. Hashem didn't want to tell us the day of Matan Torah because every single day a

person needs to view it as a Ma'amad Har Sinai. The Gemara in Eruvin (54b) says the more a person learns the more flavors he'll find. The Sifri (parshas Va'eschanan 6, 6) tells us that the Torah should be new upon us and not like something that is old. The words of Torah should be new to us even if we have been learning for years. You will find a new chiddush every day.