

not gazed at her, to notice her beauty. Referring to the verse, “and they were bound until the day they died [in] living widowhood,” (II Samuel 20:3) they, [the Rabbis] of blessed memory, said, Every day, David would command that the hair of his concubines be styled and that they be given cosmetics with which to beautify themselves, in order to provoke his desire so that he might subdue it, then through the merit of conquering his urge for them, God should forgive him for the matter of Batsheva.

נִסְתַּבֵּל בָּהּ עַד הַיּוֹם הַהוּא לְהִתְבּוֹנֵן עַל תְּכוֹנַת יָפִיָּהּ. וְאָמְרוּ זְכוֹרָנָם לְבִרְכָה בְּמָה שִׁפְתּוֹב (ש"ב ב) וְתִהְיֶינָּה צְרוּרוֹת עַד יוֹם מוֹתָן אֲלֻמְנוֹת חַיּוֹת בְּכָל יוֹם הִיָּה דוֹד מִצּוּהָ לְהִיטִיב אֶת רֹאשׁוֹן וְנוֹתֵן תְּמָרוֹקִין לְקִשְׁטָן בְּדֵי לְהַצִּיק לְתַאֲוֹתָו וּלְהַכְנִיעָהּ בְּאִשֶׁר כּוֹבֵשׁ יִצְרוּ מִדּוֹן לְמַעַן יִתְפַּכֵּר לוֹ עַל דְּבַר בַּת שֶׁבַע:

**Practical Law:**

**Rambam, Forbidden Relations, Chapter 22**

(1) Even a trustworthy and proper man may not be appointed to guard a courtyard where there are women, even though he stands outside, because there is no guardianship over sexual matters. And it is forbidden for a man to appoint a steward over his household, so that he not lead his wife to sin. (2) It is forbidden for a Torah scholar to live in a courtyard where there is a widow, even if he does not seclude himself with her, because of suspicion, unless his wife is with him. So, too, it is forbidden for a widow to raise a dog, because of suspicion. And a woman should not purchase male slaves, even minors, because of suspicion.

הלכה  
הרמב"ם הלכות איסורי ביאה פרק כב

א אין מִמְנִין אֶפְלוּ אָדָם נֶאֱמָן וְכָשֶׁר לְהִיֹּת שׁוֹמֵר חֲצֵר שְׂשִׁישׁ שָׁם נָשִׁים אִף עַל פִּי שֶׁהוּא עוֹמֵד בְּחוּץ שְׂאִין אֶפְסוֹרְפוֹס לְעַרְיוֹת. וְאִסוּר לְאָדָם לְמַנּוֹת אֶפְסוֹרְפוֹס עַל בֵּיתוֹ שְׁלֵא יִנְהִיג אִשְׁתּוֹ לְדַבֵּר עֲבִירָה; ב אִסוּר לְתַלְמִיד חֶכֶם לְשׁוֹן בְּחֲצֵר שְׂשִׁישׁ בָּהּ אֲלַמְנָה אִף עַל פִּי שְׂאִינוּ מִתְּיַחַד עִמָּה מִפְּנֵי הַחֹשֶׁד. אֲלֵא אִם בֵּן הִיְתָה אִשְׁתּוֹ עִמוֹ; וְכֵן הָאֲלַמְנָה אִסוּרָה לְגַדֵּל כָּלֵב מִפְּנֵי הַחֹשֶׁד. וְלֹא תִקְנֶה אִשָּׁה עֲבָדִים זְכָרִים אֶפְלוּ קִטְנִים מִפְּנֵי הַחֹשֶׁד:

ACHAREI FOR THURSDAY NIGHT

אחרי ליל ששי

צירוף יהוה

כּוֹ וְיַת תּוֹרָא דְחַטָּאתָא וְיַת צְפִירָא דְחַטָּאתָא דִּי אַתְעַל מִדְּמָהוֹן לְכַפְרָא בְּקוֹדֶשׁא יִתְפַּקֵּון לְמִבְרָא לְמִשְׁרִיתָא

כּוֹ וְיַת פֶּר הַחֲטָאת וְיַת שְׂעִיר הַחֲטָאת אֲשֶׁר הוֹבֵא אֶת־דָּמָם לְכַפֵּר בְּקֹדֶשׁ יוֹצִיא

(27) And the sin-offering bull and the sin-offering he goat, [both of] whose blood was brought to effect atonement in the Sanctum, he must take outside the camp, and they must burn in fire their hides, flesh and the waste matter inside its RASHI רש"י

(27) Whose blood was brought — to the אֲשֶׁר הוֹבֵא אֶת דָּמָם. לַהֲיַבֵּל וּלְפָנֵי וּלְפָנִים:

וְיִקְדוּן בְּנוֹרָא יֵת מִשְׁפִּיהוֹן  
 וְיֵת בְּסִרְהוֹן וְיֵת אֲכִלְיָהוֹן:  
 כח וּדְמוּקִיד יֵתוֹן יִצְבֵּע  
 לְבוֹשׁוֹהֵי וְיִסְחֵי יֵת בְּסִרְיָה  
 בְּמֵיא וּבְתֵר כֵּן יִיעוֹל  
 לְמִשְׁרִיתָא: כט וְתֵהִי לְכוֹן  
 לְקִים עֲלֵם בִּירְחָא שְׁבִיעָאָה  
 בְּעִשְׂרָא לִירְחָא תַעֲנֹן יֵת  
 נַפְשָׁתִיכוֹן וְכֹל עֲבִידָא לָא  
 תַעֲבִדוֹן יִצְיִכָא וְגִירָא  
 דִּיתְגִּירוֹן בִּינִיכוֹן: ל אָרִי  
 בְיוֹמָא הַדִּין יִכְפֹּר עֲלִיכוֹן  
 לְדַכָּאָה יִתְכוֹן מְכַל חוֹבִיכוֹן  
 קָדָם יְיָ תִדְכּוֹן: לא שְׁבֵת  
 שְׁבֵתָא הִיא לְכוֹן וְתַעֲנֹן יֵת  
 נַפְשָׁתִיכוֹן קִים עֲלֵם:  
 לב וְיִכְפֹּר כְּהֵנָּא דִּי רַבִּי יֵתִיָה  
 וְדִי יִקְרַב יֵת קֶרְבְּנִיָה לְשִׁמְשָׁא  
 תַחֲתֵי אָבוּהֵי וְיִלְבַּשׁ יֵת לְבוּשֵׁי

אֶל־מְחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בְּאֵשׁ אֶת־עֲרֹתָם  
 וְאֶת־בְּשָׂרָם וְאֶת־פְּרָשָׁם: כח וְהִשָּׂרְף אֶת־ם  
 יְכַבֵּם בְּגִדְיוֹ וְרֹחֵץ אֶת־בְּשָׂרוֹ בַּמַּיִם  
 וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה: כט וְהִיתָה  
 לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר  
 לַחֹדֶשׁ תַּעֲנֹן אֶת־נַפְשֹׁתֵיכֶם וְכֹל־מְלֹאכֶה  
 לֹא תַעֲשׂוּ הָאֲזֹרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:  
 ל כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהַר אֶתְכֶם  
 מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְדוָה תִּטְהָרוּ:  
 לא שְׁבֵת שְׁבֵתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־  
 נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם: לב וְכִפֹּר הַכֹּהֵן  
 אֲשֶׁר־יִמְשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדוֹ  
 לְכַהֵן תַּחַת אָבִיו וְלִבְשׁ אֶת־בְּגָדֵי הַבֵּד

innards. (28) And the person who burns them, must immerse his garments and immerse his flesh in the waters [of a *mikvah*]. And after this, he may come into the camp. (29) And [all this] will be as an eternal statute for you; in the seventh month, on the tenth day of the month, you must afflict yourselves, and you must not do any [creative] work — neither the native nor the convert who dwells among you. (30) For on that day he will effect atonement for you, to purify you: Before the Lord, you will be purified from all your sins. (31) It is a Sabbath of rest for you, and you must afflict yourselves. It is an eternal statute. (32) And the [High] Priest who is anointed or who is inaugurated to serve as [High] Priest in his father's stead, will effect [this] atonement, and he will don the linen

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heikhal and into the inner Sanctum [unlike any other sin-offering]. (32) **And the [High] Priest who is anointed** — This atonement on Yom Kippur, is only validly effected through a High Priest [since anointment in this context exclusively refers to that of a High Priest (see Leviticus 21:10)] (Yoma 32b). Since this whole passage speaks [of the Holy Service on Yom Kippur] in terms of only Aharon, Scripture here found it necessary to say [that this Service also applies] to any High Priest who comes after Aharon, that he too is the same as

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 (לב) וְכִפֹּר הַכֹּהֵן אֲשֶׁר יִמְשַׁח וְגו'. (ת"כ) בַּפָּרָה זו שֶׁל יוֹם הַכִּפּוּרִים אֵינָה בְּשָׂרָה אֲלֵא בְּכֹהֵן גָּדוֹל, לְפִי שְׁנֵאמְרָה כֹּל הַפָּרָשָׁה בְּאַהֲרֹן, הִצְרַךְ לוֹמַר בְּכֹהֵן

בוֹצֵא לְבוּשֵׁי קוֹדֶשׁ:  
 לֵג וּכְפָר עַל מִקְדָּשׁ קוֹדֶשׁ  
 וְעַל מִשְׁכַּן זְמַנָּה וְעַל מִדְבַּחַת  
 יְכַפֵּר וְעַל כְּהֹנֵי אֵל כָּל עֲמָא  
 דְקָהֳלָא יְכַפֵּר: לָד וּתְהִי דָא  
 לְכוּן לְקִיָּם עֲלֵם לְכַפְּרָא עַל  
 בְּנֵי יִשְׂרָאֵל מִכָּל חוֹבֵיָהוֹן תְּחָא  
 בְּשִׁתָּא וְעֵבֵד כְּמָא דִּי פְקִיד יִי

בְּגָדֵי הַקֹּדֶשׁ: לֵג וּכְפָר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ  
 וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל  
 הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יְכַפֵּר:  
 לָד וְהִיְתָה־זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר  
 עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת בַּשָּׁנָה  
 וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְדוּהָ אֶת־מֹשֶׁה: פ רביעי

garments, the holy garments; (33) And he will effect atonement upon the Holy Sanctum, and he will effect atonement upon the Tent of Appointment and upon the altar; And he will effect atonement upon the priests and upon all the people of the congregation. (34) [All] this will be as an eternal statute for you, to effect atonement upon the Children of Israel, for all their sins, once each year. And

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*Aharon [insofar as he may perform the Holy Service on Yom Kippur] (Torat Kohanim 16:79). Or who is inaugurated [to serve as High Priest] — [Without this phrase,] we would only know that the High Priest anointed with the Anointing Oil [prepared by Moshe and used to anoint High Priests, can validly perform the Holy Service on Yom Kippur]. How would we know that a High Priest [who was not anointed with this oil, but who was nevertheless officially inaugurated to serve as High Priest], wearing the many garments [i.e., eight, as opposed to the four of an ordinary priest, may also validly perform the Holy Service on Yom Kippur]? Scripture, therefore, says here, “or who is inaugurated to serve as [High] Priest ... ” [for their authorized wearing of the eight gold garments of a High Priest is their very inauguration (see Rashi Exodus 29:9)]. (ibid.) These [High Priests referred to here,] are all the High Priests who were appointed from the time of Yoshiyahu and onwards, for in the days of Yoshiyahu, the container of Anointing Oil was hidden away [to prevent the enemy from taking it to Babylonia] (see Yoma 52b). **To serve as [High] Priest in his father's stead** — This teaches us that if a High Priest can be succeeded by his son, then that son takes precedence over every other man (Torat Kohanim 16:80). (34) **And he did as the Lord had commanded [Moshe]** — i.e., when Yom Kippur arrived, Aharon performed [the Holy Service] according to how it is set out here. And this verse [is understood] to extol Aharon's praise, namely, that he did not don those [special garments of the High Priest] for his self-aggrandizement, but rather, as one who is fulfilling the King's decree [thus, “he did*

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גְדוּל הַבָּא אַחֲרָיו שִׁיְהָא כְּמוֹהוּ: וְאֲשֶׁר יִמְלֵא אֶת יְדוּ. (ת"כ) אֵין לִי אֵלָא הַמְשׁוּחַ בְּשִׁמְן הַמִּשְׁחָה, מְרַבְּהָ בְּגָדִים מִנִּין? תְּלַמּוּד לֹמַר וְאֲשֶׁר יִמְלֵא אֶת יְדוּ וְגו' וְהֵם כָּל הַכֹּהֲנִים הַגְּדוּלִים שְׁעִמְדוּ מִיֵּאשְׁיָהוּ וְאֵילָר, שְׁבִימִי נִגְנָה צְלוּחִית שֶׁל שִׁמְן הַמִּשְׁחָה: לְכַהֵן תַּחַת אָבִיו. (ת"כ) לְלַמֵּד שְׂאֵם בְּנוּ מִמְּלֵא אֶת מְקוֹמוֹ, הוּא קוֹדֵם לְכָל אָדָם: (לד) וַיַּעַשׂ כַּאֲשֶׁר צִוָּה ה' וְגו'. בְּשִׁהֲגֵיעַ יוֹם הַכַּפּוּרִים עָשָׂה כְּסֻדְרָה הַזֶּה; וְלִהְיִיד שְׁבָחוּ שֶׁל אֲהָרֹן, שְׁלֵא הָיָה לוֹבִשֵׁן לְגִדְלוֹתוֹ,

ית משה: א ומליל יי עם משה  
 למימר: ב מלל עם אהרן ועם  
 בנוהי ועם כל בני ישראל  
 ותימר להון דין פתגמא די  
 פקיד יי למימר: ג גבר גבר  
 מבית ישראל די יכוס תור או  
 אמר או עזא במשריתא או די  
 יכוס מברא למשריתא:  
 ד ולתרע משכן זמנא לא  
 איתיה לקרבא קרבנא קדם יי  
 קדם משכנא די: דמא יתחשב  
 לגברא הוא דמא אשד  
 וישתיצי אנשא הוא מגו  
 עמיה: ה בדיל די ייתון בני  
 ישראל ית דבחיחון די אגון  
 דבחין על אפי חקלא וייתגון  
 לקדם יי לתרע משכן זמנא

זו א וידבר ידוה אל-משה לאמר: ב דבר  
 אל-אהרן ואל-בניו ואל כל-בני ישראל  
 ואמרת אליהם זה הדבר אשר-צוה ידוה  
 לאמר: ג איש איש מבית ישראל אשר  
 ישחט שור או-כשב או-עז במחנה או  
 אשר ישחט מחוץ למחנה: ד ואל-פתח  
 אהל מועד לא הביאו להקריב קרבן  
 לידוה לפני משכן ידוה דם יחשב לאיש  
 שהוא דם שפך ונכרת האיש הוא מקרב  
 עמו: ה למען אשר יביאו בני ישראל  
 את-זבחייהם אשר הם זבחים על-פני

he did as the Lord had commanded Moshe. 17 (1) And the Lord spoke to Moshe, saying, (2) Speak to Aharon, and to his sons, and to all the Children of Israel, and say to them, This is the thing which the Lord has commanded, saying: (3) Any man from the House of Israel, who slaughters an ox, sheep or goat inside the camp, or who slaughters outside the camp, (4) But does not bring it to the entrance of the Tent of Appointment to offer up as a sacrifice to the Lord before the Sanctuary of the Lord, then this [act] will be counted for that man as [spilling human] blood — he has shed blood, and that man will be cut off from among his people; (5) In order that the Children of Israel will bring their offerings which they [are accustomed to] sacrifice on the open field, and

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as the Lord had commanded”] (Torat Kohanim 16:85). 17 (3) **Who slaughters an ox, sheep [or goat]** — *Scripture here is referring to [the slaughtering of] holy sacrifices [and not to the slaughtering of an animal for a mundane purpose, e.g. to eat it], for Scripture continues (next verse), “to offer up as a sacrifice.”* (Torat Kohanim 17:91) **Inside the camp** — *but outside the Courtyard of the Holy Temple* (Torat Kohanim 17:89; Zevachim 107b). (4) **דם יחשב** — [means: The act will be counted for that man,] as though he had shed human blood, and he is liable to the death penalty. **He has shed blood** — [This seemingly superfluous phrase] comes to include the case of a person who splashes the blood [of a holy sacrifice] outside [the Courtyard of the Holy Temple] (Zevachim 107a). (5) **אשר הם**

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אלא במקום גזרת המלך (ת"כ) (ג) אשר ישחט שור או כשב. במקדשין הכתוב מדבר, שנאמר: "להקריב קרבן" במחנה. חוץ לעזרה: (ד) דם יחשב. בשופך דם האדם, שמתחייב בנפשו: דם שפך. (ת"כ) לרבות את הזורק דמים בחוץ:

לֹת פְּהֵנָּא וַיִּכְסּוּן נִכְסַת  
 קוֹדֶשִׁין קָדָם יי יְתֵהוּן:  
 ו וַיִּזְרוֹק פְּהֵנָּא ית דְּמָא על  
 מִדְּבַחָא דִּי בְּתַרְע מִשְׁכַּן זְמַנָּא  
 וַיִּסַּק תְּרַבָּא לְאַתְקַבְּלָא בְּרַעְוָא  
 קָדָם יי: ז וְלֹא יִדְבַחוּ עוֹד ית  
 דְּבַחִיהוּן לְשִׁדִּין דִּי אַנּוּן טַעֲנָן  
 בְּתַרִּיהוּן קִיָּם עֲלֵם תְּהִי דָא  
 לְהוּן לְדַרְיֵהוּן: ח וְלֵהוּן תִּימַר  
 גְּבַר גְּבַר מִבֵּית יִשְׂרָאֵל וּמִן  
 גִּיּוֹרָא דִּיתְגִּירוּן בִּינִיכּוֹן דִּי  
 יִסַּק עֲלֵתָא אוֹ נִכְסַת קוֹדֶשִׁיא:  
 ט וְלִתְרַע מִשְׁכַּן זְמַנָּא לֹא  
 אִיתְגִּיָּהּ לְמַעַבְדַּד יְתִיהָ קָדָם יי

הַשָּׂדֶה וַהֲבִיֵּאֵם לִידוֹה אֶל-פֶּתַח אֹהֶל  
 מוֹעֵד אֶל-הַפֶּתַח וְזָבְחוּ זִבְחֵי שְׁלָמִים לִידוֹה  
 אוֹתָם: ו וְזָרַק הַפֶּתַח אֶת-הַדָּם עַל-מִזְבַּח  
 יְדוֹה פֶּתַח אֹהֶל מוֹעֵד וְהִקְטִיר הַחֶלֶב לְרִיחַ  
 נִיחַח לִידוֹה: ז וְלֹא-יִזְבְּחוּ עוֹד אֶת-זִבְחֵיהֶם  
 לְשָׁעִירִם אֲשֶׁר הֵם זָנִים אַחֲרֵיהֶם חֲקַת  
 עוֹלָם תִּהְיֶה-זֹאת לָהֶם לְדוֹרָתָם: ח מִיִּשְׂרָאֵל  
 בְּמַחֲבְרִין ח וְאֵלֵיהֶם תֹּאמַר אִישׁ אִישׁ מִבֵּית  
 יִשְׂרָאֵל וּמִן-הַגֵּר אֲשֶׁר-יָגוּר בְּתוֹכְכֶם אֲשֶׁר-  
 יַעֲלֶה עֲלָה אוֹ-זִבְחָה: ט וְאֶל-פֶּתַח אֹהֶל

bring them to the Lord, to the entrance of the Tent of Appointment, to the priest, and sacrifice them as peace-offerings to the Lord. (6) And the priest will then splash the blood upon the altar of the Lord at the entrance of the Tent of Appointment, and he will cause the [sacrificial] fat to [go up in] smoke, as a pleasing fragrance to the Lord. (7) And they must not offer their sacrifices any more, to the demons after which they stray. This will be an eternal statute for them, for [all] their generations. (8) And you should say to them: Any man from the House of Israel or from the converts that will sojourn among them, who brings up a burnt-offering or [any other] sacrifice, (9) But does not bring it to

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זבחים — means: Which they are accustomed to sacrifice. (7) לשעירים — means: To demons. Likewise, the verse (Isaiah 13:21), "and demons (ושעירים) will dance there (Torat Kohanim 17:100). (8) Who brings up a burnt-offering — [This phrase] comes

(ה) אֲשֶׁר הֵם זִבְחֵיהֶם. אֲשֶׁר הֵם רְגִילִים לְזַבְּחָה: (ז) לְשָׁעִירִים. לְשָׁדִים, כְּמוֹ (ישעיה, יג, כא): "וּשְׁעִירִים יִרְקְדוּ שָׁם": (ח) אֲשֶׁר יַעֲלֶה עֲלָה. לְחַיִּב עַל הַמִּקְטִיר אֵיבָרִים בַּחוּץ [עֵין בְּרֵא"ם] כְּשׁוֹחֵט בַּחוּץ, שְׂאֵם שֹׁחֵט אַחַד וְהַעֲלָה חֵבְרוֹ, שְׁנֵיהֶן חֵיבִין

to make liable one who causes the sacrificial portions to go up in smoke outside [the Courtyard of the Holy Temple] just like the one who slaughters [the holy sacrifice] outside [the Courtyard. This means that] if one person slaughtered [the holy sacrifice outside the Courtyard], while his fellow brought it up [as an offering outside the Courtyard], both of them are [equally] liable [to the penalty of excision] (Torat Kohanim 17:103; Zevachim 106a).

וְיִשְׁתַּיְצִי אֲנִישָׁא הַהוּא מֵעַמִּיהָ:  
 י וּגְבֵר גְּבֵר מִבֵּית יִשְׂרָאֵל וּמִן  
 גִּיּוּרָא דִּיתְגָּירוּן בִּינִיכוּן דִּי  
 יִיכוּל כָּל דְּמָא וְאַתָּן רוּגְזִי  
 בְּאַנְשָׁא דִּיכוּל יְת דְּמָא  
 וְאַשְׂיַצִּי יְתִיה מְגוּ עַמִּיהָ:  
 יא אַרִי נֶפֶשׁ בְּסָרָא בְּדְמָא הִיא  
 וְאַנָּא יִהְבֵּתִיהָ לְכוּן עַל מִדְּבַחָא  
 לְכַפְּרָא עַל נֶפֶשׁ־יִכוּן אַרִי  
 דְּמָא הוּא עַל נֶפֶשׁ־מַכְפֵּר:  
 יב עַל כֵּן אֶמְרִית לְבְנֵי יִשְׂרָאֵל  
 כָּל אֲנִשׁ מִנְכוּן לֹא יִיכוּל דְּמָא  
 וּגִיּוּרָא דִּיתְגָּירוּן בִּינִיכוּן לֹא

מוֹעֵד לֹא יִבְיָאֲנוּ לַעֲשׂוֹת אֹתוֹ לִידוּהָ  
 וְנִכְרַת הָאִישׁ הַהוּא מֵעַמּוֹ: י וְאִישׁ אִישׁ  
 מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּתוֹכְכֶם אֲשֶׁר  
 יֹאכַל כָּל־דָּם וְנִתְתִי פָנָי בְּנֶפֶשׁ הַאֲכֹלָת  
 אֶת־הַדָּם וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמִּיהָ: יא כִּי־  
 נֶפֶשׁ הַבֶּשֶׂר בַּדָּם הוּא וְאַנִּי נֹתְתִיו לָכֶם  
 עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נֶפְשֹׁתֵיכֶם כִּי־הַדָּם  
 הוּא בְּנֶפֶשׁ יִכְפֹּר: יב עַל־כֵּן אֶמְרֹתִי לְבְנֵי  
 יִשְׂרָאֵל כָּל־נֶפֶשׁ מִכֶּם לֹא־תֹאכַל דָּם וְהִגֵּר

the entrance of the Tent of Appointment to sacrifice it to the Lord, then that man will be cut off from his peoples. (10) And any man from the House of Israel or from the converts that sojourn among them, who eats any blood, I shall set My attention upon the soul who eats the blood, and I shall cut him off from among his people. (11) For the soul of the flesh is in the blood, and I have therefore given it to you [to be placed] upon the altar, to atone for your souls. For it is the blood that atones for a soul. (12) Therefore, I have said to the Children of Israel, None of you must eat blood, and the convert that

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(9) [That man] will be cut off [from his peoples] — [The plural form of “peoples” here teaches us that] the perpetrator’s offspring will be cut off as well as his own days being cut off. (10) Any blood — Since Scripture says (next verse), “[For it is the blood] that atones for a soul,” one might think that a person is only liable in the case

(ת"ב, חולין קט): (ט) וְנִכְרַת. וְרַעוּ נִכְרַת וְיָמָיו נִכְרַתִּין: (י) כָּל דָּם. לְפִי שְׁנַאֲמַר: “בְּנֶפֶשׁ יִכְפֹּר”, יְכוּל, לֹא יִהְיֶה חֵיב אֱלָא עַל דָּם הַמְקַדְּשִׁים תְּלַמּוּד לֹמַר: “כָּל דָּם”. וְנִתְתִי פָנָי. (ת"ב) פָּנָא שְׁלִי פוּגְהָ אֲנִי מְכַל עַסְקִי וְעוֹסֵק בּוּ: (יא) כִּי נֶפֶשׁ הַבֶּשֶׂר. שֶׁל כָּל בְּרִיָּה, בַּדָּם הִיא תְלוּיָהּ, וּלְפִיקָךְ נִתְתִיו לְכַפֵּר עַל נֶפֶשׁ הָאָדָם; תְּבֵא נֶפֶשׁ וְתִכְפֹּר עַל הַנֶּפֶשׁ: (יב) כָּל נֶפֶשׁ

of [eating] the blood of holy sacrifices [where “atonement” is relevant]. Scripture, therefore, says here, “any blood” [to include even the blood of non-consecrated creatures] (Keritot 4b). וְנִתְתִי פָנָי — [The word פָּנָי here is to be understood to mean My פָּנָא, i.e., My leisure. [God is saying here.] “I shall make Myself free (פּוֹנֵה) from all My affairs, and I shall deal with this person!”] (Torat Kohanim 17:108) (11) For the soul of the flesh — of every creature is dependent upon the blood, and therefore, [continues the verse.] I have given it to atone for the soul of man. [In this way,] one “soul” [namely, the blood of a sacrifice] can come, and atone for another soul [namely, the soul of the man who needs atonement for his sin]. (12) None of you — [This phrase] comes to warn adults regarding minors [i.e., not to feed

יִיכּוּל דְּמָא: יג וְגַבֵּר גָּבֵר מִן  
בְּנֵי יִשְׂרָאֵל וּמִן גֵּיּוֹרָא  
דִּיתְגִּירוֹן בִּינִיכוֹן דִּי יִצְוֹד  
צִידָא חִיתָא אוּ עוֹפָא דִּי  
מִתְאַכֵּל וְיִשׁוּד יֵת דְּמִיָּה  
וְיִכְסְנִיָּה בְּעַפְרָא: יד אַרְי נֶפֶשׁ  
כֹּל בְּסָרָא דְּמִיָּה בְּנֶפֶשׁ יָהּ הוּא  
וְאַמְרִית לְבְנֵי יִשְׂרָאֵל דִּם כֹּל  
בְּסָרָא לֹא תִכְלוּן אַרְי נֶפֶשׁ כֹּל  
בְּסָרָא דְּמִיָּה הִיא כֹּל דִּיכְלִנִיָּה

הֶגֶר בְּתוֹכְכֶם לֹא-יֹאכַל דָּם: יג וְאִישׁ אִישׁ  
מִבְּנֵי יִשְׂרָאֵל וּמִן-הֶגֶר הֶגֶר בְּתוֹכְכֶם אֲשֶׁר  
יִצְוֹד צִיד חַיָּה אוּ-עוֹף אֲשֶׁר יֹאכַל וְשָׁפַךְ  
אֶת-דָּמוֹ וְכִסְהוּ בְּעַפָּר: יד כִּי-נֶפֶשׁ כֹּל-  
בְּשָׂר דָּמוֹ בְּנֶפְשׁוֹ הוּא וְאָמַר לְבְנֵי יִשְׂרָאֵל  
דִּם כֹּל-בְּשָׂר לֹא תֹאכְלוּ כִּי נֶפֶשׁ כֹּל-בְּשָׂר

sojourns among you, must not eat blood. (13) And any man from the Children of Israel or from the converts that sojourn among them, who traps a quarry of a wild animal or bird that may be eaten, and sheds its blood, then he must cover it [the blood] with dust. (14) For [regarding] the soul of every flesh — its blood is tantamount to its soul, and I have said to the Children of Israel, Do not eat the blood of any flesh, for the soul of any flesh is its blood — all who eat it

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*them blood]* (Torat Kohanim 17:110; *Yevamot* 114a). (13) **אשר יצוד** — *[Had the verse only stated this phrase,] we would know that this law only applies in the case of creatures that have to be trapped. But how would we know that the law also includes those creatures which are considered to be in a constantly “trapped”*

*state, e.g., geese and roosters? Scripture, therefore, adds [the word] ציד — a quarry, meaning in any way [even if not trapped]. But if that is so, why does Scripture need to state [the first expression, אשר יצוד], “who traps” [since the next word, ציד — a quarry, includes both wild creatures and domestic ones]? [In order to tell us] that one should not eat flesh unless through a preparatory procedure [meaning, that just as one doesn't go out to trap every day, so too, one should not eat meat regularly at all his meals] (Torat Kohanim 17:111; Chullin 84a). That may be eaten — This comes to exclude impure creatures [which are prohibited to be eaten, that they don't require the covering of their blood] (Torat Kohanim 17:112). (14) **דמו בנפשו הוא** — means: For any creature, its blood is equivalent to its very soul, because the soul is dependent upon the blood. **For the soul of any flesh is its blood** — [The word *hi*, meaning here “it is,” is feminine in gender. Now, although the verse says *דמו הוא*, this word *hi* is not referring to *דמו*, but rather, to *נפש*. Thus, the verse is effectively saying:] “for the soul [...] is its blood.” [For] the words *דם* and *בשר* are masculine in gender, while the word *נפש* is*

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מִכָּם. לְהַזְהִיר גְּדוּלִים עַל הַקְּטָנִים: (יג) אֲשֶׁר יִצְוֹד. אֵינן  
לִי אֱלֹא הַצֵּד, [נִצְוִדִיו וְעוֹמְדִין כְּגוֹן] אֲזוּזִין וְתִרְנַנְגוּלִין,  
מִנֵּינָן? תִּלְמוּד לומר: צִיד. מִכָּל מְקוֹם. אִם כֵּן, לָמָּה  
נֶאֱמַר אֲשֶׁר יִצְוֹד? שֶׁלֹּא יֹאכַל בְּשָׂר, אֱלֹא בְּהוֹמְנָה  
זֹאת: אֲשֶׁר יֹאכַל. פֶּרֶט לְטִמְאִים: (יד) דָּמוֹ בְּנֶפְשׁוֹ  
הוּא. דָּמוֹ הוּא לוֹ בְּמִקוֹם הַנֶּפֶשׁ, שֶׁהַנֶּפֶשׁ תְּלוּיָהּ בּוֹ: כִּי  
נֶפֶשׁ כֹּל בְּשָׂר דָּמוֹ הוּא. הַנֶּפֶשׁ הִיא הָדָם. דָּם וְבִשָּׂר

שְׂתִיזִי: טו וְכָל אֲנֵשׁ דִּי יִכּוּל  
נְבִילָא וּתְבִירָא בְיַצִּיבָא  
וּבְגִיורָא וַיִּצְבַּע לְבוּשׁוֹהִי  
וַיִּסְחִי בְמֵיא וַיְהִי מְסָאב עַד  
רְמֵשָׂא וַיִּדְבֵּי: טז וְאִם לֹא  
יִצְבַּע וּבִסְרִיָּה לֹא יִסְחִי וַיִּקְבַּל  
חֻבֵּיה: א וּמְלִיל יִי עִם מֹשֶׁה

דְּמוּ הוּא כָּל-אֲכָלֵי יִפְרֹת: טו וְכָל-נֶפֶשׁ  
אֲשֶׁר תֹּאכַל נְבִלָה וּטְרֵפָה בְּאֶזְרָח וּבְגֵר  
וּכְפֹס בְּגִדָיו וְרִחֵץ בַּמַּיִם וְטָמֵא עַד-הָעֶרֶב  
וְטָהַר: טז וְאִם לֹא יִכְפֹּס וּבִשְׂרוּ לֹא יִרְחֹץ  
וְנָשָׂא עֹנֹו: פ יח א וַיְדַבֵּר יְדוּה אֶל-מֹשֶׁה

will be cut off. (15) And any person, whether a native or a convert, who eats [a pure bird] that died or that was torn apart, must immerse his garments and immerse himself in the waters [of a *mikvah*], and will remain impure until the evening, and then he will become pure. (16) But if he [willfully] does not immerse [his garments] or immerse his flesh [in a *mikvah*], then he must bear

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אשר תאכל נבלה (15) *feminine in gender.* — *This verse is speaking about the specific case of the carrion of a pure bird [i.e., a kosher species of bird], which defiles only at the time when it is swallowed into the esophagus. And the verse teaches us here, therefore, that such carrion defiles [the person], when it is eaten [and not when touched. Now, if a bird had been torn apart (טרפה) by a wild animal, then surely, this case falls under the previous category of carrion (נבלה), so why did the verse have to*

*mention the case of טרפה altogether?]* Well, the case of טרפה [“or that was torn apart”], mentioned in this verse, is only stated for expounding [the verse, as follows]. Thus we have learnt: One might think that the carrion of an impure bird [also] defiles when it is swallowed into the esophagus. Scripture, therefore, says, “or that was torn apart.” [The verse is implicitly only] referring to a type of bird that may fall under the category of טרפה [i.e., a pure bird], thus, excluding the case of an impure bird, which can never fall under the category of טרפה (Torat Kohanim 17:126). (16) **Then he must bear his sin** — i.e., if he [subsequently] eats holy sacrifices or enters the Sanctuary [in his impure state, then he is liable [to the penalty of excision] regarding this impurity, just like all other cases of impurity (Torat Kohanim 17:129). **[But if he willfully does not] ... immerse his flesh [in a mikvah], then he must bear his sin** — [Only] if he [willfully] did not immerse his body [and subsequently ate holy sacrifices or entered the Sanctuary in his impure state, is] his punishment excision. However, if he [only willfully] did not immerse his garments [and subsequently threw them into the

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לְשׁוֹן זָכָר. 'נֶפֶשׁ' לְשׁוֹן נְקֵבָה: (טו) אֲשֶׁר תֹּאכַל נְבִלָה וּטְרֵפָה. בְּנִבְלַת עוֹף טְהוֹר דְּבַר הַכְּתוּב, שְׂאִין לָהּ טְמֵאָה אֲלֵא בְשַׁעַת שְׁנִבְלַעַת בְּבֵית הַבְּלִיעָה; וְלִמְדוּךָ כֵּאֵן, שְׁמֵטְמֵאָה בְּאֲכִילְתָּהּ וְאִינָה מְטֵמֵאָה בְּמַגֵּעַ, וְ"טְרֵפָה" הָאִמּוּרָה כֵּאֵן, לֹא נִכְתְּבָה אֲלֵא לְדַרְשׁ. וְכֵן שְׁנִינּוּ: יְכוּל, תְּהֵא נְבִלַת עוֹף טְמֵא מְטֵמֵאָה בְּבֵית הַבְּלִיעָה? תְּלַמּוּד לֹמַר "טְרֵפָה" — מִי שֵׁשׁ בְּמֵינוּ טְרֵפָה, יֵצֵא עוֹף טְמֵא, שְׂאִין בְּמֵינוּ טְרֵפָה: (טז) וְנָשָׂא עֹנֹו. אִם יֹאכַל קֹדֶשׁ, אוּ יִכְנַס לְמִקְדָּשׁ, חֵיב עַל טְמֵאָה זוֹ כְּכֹל שְׂאֵר טְמֵאוֹת: וּבִשְׂרוּ לֹא יִרְחֹץ וְנָשָׂא עֹנֹו. עַל רְחִיצַת גּוּפוֹ, עֲנוּשׁ



לְאָמַר: בַּדִּבַּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ: אֱלֹהִים אֲנִי יְדוּהָ אֱלֹהֵיכֶם: לְמִימְרָ: בַּמִּלַּל עִם בְּנֵי יִשְׂרָאֵל וְתִימַר לְהוֹן אָנָּה יְיָ אֱלֹהֵיכֶם: אֶלְהֵכוּן:

his sin. **18 (1)** And the Lord spoke to Moshe, saying, **(2)** Speak to the Children of Israel, and say to them, I am the Lord your God.

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*Sanctuary in their impure state,] his punishment is lashes. (ibid.) 18 (2) I am the Lord your God — I am the One Who said at Mount Sinai (Exodus 20:2), “I am the Lord your God,” and you accepted My sovereignty upon yourselves [at that time]: consequently, you must accept My decrees.*

*Rabbi [Yehudah Hanassi] says: “It is openly known before God, that the people of Israel would eventually be scourged by [transgressing the laws of] immoral relations, in the days of Ezra. Therefore, [concerning these laws.] God came to them with the decree: I am the Lord your God! [This means:] You should know Who it is that is placing these decrees upon you — the Judge Who exacts retribution (אלקים), but Who is faithful also to pay a reward (ה')!” (Torat Kohanim 18:138)*

## ACHAREI FOR FRIDAY

## אחרי ליום ששי

בְּמַעֲשֵׂה אֶרֶץ-מִצְרַיִם אֲשֶׁר יִשְׁבַּתֶּם-בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ-כְּנָעַן אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֵיתֶיהֶם

**(3)** Do not do as the deeds of the land of Egypt, in which you dwelled, nor must you do as the deeds of the land of Canaan, to which I am bringing you there;

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**(3) As the deeds of the land of Egypt [... nor ... as the deeds of the land of Canaan]**— *[This verse] tells us that the deeds of the Egyptians and the Canaanites were more corrupt than those of all other nations, and moreover, that the [Egyptians*

*residing in that] region [of Egypt] in which the people of Israel had dwelt, were the most corrupt of all. (ibid.) [Nor ... as the deeds of the land of Canaan,] to which I am bringing you there — This tells us that those [Canaanite] peoples whom the people of Israel conquered, were more corrupt than any other [people, even the Egyptians]. (ibid.) And*

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בְּרַת, וְעַל כַּבּוּס בְּגָדִים בְּמִלְקוֹת: (ב) אֲנִי ה' אֱלֹהֵיכֶם. אֲנִי הוּא שְׂאֵמְרַתִּי בְּסִינֵי (שְׁמוֹת, כ): "אֲנֹכִי ה' אֱלֹהֵיךְ", וְקִבַּלְתֶּם עֲלֵיכֶם מְלַכּוֹתַי, מֵעַתָּה קִבְּלוּ גִירוֹתַי. רַבִּי אוֹמֵר: גְּלוּי וְיָדוּעַ לְפָנָיו שְׁסוּפָן לְנֶתֶק בְּעֵרִיּוֹת בִּימֵי עֲזָרָא, לְפִיכֶךָ כֹּא עֲלֵיהֶם בְּגִזְרָה: "אֲנִי ה' אֱלֹהֵיכֶם" \_ דַּעוּ מִי גִזְרֵי עֲלֵיכֶם, דִּין לְהַפְרַע וְנִנְאֵמָן לְשַׁלֵּם שְׂכָר:

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(ג) בְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם. (ת"כ) מְגִיד שְׁמַעֲשִׂיהֶם שֶׁל מִצְרַיִם וְשֶׁל כְּנַעֲנִים מְקַלְקְלִים מִכָּל הָאֲמוֹת, אוֹתוֹת מְקוּם שִׁישְׁבוּ בוֹ יִשְׂרָאֵל מְקַלְקַל מִן הַכָּל: אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם שָׁמָּה. מְגִיד שְׂאוֹתוֹן עֲמִמִּין שֶׁכָּבְשׁוּ יִשְׂרָאֵל מְקַלְקְלִים יוֹתֵר מִכָּלֶם: וּבַחֲקֵיתֶיהֶם