

Rashi on Achrei Mot - Leviticus 16:1-18:30

(א) וידבר יי אל משה אחרי מות שני בני אהרן וגו'. מה ת"ל? הִיָּה רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה מוֹשְׁלוֹ מִשָּׁל לְחוּלָה שְׁנֵכְנֵס אֶצְלוֹ רוּפָא, אָמַר לוֹ אַל תֹּאכַל צִוּן וְאַל תִּשְׁכַּב בְּטִחֵב; בָּא אַחֵר וְאָמַר לוֹ אַל תֹּאכַל צִוּן וְאַל תִּשְׁכַּב בְּטִחֵב שְׁלֹא תָמוּת בְּדֶרֶךְ שְׁמֵת פְּלוּנִי, זֶה יִרְזוּ יוֹתֵר מִן הָרֹאשׁוֹן, לְכֹךְ נֶאֱמַר אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן:

16:1 AND THE LORD SPOKE UNTO MOSES AFTER THE DEATH OF THE TWO SONS OF AARON etc. - What is this statement intended to tell us? (ie why is it at all stated when God spoke this to Moses?) Rabbi Elazar ben Azariah illustrated this by a parable: It may be compared to the case of a sick person whom the physician visited. He (the physician) said to him: "Do not eat cold things nor sleep in a damp place!" Another physician came and said to him: "Do not eat cold things, nor sleep in a damp place so that YOU mayest not die as Mr. So-and-so died!" Certainly this (the latter) put him on his guard more than the former; that is why Scripture states "after the death of the two sons of Aaron" (Sifra, Acharei Mot, Section 1 3).

(א) ויאמר יי אל משה דבר אל אהרן אחיך ואל יבא. שְׁלֹא יָמוּת בְּדֶרֶךְ שְׁמֵתוֹ בְּנֵיו: (ב) וְלֹא יָמוּת. שְׁאֵם בָּא הוּא מֵת (ספרא): (ג) כִּי בַעֲנֵן אֲרָאָה. כִּי תָמִיד אֲנִי נִרְאָה שָׁם עִם עַמּוּד עָנָנִי, וְלִפִּי שְׁגָלוֹי שְׁכִינָתִי שָׁם, יִזְהַר שְׁלֹא יִרְגִּיל לְבֹא, זֶהוּ פְּשׁוּטוֹ; וּמִדְרָשׁוֹ: לֹא יָבֹא כִּי אִם בְּעֵנֵן הַקְּטָרֶת בְּיוֹם הַכִּפּוּרִים (יומא נ"ג):

16:2 AND THE LORD SPOKE UNTO MOSES, SPEAK UNTO AARON THY BROTHER THAT HE COME NOT [AT ALL TIMES INTO THE HOLY PLACE]! THAT HE DIE NOT as his sons have died (Sifra, Acharei Mot, Section 1 4). (2) THAT HE DIE NOT - for if he comes into the Holy of Holies at any time other than Yom-Kippur he will die (Sifra, Acharei Mot, Section 1 4). (3) כִּי בַעֲנֵן אֲרָאָה means, for I constantly show Myself there with My pillar of cloud, and because the revelation of My Shechinah takes place there he should take care not to make it his habit to come there. This is the literal meaning of the verse. The Halachic explanation is: He shall not come into the Holy of Holies except with (i.e. on the occasion when he is going to raise) a cloud of incense on the Day of Atonement (Yoma 53a).

(א) בִּזְמַת. גִּימְטְרִיָּא שְׁלוֹ אַרְבַּע מֵאוֹת וְעֶשְׂרִי, רִמְזוּ לְבֵית רֹאשׁוֹן (ויקרא רבה כ"א): (ב) בִּזְמַת יָבֹא אֶהֱרֹן וְגוּמַר. וְאַף זֶה לֹא בָּכָל עֵת, כִּי אִם בְּיוֹם הַכִּפּוּרִים, כְּמוֹ שֶׁמֶפָּרֵשׁ בְּסוּף הַפָּרָשָׁה "בַּחֲדָשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֲדָשׁ" (שם):

16:3 WITH THIS [SHALL AARON COME] - The numerical value of this word is 410, being an allusion to the 410 years during which the First Temple existed (cf. Leviticus Rabbah 21 9). (2) בִּזְמַת יָבֹא אֶהֱרֹן וגו' WITH THIS SHALL AARON COME [INTO THE HOLY PLACE] etc. - And this, also, shall not be at any time he pleases, but on the day of Atonement, as it is explicitly stated at the end of this section (vv. 29-34). "In the seventh month on the tenth day of the month [ye shall fast ... And the priest ... shall make expiation]".

(א) כְּתֹנֶת בַּד וגו'. מַגִּיד שְׁאֵינוֹ מְשַׁמֵּשׁ לָפָנִים בְּשִׂמְוֹנָה בְּגָדִים שֶׁהוּא מְשַׁמֵּשׁ בָּהֶן בַּחוּץ, שֵׁשׁ בָּהֶם זָהָב, לָפִי שְׁאֵין קַטְגוֹר נַעֲשֶׂה סִנְגוֹר, אֲלֵא בְּאַרְבַּעָה כִּכְהֵן הַדְּיוֹט - וְכֵלֶן שֶׁל בּוּץ (ראש השנה כ"ו): (ב) קֹדֶשׁ יִלְבַּשׁ. שִׁיְהִיו מִשָּׁל הַקֹּדֶשׁ (ספרא): (ג) יִצְנַף. כְּתִרְגוּמוֹ, יָחַת בְּרִישִׁיָּה - יָנִיחַ בְּרֹאשׁוֹ, כְּמוֹ וְתַנַּח בְּגָדוֹ (בראשית ל"ט) - וְאַחֲתָתָהּ: (ד) וּרְחֵץ בַּמִּים. אוֹתוֹ הַיּוֹם טָעוֹן טְבִילָה בְּכָל חֲלִיפוֹתָיו; וְחֲמֵשׁ פְּעָמִים הִיָּה מְחַלִּיף מַעֲבֹדֹת פָּנִים לַעֲבֹדֹת חוּץ, וּמַחוּץ לָפָנִים, וּמַשְׁנֶה מִבְּגָדֵי זָהָב לְבָגְדֵי לָבָן וּמִבְּגָדֵי לָבָן לְבָגְדֵי זָהָב, וּבְכָל חֲלִיפָה טָעוֹן טְבִילָה וּשְׁנֵי קְדוּשֵׁי יָדִים וְרַגְלִים מִן הַפִּיּוֹר (יומא ל"א):

16:4 [HE SHALL PUT ON] THE LINEN INNER GARMENTS etc. - This teaches us that he must not officiate in the "Interior" (in the Holy of Holies) robed in the eight garments which were the insignia of the High Priest (cf. Exodus 28:4ff) in which he performed the service outside (in the זִכְרָה and the הִיכָל) and in which there was gold interwoven, - because the prosecuting counsel cannot become the defending counsel) - but in the four garments (cf. Exodus 28:40), like an ordinary priest, all of these being on this occasion entirely of linen (whereas one of the four worn by the ordinary priests, the belt, was a mixture of wool and linen) (Rosh Hashanah 26a). (2) קֹדֶשׁ יִלְבַּשׁ HE SHALL PUT ON [THE LINEN INNER GARMENT] OF HOLINESS (or, OF THE SANCTUARY) - This means that they shall be purchased from the Temple treasury (whilst his personal

offering mentioned v. 3 had to be of his own) (Sifra, Acharei Mot, Chapter 1 10). (3) יצנף - Understand this as the Targum does: ותנה (Genesis 39:16) which means: he shall place upon his head. Thus, the verb in (Genesis 39:16) ותנה, is rendered by the Targum ואחתתיה (of the same root as יחת) "and she placed". (4) AND HE SHALL LAVE [HIS FLESH] IN WATER - That day he required immersion at each change of his garments! Five times he proceeded alternately from the service in the "Interior" to that performed outside and from the outside service to that in the "Interior", changing from the golden garments into the linen garments or from the linen garments into the golden garments. At each change he required to take an immersion and to wash his hands and his feet twice from the laver (viz., before he took off the garments he was wearing and after he had put on others - in all, 10 times during the day) (Yoma 32a).

(א) את פרי החטאת אשר לו. האמור למעלה, ולמדה כאן שמשלו הוא בא ולא משל צבור (שם ג'): (ב) וכפר בעדו ובעד ביתו. מתודה עליו עונותיו ועונות ביתו (שם ל"ו):

16:6 [AND AARON SHALL OFFER] THE BULL OF SIN OFFERING WHICH IS HIS - ie that mentioned above (v. 3). It teaches you here, by adding the words אשר לו, that it came (had to be purchased) from his own and not from the money of the community (Sifra, Acharei Mot, Section 2 2; Yoma 3b). (2) וכפר בעדו ובעד ביתו means, he shall make confession over it of his own sins and of the sins of his house (Sifra, Acharei Mot, Section 2 2; Yoma 36b).

(א) ונתן אהרן על שני השעירים גרלות. מעמיד אחד לימין ואחד לשמאל, ונותן שתי ידיו בקלפי, ונוטל גורל בימין ויחברו בשמאל ונותן עליהם, את שכתוב בו "לשם" הוא לשם, ואת שכתוב בו "לעזאזל" משתלח לעזאזל (יומא ל"ט): (ב) עזאזל. הוא הר עז וקשה, צוק גבוה, שנאמר ארץ גזרה - חתוכה:

16:8 AND AARON SHALL CAST LOTS UPON THE TWO GOATS - He places one goat at his right and the other at his left. He then puts both his hands into an urn and takes one lot in his right hand and the other in his left. These he places upon them (the goats; i.e. one upon each of them). The goat upon which there fell that lot bearing the inscription 'לה', "For the Lord" was destined for the Lord, and that upon which there fell that lot bearing the inscription "For Azazel" was afterwards sent forth to the Azazel (Yoma 39a). (2) AZAZEL - (The word is taken to be a compound of עז "to be strong" and אל "mighty"). It was a precipitous and flinty rock - a towering peak, for it is said (v. 22) "[and the goat shall bear upon it their iniquities into] an ארץ גזרה (זר means to cut) - into a craggy land (Yoma 67b).

(א) ועשהו חטאת. כשמינית הגורל עליו קורא לו שם ואומר "לוי חטאת":

16:9 means, when putting the lot upon it he names it (i.e. designates its purpose), using the words: "to the Lord as a sin offering" (Yoma 39a).

(א) יעמד חי. כמו יעמד חי - על ידי אחרים, ותרגומו יתקם כד חי; מה ת"ל? לפי שנאמר לשלח אתו לעזאזל ואיני יודע שלוחו אם למיתה אם לחיים, לכה נאמר יעמד חי, עמידתו חי עד שישתלח, מכאן ששלוחו למיתה (ספרא): (ב) לכפר עליו. שיתודה עליו, כדכתיב "והתודה עליו" וגו':

16:10 SHALL BE PRESENTED ALIVE - יעמד חי is the same as יעמד חי (ie יעמד is a regular Hophal-form) - it shall be made to stand by others (ie it shall be placed). The Targum also renders it by: יתקם כד חי, "it shall be made to stand in a live state". -Why is it stated that it shall be presented alive; this is already implied in the word יעמד. it shall be made to stand!? But because it continues "to send it forth unto Azazel" and I would not know whether this "sending forth" means to death or to life (in the latter case it would mean "to let it go"; cf Leviticus 14:7 where ושלח has this meaning), therefore Scripture states "it shall be presented alive" - its presentation must be made whilst it is alive and the animal remains so up to the time when it is being sent forth; it follows therefore that it shall be sent forth to death (Sifra, Acharei Mot, Chapter 2:6). (2) THAT HE MAY MAKE AN EXPIATION WITH IT - ie that he (the High-Priest) shall confess upon it (upon its head) Israel's sins, as it is said (v. 21) "And Aaron shall confess upon it [the iniquities of the children of Israel]" (cf Yoma 40b)

(א) **וכפר בעדו וגו'.** ודוי שני, עליו ועל אחיו הכהנים, שהם כלם קרויים ביתו, שנאמר "בית אהרן ברכו את יי" וגו' (תהילים קל"ה), מכאן שהכהנים מתכפרין בו, וכל כפרתו אינה אלא על טמאת מקדש וקדשיו, כמו שנאמר (פסוק ט"ז), "וכפר על הקדש מטמאת" וגו' (ספרא; שבועות ז):

16:11 (1) AND HE SHALL MAKE AN EXPIATION FOR HIMSELF etc. - This implies a second confession of sins which he was to make for himself and on behalf of his brother-priests, who may all be termed "his house", as it said (Psalms 135:19) "Bless the Lord, o house of Aaron, etc." (cf. Shevuot 14a). Hence we learn that the priests become atoned for by means of it (the bullock). The expiation effected by it extended, however, only to those sins committed by causing uncleanness to the Sanctuary or holy things (i.e. by the priests having entered the Sanctuary or eaten of the holy things in such a state), as it is said (v. 16) "And he shall make an expiation for the holy place because of the uncleanness [of the children of Israel] etc."

(א) **מעל המזבח.** החיצון: (ב) **מלפני יי.** מצד שלפני הפתח, והוא צד מערבי: (ג) **דקה.** מה ת"ל דקה? והלא כל הקטרת דקה היא, שנאמר וישחקת ממנה הדק (שמות ל"ו), אלא שתהא דקה מן הדקה, שבערב יה"כ הנה מחזירה למכתשת (כריתות ו):

16:12 (1) FROM OFF THE ALTAR - ie the outer altar (that was in the fore-court) (Yoma 45b). (2) FROM BEFORE THE LORD - from that side of the altar which was before the entrance - that is, the west side (cf. Yoma 45b.) (3) דקה [AND HIS HANDS FULL OF INCENSE OF AROMATICS] FINE - Why is it stated that it shall be fine? Was not all incense fine, for so it is said, (Exodus 30:36) "And YOU shall rub some of it very fine" - ? But it is intended to teach that it (the incense used on the Day of Atonement) was to be of the very finest powder, for on the Eve of the Day of Atonement it (the ordinary incense) was put again into the mortar in order that it should be again beaten into a finer powder. (Sifra, Acharei Mot, Chapter 3 8-9; Keritot 6b; Yoma 45a).

(א) **על האש.** שבתוך המחתה: (ב) **ולא ימות.** הא אם לא עשאה כתקנה חייב מיתה (ספרא):

16:13 (1) UPON THE FIRE which was in the censer. (2) **ולא ימות** THAT HE DIE NOT - Hence, if he did not offer it according to regulation he was liable to the death penalty (Sifra, Acharei Mot, Chapter 3 10; Yoma 53a).

(א) **והזה באצבעו.** הָזָה אַחַת בְּמִשְׁמָעוֹ: (ב) **ולפני הכפרת יזה שבע.** הָרִי אַחַת לְמַעַלָּה וְשִׁבְעַת לְמַטָּה (שם):

16:14 (1) AND HE SHALL SPRINKLE IT WITH THE FINGER - One sprinkling only is implied (since the next phrase mentions a definite number), (2) **ולפני הכפרת יזה שבע** AND BEFORE THE COVERING SHALL HE SPRINKLE [OF THE BLOOD] SEVEN TIMES - Thus we have one sprinkling upwards and seven downwards (Yoma 53b).

(א) **אשר לעם.** מה שהפך מכפר על הכהנים מכפר השעיר על ישראל, והוא השעיר שעלה עליו הגורל לשם (שבועות ב'): (ב) **כאשר עשה לדם הפר.** אחת למעלה ושבע למטה:

16:15 (1) [THE GOAT OF THE SIN-OFFERING] THAT IS FOR THE PEOPLE - Only for that which the bullock effects atonement for the priests (ie for טומאת מקדש וקדשיו) the goat effects atonement for the Israelites. It (the goat spoken of here) is that goat upon which the lot "for the Lord" fell (Yoma 61a; Shevuot 2b). (2) **כאשר עשה לדם הפר** AS HE DID WITH THE BLOOD OF THE BULLOCK, viz., sprinkling once upwards and seven times downwards (Yoma 53b).

(א) **מטמאת בני ישראל.** על הנכנסין למקדש בטמאה ולא נודע להם בסוף, שנאמר **לכל חטאתם**, וחטאת היא שוגג.

(ב) **ומפשעיהם.** אף הנכנסין מזיד בטמאה (שם ז'): (ג) **וכן יעשה לאהל מועד.** כשם שהזה משניהם בפנים אחת למעלה ושבע למטה, כך מזה על הפרכת מבחוץ משניהם אחת למעלה ושבע למטה (ספרא; יומא נ"ו): (ד) **השכן אתם בתוך טמאתם.** אע"פ שהם טמאים שכינה ביניהם (שם):

16:16 (1) [AND HE SHALL MAKE AN EXPIATION FOR THE HOLY PLACE] BECAUSE OF THE UNCLEANNESS OF THE CHILDREN OF ISRAEL - ie for those who entered the Sanctuary in a

state of uncleanness wiYOUt having finally become conscious of this fact (Shevuot 7b), for it is said **וְכָל חַטָּאת** implies a sin committed unconsciously. (2) **AND BECAUSE OF THEIR TRANSGRESSIONS** - This implies atonement also for those who entered the Sanctuary presumptuously in a state of uncleanness (Shevuot 7b; cf. also Shevuot 2a and Sifra, Acharei Mot, Chapter 4 1). (3) **וְכָן יַעֲשֶׂה לַאֲהֵל** AND SO SHALL HE DO FOR THE APPOINTED TENT - Just as he sprinkled in the "Interior" (the Holy of Holies) from the blood of both of them (of the bullock and the goat) once upwards and seven times downwards so he sprinkles over against the Partition Vail from outside (ie standing in the **הַיֵּכָל**; cf. Leviticus 4:6) once upwards and seven times downwards (Sifra, Acharei Mot, Chapter 4 5; Yoma 56b). (4) **הִשְׁכֵּן אֹתָם בְּתוֹךְ** - This implies that alYOUgh they are unclean nevertheless the Shechinah dwells in their midst (Sifra, Acharei Mot, Chapter 4 5; Yoma 57a).

(א) **אֵל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יי**. זֶה מִזְבֵּחַ הַזָּהָב שֶׁהוּא לִפְנֵי יי - בְּהֵיכָל, וּמָה ת"ל וַיֵּצֵא? לִפְנֵי שֶׁהָיָה הַהֲנָאוֹת עַל הַפֶּרֶךְ וְעָמַד מִן הַמִּזְבֵּחַ וְלִפְנֵי הָיָה, וּבְמִתְנֻת הַמִּזְבֵּחַ הִזְקִיקוּ לֵצֵאת מִן הַמִּזְבֵּחַ וְלַחוּץ וַיִּתְחִיל מִקְרָן מִזְרְחִית צְפוֹנִית (יומא נ"ח): (ב) **וּכְפָר עָלָיו**. מָה הָיָה כְּפָרְתּוֹ? וּלְקַח מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר מְעַרְבִין זֶה לְתוֹךְ זֶה (שם נ"ז):

16:18 (1) **AND HE SHALL GO OUT** [AND HE SHALL GO OUT] UNTO THE ALTAR THAT IS BEFORE THE LORD - ie unto the golden altar which is before the Lord viz., in the **הַיֵּכָל**. But why then (if the golden altar is intended) does Scripture state **וַיֵּצֵא**, "he shall go out" since he did not then leave the area where he officiated before? But because immediately before he made the sprinklings in front of the Partition Vail (cf. Rashi on the preceding verse) and was standing inwards (i.e. westwards) from the altar when sprinkling, whilst for the purpose of sprinkling the blood upon the horns of the altar Scripture forced him to go outwards from the altar (ie to its east-side, the side facing the exit) so that he should begin the sprinklings from the north-east corner, therefore it rightly Uses the term **וַיֵּצֵא**, he shall go out" ie move alongside the altar towards the exit (Sifra, Acharei Mot, Chapter 4 7-8; Yoma 58b). (2) **וּכְפָר עָלָיו** AND HE SHALL MAKE EXPIATION FOR IT - wherein does this expiation consist? **וּלְקַח מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר** that HE TAKETH OF THE BLOOD OF THE BULLOCK AND OF THE BLOOD OF THE GOAT mingled one with the other and sprinkles it (Sifra, Acharei Mot, Chapter 4 9; Yoma 57b).

(א) **וְהִזָּה עָלָיו מִן הַדָּם**. אַחֵר שֶׁנֶּתַן מִתְנֻת בְּאַצְבָּעוֹ עַל קַרְנוֹתָיו מִזֶּה שֶׁבַע הֲנָאוֹת עַל גִּגּוֹ: (ב) **וַיִּטְהַר**. מִמָּה שֶׁעָבָר: (ג) **וּקְדָשׁוֹ**. לְעֵתִיד לְבָא (ספרא):

16:19 (1) **AND HE SHALL SPRINKLE UPON IT WITH THE BLOOD** - After he has made with his finger the application of the blood upon the horns of the altar he shall make seven sprinklings on its top (cf. Sifra, Acharei Mot, Chapter 4 12). (2) **וַיִּטְהַר** AND THUS HE CLEANSSES IT from the defilement that happened to it in the past, (3) **וּקְדָשׁוֹ** AND HALLOWS IT for use in the future (Sifra, Acharei Mot, Chapter 4 13)

(א) **אִישׁ עָתִיד**. הַמּוֹכֵן לְכֹךְ מִיּוֹם אֶתְמוֹל: **16:21** (1) **A READY MAN** - one who was held in readiness for this purpose from yesterday (Yoma 66a; Sifra, Acharei Mot, Section 4 8).

(א) **וּבֹא אֶהְרֵן אֶל אֶהֱל מוֹעֵד**. אֶמְרוּ רַבּוֹתֵינוּ שְׂאִין זֶה מְקוֹמוֹ שֶׁל מִקְרָא זֶה וְנִתְּנוּ טַעַם לְדַבְרֵיהֶם בְּמִסְכַּת יוֹמָא (דף ל"ב), וְאֶמְרוּ: כָּל הַפֶּרֶשָׁה כְּלָה נִאֲמָרָה עַל הַסֵּדֶר חוּץ מִבִּיָּאָה זֶה שֶׁהִיא אַחֵר עֲשִׂית עוֹלָתוֹ וְעוֹלַת הָעֵם, וְהִקְטַרְתָּ אֹמֶר־פֶּר וְשְׂעִיר, שְׁנַעֲשִׂים בַּחוּץ בְּבִגְדֵי זָהָב, וְטוֹבֵל וּמִקְדָּשׁ וּפּוֹשֵׁטִין וְלוֹבֵשׁ בְּגָדֵי לָבָן, וּבֹא אֶל אֶהֱל מוֹעֵד לְהוֹצִיא אֶת הַכֹּהֵן וְאֶת הַמִּחְתָּה שֶׁהִקְטִיר בָּהּ הִקְטִיר לִפְנֵי וְלִפְנֵי: (ב) **וּפָשַׁט אֶת בִּגְדֵי הַבַּד**. אַחֵר שֶׁהוֹצִיאָהּ, וְלוֹבֵשׁ בְּגָדֵי זָהָב לְתַמִּיד שֶׁל בֵּין הָעֶרְפִּים; וְזֶהוּ סֵדֶר הָעֲבוֹדוֹת: תַּמִּיד שֶׁל שַׁחַר בְּבִגְדֵי זָהָב, וְעֲבוֹדַת פֶּר וְשְׂעִיר הַפְּנִימִיִּים וְקִטְרֵת שֶׁל מִחְתָּה בְּבִגְדֵי לָבָן, וְאֵילּוֹ וְאֵיל הָעֵם וּמִקְצַת הַמוֹסָפִין בְּבִגְדֵי זָהָב, וְהוֹצֵאתָ כֹּהֵן וּמִחְתָּה בְּבִגְדֵי לָבָן, וְשִׁירֵי הַמוֹסָפִין וְתַמִּיד שֶׁל בֵּין הָעֶרְפִּים וְקִטְרֵת הַיֵּכָל שֶׁעַל מִזְבֵּחַ הַפְּנִימִי בְּבִגְדֵי זָהָב; וְסֵדֶר הַמִּקְרָאוֹת לִפְנֵי הָעֲבוֹדוֹת כֹּךְ הוּא: וְשִׁלַּח אֶת הַשְּׂעִיר בַּמִּדְבָּר, וְרָחַץ אֶת בְּשָׂרוֹ בַּמַּיִם וְגו', וַיֵּצֵא וְעָשָׂה אֶת עֲלֹתוֹ וְגו', וְאֵת חֶלֶב הַחֹטָאת וְגו', וְכָל הַפֶּרֶשָׁה עַד וְאַחֲרֵי כֵן יָבֹא אֶל הַמִּחְתָּה וְאַחֲרֵי כֵן יָבֹא אֶהְרֵן (ג) **וְהִנִּיחָם שָׁם**. מְלִמֵּד שֶׁטְעוּנוֹיִן גִּנְיָזָה וְלֹא יִשְׁתַּמֵּשׁ בְּאוֹתָן ד' בְּגָדִים לְיוֹם הַכַּפּוּרִים אַחֵר (יומא יב)

16:23 (1) **וּבֵּא אַהֲרֹן אֶל אֹהֶל מוֹעֵד** AND AARON SHALL COME INTO THE APPOINTED TENT - Our Rabbis said (Sifra, Acharei Mot, Chapter 6 2; Yoma 32a), that this is not the proper place for this verse (it should be read after v. 25) and they gave a reason for this assertion in Treatise Yoma 32a. They said: The whole section is written in the order in which the rites actually took place with the exception of this "coming" into the appointed tent which was really done after he (the High-Priest) had offered his burnt offering and the burnt offering of the people (v. 24) and also after the burning of the fat-parts of the bullock and the goat, which rites were performed outside the Sanctuary (ie in the fore-court) he being then attired in the golden garments. This having been done he immersed himself, sanctified himself (ie washed his hands and feet), took them (the golden garments) off, and put on the linen garments and only then, **וּבֵּא אַהֲרֹן אֶל אֹהֶל מוֹעֵד** DID HE COME INTO THE APPOINTED TENT in order to bring out the spoon and the censer in which he had burnt the incense in the "Innermost" (the Holy of Holies). (2) **וּפָשַׁט אֶת בְּגָדֵי הַבֵּד** AND HE SHALL PUT OFF THE LINEN GARMENTS - after he had brought it (the censer) out. Then he attired himself in his golden garments to offer the continual burnt offering due in the afternoon. Thus the order of the services on the Day of Atonement was as follows: The offering of the morning continual offering - in the golden garments; the service connected with the bullock and the ram the blood of both of which was sprinkled in the Interior, (v. 6-22) and the offering of the incense in the censer (in the Holy of Holies) - in the linen garments. The offering of his (the High-Priest's) ram and that of the people and one part of the additional offerings (the seven lambs mentioned in Numbers 29:8; cf. Yoma 70a) - in the golden garments. The bringing out of the spoon and the censer - in the linen garments. Finally the offering of the remaining additional offerings (the bullock and the ram mentioned in Numbers 29:8, 11) and of the continual burnt offering due in the afternoon and of the daily incense in the **הֵיכָל**, which was burnt on the golden altar - in the golden garments. The sequence of the Scriptural verses according to the rites as actually performed is as follows: "and he shall send the goat forth into the desert" (v. 22), then "and he shall lave his flesh with water and come out and burn his burnt offering etc." (v. 24) and the whole section up to "and afterwards he shall come into the camp" (end of v. 28), and only after this (v. 23) "and Aaron shall come etc." (3) **וַהֲנִיחֵם שָׁם** AND HE SHALL PUT THEM THERE - This teaches us that they (the linen garments) must be laid by and that he must not officiate in those four garments again on any subsequent Day of Atonement (Sifra, Acharei Mot, Chapter 6 7; Yoma 12b).

(א) **וּרְחַץ אֶת בָּשָׁרוֹ וְגו'.** לְמַעַלְהָ לְמַדְנֹה מ' וְרָחַץ אֶת בָּשָׁרוֹ וְלִבְשֵׁם" שֶׁכִּשְׁהוּא מְשַׁנָּה מִבְּגָדֵי זָהָב לְבָגְדֵי לָבָן טְעוּן טְבִילָה, - שֶׁכִּפְאוּתָהּ טְבִילָה פָּשַׁט בְּגָדֵי זָהָב שֶׁעָבַד בָּהֶן עֲבוֹדַת תְּמִיד שֶׁל שַׁחַר וְלִוְבִישׁ בְּגָדֵי לָבָן לְעֲבוֹדַת הַיּוֹם, - וְכָאֵן לְמַדְנֹה שֶׁכִּשְׁהוּא מְשַׁנָּה מִבְּגָדֵי לָבָן לְבָגְדֵי זָהָב טְעוּן טְבִילָה (שם ל"ב): (ב) **בַּמָּקוֹם קָדוֹשׁ.** הַמְקַדָּשׁ בְּקֹדֶשֶׁת עֲזָרָה; וְהִיא הִיטָה בְּגַג בֵּית הַפְּרֹוֹה, וְכֵן אַרְבַּע טְבִילוֹת הַכִּפּוּי חֹבֶל לַיּוֹם, אֲבָל הָרִאשׁוֹנָה הִיטָה בַּחֹל (שם י"ט): (ג) **וּלְבַשׁ אֶת בְּגָדָיו.** שְׁמוֹנֶה בְּגָדִים שֶׁהוּא עוֹבֵד בָּהֶן כָּל יְמוֹת הַשָּׁנָה: (ד) **וַיֵּצֵא.** מִן הֵיכָל אֶל הַחֲצַר שֶׁמִּזְבֵּחַ הָעוֹלָה שָׁם: (ה) **וַעֲשֵׂה אֶת עֹלָתוֹ.** אֵיל לְעוֹלָה הָאֶמּוֹר לְמַעַלְהָ (ו) **וְאֵת עֹלַת הָעֵם.** וְאֵיל אֶחָד לְעוֹלָה הָאֶמּוֹר לְמַעַלְהָ "וַיֵּצֵא עֹדֶת בְּנֵי יִשְׂרָאֵל" וְגו' **16:24** (1) **וַיֵּצֵא אֶת בָּשָׁרוֹ וְגו' AND HE SHALL LAVE HIS FLESH etc.** - Above (v. 4) we have learned from the statement "therefore shall he lave his flesh and so put them on" that whenever he (the High-Priest) changed from the golden garments into the linen ones he had to immerse himself (for on the occasion of that immersion, mentioned v. 4, he took off his golden garments in which he performed the service connected with the continual burnt offering due in the morning and put on the linen garments for the performance of the service peculiar to that Day); here, however, we are told that whenever he changed from the linen garments into the golden ones he had also to immerse himself (Sifra, Acharei Mot, Chapter 6 3; Yoma 32). (2) **בַּמָּקוֹם קָדוֹשׁ [AND HE SHALL LAVE HIS FLESH WITH WATER] IN A HOLY PLACE** - i.e. in a place which has the sanctity of the fore-court. It (the immersion) took place (later on when the Temple was built) on the roof of the so-called Parva-compartment. Similarly also all the four immersions that formed a special obligation for the Day alone. The first immersion, however, (that which took place immediately before entering the עֲזָרָה to offer the תְּמִיד שֶׁל שַׁחַר) was taken in an unsanctified place (i.e. outside the fore-court) (Yoma 30a). (3) **וּלְבַשׁ אֶת בְּגָדָיו AND HE SHALL PUT ON HIS GARMENTS** - ie the eight garments in which he officiated on every day of the year. (4) **וַיֵּצֵא AND HE SHALL COME OUT** from the **הֵיכָל** into the fore-court where was the altar of the burnt offering. ... (5) **וַעֲשֵׂה אֶת עֹלָתוֹ AND HE SHALL MAKE HIS BURNT OFFERING** - "the ram for a burnt offering"

mentioned above (v. 3) (cf. Yoma 70b). (6) AND THE BURNT OFFERING OF THE PEOPLE - This is identical with "a ram for a burnt offering" mentioned above (v. 5) which begins with the words "And he shall take from the congregation of the children of Israel ... [a ram for a burnt offering]".

(א) ואת חלב החטאת. אמורי פר וּשְׁעִיר: (ב) יקטיר המזבחה. על מזבֶּחַ הַחִיצוֹן, דָּאָלוּ בַּפְּנִימִי כְּתִיב לֹא תַעֲלוּ עָלָיו קִטְרֶת זָרָה וְעֹלָה וּמִנְחָה (שמות ל'):

16:25 (1) AND THE FAT OF THE SIN OFFERING [SHALL HE CAUSE TO ASCEND IN FUMES] - ie the fat parts of both the bullock and the goat. (2) SHALL HE CAUSE TO ASCEND IN FUMES ON THE ALTAR - ie on the outer altar, for if you say that it was burnt on the inner altar you are wrong, for it is written (Exodus 30:9) "Ye shall not bring up strange incense thereon, (ie on the inner altar) nor burnt offering, nor oblation".

(א) אשר הובא את דמם. להיכל ולפני ולפנים:

16:27 (1) WHOSE BLOOD WAS BROUGHT into the Heichal and the Innermost (the Holy of Holies).

(א) וכפר הכהן אשר ימשח וגו'. כפרה זו של יום הכפורים אינה כפרה אלא ככהן גדול (יומא ע"ג); לפי שזאמרה כל הפרשה באהרן, הצרף לו למר ככהן גדול הבא אחריו שיהא כמוהו: (ב) ואשר ימלא את ידו. אין לי אלא המשוח בשמן המשחה, מרבה בגדים מניין? ת"ל וְאֲשֶׁר יִמְלֵא אֶת יָדוֹ וְגוֹמֵר; וְהֵם כָּל הַכֹּהֲנִים גְּדוֹלִים שְׁעָמְדוּ מִיֵּאֲשִׁיחוּ וְאִילָּו, שְׁבִימִי נִגְנְזָה צְלוּחִית שֶׁל שָׁמֶן הַמִּשְׁחָה (הוריות י"ב): (ג) לכהן תחת אביו. ללמד שאם בנו ממלא את מקומו, הוא קודם לכל אדם (ספרא):

16:32 (1) AND THE PRIEST WHOM THEY SHALL ANOINT ... SHALL MAKE EXPIATION etc. - This expiation on the Day of Atonement is valid only if it is effected by the High-Priest. Because in the whole of this section reference is made to Aaron alone, Scripture was compelled to state here (towards the end) that any High-Priest succeeding him shall be like himself (ie shall possess the same power of effecting atonement on Yom-Kippur) (Sifra, Acharei Mot, Chapter 8 4). (2) AND WHOM THEY SHALL CONSECRATE - Since it is stated "whom they anoint" I might say I have here only the law that he who has been anointed with the oil of anointing is capable of effecting expiation; How do I know that this is also the case with a High- Priest who is distinguished from an ordinary priest only by a larger number of official garments YOUgh he may not have been anointed? Because Scripture states "and whom they shall consecrate etc." (Sifra, Acharei Mot, Chapter 8 4) - Such (ie מרובה בגדים only) were all the High-Priests who held office from Josiah and later, for in his days the flask of anointing oil was concealed (Horayot 12a). (3) לכהן תחת אביו TO MINISTER AS A PRIEST IN HIS FATHER'S STEAD - The words "in his father's stead" are intended to teach us that if the High-Priest's son is able to fill his father's place he has to be given preference to any other man (Sifra, Acharei Mot, Chapter 8 5).

(א) ויעש כאשר צוה וגו'. כשהגיע יום הכפורים עשה כפסדר הנה; ולהגיד שבחו של אהרן, שלא היה לובשן לגדלתו אלא כמקלים גזרת המלך (שם):

16:34 (1) AND HE DID AS [THE LORD] COMMANDED [MOSES] etc. - When the next Day of Atonement arrived he (Aaron) did everything as is here set forth in order. And Scripture only states this in order to declare the praise of Aaron - that he did not attire himself with them (the official garments) for his own aggrandisement, but as one who was executing the ordinance of his King (Sifra, Acharei Mot 8:10)

(א) אשר ישחט שור או כשב. במקדשין הכתוב מדבר, שזאמר "להקריב קרבן" (זבחים קז): (ב) במחנה. חוץ לעזרה **17:3** [WHAT MAN SOEVER] THAT SLAUGHTERS AN OX, OR A LAMB - Scripture is speaking here of consecrated animals since it says (v4) "and bringeth it not unto the appointed tent to offer an offering" (cf. Sifra, Acharei Mot, Section 6 3; Zevachim 106a). (2) [WHAT MAN SO EVER SLAUGHTERS...] IN THE CAMP - ie outside the forecourt (cf Sifra, Acharei Mot, 6:5; Zevachim 107b)

(א) **דַּם יַחֲשֹׁב**. כְּשׁוֹפֵךְ דַּם הָאָדָם שְׁמַתְחִיב בְּנַפְשׁוֹ: (ב) **דַּם שֹׁפַךְ**. לְרִבּוֹת אֶת הַזֹּרֵק דָּמִים בַּחוּץ (שם):
17:4 (1) **דַּם יַחֲשֹׁב** BLOOD SHALL BE IMPUTED [UNTO THAN MAN] - As YOUg he had shed the blood of a human being, who is guilty of a deadly sin. (2) **דַּם שֹׁפַךְ** HE HATH SHED BLOOD - These apparently redundant words are intended to include in the penalty of כרת him who sprinkles outside the fore-court the blood of a sacrifice which has been slaughtered within it as is here commanded (Sanhedrin 34b; Zevachim 107a).

(א) **אֲשֶׁר הֵם זִבְחֵיהֶם**. אֲשֶׁר הֵם רְגִילִים לְזַבֵּחַ:
17:5 (1) **אֲשֶׁר הֵם זִבְחֵיהֶם** [THAT THE CHILDREN OF ISRAEL MAY BRING THEIR SACRIFICES] WHICH THEY SACRIFICE [IN THE OPEN FIELD UNTO THE LORD] - "which they sacrifice" means, which they are at present accustomed to sacrifice.

(א) **לְשַׁעֲרֵיהֶם**. לְשַׁעֲרֵיהֶם, כְּמוֹ וּשְׁעִירִים יִרְקְדּוּ נָשָׁם (ישעיהו י"ג):
17:7 (1) **לְשַׁעֲרֵיהֶם** means TO THE DEMONS. Similar is (Isaiah 13:21) "and demons (ושַׁעֲרִים) shall dance there" (Sifra, Acharei Mot, Chapter 9 8).

(א) **אֲשֶׁר יַעֲלֶה עֲלֵה**. לְחִיב עַל הַמִּקְטִיר אֲכָרִים בַּחוּץ כְּשׁוֹחֵט בַּחוּץ, שָׂאֵם שֹׁחֵט אֶחָד וְהָעֶלָה חִבְרוּ שְׁנֵיהֶם חִיבִין (זבחים ק"ו):

17:8 (1) **אֲשֶׁר יַעֲלֶה עֲלֵה** [WHOSOEVER MAN THERE BE] THAT OFFERETH (lit., bringeth up) A BURNT OFFERING - This is intended to declare one who burns the limbs of sacrifices outside the fore-court to be liable to the penalty of excision just the same as him who slaughtered a sacrifice outside the fore-court; so that if one person slaughtered a sacrifice outside the fore-court and another brought it up on the altar to burn it both are liable to excision (cf. Sifra, Acharei Mot, Chapter 10 6; Zevachim 106a).

(א) **וְנִכְרֵת**. זָרְעוֹ נִכְרֵת וְיָמָיו נִכְרֵתוֹ:
17:9 (1) **וְנִכְרֵת** [THAT MAN] SHALL BE CUT OFF - his offspring are cut off (die out) and his own life-time (lit., his days) is shortened (cf. Rashi and Tos. Shabbat 25a; Tos. Yevamot 2a).

(א) **כָּל דָּם**. לִפִּי שְׁנֵאמַר "בְּנַפְשׁוֹ יִכָּפֵר", יָכוֹל לֹא יִהְיֶה חִיב אֶלָּא עַל דָּם הַמִּקְדָּשִׁים, ת"ל "כָּל דָּם": (ב) **וְנָתַתִּי פָנָי**. פָּנָאִי שְׁלִי - פּוֹנֶה אֲנִי מִכָּל עֲסָקִי וְעוֹסֵק בּוֹ (ספרא):

17:10 (1) **כָּל דָּם** [WHATSOEVER MAN THERE BE ... THAT EATETH] ANY BLOOD - Since Scripture states (v. 11) "[for it is the blood] with the life that maketh expiation", I might think that one is liable only for eating the blood of consecrated animals, (ie sacrifices), for it is only the blood of such animals that makes expiation. Scripture therefore states here "[Whatsoever man there be ... that eateth] any blood [I will cut him off from among his people]" (Sifra, Acharei Mot, Section 7 3). (2) **וְנָתַתִּי פָנָי** I WILL SET [AGAINST THAT SOUL] - פָּנָי is taken to mean as much as My leisure - i.e. I will turn away (פונה) from all My affairs and concern Myself only with him (Sifra, Acharei Mot, Section 7 4; cf. also Targum Jonathan)

(א) **כִּי נַפְשׁ הַבֶּשֶׂר**. שָׁל כָּל בְּרִיָּה בָדָם הִיא תְלוּיָהּ, וּלְפִיכָהּ נִתְתִּיו (עַל הַמִּזְבֵּחַ) לְכַפֵּר עַל נַפְשׁ הָאָדָם - תָּבֵא נַפְשׁ וּתְכַפֵּר עַל הַנַּפְשׁ:

17:11 (1) **כִּי נַפְשׁ הַבֶּשֶׂר** FOR THE LIFE OF THE FLESH of every creature, not only of animals brought as sacrifices, is dependent on its blood (בדם היא), and it is for this reason that I have placed it [on the altar] to make expiation for the life of man: let life come and expiate for life!

(א) **כָּל נַפְשׁ מִכֶּם**. לְהַזְהִיר גְּדוּלִים עַל הַקְטָנִים:
17:12 (1) **כָּל נַפְשׁ מִכֶּם** NO SOUL OF YOU [SHALL EAT BLOOD] - This is stated in addition to v. 10 to admonish the adults about their young children (that they should not permit them blood to eat - for "no soul" shall eat blood) (Sifra, Acharei Mot, Section 7 6; Yevamot 114a).

(א) **אשר יצוד**. אין לי אלא ציד, אגוזין ותרגולין מניין? ת"ל "ציד" מכל מקום; אם כן למה נאמר "אשר יצוד"? שלא יאכל בשר אלא בהזמנה הזאת (חולין פ"ד): (ב) **אשר יאכל**. פרט לטמאים (שם פ"ה):

17:13 (1) WHO HUNTETH - I seem to have here only the law that the blood of hunted beasts and fowls caught now by hunting must be covered with dust. Whence do I know that this applies also to geese and fowls which have been kept in the house having already been caught? Scripture therefore states ציד [יצוד], "who hunts a hunted thing" - hunted under any circumstances whether now or before. If this be so why does Scripture at all state אשר יצוד (let it merely state וכו' אשר ישחט וכו')? But it uses the term "hunting" to teach that one should not eat meat except after such toilsome preparation (Sifra, Acharei Mot, Chapter 11 2; Chullin 84a). (2) **אשר יאכל** THAT MAY BE EATEN - This is especially mentioned to the exclusion of unclean animals (Sifra, Acharei Mot, Chapter 11 4).

(א) **דמו בנפשו הוא**. דמו הוא לו במקום הנפש, שהנפש תלויה בו: (ב) **כי נפש כל בשר דמו הוא**. הנפש היא הדם. דם ובשר לשון זכר, נפש לשון נקבה:

17:14 (1) דמו בנפשו הוא means its blood represents its life (במקום הנפש), in as much as its life is depending on it. (2) כי נפש כל בשר דמו הוא means the life is (is identical with) the blood; דם and בשר are masculine, נפש is feminine.

(א) **אשר תאכל נבלה וטרפה**. בנבלת עוף טהור דבר הכתוב, שאין לה טמאה אלא בשעה שנבלעת בבית הבליעה, ולמדך פאן שמטמאה באכילתה (ואינה מטמאה במגע); וטרפה האמורה פאן לא נכתב אלא לדרש, וכן שנינו: יכול תהא נבלת עוף טמא מטמאה בבית הבליעה, ת"ל טרפה - מי שיש במינו טרפה, יצא עוף טמא שאין במינו טרפה (ספרא; זבחים ע'):

17:15 (1) [AND EVERY SOUL] THAT EATETH CARRION, OR THAT WHICH WAS TORN ... [HE SHALL BOTH WASH HIS GARMENTS AND LAVE HIMSELF IN WATER] - Scripture is here speaking of the carrion of a clean bird which causes uncleanness only during the time it passes through the gullet (lit., it is being swallowed in the gullet) and what Scripture teaches you here is that it makes one unclean by eating of it [but it does not defile one by touching it]. The טרפה mentioned here (YOUgh being superfluous since a טרפה which died) is of course also a נבלה and thus causes uncleanness just as any other נבלה is mentioned only for the sake of the correct interpretation of the word נבלה. For thus we learn (in Sifra): One might think that the carrion of an unclean bird causes uncleanness in the moment it passes through the gullet! Scripture therefore adds the word טרפה to intimate that this law of נבלה applies only to that class of birds among which טרפה is possible, thus excluding unclean birds for in their class a טרפה can never occur (Sifra, Acharei Mot, Chapter 12 7; Zevachim 69b).

(א) **ונשא עונו**. אם יאכל קדש או יבגס למקדש חייב על טמאה זו ככל שאר טמאות (ספרא): (ב) **ובשרו לא ירחץ ונשא עונו**. על רחיצת גופו עונש פרת ועל כבוס בגדים במלקות (שם):

17:16 (1) **ונשא עונו** THEN HE SHALL BEAR HIS INIQUITY - If he eats sacred food or enters the Sanctuary in this state of uncleanness he becomes liable to excision for this uncleanness just as for doing these things in any other state of uncleanness (Sifra, Acharei Mot, Chapter 12 14). (2) **ובשרו לא ירחץ ונשא עונו** [BUT IF HE WASH THEM NOT], NOR LAVE HIS FLESH HE SHALL BEAR HIS INIQUITY - For the omission to lave his body before entering the Sanctuary or before eating sacred food he is liable to excision, but for the omission to wash his clothes he is liable to lashes only (Sifra, Acharei Mot, Chapter 12 13).

(א) **אני יי אלקיכם**. אני הוא שאמרתי בסיני אנכי יי אלקיך וקבלתם עליכם מלכותי, מעתה קבלו גזרותי; רבי אומר גלוי וידוע לפניו שסופן לנתק בעריות בימי עזרא, לפיכך בא עליהם בגזרה **אני יי אלקיכם** - דעו מי גזר עליכם, דין לפרע ונאמן לשלם שכר (עי' ספרא):

18:2 (1) **אני יי אלקיכם** I AM THE LORD YOUR GOD - I am He Who spoke on Mount Sinai "I am the Lord thy God" and Whose kingship you then accepted; now, therefore, accept My decrees! Rabbi Judah han-Nasi said: It was manifest and known to Him that in the days of Ezra they would ultimately revolt against restricting sexual

relations, He therefore came to them with a decree emphasized by the words: "I am The Lord your God" - understand well Who it is that imposes this decree upon you, - the Judge (אלהים) Whose function it is to punish but Who is certain also to give a reward (ה) (cf. Sifra, Acharei Mot, Section 8 1).

(א) כמעשה ארץ מצרים. מגיד שמעשיהם של מצריים ושל כנעניים מקלקלים מכל האמות, ואותו מקום שישיבו בו ישראל מקלקל מן הכל: (ב) אשר אני מביא אתכם שמה. מגיד שאותן עממין שכפשו ישראל מקלקלים מכלם (שם): (ג) ובחקתיהם לא תלכו. מה הניח הכתוב שלא אמר? אלא אלו נימוסות שלקחן - דברים החקוקין להם - כגון טרטיאות ואצטדאות, רבי מאיר אומר, אלו דרכי האמורי שמנו חכמים (שם):

18:3 (1) AFTER THE DEEDS OF THE LAND OF EGYPT... [SHALL YE NOT DO] - This tells us that the deeds of the Egyptians and the Canaanites were more corrupt than those of all other nations, and that the district of Egypt in which the Israelites had resided (אשר ישבתם בה) was even more corrupt than all the rest of Egypt (Sifra, Acharei Mot, Section 8 3). (2) [AND AFTER THE DEEDS OF THE LAND OF CANAAN] WHITHER I BRING YOU [SHALL YE NOT DO] - This again tells us that those Canaanitish clans whom Israel subdued were more corrupt than all the others of them (Sifra, Acharei Mot, Section 8 4). (3) NEITHER SHALL YE WALK IN THEIR ORDINANCES - What has Scripture left unsaid when it spoke of the deeds of the Egyptians and Canaanites that it felt compelled to add But by these latter words it refers to their social customs - things which have assumed for them the character of a law as, for instance, the frequenting of theaters and race-courses. Rabbi Meir, however, said: These (חקתיהם) refer to the "ways of the Amorites" (superstitious practices) which our Rabbis have enumerated (Shabbat 67a; Sifra, Acharei Mot, Section 8 8; cf. also Tosefta Shabbat 7).

(א) את משפטי תעשו. אלו דברים האמורים בתורה במשפט, שאלו לא נאמרו היו כדאי לאמרן: (ב) ואת חקתי תשמרו. דברים שהן גזרת המלך, שייצר הרע משיב עליהם למה לנו לשמרן? ואמות העולם משיבין עליהם, כגון אכילת חזיר ולבישת שעטנז וטהרת מי חטאת, לכו נאמר אני יי, גזרתי עליכם, אי אתה רשאי לפטר (יומא ס"ז): (ג) ללכת בהם. אל תפטר מתוכם, שלא תאמר למדתי חכמת ישראל אלא ואלמד חכמת האמות (ספרא):

18:4 (1) YE SHALL DO MY JUDGMENTS - Matters prescribed in the Torah which are in conformity with the human feeling of justice such as one feels ought to be ordained if they had not been already ordained by the Torah. (2) AND KEEP MINE ORDINANCES - matters which are decrees of the King (promulgated wIYOUt any reason being stated) against which the evil inclination raises objections: "Why should we observe them and against which also the nations of the world raise objections, as e. g., the prohibition of eating swine's flesh, of wearing clothes of a mixture of wool and linen, the purgatory power of "water mingled with the ashes of the Red Heifer" (טהרת מי חטאת) - therefore it is stated: "I", the Lord, have enacted this for you - you are not at liberty to evade the obligation (Yoma 67b). (3) TO WALK IN THEM - do not free yourselves from their environment, i.e. that you must not say, I have acquired Jewish wisdom, now I will go and acquire the wisdom of the other peoples of the world in order to walk in their ways.

(א) ושמרתם את חקתי וגו'. לרבות שאר דקדוקי הפרשה, שלא פרט הכתוב בהם; דבר אחר לתן שמירה ועשיה לחקים ושמירה ועשיה למשפטים, לפי שלא נתן אלא עשיה למשפטים ושמירה לחקים (ספרא): (ב) וחי בהם. לעולם הבא, שאם תאמר בעולם הזה והלא סופו הוא מת (שם): (ג) אני יי. נאמן לשלם שכר (שם):

18:5 (1) YE SHALL THEREFORE KEEP MY ORDINANCES - [This is not a mere repetition of v. 4 but is intended] to include other details of the laws mentioned in this chapter which Scripture does not expressly mention. Another explanation is: Scripture makes this repetition in order to attach the commands of "observing" (שמירה) and "performing" (עשיה) to the חוקים, and the commands of שמירה and עשיה to the משפטים, for in v. 4 it uses the term עשיה only in connection with the משפטים, and that of שמירה only with reference to the חוקים (Sifra, Acharei Mot, Section 8 10). (2) וחי בהם means, THAT HE SHALL LIVE THROUGH THEM in the world to come (eternal life). For if you say it means that he shall live in this world, is it not a fact that in the end he must die! (Sifra, Acharei Mot, Section 8 10; cf. also Targ. Onkelos) (3) I AM THE LORD, Who am faithful to pay you your reward (Sifra, Acharei Mot, Section 8 10).

(א) לא תקרבו. להזהיר הנקבה בנזכר, לכוך נאמר לשון רבים: (ב) אני יי. נאמן לשלם שכר:

18:6 (1) NONE OF YOU SHALL APPROACH TO [ANY THAT IS NEAR OF KIN TO HIM] - The intention is to admonish women as well as men (in respect to this general prohibition of unchastity); on this account the plural is used (Sifra, Acharei Mot, Chapter 13 1). (2) I AM THE LORD, who am faithful to pay you your reward (Sifra, Acharei Mot, Chapter 13 13).

(א) ערות אביך. זו אשת אביך, או אינו אלא כמשמעות? נאמר פאן ערות אביך ונאמר להלן ערות אביו גלה, מה להלן אשת אביו אף פאן אשת אביו (סנהדרין נ"ד): (ב) וערות אמך. להביא אמו שאינה אשת אביו (שם):

18:7 (1) THE NAKEDNESS OF THY FATHER, [AND THE NAKEDNESS OF THY MOTHER SHALL YOU NOT UNCOVER] - This refers to intercourse with thy father's wife (no matter whether she is thy own mother or thy stepmother). Or perhaps this is not so, but ערות אביך has to be taken literally (as sodomy)?! Scripture, however, uses the expression ערות אביך here, and it is said later on (Leviticus 20:11) "And the man that lieth with his father's wife hath uncovered his father's nakedness (ערות אביו גלה)". Now what is the meaning of ערות אביו there? It refers to one's father's wife! so does ערות אביך here also refer to one's father's wife (Sanhedrin 54a). (2) AND THE NAKEDNESS OF THY MOTHER [YOU SHALL NOT UNCOVER] - This is intended to include in the prohibition the marriage of one's own mother although she be not the wife of one's father (Sanhedrin 54a).

(א) ערות אשת אביך. לרבות אחר מיתה (שם):

18:8 (1) THE NAKEDNESS OF THY FATHER'S WIFE [SHALL YOU NOT UNCOVER] - This is intended to include in the prohibition of union with one's father's wife already mentioned v. 7. even the doing of this after his death (Sanhedrin 54a).

(א) בת אביך. אף בת אנוסה במשמע: (ב) מולדת בית או מולדת חוץ. בין שאומרים לו לאביך קנים את אמה, ובין שאומרים לו הוצא את אמה, כגון ממזרת או נתינה (יבמות כ"ג):

18:9 (1) [THE NAKEDNESS OF THY SISTER] THE DAUGHTER OF THY FATHER [OR THE DAUGHTER OF THY MOTHER... YOU SHALL NOT UNCOVER] - Also the daughter of a woman raped by one's father is implied by the term בת. (2) - מולדת בית או מולדת חוץ. WHETHER SHE BE BORN IN THE HOUSE OR WHETHER SHE BE BORN OUTSIDE THE HOUSE - This means, thy sister, thy father's daughter, whether according to the law we can say to thy father, "Keep her mother as your wife" or whether we have to say to him, "Divorce her mother", as, for instance, when she is a ממזרת (the issue of a union forbidden in the Torah under the penalty of כרת) or a נתינה (the daughter of a Gibeonite woman, cf. Joshua 9:27, forbidden under the penalty of מלקות) (Yevamot 23a).

(א) ערות בת בנך וגו'. בביתו מאנוסתו הפתוב מדבר, ובתו ובתו מאשתו אנו למדין מ"ערות אשה ובתה", שנאמר בקו "לא תגילה", בין שהיא ממנו ובין שהיא מאיש אחר (שם כב): (ב) ערות בת בנך. קל וחומר לבתה, אלא לפי שאין מזהירין מן הדיו, למדוה מגזירה שוה במסכת יבמות (דף ג'):

18:10 (1) THE NAKEDNESS OF THE DAUGHTER OF THY SON [OR THE DAUGHTER OF THY DAUGHTER YOU SHALL NOT UNCOVER] - When it states "thy daughter" Scripture is speaking of his daughter born of a woman whom he had outraged (similarly "the daughter of thy son" means, the son born of such a woman). This must be so, for that one is forbidden to marry one's daughter or the daughter of one's daughter who was born of one's wife we may learn from the prohibition (v. 17) in the verse beginning ובה אשה ובתה "the nakedness of a woman and her daughter" of whom it is stated "YOU SHALL not uncover" and which thus implies the prohibition to marry one's daughter (and forbids one's marriage with one's daughter's daughter; for Scripture continues there: "neither SHALL YOU take her son's daughter or her daughter's daughter) whether she be begotten by him or by another man (cf. Yevamot 22b and Rashi von v. 17). (2) ערות בת בנך THE NAKEDNESS OF THY SON'S DAUGHTER [... YOU SHALL NOT UNCOVER] - Since even thy son's daughter (the former being born from an אנוסה) is forbidden, the prohibition concerning thy own daughter born of thy אנוסה could be derived by a conclusion a minori ad majus (ק"י). But because there is a rule מן

הדין "no prohibition can be derived by a logical conclusion" they (the Rabbis) derived it in Treatise Yevamot 3a by an analogy (גזירה שוה) based on the similar expression הנה - הנה used here and in v17.

(א) **ערוות בת אשת אביך**. למד שאינו חייב על אחותו משפחה ונכרית, לכך נאמר "בת אשת אביך" - בראייה לקדושים (שם כ"ג):

18:11 (1) **THE NAKEDNESS OF THY FATHER'S WIFE'S DAUGHTER... [YOU SHALL NOT UNCOVER]** - This teaches us that one is not liable to excision for a union with one's sister (on his father's side) who was born of a maid-servant or a non-Jewess. It is for this reason that Scripture instead of simply saying "thy sister" uses the circumlocution "the daughter of thy father's wife" ie a woman who is fitted for Kiddushin (one with whom a marriage may be legitimately entered into, which is not the case with a שפחה (Yevamot 22b).

(א) **ערוות אחי אביך לא תגלה**. ומה היא ערנותו? **אל אשתו לא תקרב**:

18:14 (1) **THE NAKEDNESS OF THY FATHER'S BROTHER YOU SHALL NOT UNCOVER** - and what does this "uncovering of his nakedness" mean **אל אשתו לא תקרב** **YOU SHALL NOT APPROACH TO HIS WIFE**.

(א) **אשת בנך**. לא אמרתי אלא בנשיש לבנה אישיות בה, פרט לאנוסה ושפחה ונכרית (עי' ספרא):

18:15 (1) **THE NAKEDNESS OF THY DAUGHTER-IN-LAW YOU SHALL NOT UNCOVER; SHE IS] THY SON'S WIFE** - By using the apparently redundant words: "she is thy son's wife" Scripture says, as it were: I command this about such a woman only when thy son has a legal matrimonial relation (אישיות) to her, thus excluding a woman who has been raped by him (אנוסה) or a Canaanitish maid-servant, or a non-Jewess (cf. Sifra, Kedoshim, Chapter 10 10)).

(א) **ערוות אשה ובתה**. לא אסר הכתוב אלא על ידי נשואי הראשונה, לכך נאמר לא "תקח" - לשון קיחה, וכן לענין העניש, אשר "יקח" את אשה ואת אמה - לשון קיחה, אבל אנס אשה מתר לשא בתה (יבמות צ"ז): (ב) **שארה הנה**. קרובות זו לזו: (ג) **זמה**. עצה, כתרגומו עצת חטאין, שיצרה יועצה לחטא:

18:17 (1) **THE NAKEDNESS OF A WOMAN AND HER DAUGHTER [YOU SHALL NOT UNCOVER]** - Scripture forbids this only if the union with the first of these (whether it be the woman or her daughter) came about through a legal marriage. That is why Scripture uses the term **לא תקח**, the expression employed for "taking to wife in a legal way". Similarly with reference to the punishment for such a union it states, (Leviticus 20:14) "And if a man take (יקח) a wife and her mother, [it is wickedness; they shall be burnt with fire]" - an expression for "taking" to wife in a legal way. But if one has raped a woman he is permitted to marry her daughter (Yevamot 97a). (2) **שארה הנה** means, they are closely related to one another. (3) **זמה** means, an evil plan, as the Targum renders it **עצת חטאין**, "a sinful plan"; the term is used because it is your evil inclination which counsels you to sin.

(א) **אל אחתה**. שתיקן באחת (קידושין נ'): (ב) **לצרר**. לשון צרה - לעשות את זו צרה לזו: (ג) **בחייה**. למדך שאם גרשה לא ישא את אחותה כל זמן שהיא בחיים (יבמות ח'):

18:18 (1) **[NEITHER SHALL YOU TAKE A WIFE] TO HER SISTER** - both at the same time. (2) **לצרר** is connected with the word **צרה**, - a rival (cf. I Samuel 1:6). Thus the verse signifies "YOU SHALL not take a wife to her sister", to make (ie making) the one the rival of the other. (3) **בחייה** **DURING HER LIFE-TIME** - This teaches you that if he divorced her (his wife) he is not allowed to marry her sister so long as she (the former) is still living (Yevamot 8b).

(א) **למלך**. ע"ז היא נשמה מלך, וזו היא עבודתה, שמוסר בנו לכופרים ועושין שתי מדורות גדולות ומעבירין את הבן ברגליו בין שתי מדורות האש (סנהדרין ס"ד): (ב) **לא תתן**. זו היא מסירתו לכופרים: (ג) **להעביר למלך**. זו העברת האש:

18:21 (1) למלך [AND YOU SHALL NOT LET ANY OF THY SEED PASS THROUGH THE FIRE] TO MOLECH - This was an idol the name of which was "Molech", and this was the manner in which it was worshipped: that he (the father) handed his child (lit., his son, but it applies to his daughter also; cf. Deuteronomy 18:10) over to the priests of the idol. These lit two large pyres one opposite the other and made the child to pass on foot between the two pyres (Sanhedrin 64b). (2) לא תתן refers to "the handing over of the child" to the priests. (3) להעביר למלך - this refers to the "passing through the fire".

(א) **תבל הוא**. לשון קדוש וערוה ונאוף, וכן ואפי על תבליתם (ישעיהו י'); דבר אחר תבל הוא לשון בלילה וערבוב זרע אדם וזרע בהמה:

18:23 (1) תבל THIS IS CONFUSION - תבל is an expression used for unchastity, incest and adultery. Similar is (Jeremiah 10:25) "Mine anger because of their depravity (תבליתם)". Another explanation of תבל הוא: it is an expression denoting the mingling (root בלל) and fusion of the human seed and the animal seed.

(א) **ולא תקיא הארץ אתכם**. משל לכן מלך שהאכילוהו דבר מאוס, שאין עומד במעיו אלא מקיאו, כך ארץ ישראל אינה מקימת עובדי עברה (ספרא סוף קדושים), ותרגומו ולא תרוקן, לשון רקון - מריקה עצמה מהם:

18:28 (1) THAT THE LAND VOMIT NOT YOU OUT - A parable! This may be compared to the case of a prince (ie a sensitive, refined person) to whom one gives a disgusting thing to eat which he cannot retain on his stomach but vomits it out thus Eretz-Yisrael is unable to retain sinners on its soil (Sifra, Kedoshim, Chapter 12 14). The Targum renders it by: ולא תרוקן a term for "emptying out" - it (the earth) empties itself of them.

(א) **הנפשות העשות**. הזכר והנקבה במשמע (ספרא):

18:29 (1) EVEN THE SOULS THAT SHALL DO THEM [SHALL BE CUT OFF] - Both men and women are implied by the plural הנפשות (in contrast to the sing. יעשה in the beginning of the verse) (Sifra, Acharei Mot, Chapter 13 20).

(א) **ושמרתם את משמרת**. להזהיר בית דין על כך (שם): (ב) **ולא תטמאו בהם אני יי אלקיכם**. האם תטמאו אני יי אלקיכם, ואתם נפסלים מאחרי, ומה הנאה יש לי בכם ואתם מתחייבים פליה? לכך נאמר אני יי אלקיכם (שם):

18:30 (1) THEREFORE SHALL YE KEEP (OR, WATCH OVER) MY CHARGE - This is intended to caution the court regarding this (Sifra, Acharei Mot, Chapter 13 22). (2) **ולא תטמאו בהם אני יי אלקיכם** AND IF YE DEFILE NOT YOURSELVES THEREIN, I AM THE LORD YOUR GOD - If, however, you do defile yourselves I shall no longer be your God (אלהיכם) since you have cut yourselves off from following after Me. What use then can I have of you? Consequently you deserve annihilation! That is why Scripture states: I am the Lord your God (Sifra, Acharei Mot, Chapter 13 22).