

Torah Study Notes for Emor: Levit. 21.1-24.23.
Emor “say”

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Transliteration by Rosh Av Rabbi David Hall

פרק כא

[פרשת אמור] א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֲמַר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ
אֲלֵהֶם לִנְפֹשׁ לֹא־יִטְמָא בְּעַמּוּיוֹ:

*Vayomer YHWH el-Moshe emor el hakohanim beney Aharon veamarta
elehem lenefesh lo-hitama beamav.*

1 Adonai said to Moshe, “Speak to the cohanim, the sons of Aharon; tell them: ‘No cohen is to make himself unclean for any of his people who dies,

ב כִּי אִם־לְשֵׂאוֹ הַקָּרֵב אֵלָיו לְאִמּוֹ וּלְאָבִיו וּלְבָנוֹ וּלְבִתּוֹ וּלְאָחִיו:
im-leshero hakarov elav limo ulaviv velivno ulvito ulachiv.

2 except for his close relatives — his mother, father, son, daughter and brother;

ג וּלְאִחֹתוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו אֲשֶׁר לֹא־הָיְתָה לְאִישׁ לָהּ יִטְמָא:
velaachoto habtulah hakrova elav asher lo-hayta lish la yitama.

3 he may also make himself unclean for his virgin sister who has never married and is therefore dependent on him.

ד לֹא יִטְמָא בַּעַל בְּעַמּוּיוֹ לְהַחֲלוֹ:
lo yitama baal bamav lehechalo.

4 He may not make himself unclean, because he is a leader among his people; doing so would profane him.

ה לֹא־יִקְרַחַהּ [יִקְרַחוֹ] קְרַחַהּ בְּרֵאשִׁים וּפְאֵת זְקָנָם לֹא יִגְלַחוּ וּבְבִשְׂרָם לֹא
יִשְׂרְטוּ שְׂרָטֹת:

*lo-yikrechu karcha beroshan ufat zekanam lo yegalechu uvivsaram lo
yisretu saratet.*

5 Cohanim are not to make bald spots on their heads, mar the edges of their beards or cut gashes in their flesh.

ו קְדוּשִׁים יִהְיוּ לְאֱלֹהֵיהֶם וְלֹא יַחֲלִי שֵׁם אֱלֹהֵיהֶם כִּי אֶת־אִשִּׁי יִהְיֶה לֶחֶם
אֱלֹהֵיהֶם הֵם מִקְרִיבִים וְהָיוּ קֹדֶשׁ:

*kedshim yiyu leloheyhem velo yechallu shem eloheyhem ki et-ishey YHWH lechem
eloheyhem hem makrivim vehayu kodesh.*

6 Rather, they are to be holy for their God and not profane the name of their God. For they are the ones who present Adonai with offerings made by fire, the bread of their God; therefore they must be holy.

ז אִשָּׁה זְנָה וְחַלְלָה לֹא יִקְחוּ וְאִשָּׁה גְרוּשָׁה מְאִישָׁה לֹא יִקְחוּ כִּי־קֹדֶשׁ הוּא
לְאֱלֹהָיו:

isha zona vachalala lo yikachu veisha gerusha meisha lo yikachu ki-kadosh hu lelohav.

7 “A cohen is not to marry a woman who is a prostitute, who has been profaned or who has been divorced; because he is holy for his God.

ח וְקִדְּשׁוּתוֹ כִּי-אֶת-לֶחֶם אֱלֹהֶיךָ הוּא מְקַרֵּיב קֹדֶשׁ יְהִי־לְךָ כִּי קָדוֹשׁ אֲנִי יְהוָה
מִקְדָּשְׁכֶם:

*vekidashto ki-et-lechem elohecha hu makriv kadosh yiye-lach ki kadosh ani YHWH
mekadishchem.*

8 Rather, you are to set him apart as holy, because he offers the bread of your God; he is to be holy for you, because I, Adonai, who makes you holy, am holy.

ט וּבֵת אִישׁ כֹּהֵן כִּי תַחַל לִזְנוֹת אֶת-אֲבִיהָ הִיא מְחַלֶּלֶת בְּאִשׁ תִּשְׁרֶף: ס
uvat ish kohen ki techel liznot et-aviha hi mechalelet baesh tisaref.

9 The daughter of a cohen who profanes herself by prostitution profanes her father; she is to be put to death by fire.

י וְהַכֹּהֵן הַגָּדוֹל מֵאֲחָיו אֲשֶׁר-יוֹצֵק עַל-רֹאשׁוֹ | שֶׁמֶן הַמִּשְׁחָה וּמִלֵּא אֶת-יָדוֹ
לְלִבֹּשׁ אֶת-הַבְּגָדִים אֶת-רֹאשׁוֹ לֹא יִפְרָע וּבְגָדָיו לֹא יִפְרָם:

*vehakohen hagadol meechar asher-yutzak al-rosho shemen hamishcha umile et-yado
lilbosh et-habgadim et-rosho lo yifra uvgadav lo yifrom.*

10 “The cohen who is ranked highest among his brothers, the one on whose head the anointing oil is poured and who is consecrated to put on the garments, is not to stop grooming his hair, tear his clothes,

יֵא וְעַל כָּל-נַפְשׁוֹת מֵת לֹא יָבֵא לְאָבִיו וּלְאִמּוֹ לֹא יִטְמָא:
veal kal-nafshot met lo yavo leaviv ulimo lo yitama.

11 go in to where any dead body is or make himself unclean, even when his father or mother dies.

יב וּמִן-הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יַחַל אֶת מִקְדָּשׁ אֱלֹהָיו כִּי נָזַר שֶׁמֶן מִשְׁחַת אֱלֹהָיו
עָלָיו אֲנִי יְהוָה:

*umin-hamikdash lo yetze velo yechalel et mikdash elohav ki nezer shemen mishchat elohav
alav ani YHWH.*

12 He may not leave the sanctuary then or profane the sanctuary of his God, because the consecration of the anointing oil of his God is on him; I am Adonai.

יג וְהוּא אִשָּׁה בְּתוּלִיָּה יִקַּח:
vehu isha vivotuleha yikach.

13 “He is to marry a virgin;

יד אֲלִמָּנָה וּגְרוּשָׁה וְחַלְלָה זֹנָה אֶת-אִלָּהָ לֹא יִקַּח כִּי אִם-בְּתוּלָה מֵעַמּוֹ יִקַּח
אִשָּׁה:

almana ugrusha vachalala zona et-ele lo yikach ki im-betulah meamav yikach isha.

14 he may not marry a widow, divorcee, profaned woman or prostitute; but he must marry a virgin from among his own people

טו וְלֹא-יַחַל זָרְעוֹ בְּעַמּוֹ כִּי אֲנִי יְהוָה מִקְדָּשׁוֹ: ס
velo-yechalel zaro bamav ki ani YHWH mekadsho.

15 and not disqualify his descendants among his people; because I am Adonai, who makes him holy.”

[שְׁנִי] טז וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:

vaydaber YHWH el-Moshe lemor.

(ii) 16 Adonai said to Moshe,

יז דַּבֵּר אֶל-אַהֲרֹן לֵאמֹר אִישׁ מִזֵּרְעֶךָ לְדֹרֹתָם אֲשֶׁר יִהְיֶה בּוֹ מוּם לֹא יִקְרַב
לְהִקְרִיב לַחֶם אֱלֹהִיו:

*daber el-Aharon lemor ish mizaracha ledorotam asher yiye bo mum lo yikrav
lehakriv lechem elohav.*

17 “Tell Aharon, ‘None of your descendants who has a defect may approach to offer the bread of his God.

יח כִּי כָל-אִישׁ אֲשֶׁר-בּוֹ מוּם לֹא יִקְרַב אִישׁ עֹרֹר אִו פֶּסֶח אִו חָרָם אִו שָׂרוּעַ:
ki kal-ish asher-bo mum lo yikrav ish iver o fiseach o charum o sarua.

18 No one with a defect may approach — no one blind, lame, with a mutilated face or a limb too long,

יט אִו אִישׁ אֲשֶׁר-יִהְיֶה בּוֹ שֵׁבֶר רַגֶּל אִו שֵׁבֶר יָד:
o ish asher-yiye bo sever ragel o shever yad.

19 a broken foot or a broken arm,

כ אִו-גִּבּוֹן אִו-זִק אִו תִּבְלָל בְּעֵינָיו אִו גָּרַב אִו יִלְפַת אִו מְרוּחַ אֲשָׁד:
o geben o-dak o tevalul beeyno o garav o yalefet o meroach ashech.

20 a hunched back, stunted growth, a cataract in his eye, festering or running sores, or damaged testicles —

כא כָּל-אִישׁ אֲשֶׁר-בּוֹ מוּם מִזֵּרַע אֶהְרֹן הַכֹּהֵן לֹא יִגַּשׁ לְהִקְרִיב אֶת-אֲשֵׁי יְהוָה
מוּם בּוֹ אֶת לַחֶם אֱלֹהִיו לֹא יִגַּשׁ לְהִקְרִיב:

*kal-ish asher-bo mum mizera Aharon hakohen lo yigash lehakriv et-ishey YHWH
mum bo et lechem elohav lo yigash lehakriv.*

21 no one descended from Aharon the cohen who has such a defect may approach to present the offerings for Adonai made by fire; he has a defect and is not to approach to offer the bread of his God.

כב לַחֶם אֱלֹהִיו מִקְדָּשֵׁי הַקֹּדֶשִׁים וּמִן-הַקֹּדֶשִׁים יֹאכַל:

Lechem elohav mikadshey hakadashim umin-hakadashim ochel.

22 He may eat the bread of his God, both the especially holy and the holy;

כג אַךְ אֶל-הַפָּרֹכֶת לֹא יָבֹא וְאֶל-הַמִּזְבֵּחַ לֹא יִגַּשׁ כִּי-מוּם בּוֹ וְלֹא יַחֲלִל
אֶת-מִקְדָּשֵׁי כִּי אֲנִי יְהוָה מִקְדָּשָׁם:

*ach el-haparochet lo yavo vel-hamizbeach lo yigash ki-mum bo velo yechalel
et-mikdashay ki ani YHWH mekadsham.*

23 only he is not to go in to the curtain or approach the altar, because he has a defect — so that he will not profane my holy places, because I am Adonai, who makes them holy.”

כד וַיְדַבֵּר מֹשֶׁה אֶל-אַהֲרֹן וְאֶל-בָּנָיו וְאֶל-כָּל-בְּנֵי יִשְׂרָאֵל: פ

vaydaber Moshe el-Aharon vel-banav vel-kal-meney Yisrael.

24 Moshe said these things to Aharon, his sons and all the people of Isra’el.