

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

(א) וַיֹּאמֶר יְהוָה אֶלْ מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי אַהֲרֹן וְגוֹ'. מַה פָ"ל? הִנֵּה רְبִי אַלְעָזֶר בֶּן עֹזְרִיה מֹשֶׁל לְחוֹלָה שְׁנִכְנָס
אֲצַלּוּ רֹופָא, אָמַר לוּ אֶל תְּאַכֵּל צוֹנוֹ וְאֶל תְּשַׁבֵּב בְּטַחַב; בָּא אַחֲר וְאָמַר לוּ אֶל תְּאַכֵּל צוֹנוֹ וְאֶל תְּשַׁבֵּב בְּטַחַב שְׁלָא תָּמוֹת
כִּרְךְ שְׁמַת פְּלוֹנִי, זֶה זָרוּז יוֹתֵר מִן הַרְאָשׁוֹן, לְכָה נָאָמֵר אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן:

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) וַיֹּאמֶר יְהוָה אֶלْ מֹשֶׁה דָבָר אֶל אַהֲרֹן אֲחֵיךְ וְאֶל יְבָא. שְׁלָא יָמוֹת כִּרְךְ שְׁמַתּוּ בְּנֵי: (ב) וְלֹא יָמוֹת.
(ספרא): (ג) כִּי בָעֵן אָרָא. כִּי תְמִיד אָנָי נָרָא שְׁם עַמּוֹד עַגְנִי, וְלֹפִי שָׁגָלִי שְׁכִינָתִי שְׁם, יִזְהָר שְׁלָא יַרְגִּיל לְבָא,
זֶה פְּשׁוֹטוֹ; וְמִזְרָשׁוֹ: לֹא יָבָא כִּי אִם בָּעֵן קָהָתָרְתּוּ בַיּוֹם הַכְּפֹרִים (יּוֹמָא 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 בָעֵן אָרָא 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) בָזָאת. גִּימְטְרִיא שְׁלָוּ אַרְבָּעָ מֵאוֹת וְעָשֶׂר, רְמֹז לְבֵית רָאשׁוֹ (וַיִּקְרָא רְבָה כ"א): (ב) בָזָאת יְבָא אַהֲרֹן וְגּוֹמֵר. וְאַפְּ זֶה
לֹא בְכָל עַת, כִּי אִם בַיּוֹם הַכְּפֹרִים, כִּמו שָׁמֶפֶרְשׁ בְסֻוף הַפְּרָשָׁה "בְּחַדְשׁ הַשְׁבִיעִי בְּעַשְׂור לְחַזְקָשׁ" (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) בָזָאת יְבָא אַהֲרֹן וְגוֹ' (3) 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) כְתָנָת בְּד וְגוֹ'. מָגִיד שְׁאַיְנוּ מִשְׁפָשֵׁש לְפָנִים בְּשִׁמְנָה בְּגָדִים שַׁהְוָא מִשְׁפָשֵׁש בְּהַנּוּ בְּחוֹזָן, שִׁיְישׁ בְּהַמְּזָה, לְפִי שְׁאַיְן
קְטָגָור נְעַשָּׂה סְנָגָר, אֲלָא בְּאַרְבָּעָה פְּכָהָן קְזִוּוֹת - וְכַלּוֹן שָׁל בְּוֹזָן (רָאשׁ הַשָּׁנָה כ"ו): (ב) קְדָשׁ יְלִבְשׁ. שִׁיְהָיו מִשְׁלָל הַקְדָשׁ
(ספרא): (ג) יִצְנָת. כְּמַרְגּוֹמָן, יִחְתָּבְרִישָׁה - יִבְחַת בְּרָאָשׁוֹ, כִּמו וּתְפֵנָה בְּגָדוֹ (בְּרָאָשִׁת ל"ט) - וְאַחֲתָה: (ד) וּרְחַץ בְּמִים.
אָתוֹ הַיּוֹם טָעַזְנָה טְבִילָה בְּכָל חַלְיפָה פְּעַמִּים הַיָּה מִתְלִיף מִעֲבֹדָת פְּנִים לְעַבּוֹדָת חֹזָן, וּמְחֹזָן לְפָנִים, וּמְשַׁנְּהָה
מְבָגְדִי זָהָב לְבָגְדִי לְבָן וּמְבָגְדִי לְבָן לְבָגְדִי זָהָב, וּבְכָל חַלְיפָה טָעַזְנָה וּשְׁנִי קְדוּשִׁי יְדִים וּרְגִלִּים מִן הַכְיֹור (יּוֹמָא
ל"א):

16:4 כְתָנָת בְּד וְגוֹ' [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 הַכִּל and the עֹזֶרֶת) 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) 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) **וַתָּנַהֵג** - Understand this as the Targum does: he shall place upon his head. Thus, the verb in (Genesis 39:16) **וַיָּהַת בְּגַדְוֹ** is rendered by the Targum **וְאַחֲתִיה** (of the same root as **וַיָּהַת**) "and she placed". (4) **וְרָחֵץ בְּמִים** 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 פְּרִי הַחֲטָאת אֲשֶׁר לוּ.** **הָאָמָר לְמַעַלָּה, וְלֹאַךְ כִּאֵן שְׁמַשְׁלָו הַוָּא בָּא וְלֹא מַשְׁלָל צְבּוֹר** (שם ג') : (ב) **וּכְפֵר בְּעַד** (ובע"ד בֵּיתוּ). **מִתְוָךְהָעָלֵיו עַזְנֹתָיו וְעַזְנֹתָבֵיתוּ** (שם ל"ו') :

16:6 AT [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** (1) **וְכְפֵר בְּעַד** (and after) 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 3b). (2) **וּכְפֵר בְּעַד בֵּיתוּ** 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) **וְנָתַן אַהֲרֹן עַל שְׁנֵי הַשְׁעִירִים גְּרָלוֹת.** **מַעֲמִיד אֶחָד לִימִין וְאֶחָד לִשְׁמָאל, וּנוֹתֵן שְׁפִי יְדֵיו בְּקָלְפֵי, וּנוֹטֵל גָּזְל בִּימִין וּבִשְׁמָאל וּנוֹתֵן עַלְלָהֶם, אֲתִ שְׁפָתָה בּוּ "לְשֵׁם" הַוָּא לְשֵׁם, וְאֲתִ שְׁפָתָה בּוּ "לְעַזָּזֵל" מְשַׁתְּלֵחַ לְעַזָּזֵל** (יּוֹמָא ל"ט) :

(ב) **עַזָּזֵל.** **הַזָּה קָר עַזְזָה, צָוֹק גָּבוֹהַ, שְׁגָגָה אַרְצָגָנָה - קְתֻנָּה** - :

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 **עַזְזָה** "to be strong" and **אֵל** "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 גורה**" **גורה** "means to cut" - into a craggy land (Yoma 67b).

(א) **וְעַשֵּׂה חֲטָאת.** **כְּשֶׁמְנִיחַ הַגָּזֶל עַלְיוֹ קֹרֵא לוּ שְׁם וְאֹמֵר "לִי חֲטָאת:**

16:9 (1) **וְעַשֵּׂה חֲטָאת** 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) **יַעֲמֵד חַי.** **כְּמוֹ יַעֲמֵד חַי - עַל יְדֵי אֶחָרִים, וּמְרַגּוֹמוֹ יַתְקִם כַּד חַי;** מה פ"ל? **לְפִי שְׁגָגָה מְרַאַת עַזָּזֵל וְאַנְיִן** יְדֵעַ **שְׁלַוּחַ אֵם לְמִתְהָה אֵם לְחַיִם,** **לְכָה נְאָמֵר יַעֲמֵד חַי, עַמִּיקַתּוֹ חַי עַד שְׁיִשְׁתְּלֵחַ, מִכָּאֵן שְׁשַׁלְיָהוּ לְמִתְהָה** (ספרא) : (ב) **לְכְפֵר עַלְיוֹ.** **שְׁגָגָה עַלְיוֹ, כְּדַקְתִּיב "וְהַתְוֹךְהָעַלְיוֹ וְגֹזֵן:**

16:10 (1) **יַעֲמֵד חַי** is the same as **יַעֲמֵד חַי** (ie **יַעֲמֵד** is a regular Hophal-form) - it shall be made to stand by others (ie it shall be placed). The Targum also renders it by: **יַתְקִם כַּד חַי**, "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 **עַמְּד**. 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 **וְשָׁלַח** 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) **לְכְפֵר עַלְיוֹ** (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 וגוי. ודוי שני, עליו ועל אחיו הכהנים, שהם כלם קרוינים ביתה, שנאמר "בית אהרן ברכו את יי" וגו' (תהלים קל"ה), מאן שהכהנים מתכפרין בו, וכל פפרתו אינה אלא על טמאת מקדש וקדשו, כמו שנאמר (פסוק ט'ז), "וכפר על הקדש מטמאת" וגוי (ספרא: שבאות ז').

16:11 (1) וְכִפֵּר בְּעַדוֹ וְגַם 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) **על המזבח. החיצון:** (ב) **מלפניי יי.** מצד ש' לפני הפתח, והוא צד מערבי: (ג) **דקה.** מה פ"ל דקה? **ונילא כל הפקטרת דקה היא, שגא אמר ושהקפת ממנה הדק** (שמות ל"ו), **אלא שתהא דקה מן הדקה, שבארב יה' כ היה מוציאה למקהשת (בריתות ר'):**

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) **[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. שבחותך המהבה: (ב) ולא ימות. הא אם לא עשאה התקנה חייב מיתה (ספרא):

16:13 (1) UPON THE FIRE which was in the censer. (2) 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.** הזה אחית במשמע: (ב) **ולפנוי הכפרת יזה שבע.** הרי אחית למעלה ושבע למטה (שם):

16:14 (1) וְהַזֵּה בְּאַצְבָּעָו AND HE SHALL SPRINKLE IT WITH THE FINGER - One sprinkling only is implied (since the next phrase mentions a definite number), **(2) וּלְפָנֵי הַכְּפָרָה יְזֵה שְׁבָע** (2) 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 שהפר מכפר על הכהנים מכפר השער על ישראל, והוא השער שעה עליו הגורל לשם (שבועות ב'): (ב) כאשר עשה לדם הפר. אחת למעלה ושבע למטה:

16:15 (1) אשר לעם [THE GOAT OF THE SIN-OFFERING] THAT IS FOR THE PEOPLE - Only for that which the bullock effects atonement for the priests (ie for מקדש וקדשו) 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) **כasher עשה לדם הפר** AS HE DID WITH THE BLOOD OF THE BULLOCK, viz., sprinkling once upwards and seven times downwards (Yoma 53b).

(א) מטהמת בני ישראל. על הנכסיון למקדש בטמאה ולא נודע להם בסוף, שנאמר לכל חטאיהם, וחתאת היא שוגג.

(ב) ומפשיעיהם. אף הנקנציין מזיד בטמאה (שם ז'): (ג) וכן יעשה לאهل מועד. בשם שהזה משניהם בפנים אחת למעלה ושבע למטה, כה מזה על הפרק מבחן משניהם אחת למעלה ושבע למטה (ספרא; יומא נ'ו): (ד) הישן אתם בבוד אמתם. אע"פ שהם טמאים שכינה בינויהם (שם):

16:16 (1) מטמאת בני ישראל [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 without having finally become conscious of this fact (Shevuot 7b), for it is said **לכל חטאיהם** 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) **וְנִעְשֶׂה לְאַהֲלָה** 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 **היכל**; cf. Leviticus 4:6) once upwards and seven times downwards (Sifra, Acharei Mot, Chapter 4 5; Yoma 56b). (4) **הַשְׁכִּינָה בְּתוֹךְ** - This implies that although they are unclean nevertheless the Shechinah dwells in their midst (Sifra, Acharei Mot, Chapter 4 5; Yoma 57a).

(א) **אל המזבח אשר לפנֵי יי.** זה מזבח הזבב שהוא לפנֵי יי - **בַּהֲיכָל**, ומה פ"ל ויצא? **לְפִי** שזה הנטאות על הפרכה **עַמְדָּם** מזבח ולבנים והזבב, ובמתקנות המזבח הזבב ולחיזן ויתחיל מקרון מזבח אפוגנית (יומה נ"ח): (ב) **וכפר עליו.** מה היא כפרת? **ולקח מזם הפר ומדם השער מערבין** זה לתוך זה (שם נ"ז):

16:18 [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 **היכל**. But why then (if the golden altar is intended) does Scripture state ויצא, "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 ויצא, "he shall go out" ie move alongside the altar towards the exit (Sifra, Acharei Mot, Chapter 4 7-8; Yoma 58b). (2) **AND HE SHALL MAKE EXPIATION FOR IT** - wherein does this expiation consist? **ולקח מזם הפר ומדם השער** 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) **והזה עלייו מן הדם.** אחר שונטו מתקנות באצבעו על קרנותו מזה שבע הנטאות על גג: (ב) **וטהרו.** ממה שעבר: (ג) **וקדשו.** **לעטיד לבא** (ספרא):

16:19 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 (signifies "upon it") (cf. Sifra, Acharei Mot, Chapter 4 12). (2) **AND THUS HE CLEANSES IT** from the defilement that happened to it in the past, (3) **וקדשו** AND HALLOWS IT for use in the future (Sifra, Acharei Mot, Chapter 4 13)

(א) **איש עתוי.** המוקן לך מיום אתחמול:

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) **ובא אהרן אל האל מועד.** אמרו רבוינו שאין זה מקומו של מקרה זה וננתנו טעם לדבריהם במשמעות יומא (ד') ל"ב), ואמרו: כל הפרשה כליה נאמרה על הסדר חיזן מביאה זו שhei אחר עשות עולתו ועולה העם, והקטרת אמוריה פר ושער, שנעשים בחיזן בגדוי זקב, ותובל ומקדש ופושטן ולובש בגדי לבן, ובא אל האל מועד להוציא את הקטרת מהחיה שתקטר ביה הקטרת לפנֵי ולבנים: (ב) **ופשט את בגדי הבד.** אחר שהוציאה, ולובש בגדי זקב לתמיד של בין קערבים; וזהו סדר העבודות: תמיד של שחר בגדי זקב, ועכודה פר ושער הפנימיים וקטרת של מחתה בגדי לבן, ואילו ואיל העם ומקצת המוספין בגדי זקב, והוציאת כף ומחטה בגדי לבן, ושריר המוספין וממיד של בין הערבים וקטרת היכל של מזבח הפנימי בגדי זקב; וסדר המקראות לפי העבודות כה הוא: ושלוח את השער בפדר, ורץ את בשרו במלח וגו', ויצא ועשה את עלתו וגו', ואת חלב החטאת וגו', וכל הפרשה עד ואחרי כן יבוא אל המזבח - אחר כה ובא אהרן (ג) **ויהניהם שם.** מלמד שטעוני גניזה ולא ישטמך באוֹת ד' בגדיים ליום הփורים אחר (יומא יב)

16:23 (1) 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, **וְאֶחָרֶن 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)** 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 **הַיכָּל** 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)** **וְהַנִּיחַם שֵׁם 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) **וְרָחֵץ אֶת בָּשָׂרו וְגֹו.** **לְמַעַלָּה לְמִדְנָנו מ'** **וְרָחֵץ אֶת בָּשָׂרו וְלִבְשָׁם** "שְׁכַפְשָׁה מִבְגָּדִי זָקֵב לְבָגָדִי לְבָנָו טָעֹונָה

טְבִילָה, - **שְׁבָאֹתָה טְבִילָה פְּשָׁט בָגָדִי זָקֵב שְׁעַבְדָ בָנָו עֲבֹדָת פְמִיד שָׁל שָׁחָר וְלוֹבֶשׁ בָגָדִי לְבָנָו לְעַבּוֹתָה הַיּוֹם**

- וְכַאֲנוֹ **לְמִדְנָנו שְׁכַפְשָׁה מִשְׁעָה מִבְגָּדִי לְבָנָו לְבָגָדִי זָקֵב טָעֹונָה טְבִילָה** (שם ל"ב): **(ב)** **בָמָקוֹם קָדוֹשׁ.** **הַמְּקַדֵּשׁ בְּקָדְשָׁת עַזְרָה;** **וְהִיא** **הַיִתָּה בְגַגְתָּה בְּבֵית הַפְּרוֹהָה,** **וְכֹן אַרְבָּע טְבִילּוֹת הַבָּאֹות חֹבֶה לַיּוֹם,** **אַכְלָה הַרְאָשׁוֹנָה הַיִתָּה בְּחַל** (שם י"ט): **(ג)** **וְלִבְשָׁת** **בָגָדִי.** **שְׁמֹוֹנָה בָגָדִים שָׁהּוֹא עֲוֹבֵד בָנָו כֹל יְמֹת הַשְׁבָּנה:** **(ד)** **וַיַּצֵּא.** **מִן הַיְכָל אֶל הַחַצֵּר שְׁפָזְבָּח קָעֹזָה שֵׁם:** **(ה)** **וְעָשָׂה** **אֶת עַלְתוֹן.** **אֵיל לְעַזְלָה הָאָמָר לְמַעַלָּה** **(ו)** **וְאֵת עַלְתָּה הָעֵם.** **וְאֵיל אֶחָד לְעַזְלָה הָאָמָר לְמַעַלָּה** "וּמְאַת עַדְתָ בְנֵי יִשְׂרָאֵל" **וְגֹו** **16:24 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)** **[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 **עַזְרָה** to offer the **תְּמִיד** **שֶׁל שָׁחָר** **וְלִבְשָׁת** **בָגָדִי**) was taken in an unsanctified place (i.e. outside the fore-court) (Yoma 30a). **(3)** **AND HE SHALL PUT ON HIS GARMENTS** - ie the eight garments in which he officiated on every day of the year. **(4)** **AND HE SHALL COME OUT** from the **הַיכָּל** into the fore-court where was the altar of the burnt offering. **(5)** **וְעָשָׂה אֶת עַלְתוֹן 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) **וְאֶת חָלֵב הַחֲטֹאת. אָמָרִי פָּר וְשָׂעִיר: (ב) יִקְטִיר הַמְזֻבָּחָת. עַל מִזְבֵּחַ הַחִיצֹּן, ذְּאָלוּ בְּפָנֵיכִי כְּתִיב לֹא תַּעֲלֹז עַלְוָה** **קָטְרָת זָרָה וְעַלְוָה וְמִנְחָה (שְׁמוֹת 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) **יִקְטִיר הַמְזֻבָּחָת** **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) **אֲשֶׁר הָבָא אֶת דָם. לְהַיכָּל וּלְפָנִי וּלְפָנִים:**

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

(א) **וְכַפֵּר הַכֹּהן אֲשֶׁר יִמְשַׁח וְגֹו.** **כְּפֹרָה זוֹ שְׁלֵי יּוֹם הַכְּפֹרִים אֵיןָ בְּכָהּ גָּדוֹל** (יומא ע"ג); **לֹפִי שְׁגָנָא מְרָה** **כָּל הַפְּרָשָׁה בְּאַהֲרֹן,** **הָזְרָה לֹזֶר בְּכָהּ גָּדוֹל הַבָּא אַחֲרֵיו שִׁיחָא כְּמוֹהוּ:** (ב) **וְאֲשֶׁר יִמְלָא אֶת יָדו.** **אֵין לִי אֶלְאָ הַפְּשָׁוֹת** **בְּשָׁמְן הַמְשָׁחָה, מְרָבָה בְּגָדִים מְבָנָו?** **תֶּל וְאֲשֶׁר יִמְלָא אֶת יָדו וְגּוֹמֶר;** **וְהָם כָּל הַכְּהָנִים גָּדוֹלִים שְׁעַמְדוּ מִיאָשָׁיחּוּ וְאַיִלָּה,** **שְׁבִּינֵיכְיוּ גְּנָנָה אֶלְוָחִית שֶׁל שְׁמַן הַמְשָׁחָה (הוּרִוּת י"ב): (ג) לְכָהֵן תַּחַת אָבִיו.** **לְלִמְדָד שָׁאֵם בְּנוּ מְמָלָא אֶת מָקוֹמוֹ,** **הַוָּא קְוּדָם לְכָל אָדָם (סְפָרָא):**

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) **וְאֲשֶׁר יִמְלָא אֶת יָדו (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 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) **לְכָהֵן תַּחַת אָבִיו (3) 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) **וַיַּעַש כַּאֲשֶׁר צִוָּה וְגֹו.** **כַּשְׁהִגִּיעַ יּוֹם הַכְּפֹרִים עַשְׂתָּה כְּפִידָר הַזָּה;** **וְלֹא גַּדְיַד שְׁבָחוֹ שֶׁל אַהֲרֹן,** **שֶׁלֹּא קִיה לְוַבְשָׁן לְגַדְלָתוֹ** **אֶלְאָ כְּמָקִים גְּנוּתָה הַפְּלָקָה (שָׁמ':**

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) **אֲשֶׁר יִשְׁחַט שׂוֹר אוֹ כְּשָׁב.** **בְּמִקְדְּשֵׁין הַכּוֹתֵב מִקְרָב, שְׁגָנָא מְרָה "לְהַקְרִיב קְרָבָן" (זְבָחִים קז): (ב) בְּמַחְנָה.** **חַזְצֵל עַזְזָרָה** **17:3 (1) [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) **בְּמַחְנָה (2) [WHAT MAN SO EVER SLAUGHTERS...]** IN THE CAMP - ie outside the forecourt (cf Sifra, Acharei Mot, 6:5; Zevachim 107b)

(א) **דם ייחשב.** **כשׂוֹפֵךְ דָם הָאָדָם שְׁפִתְחֵי בְּגַנְפֵּשׁוֹ:** (ב) **דם שָׁפֵךְ.** **לְרֹבּוֹת אֶת הַזָּרֶךְ קָמִים בְּחַוֵּז (שם):**

17:4 (1) BLOOD SHALL BE IMPUTED [UNTO THAN MAN] - As YOugh he had shed the blood of a human being, who is guilty of a deadly sin. (2) **דם שָׁפֵךְ** (HE HATH SHED BLOOD - These apparently redundant words are intended to include in the penalty of 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) **אשר הַמְזַבְּחִים.** **אֲשֶׁר הַמְרַגְּלִים לִזְבֵּחַ:**

17:5 (1) **אשר הַמְזַבְּחִים** [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) **לְשָׁעִירִם.** **לְשָׁדִים, כָּמוֹ וְשָׁעִירִים יַרְקְדוּ שָׁם (ישעיהו י"ג):**

17:7 (1) **means TO THE DEMONS.** Similar is (Isaiah 13:21) "and demons (ושעירים) shall dance there" (Sifra, Acharei Mot, Chapter 9 8).

(א) **אשר יַעֲלֵה עַלְלה.** **לְתִיחַב עַל הַמְקֹטֵר אֲבָרִים בְּחַוֵּז כְּשׂוֹחֵט אֶחָד וְהַעֲלֵה חֶבְרוֹ שְׁנִיָּה מִתְּבֵין (זְבָחִים ק"ו):**

17:8 (1) **אשר יַעֲלֵה עַלְלה** [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) **וּנְכָרֶת.** **זָרָעּוּ גְּכָרָת וִזְמָיו גְּכָרָתֵיכֶן:**

17:9 (1) **וּנְכָרֶת** [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) **כָל דָם.** **לְפִי שְׁנָאָמֵר "בְּגַנְפֵשׁ יִכְפֶּר", יִכְלֶל לֹא יְהָא חַיֵּב אֶלָּא עַל דָם הַמְקֹדְשִׁים, פ"ל כָל דָם:** (ב) **וְנַחֲתֵי פָנִי. פָנָאי - פָוָנה אָנָי מִכָּל עַסְקֵי וּוּסְקֵק בּוֹ (ספרא):**

17:10 (1) **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) **פָנִי I WILL SET AGAINST THAT SOUL** - **פָנָאי שָׁלִי** My leisure - i.e. I will turn away (פָוָנה) from all My affairs and concern Myself only with him (Sifra, Acharei Mot, Section 7 4; cf. also Targum Jonathan)

(א) **כִּי נְפָשׁ הַבָּשָׂר.** **שֶׁל כָּל בָּרִיה בְּזַم הֵיא תְּלִיָּה, וְלִפְיכָה נְתַתְּיו (עַל הַגְּנֵפֶשׁ) לִכְפֵּר עַל נְפָשׁ הָאָדָם - תְּבָא נְפָשׁ וְתִכְפֵּר עַל הַגְּנֵפֶשׁ:**

17:11 (1) **FOR THE LIFE OF THE FLESH** of every creature, not only of animals brought as sacrifices, is dependent on its blood (בְּזַם הֵיא), 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) **כָל נְפָשׁ מִכֶּם.** **לְהַזְהִיר גָּדוֹלִים עַל הַקְּטָנִים:**

17:12 (1) **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, איזו ומרגנולין מונע? פ"ל "ציד" מכל מקום; אם כן מהו נאמר "אשר יצוד"? שלא יאכל בשר אלא בהזמנה הזאת (חולין פ"ד): (ב) אשר יאכל. פרט לטמאים (שם פ"ה):

17:13 WHO HUNTED - 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 [ציד] ציד, "who hunts a hunted thing"- hunted under any circumstances whether now or before. If this be so why does Scripture at all state (let it merely state and co') אשר יshoot? 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 תליה בו: (ב) כי נפש כל בשר דמו הוא. הנפש היא הדם. דם ובשר לשון זכר, נפש לשון נקבה:

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

(א) אשר תאכל נבלה וטרפה. בגולת עוף טהורה דיבר הכתוב, שאין לה טמאה אלא בשעה שנבלעת בביית הקליעה, ולפוך פאן שטמאה באכילה (וaina מטמאה במאגע); וטרפה האמורה כאן לא נכתב אלא לדרש, וכן שגנונו: יכול תהא גולת עוף טמא מטמא בביית הקליעה, פ"ל טרפה - מי שיש במנו טרפה, יצא עוף טמא שאין במנו טרפה (ספרא; זבחים ע'):

17:15 אשר תאכל נבלה וטרפה (1) 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 word 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 יכנס למקדש חיב על טמאה זו מכל שאר טמאות (ספרא): (ב) ובשרו לא ירחץ ונשא עונו. על רחיצת גוף עונש קרית ועל כבוס בגדים במלכות (שם):

17:16 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 אנחנו יי אלקייך והבלתם עליכם מלכותי, מעטה קבלו גזרותי; רבי אומר גלווי זידוע לפניו שטוף לנטך בעריות בימי עזרא, לפיכך בא עליכם בגזרה אני יי אלקיכם - דעו מי גוזר עליכם, דין לפרע ונאמן לשלם שקר (עי' ספרא):

18:2 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 (אלְהִיכָם) Whose function it is to punish but Who is certain also to give a reward (ה') (cf. Sifra, Acharei Mot, Section 8 1).

(א) **כਮעה הארץ מצרים.** מגד שפְּעָשֵׂיהם של מצרים ושל בְּנָעֲנִים מִקְלָקִים מִכֶּל הָאָמוֹת, ואותו מקום שִׁישְׁבוּ בוּ יִשְׂרָאֵל מִקְלָקֵל מִן הַכָּל: (ב) **אשר אני מביא אתכם שמה.** מגד שאותן עָמִין שְׁכַבְשׁוּ יִשְׂרָאֵל מִקְלָקִים מִכֶּל (שם): (ג) **ובחקתיהם לא תלכו.** מה הביא הפתוח שלא אמר? אלא אלו נימוסות שלם - דברים החקוקין להם - כגון טריטיאות ואצטדיות, רבי מאיר אומר, אלו דברי הדורו שפנו חקמים (שם):

18:3 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) **אשר אני מביא אתכם שמה** [AND AFTER THE DEEDS OF THE LAND OF CANAAN] WHITHER I BRING YOU [SHALL YE NOT DO] - This again tells us that those Canaanish clans whom Israel subdued were more corrupt than all the others of them (Sifra, Acharei Mot, Section 8 4). (3) **ובחקתיהם לא תלכו** 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 משפטינו תעשו.** אלו דברים האמורים בתורה במשפט, שלאו לא נאמרו כדי כדי לא אמרו: (ב) **ואת חקתי תשמרו.** דברים שעון גזירות הפלד, שיאר הרע משב עלייהם למה לנו לשמר? ואמות הועלם משבין עלייהם, כגון אכילת חזיר ולבישת שעטנים וטערת מי חטא, לך נאמר אני יי, גזורת עלייכם, אי אתה רשאי לפטר (יומא ס"ז): (ג) **ללכת בהם.** אל תפטר מותכם, שלא תאמר למדתי חכמה ישראלי אלך ואלמד חכמה האמות (ספרא):

18:4 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) **ואת חקתי תשמרו** AND KEEP MINE ORDINANCES - matters which are decrees of the King (promulgated without 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 חטא) - therefore it is stated: "I", the Lord, have enacted this for you - you are not at liberty to evade the obligation (Yoma 67b). (3) **ללכת בהם** 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) **וישמרתם את חקתי וגוי.** לרבות שלא רצוי הפרשה, שלא פירט הכתוב בהם; דבר אחר ליתן שמירה ועשה לחקים ושמירה ועשה למפעטים, לפי שלא נתנו אלא עשו למשפטים ושמירה לחוקים (ספרא): (ב) **וחי בהם.** לעוזם הבא, שאם תאמר בעולם הזה ובהלא סופו הוא מות (שם): (ג) **אני יי.** נאמן לשלם שקר (שם):

18:5 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" (עשה) to the laws, and the commands of and שמירה to the laws, and the commands of משפטים to the laws, and that of only with reference to the laws (Sifra, Acharei Mot, Section 8 10). (2) **וחיקם** 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) **אני ה'** I AM THE LORD, Who am faithful to pay you your reward (Sifra, Acharei Mot, Section 8 10).

(א) לא תקרבו. לך נאמר לא תקרב לשבון רביים: (ב) אני יי. נאמן ?שלים שבר:

18:6 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 אשחת אביך, או איננו אלא כמשמעו? נאמר כאן ערות אביך גלה, מה לך? אשחת אביך אף כאן אשחת אביך (סנהדרין נ"ד): (ב) וערות אמא. לך היא אמו שאינה אשחת אביך (שם):

18:7 ערות אביך (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 perhaps 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 אביך גלה)". Now what is the meaning of ערות אביך there? It refers to one's fathers wife! so does ערות אביך here also refer to one's father's wife (Sanhedrin 54a). (2) וערות אמא [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 אשחת אביך. לרבות אחר מיתה (שם):

18:8 ערות אשחת אביך (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 אונוסה במשמע: (ב) מולדת בית או מולדת חוץ. בין שאומרים לו לאביך קים את אמה, ובין שאומרים לו הוצאה את אמה, כגון ממערת או נתינה (יבמות כ"ג):

18:9 בת אביך (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 אביך (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 מזורה (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 מלוקות (Yevamot 23a).

(א) ערות בת בנד וגוי. בברתו מאנושתו הכתוב מדבר, ובתו ובת מאנשתו אנו למדין מ" ערות אשה ובתיה", שנאמר בברכו "לא תגילה", בין שהיא ממנה ובין שהיא מאיש אחר (שם כב): (ב) ערות בת בנד. קל זהamar לך בתקה, אלא לפיה ש אין מזהירין מן הדיין, למדוקה ממערת שווה במערת יבמות (דף ג').

18:10 (1) ערות בת בנד [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 ערות "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) THE NAKEDNESS OF THY SON'S DAUGHTER [... YOU SHALL NOT UNCOVER] - Since even thy son's daughter (the former being born from an אונוסה) is forbidden, the prohibition concerning thy own daughter born of thy אונוסה could be derived by a conclusion a minori ad majus (ק). But because there is a rule אין מזהירין מן

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

(א) **ערות בת אישת אביך.** **למד שאינו חיב על אחותו משפחה ונכנית,** **לכה נאמר "בת אשת אביך" - בראינה לקידושין** (שם כ"ג):

18:11 ערות בת אישת אביך (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 woman who is not a wife (ונכנית) (Yevamot 22b).

(א) **ערות אחיך לא תגלה.** **ומה היא ערכותך? 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? YOU SHALL NOT APPROACH TO HIS WIFE.

(א) **אשת ביך.** **לא אמרת אלא בישיש לבנה אישות ביה, פרט לאנושה משפחה ונכנית (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 (אישות) to her, thus excluding a woman who has been raped by him (אנושה) or a Canaanitish maid-servant, or a non-Jewess (cf. Sifra, Kedoshim, Chapter 10 10)).

(א) **ערות אשה ובתה.** **לא אסר הכתוב אלא על ידי נשואין בראשונה, לכה נאמר לא "תקח" - לשון קייחא, וכן לענינו הענש, אשר יקח את אשה ואחת אמה - לשון קייחא, אבל אנס אשה מתר לשא בתקה (יבמות צ"ז): (ב) **שאהה הנה.** קרובות זו לזו: (ג) **זמה.** עצה, בתרגומו עצה חטאין, שיארך יוצץ לחתא:**

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) **שאהה הנה** means, they are closely related to one another. (3) **זמה** means, an evil plan, as the Targum renders it , "a sinful plan"; the term is used because it is your evil inclination which counsels you to sin.

(א) **אל אחתה.** **שתייהו כאחת (קידושין נ'):** (ב) **לצער.** **לשונן צרה - לעשנות את זו צרה לזו:** (ג) **בחייה.** **לא לך שאמ גרשך 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) **לצער** 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 ששמה מלך, זו היא עבורה, שמושר בנו לכופרים ועושין שתי מדורות גדולות ומעבירין את הבנו ברגלייו בין שתי מדורות האש (סנהדרין ס"ד): (ב) **לא תתן.** **זו היא מסירתו לכופרים:** (ג) **להעביר למלך.** **זו העברת האש:****

18:21 (1) [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) refers to "the handing over of the child" to the priests. (3) **להעיר למלך** - this refers to the "passing through the fire".

(א) **תבל** **הוא**. **לשׂוֹן קָדֵשׁ וְעַרְוָה וְגַנְוָרָה**, **וְכֵן וְאַפִּי עַל תְּבִלִּתְמֵם** (ישעיהו י'); **דָּבָר אַחֲרַ פְּבַל** **הוּא לְשׂוֹן בְּלִילָה וְעַרְבּוֹבָה**;

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

(א) **וְלֹא תָקִיא הָרֶץ אֶתְכֶם**. מַשֵּׁל לְכָן מֶלֶךְ שֶׁהָכִילוּהוּ דָבָר מְאוֹס, שֶׁאֵין עוֹמֵד בָּמַעַיּוֹ אֶלָּא מַקְיָאוֹ, כִּי אָרֶץ יִשְׂרָאֵל אַיִּנה מִקְיָמָת עֲוָרֵי עַבְרָה

(ספרא סוף קדושים), וְמַרְגּוּמוֹ וְלֹא תְּרוּקָנוּ, **לְשׂוֹן רְקֹוֹן** - מְרִיקָה עֲצָמָה מִקְמָה:

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: **וְלֹא תְּרוּקָנוּ** a term for "emptying out" - it (the earth) empties itself of them.

(א) **הַנְּפָשׁוֹת הַעֲשָׂת**. **הַזָּכָר וְהַנָּקָה בְּמִשְׁמָעַ** (ספרא):

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

(א) **וְשִׁמְרָתָם אֶת מִשְׁמָרָתִי**. **לְהַזָּהִיר בֵּית דִין עַל כֵּה** (שם): (ב) **וְלֹא תִּטְמָאוּ בָּהּ** **אֲנִי יְיָ אֱלֹקֵיכֶם**. **הָא אִם פְּטָמָאוּ אֲנִי אֱלֹקֵיכֶם, וְאִתְּמָאֵת נְפָלִים מְאַחֲרֵי, וְמַה הַנָּאָה יִשְׁלֵי בָּכֶם וְאִתְּמָאֵת מַתְּחִיבִים כְּלִילָה?** **לְכֵד נְאָמֵר אֲנִי יְיָ אֱלֹקֵיכֶם** (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) **וְשִׁמְרָתָם אֶת מִשְׁמָרָתִי** **וְלֹא תִּטְמָאוּ בָּהּ אֲנִי יְיָ אֱלֹקֵיכֶם** 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 (אֱלֹהֵיכֶם) 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).