

צירוף יהוה

כֹּס וְתִיכְלוּן בֶּשֶׂר בְּנֵיכֹן וּבֶשֶׂר
בְּנֵתֵיכֹן תִּיכְלוּן: לֹא־שִׁיֵּצִי יָת
בְּמַתֵּיכֹן וְאֶקְצֹץ יָת
חֲנִיסֵיכֹן וְאֶתִּין יָת פְּגָרֵיכֹן
עַל פְּגוּר טְעוֹתֵכֹן וִירַחֵק
מִימְרֵי יָתְכֹן: לֹא וְאֶתֵן יָת
קְרוֹיֵכֹן צָדָא וְאֶצְדִּי יָת
מִקְדָּשֵׁיכֹן וְלֹא אֶקְבֵּל בְּרַעְוָא

כֹּס וְאֶכְלֹתֶם בֶּשֶׂר בְּנֵיכֶם וּבֶשֶׂר בְּנֵתֵיכֶם
תֹּאכְלוּ: לֹא־וְהִשְׁמַדְתִּי אֶת־בְּמַתֵּיכֶם וְהִכַּרְתִּי
אֶת־חֲמֻנֵיכֶם וְנָתַתִּי אֶת־פְּגָרֵיכֶם עַל־פְּגָרֵי
גְלוּלֵיכֶם וְגַעְלָה נַפְשִׁי אֶתְכֶם: לֹא וְנָתַתִּי
אֶת־עָרֵיכֶם חֲרָבָה וְהִשְׁמוֹתִי אֶת־

(29) You will eat the flesh of your sons, and the flesh of your daughters will you eat. (30) I shall demolish your edifices and cut down your sun-idols; I will make your carcasses [fall] upon the carcasses of your idols, and My Spirit shall reject you. (31) I shall lay your cities to waste and make your holy places

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(30) **בְּמַתֵּיכֶם** — [here, means:] Towers and castles. **חֲמֻנֵיכֶם** — This refers to a type of idol that they would place upon the rooftops, and since the idols are placed in the sun, they are called "sun (חמה) idols." (Torat Kohanim 19:7) **I will make your carcasses [fall] upon [the carcasses of your idols]** — [How so?] The people would be swollen from starvation; [and in a futile gesture of homage,] they would take out their idol from their breast [pocket] and kiss it; their bellies would burst open, and they would fall down [dead] on top of their idol (Torat Kohanim 26:36). **And My Spirit shall reject you**

(ל) בְּמַתֵּיכֶם. מגדלים ובירניעות. חֲמֻנֵיכֶם. מן עבודת אלילים שמעמידין על הגגות, ועל שם שמעמידים בחמה קרויין חֲמֻנֵים. וְנָתַתִּי אֶת־פְּגָרֵיכֶם. תפוחי רעב היו, ומוציאים יראתם מהיקם ומנשקים אותם, וכרסו נבקעת ונופל עליה. וְגַעְלָה נַפְשִׁי אֶתְכֶם. (תורת כהנים) זה סלוק שכינה: (לא) וְנָתַתִּי אֶת־עָרֵיכֶם חֲרָבָה. יכול, מאדם, כשהוא אומר: "והשמתי אני את-הארץ", הרי אדם אומר! הא מה אני מקיים: "חֲרָבָה", מעובר ושב. וְהִשְׁמוֹתִי אֶת־מִקְדָּשֵׁיכֶם. יכול, מן הקרבנות, כשהוא אומר: "ולא אריח", הרי קרבנות אמורים! הא מה אני מקיים: "והשמותי את-מקדשיכם", מן הגדודיות, שירות של ישראל

— This refers to the removal of the Divine Presence [from upon Israel] (Torat Kohanim 26:36).

(31) **I shall lay your cities to waste** — I might have thought that this means [desolate] of people [who reside there (Mizrachi)]. However, when the (next) verse continues, "I shall make the Land desolate," I see that [desolation of] people [who reside there] is stated. So what is the meaning when Scripture states here "waste?" It means [that the Land will be desolate] of any passerby (Torat Kohanim 26:2). **And make your holy places desolate** — I might have thought that this means [desolate] of sacrifices. However, when our verse continues, "and I shall not partake [of your pleasant fragrances]," I see that [desolation of] sacrifices is stated. So what is the meaning when Scripture states here "and make your holy places desolate?" It means [desolate] of crowds [of people] — these are the caravan-loads of the people of Israel who sanctify themselves and gather together in order to go there [to the Holy Temple in

קָרַבְנוּ כְּנִשְׁתָּכוֹן: לֹב וְאַצְדֵי
אֲנֵא יַת אֶרְעָא וַיִּצְרִיּוֹן עֲלֵהּ
בְּעֲלֵי דְבְבִיכוֹן דִּיתְבִּין בַּהּ:
לֵג וַיִּתְכוֹן אֲבָדֵר בִּינֵי עַמְמֵי
וְאֲגָרֵי בְתִרְכוֹן דְּקִטְלִין
בְּחֶרְפָּא וַתְּהִי אֶרְעֻכוֹן וַתְּהִי

מִקְדָּשֵׁיכֶם וְלֹא אָרִיחַ בְּרִיחַ נִיחֻחְכֶם:
לֹב וְהִשְׁמַתִּי אֲנִי אֶת־הָאָרֶץ וְשִׁמְמוּ עָלֶיהָ
אֵיבֵיכֶם הִישָׁבִים בָּהּ: לֵג וְאַתְכֶם אֲזַרְהָ
בְּגוֹיִם וְהִרִיקֹתִי אַחֲרֵיכֶם חֶרֶב וְהִיתָה

desolate, and I shall not partake of your pleasant fragrances. (32) I shall make the Land desolate, so that it will become desolate [also] of your enemies who live in it. (33) And you, I shall scatter among the nations, and I shall unsheathe the sword after you. Your Land will be desolate and your cities will be laid to

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Jerusalem]. [Yet again,] seven retributions are enumerated here (verses 29-31) [corresponding to the seven sins (see Rashi on verses 15, 18, 20 and 22 above)], namely: (a) eating the flesh of sons and daughters, (b) edifices being demolished; now, we so far [only] have two [retributions] enumerated, [for since במות here is explained by Rashi to mean high buildings,] the cutting-down of sun-idols is not counted as a [separate] retribution [here,] but rather, [part of this second one, for] as a consequence of the edifices being demolished, the sun-idols that had been stood up on the rooftops (see Rashi verse 30 above) will fall off [these tall buildings] and be destroyed; (c) I will make your carcasses [(fall) upon the carcasses of your idols] — that makes three; (d) the removal of the Divine Presence — four; (e) the cities being laid to waste, (f) the desolation of the holy places from crowds of people and (g) I shall not partake [of the pleasant fragrances of] your sacrifices — in total, seven [even though the ensuing verses go on to mention several other additional hardships that are not actually part of these seven, but that Israel will have to endure if they sin (Mizrachi)]. (32) I shall make the Land desolate — This is actually a good thing for Israel, namely, that since the Land will be desolate of people living in it, the enemies will not find contentment in Israel's Land [and will have to leave] (Siftei Chakhamim; Torat Kohanim 26:38). (33) And you, I shall scatter among the nations — This [though,] is a harsh thing [for Israel], for when the people of a particular country are exiled [altogether] to the same place, they can find solace in themselves by seeing each other. However, Israel was scattered as if through a winnowing basket, just like someone would disperse barley seeds

שְׁהִיוּ מִתְקַדְּשׁוֹת וְנוֹעֲדוֹת לְבֵא שָׁם. הָרִי שָׁבַע פְּרַעֲנִיּוֹת: אֲכִילַת בָּשָׂר בְּנִים וּבָנוֹת וְהִשְׁמַדַת בְּמוֹת הָרִי שְׁתֵּים – כְּרִיתַת חַמְנִים אִין כְּאִן פְּרַעֲנוֹת, אֶלֹא עַל-יְדֵי הַשְׁמַדַת הַבִּירְנִיּוֹת, יִפְלוּ הַחַמְנִים שְׁבָרֵא שִׁי הַגָּזוֹת וַיִּכְרְתוּ. "וְנִתְּתִי אֶת פְּגָרֵיכֶם וְגו'", הָרִי שְׁלֹשׁ, סְלוֹק שְׁכִינָה אַרְבַּע, חֶרֶבֶן עָרִים, שְׁמֻמּוֹן מִקְדָּשׁ מִן הַגְּדוּדִיּוֹת, "וְלֹא אָרִיחַ" קְרַבְנוֹת, הָרִי שְׁבַע: (לֹב) וְהִשְׁמַתִּי אֲנִי אֶת-הָאָרֶץ. זֶה מִדָּה טוֹבָה לְיִשְׂרָאֵל, שְׁלֹא יִמְצְאוּ הָאוֹיְבִים נַחַת רוּחַ בְּאַרְצְכֶם, שְׁתֵּהָא שׁוּמְמָה מִיּוֹשְׁבֵיהָ: (לֵג) וְאַתְכֶם אֲזַרְהָ בְּגוֹיִם. זֶה מִדָּה קָשָׁה, שְׁבִשְׁעָה שְׁבִנֵי מְדִינָה גּוֹלִים לְמִקּוֹם אַחֵר, רוֹאִים זֶה אֶת זֶה וּבִמְתַנַּחֲמִין; וַיִּשְׂרָאֵל נִזְרָו כְּבַמְּזוּרָה, כְּאֵדָם הַזּוֹרָה שְׁעוּרִים בְּנֶפֶשׁ וְאִין אַחַת

בְּחֶרְבָּא וְתִהְיֶה אֶרְעֹכּוֹן צְדִיאָא
 וְקִרְיוֹכּוֹן יְהוֹן חֶרְבָּא: לֹד בְּכֹן
 תִּרְעִי אֶרְעָא יֵת שְׁמִטָּהּא כּל
 יוֹמִין דִּי צְדִיאָת וְאַתּוֹן בְּאַרְע
 בְּעֲלִי דְבְּכִיכּוֹן בְּכֹן תִּשְׁמִט
 אֶרְעָא וְתִרְעִי יֵת שְׁמִטָּהּא:
 לֹד כּל יוֹמִין דִּי צְדִיאָת תִּשְׁמִט

אֶרְצְכֶם שְׁמִמָּה וְעֲרִיכֶם יִהְיוּ חֲרָבָה: לֹד אִן
 תִּרְצֶה הָאָרֶץ אֶת־שִׁבְתֵּיהָ כֹּל יְמֵי הַשְּׁמִיטָה
 וְאַתֶּם בְּאַרְץ אֲיִבֵיכֶם אִן תִּשְׁבֹּת הָאָרֶץ
 וְהִרְצַת אֶת־שִׁבְתֵּיהָ: לֹד כֹּל־יְמֵי הַשְּׁמִיטָה

waste. (34) Then, the Land will be appeased regarding its [unobserved] sabbaticals. During all the days that it remains desolated while you are in the land of your enemies, the Land will rest and thus appease [God regarding] its sabbaticals. (35) It will rest during all the days that it remains desolated,

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through a sieve so that not one of them is attached to another (Torat Kohanim 26:39). **וְהִרְקִיתִי** — [literally, “I shall cause to empty out,” means here to unsheathe, because] when one unsheathes a sword, the sheath becomes emptied (מתרוקן). And the midrashic explanation [based on the term להריק, often used to mean “to empty out water,” is as follows]: The sword that will be taken out against you does not return [to its sheath] so fast! This is like a person who empties out (מוריק) [a container of] water — that water

does not return [to its container] (Torat Kohanim 26:39). **Your Land will be desolate** — For you will not hurry to go back into it, and subsequently, “your cities will be laid to waste,” i.e., they will appear to you as having been [permanently] laid to waste. For when a person is exiled from his house, vineyard and city and he [knows that he] eventually is to return, then [in his eyes,] it is as though his vineyard and house are not laid to waste [whereas here, since Israel will give up hope of returning to their Land, it will appear to them as having been laid to waste]; thus is it taught in Torat Kohanim (26:40). (34) **אִן תִּרְצֶה** — [This verb is in the reflexive form and the meaning is: Then, the Land will be appeased, and in turn,] appease the anger of the Omnipotent One, Who had been angry regarding the Land's [unobserved sabbaticals, i.e.,] shemittah years (Mizrachi). **וְהִרְצַת** — [This verb is in the causative form and the meaning is: The Land will appease] the King, regarding its sabbaticals (Mizrachi). (35) **כֹּל יְמֵי הַשְּׁמִיטָה** — [This word השמטה is in the passive form, just] like the word העשות [and means “being desolated”]. The [root of the word, שׁמם, actually has two letters מ, and our word should therefore appear as השממה. Since this is difficult to pronounce, however, the first] מ is vocalized with a dageish, which replaces the [second, omitted מ, rather than having the full word with a] double [מ in it, as in the noun form,] שממה. **Whatever it had not rested on**

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מִקֵּוֹן דְּבוּקָה בְּחֶרְבָּתָהּ. וְהִרְקִיתִי. בְּשֹׁלֵף הַחֶרֶב, מִתְרוֹקֵן הַנְּדוֹן. וּמִדְּרָשׁוֹ: חֶרֶב הַנִּשְׁמֶטֶת אַחֲרֵיכֶם אֵינָה חוֹזֶרֶת מִדָּה, כְּאֵדָם שֶׁמְרִיק אֶת הַמַּיִם וְאִין סוּפֵן לְחֹזֵר. וְהִיתָה אֶרְצְכֶם שְׁמִמָּה. שְׁלֹא תִמְהָרוּ לָשׁוּב לְתוֹכָהּ וּמִתּוֹךְ כִּף עֲרִיכֶם יִהְיוּ חֲרָבָה – נִרְאוֹת לְכֶם חֲרָבוֹת; שְׁבֻשָׁעָה שְׂאֵדָם גּוֹלָה מִבֵּיתוֹ וּמִכְרָמוֹ וּמִעִירוֹ וְסוּפוֹ לְחֹזֵר, כְּאֵלוֹ אִין כְּרָמוֹ וּבֵיתוֹ חֲרָבִים. כִּף שְׁנוּיָה בְּתוֹרַת כֹּהֲנִים: (לד) **אִן תִּרְצֶה**. תְּפִיס אֶת כְּעַס הַמְּקוֹם, שְׂבָעַס עַל שְׁמִטוֹתֶיהָ. וְהִרְצַת. לְמַלְאֵת אֶת שִׁבְתוֹתֶיהָ. (לה) **כֹּל יְמֵי הַשְּׁמִיטָה**. לְשׁוֹן הַעֲשׂוֹת, וּמִם דְּגַשׁ בְּמִקּוֹם כְּפֹל, שְׁמִמָּה: אֶת

תִּשְׁבֹּת אֶת אֲשֶׁר לֹא-שָׁבַתָּה בְּשַׁבְּתֵיכֶם כִּד הוֹיָתוֹן יִתְבִּין עֲלֶיהָ: ית די לא שְׁמַטת בְּשִׁמְטִיכוֹן

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your sabbaticals — *The seventy years of the Babylonian exile [i.e., between the destruction of the first Holy Temple (by the Babylonians) and the establishment of the second,] corresponded to the [equivalent time period of] seventy years [worth of unobserved] shemittah and Yoveil years — these took place during the years while Israel were in their Land and when they angered the Omnipotent One. [Rashi now enters into the calculation as to how, during that time, there were a total of seventy unobserved sabbatical years: Israel lived in their Land for 850 years from their entry into the Land until all of them were exiled from it, after the*

אֲשֶׁר לֹא-שָׁבַתָּה. שְׁבַע עֵשְׂרֵים שָׁנָה שֶׁל גְּלוּת בְּבָבֶל, הָיוּ כְּנֶגֶד שְׁבַע עֵשְׂרֵים שָׁנֹת הַשְּׁמִטָּה וְיוֹבֵל שֶׁהָיוּ בְּשָׁנִים שֶׁהִכְעִיסוּ יִשְׂרָאֵל בְּאַרְצָם לִפְנֵי הַמָּקוֹם, אַרְבַּע מֵאוֹת וּשְׁלֹשִׁים שָׁנָה: שְׁלֹשׁ מֵאוֹת וְתִשְׁעִים הָיוּ שָׁנֵי עֹנָם, מִשְׁנֹכְנְסוּ לְאַרְץ עַד שֶׁגָּלוּ עֶשְׂרֵת הַשְּׁבָטִים, וּבְנֵי יְהוּדָה הִכְעִיסוּ לִפְנֵי אַרְבַּעִים שָׁנָה, מִשְׁגָּלוּ עֶשְׂרֵת הַשְּׁבָטִים עַד חֲרֻבֹת יְרוּשָׁלַיִם, הוּא שְׁנַאֲמַר בִּיחֻזְקָאֵל (ד ד-ו): "וְאַתָּה שָׁכַב עַל-צַדֶּךָ הַשְּׁמַאֲלִי וְגַן וְכִלִּית אֶת-אֱלֹהֶיךָ, וְשָׁכַבְתָּ עַל-צַדֶּךָ הַיְמָנִי שְׁנֵית וְנִשְׂאָתָה אֶת-עוֹן בֵּית-יְהוּדָה אַרְבַּעִים יוֹם", וּבְנוֹאָה זֹו נֶאֱמָרָה לִיחֻזְקָאֵל בְּשָׁנָה הַחֲמִשִּׁית לְגְלוּת הַמֶּלֶךְ יְהוֹיָכִין; וְעוֹד עָשׂוּ שֵׁשׁ שָׁנִים עַד גְּלוּת צְדָקְיָהוּ הָרִי אַרְבַּעִים וְשֵׁשׁ. וְאֵם תֹּאמַר: שְׁנֹת מְנֻשָּׁה חֲמִשִּׁים וְחֲמִשׁ הָיוּ, מְנֻשָּׁה עָשָׂה תְּשׁוּבָה שְׁלֹשִׁים וְשֵׁשׁ שָׁנָה,

destruction of the first Holy Temple. During that 850-year period, they sinned for] 430 years. [How so?] They sinned for 390 years during the period from their entry into the Land until the ten tribes were exiled. Then, [during the ensuing years,] the people of Yehudah [who remained in the Land of Israel after the ten tribes were exiled and until six years after Jerusalem's destruction (see below),] angered God for forty years, [occurring during the period] from the exile of the ten tribes until the destruction of Jerusalem [thus, so far, 430 years]. This [subtotal of 430 sinful years] is that which is referred to in Ezekiel (4:4-5) [when God makes Yechezkel figuratively suffer one day for each year Israel sinned, in order to atone for their sins], when the verse says, "And you should then lie down on your left side (symbolizing the house of Israel, i.e., the ten tribes) ... [I have made for you the years of their sin into the (equivalent) number of days, namely, three hundred and ninety days, and thereby, you will bear the sin of the house of Israel]. And when you have completed these [days], you will then lie down again, on your right side (symbolizing Yehudah), thereby bearing the sin of the house of Yehudah, for forty days [— I have made each and every year (of Israel's period of sin) into a day for you]." Now, this prophecy was stated to Yechezkel in the fifth year of King Yehoyakhin's exile. And [since the people of Yehudah] spent another six years [in the Land] until [their eventual] exile [together with] King Tzidkiyahu — thus, altogether forty-six [sinful years of the house of Yehudah, and hence, of the 850 years the people of Israel spent from the time of their entry into the Land until their eventual exile from it after the destruction of the first Holy Temple, they sinned for a total of 436 years]. Now, you might object, saying that King Menashe [who was born immediately after the ten tribes were exiled, and who] ruled for fifty-five years [and so, even without taking into account the sinful years during the reigns of all the other kings of Yehudah, fifty-five years alone is more than forty-six, so surely the

בְּשַׁבְּתֵיכֶם עָלֶיהָ: לוּ וְהִנְשַׂאֲרִים בְּכֶם לוּ וְדִישַׁתְּאָרוֹן בְּכוֹן וְאֶעֱלֶה

whatever it had not rested on your sabbaticals, when you lived upon it. (36) And

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calculation is incorrect! [However,] *Menashe repented [his evil ways] for thirty-three [of the fifty-five] years [of his reign], and thus, his sinful years amounted to twenty-two years, as the verse says (II Kings 21:3), "[He again built the high places which his father, Chizkiyahu, had destroyed, and set up altars to Baal,] and he made an asheirah [for idolatry], just as Achav king of Israel had done," and [our Rabbis teach, from the juxtaposition here of Menashe's sins and those of the evil king Achav, that just as the*

וְכָל שְׁנוֹת רִשְׁעוֹ עֶשְׂרִים וּשְׁתַּיִם, כְּמוֹ שְׂאֲמָרוּ בְּאִגְדַת חֶלֶק, וְשָׁל אֲמוֹן שְׁתַּיִם וְאַחַת עֶשְׂרֵה לַיהוֹנָקִים וּכְנַגְדָּן לְצִדְקִיָּהוּ. צֵא וְחָשַׁב לְאַרְבַּע מֵאוֹת וּשְׁלֹשִׁים וְיֵשׁ שְׁנָה שְׁמִטִּין וְיִוְבְלוֹת שְׁבָדָן, וְהֵם שֵׁשׁ עֶשְׂרֵה לְמֵאָה: אַרְבַּע עֶשְׂרֵה שְׁמִטִּין וּשְׁנַיִם יִוְבְלוֹת, הָרִי לְאַרְבַּע מֵאוֹת שְׁנָה, שְׁשִׁים וְאַרְבַּע, לְשֹׁלְשִׁים וְיֵשׁ שְׁנָה, חֲמֵשׁ שְׁמִטּוֹת, הָרִי שְׁבַעִים חֹסֵר אַחַת, וְעוֹד שְׁנָה יִתְרָה שְׁנִכְנִסָה בְּשְׁמִטָּה, הַמְשַׁלֶּמֶת לְשִׁבְעִים וְנ"א וְאוֹתוֹ יִוְבַל שְׁגָלוֹ, שְׁלֹא נִגְמַר בְּעוֹנָם נִחָשׁב לָהֶם; וְעַלֵּיהֶם נִגְזַר שְׁבַעִים שְׁנָה שְׁלֹמִים. וְכֵן הוּא אוֹמֵר (דִּה"ב, לו', כא): "עַד-רַצְתָּה הָאָרֶץ אֶת

evil] Achav ruled for twenty-two [sinful] years, [so too, Menashe sinned for twenty-two of his fifty-five year reign,] as is taught in the Aggadic section of [the eleventh chapter of Tractate Sanhedrin (103a), entitled] Cheilek. [Thus, the amount of years that the house of Yehudah sinned was: 22 years during the reign of Menashe,] two during [the reign of] Ammon, eleven during [the reign of] Yehoyakim and the same [i.e., another eleven] during [the reign of] Tzidkiyahu [making up a total of 46 years, as above. The other kings of Yehudah are not included in the calculation, because during the righteous Yoshiyahu's reign, Israel did not sin, while Yehoachaz and Yehoyakhin each ruled for only three months]. [Let us now] go and calculate, for the [period of] 436 years [of sin], how many [unobserved] shemittah and Yoveil years transpired during this [time period]. [Well, sabbatical years occur] at a rate of sixteen in every hundred years. [How so? Well, in 100 years, there are 14 cycles each of seven years, and two Yoveil years (which occur every fifty years)]. Thus, 14 shemittah years and two Yoveil years [occur every hundred years, i.e., 16 sabbatical years]. Therefore, for [the 436 years, the calculation is as follows: For] a period of 400 years, we have [4 times 16 sabbatical years, namely,] 64 [unobserved sabbatical years]; and for the remaining 36 years, there are five [cycles of seven years and thus five unobserved] shemittah years, making a total of [64 and 5 =] seventy minus one [i.e., 69 unobserved sabbatical years in that total of 436 sinful years in that period]. And [we must add to this calculation] an extra year — this extra year was the [last sinful] year [of the 436,] which began another shemittah cycle [and God exiled Israel then and did not wait for the completion of that cycle for them to desecrate the seventieth shemittah year — out of mercy for them, so that they would not have to endure the punishment of utter destruction, farbeit (see Deuteronomy 4:25 and Rashi there; Siftei Chakhamim). This extra year, nevertheless, is included in the calculation here, as though another sabbatical had gone by unobserved, thereby] completing the seventy [unobserved sabbatical years of that period]. And for these [unobserved sabbaticals], a full seventy years [of exile] were decreed [upon Israel,

תִּבְרָא בְּלִבְהוֹן בְּאַרְעֵתָא
 דְּסִנְאִיהוֹן וְיִרְדוּף יִתְהוֹן קָל
 טְרַפָּא דְשִׁקְיָא וְיִצְרִקוֹן
 כְּמַעֲרוֹק מִן קַדָּם דְּקִטְלִין
 בְּחִרְבָּא וְיִפְלוֹן וְלִית דְּרִדְיָא:
 לֹא וְיִתְקַלּוֹן גְּבַר בְּאַחוּיָא

וְהִבַּאתִי מִרְךָ בְּלִבְכֶם בְּאַרְצֵת אֲיִבֵיהֶם
 וְרַדְף אֹתָם קוֹל עֲלֵה נִדְף וְנָסוּ מִנִּסְת־חֶרֶב
 וְנִפְּלוּ וְאִין רִדְף: לֹא וְכִשְׁלוּ אִישׁ-בְּאַחוּיָו

those of you who survive, I shall bring fear in their hearts in the lands of their enemies; the sound of a rustling leaf will pursue them; they will flee as one flees from the sword; they will fall, but there will be no pursuer. (37) Each man

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to appease God for not observing shemittah and Yoveil throughout those sinful years]. And thus is it stated in Chronicles (II 36:21), "until the Land was appeased regarding its [unobserved] sabbaticals. [During all the days that it had remained desolated, it (now) rested,] in order to [attain] complete [compensation for] seventy [unobserved sabbatical] years." (see Seifer Hazikaron for explanation of this Rashi) (36) והבאתי מרך

שבתותיה וגן למלאות שבועים שנה": (לו) והבאתי מרך. פחד ורף ללב. מ"ם של "מרך", יסוד נופל הוא כמו מ"ם של מועד ושל מוקש. עלה נדף. שהרוח דוחפו ומבהו על עלה אחר ומקשקש ומוציא קול, וכן תרגומו: "קל טרפא דשקיא" _ לשון חבטה; "שדופת קדים" _ שקיפן קדום לשון משקוף, מקום חבטת הדלת, וכן תרגומו של "חבורה" _ משקופי. ונסו מנסת-חרב. כאלו רודפים והורגים אותם: (לו) וכשלו איש-באחיו. כשיצרו לננס, וכשלו זה

— [This word מרך here, means] fear and timid (רך) of heart (see Torat Kohanim 26:43). Now, the letter מ in this word מרך is [actually part of] the root [of the word, but occasionally] falls away (see Rashi on Genesis 17:11 and 49:10) [and does not appear in other forms of the word, e.g. (Deuteronomy 20:3), אל ירך לבכם]; likewise is the letter מ in the words מועד and מוקש [where that letter מ is also part of the root of the word, but falls away in different forms of these words, e.g. (Exodus 29:43), ונעדתי שמה, and (Hoshea 9:8), פה יקוש] (Mira Dakhya). **They will flee as one flees from the sword** — i.e., as if people are pursuing them to kill them [but only "as if," because "there will be no pursuer." All this, because of their great timidity; so much so (Mizrachi), that they will feel pursued by the very sound of an] עלה נדף — [i.e., a rustling leaf. The word נדף actually means "push," and the meaning here is] that the wind "pushes" a leaf making it strike against another leaf, thereby causing it to make a rustling sound. Similarly, [Onkelos] translates this [idea, by rendering the word נדף as דשקיא, meaning "strike," for although the word נדף actually means "push," Onkelos nevertheless conveys here the result of one leaf being pushed against another, namely, that it "strikes" its neighboring leaf. Hence, he renders our expression נדף עלה נדף] as קל טרפא דשקיא (Mizrachi). Where שקיא means striking, like שדופת קדים [which is translated by Onkelos as] stricken or beaten by the east wind, and is like the term משקוף [lintel] i.e., the place where the door bangs against it. Similar is [Onkelos's] translation of the word חבורה ["bruise," which he renders as (Exodus 21:25)], משקופי [which actually means "strike," since the bruise is a result of a strike on the body (see Rashi there)]. (37) **Each man will stumble over his brother**

כַּמְפַּנֵי־חֶרֶב וְרַדְּךָ אֵין וְלֹא־תִהְיֶה לָּכֶם
 תִּקְוָמָה לְפָנַי אֵיבֵיכֶם: לַח וְאַבְדַּתֶּם בְּגוֹיִם
 וְאָכְלָה אֶתְכֶם אֶרֶץ אֵיבֵיכֶם: לַט וְהִנְשָׂאֲרִים
 בְּכֶם יַמְקוּ בְּעֵזֹנָם בְּאַרְצֹת אֵיבֵיכֶם וְאַף
 בְּעֹנֹת אֲבֹתֶם אַתֶּם יַמְקוּ: מ וְהִתְוֹדוּ אֶת־
 בִּידֵהוֹן יִתְמַסּוּן: מ וַיִּדְוֹן יֵת חוֹבֵיהוֹן וַיֵּת חוֹבֵי אֲבֹהֵהוֹן בְּשִׁקְרֵהוֹן דְּשִׁקְרוּ קְדָמִי וְאַף דְּהִלִּיכוּ קְדָמִי

will stumble over his brother, [fleeing] as if from the sword, but without a pursuer. You will not be able to stand up against your enemies. (38) You will become lost among the nations, and the land of your enemies will consume you. (39) And because of their iniquity, those of you who survive will dissolve in the lands of your enemies; moreover, they will dissolve because the iniquities of their fathers are still within them. (40) They will then confess their

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— *When they run away, fleeing, they will stumble over each other, because they will do so in a panic. As if from the sword — i.e., as if fleeing from people who want to kill them, for they will have fear in their hearts, and every moment, they will think that someone is chasing them. And the midrashic explanation of וכשלו איש באחיו is: “[Each man will stumble] because of (ב) his brother,” i.e., a person will stumble due to the sin of his*

fellow Jew. [Each Jew is affected by the actions of his fellow, since our Rabbis teach (Shevuot 39a),] that all of Israel are guarantors for one another. (38) — [The word ואבדתם בגוים can mean “you will perish.” However, God promises that the Jews will not perish while in exile (see verse 44 below). Here, ואבדתם means “you will become lost,” for indeed,] when you will be scattered, you will become lost from one another. And the land of your enemies will consume you — This refers to those [Jews] who will die in the Diaspora. (39) בעונת אבתם אתם — [literally, “while the iniquities of their fathers are with them.” But is it not stated (see Deuteronomy 24:16) that men are not put to death because of their fathers’ sins? However, the meaning here is that they will dissolve] if they hold onto the [evil] practices of their forefathers (Sanhedrin 27b). ימקו — [This term] denotes melting, and has the same meaning as ימסו, “they will dissolve.” Similar is (Zekhariah 14:12), “their eyes will melt

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 בזה, כי יבּהלו לרוץ. כּמפּני־חֶרֶב. כּאלו בּורחים
 מלפּני הורגים שיהא בלכבם פחד וכל שעה סבורים
 שאדם רודפם. (תורת כהנים) ומדרשו: "וכשלו
 איש־באחיו", זה נכשל בעונו של זה, שכל ישראל
 ערבין זה לזה: (לח) ואבדתם בגוים. כשתהיו
 פזורים, תהיו אבודים זה מזה. ואכלה אתכם. אלו
 הדמתיים בגולה: (לט) בעונת אבתם אתם. (תורת
 כהנים) כשעונות אבותם אתם _ כשאוהזים מעשה
 אבותיהם בידיהם. ימקו. לשון המסה, כמו "ימסו",

בְּקִשְׁיוֹ: מֵא אֶף אֲנֵי אֶהְיֶה
 עֲמִהוֹן בְּקִשְׁיוֹ וְאֶעֱלֶה יְתִהוֹן
 בְּאָרֶע בְּעֲלִי דְבִבְיָהוֹן אוֹ בְּכֹן
 יִתְבַּר לְבָהוֹן טַפְשָׁא וּבְכֹן
 יִרְעוּן יֵת חוֹבֵיָהוֹן:
 מִבּ וְדִכְרִנָּא יֵת קִימֵי דְעַם

עֹנָם וְאֶת-עֵינֹן אֲבֹתָם בְּמַעַלְם אֲשֶׁר
 מַעַלּוּ-בִי וְאֶף אֲשֶׁר-הִלְכוּ עִמִּי בְּקָרִי:
 מֵא אֶף-אֲנִי אֵלֶיךָ עִמָּם בְּקָרִי וְהִבֵּאתִי אֹתָם
 בְּאָרֶץ אֲיִבִּיהֶם אוֹ-אֲזִי יִכְנַע לְבָבָם הָעָרְלִי
 וְאֲזִי יִרְצוּ אֶת-עֹנָם: מִבּ וְזִכְרְתִי אֶת-בְּרִיתִי

iniquity and the iniquity of their fathers — their falsehood that they dealt Me, and that they also treated Me as happenstance. (41) Then I too, will treat them as happenstance and bring them [against their will, back to Me while] in the land of their enemies. Or, if then their blocked heart might become humbled [without being forced], then, [their sufferings] will gain appeasement for their iniquity, (42) And I shall remember My covenant [with] Yaakov, and also My

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 (תמקנה) *in their sockets,*” and (Psalms 38:6),
 “*my bruises are ... decayed* (נמקן).”
 (41) **Then I too, will ... bring them [... (back to Me while) in the land of their enemies]** — [God proclaims here:] “*I Myself shall bring them back!*” This is a good thing for Israel; so that they should not say, “*Since we have been exiled among the nations, we may as well behave like them!*” [Says God in answer to this:] “*I shall not allow them [to do this]! Rather, I shall set up My prophets, and bring [the people of Israel against their will,] back [to Me] under My very wings!*” as the verse says (Ezekiel 20:32-33), “*And it will surely not transpire, that which occurs to you, [namely, that which you say, Let us be like the nations, like the families of the lands (of exile), serving (idols of) wood and stone]. By My very Life, says the Lord God, I swear, that with a mighty hand, with an outstretched arm and with outpoured wrath, I shall rule over you!*” (Torat Kohanim 26:48) **או או** — [This unusual expression, **או או** is] similar to that in the verse (Exodus 21:36) **או או**, “*Or, if it had become known that it was an ox who was accustomed to gore.*” [Thus, the meaning of our whole verse is: If they want to become like the nations, I will have to take them back to Me against their will;] or, if (או) their blocked heart might then (או) become humbled [without force, then their sufferings can atone for them ...] (Siftey Chakhamim). Another meaning [of **או או** is:] Perhaps. [Thus, the verse means:] “*Perhaps then, their blocked heart will become humbled ...*” **ואז** — [means that] they will gain atonement for their iniquity through their sufferings. (42) **וזכרתי את בריתי יעקוב** — [The name **יעקוב** is] written in full, [i.e., with a ו,]

וְכַמּוֹהוּ (זכריה, יד, יב): “תִּמְקְנָה בְּחַרְיֵיהֶן”, (תהלים לח, ו): נִמְקוּ חִבּוּרֵי־נִי: (מֵא) וְהִבֵּאתִי אֹתָם. (תורת כהנים) אֲנִי בְּעַצְמֵי אֲבִיָּאם! זו מְדָה טוֹבָה לְיִשְׂרָאֵל, שְׁלֵא יְהִי אֹמְרִים: הוֹאִיל וְגַלְיָנוּ בֵּין הָאֲמוֹת, נַעֲשֶׂה כְּמַעֲשֵׂיהֶם! אֲנִי אֲנִי מְנִיחָם, אֵלֵא מְעַמִּיד אֲנִי אֶת נְבִיאִי וּמְחַזְּקֵיךָ לְתַחַת כַּפְּי, שְׁנֶאֱמַר (יחזקאל, כ, לב-לג): “וְהָעֵלָה עַל-רוּחְכֶם הִיוּ לֹא תִהְיֶה וְגוֹן חִי-אֲנִי וְגוֹן אִם-לֹא בְּיַד חֹזֶקָה וְגוֹן”. **או-אז יכנע**. כְּמוֹ (שמות, כג): “או נודע כי שור נגח הוא”, אִם אֲזִי יִכְנַע. לְשׁוֹן אַחֵר: אוֹלֵי, שְׁמָא, אֲזִי יִכְנַע לְבָבָם וְגוֹן. **ואז ירצו את-עונם**. יִכְפְּרוּ עַל עֹנָם בְּיִסּוּרֵיהֶם: (מב) וְזִכְרְתִי אֶת-בְּרִיתִי יַעֲקֹב. בְּחֻמְשָׁה מְקוֹמוֹת

יַעֲקֹב וְאָף יְתֵּן קִיָּמִי דְעַם
 יִצְחָק וְאָף יְתֵּן קִיָּמִי דְעַם
 אַבְרָהָם אֲנָא דְכִיר וְאַרְעָא אֲנָא
 דְכִיר: מִגַּ וְאַרְעָא תִּתְרַטֵּשׁ
 מִנְהוֹן וְתִרְעִי יְתֵּן שְׂמִטָּהָ
 בְּדִיצְדִיּוֹת מִנְהוֹן וְאֲנֹן יִרְעוּן
 יְתֵּן חֻבִּיּוֹן לְוִטִין חֲלָף בְּרַכָּן
 אִיתִי עֲלֵיהוֹן דְּבִדְנִי קִצּוֹ וְיֵת

יַעֲקֹב וְאָף אֶת־בְּרִיתִי יִצְחָק וְאָף אֶת־
 בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:
 מִגַּ וְהָאָרֶץ תִּתְעֹזֵב מֵהֶם וְתִרְץ אֶת־שַׁבְּתֹתֶיהָ
 בְּהַשְׁמָה מֵהֶם וְהֵם יִרְצוּ אֶת־עֲוֹנֵם יַעַן
 וּבִיעוּן בְּמִשְׁפָּטֵי מֵאִסוֹ וְאֶת־חֻקֹּתַי גָּעַלָהּ

covenant [with] Yitzchak, and also My covenant [with] Avraham I shall remember. And I shall remember the Land, (43) [For] the Land will be bereft of them, appeasing its sabbaticals when it had been desolate of them, and they will have gained appeasement for their iniquity. This was all in retribution for their having despised My judgments and in retribution for their having rejected

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in five places in Scripture, and [the name] אליהו is written missing [the letter ו i.e., also] in five places in Scripture. Yaakov took a letter [ו] from the name of Eliyahu [the Prophet] as a security — that Eliyahu will come and announce the news of the redemption of Yaakov's descendants [and since this is Eliyahu's mission in life, his name will remain “incomplete,” as it were, until he fulfills it, speedily, in our days (Gur

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 נִכְתָּב מֵלֵא; וְאֵלֵיהוּ חָסַר בְּחֻמְשָׁה מְקוֹמוֹת: יַעֲקֹב
 נָטַל אוֹת מִשְׁמוֹ שֶׁל אֵלֵיהוּ עֲרֹבוֹן, שֶׁבָּא וַיִּבְשֹׁר
 גְּאֵלֶת בְּנָיו. וְזִכְרֹתַי אֶת־בְּרִיתִי יַעֲקֹב. לָמָּה נִמְנוּ
 אַחֲרֵינֵיהּ, כְּלוּמַר, כְּדֹאֵי הוּא יַעֲקֹב הִקְטֵן לְכָר; וְאִם
 אֵינוֹ כְּדֹאֵי, הֲרִי יִצְחָק עִמּוֹ, וְאִם אֵינוֹ כְּדֹאֵי, הֲרִי
 אַבְרָהָם עִמּוֹ, שֶׁהוּא כְּדֹאֵי. וְלָמָּה לֹא נִאֲמְרָה זְכִירָהּ
 בְּיִצְחָק, אֶלָּא אֲפֹר שֶׁל יִצְחָק נִרְאָה לְפָנֵי עֲבוּר וּמְנַחַח
 עַל הַמְּזֻבָּה: (מִגַּ) יַעַן וּבִיעוּן. גְּמוּל וּבְגִמּוּל אֲשֶׁר
 בְּמִשְׁפָּטֵי מֵאִסוֹ:

Aryeih). The five instances of the letter ו symbolizes the five fingers of the hand, i.e., this security arrangement between Yaakov and Eliyahu was sealed by a handshake (Gur Aryeih)].

I shall remember My covenant [with] Yaakov, and also ... Yitzchak, and also ... Avraham] — Why are the forefathers enumerated in reverse order here? Scripture is effectively saying here: The youngest [patriarch,] Yaakov is alone worthy of this [i.e., that Israel be redeemed through his merit alone]; but if this is not enough, then Yitzchak is together with him; and if this is not enough, then Avraham is with him, and Avraham is certainly worthy. And why is the expression “remembering” not used with Yitzchak here? [True, it is not mentioned with Yitzchak,] however, [God says:] “The [metaphorical] ashes of Yitzchak (see Rashi on Genesis 22:13; Bereishit Rabbah 56:9; Tanchuma Shelach 14) [always] appear before Me, gathered up and placed upon the altar” [and therefore, God does not have to “remember” Yitzchak, for Yitzchak is never forgotten (Hagahot Ubiyurei Hagra on Torat Kohanim). (43) יַעַן וּבִיעוּן — [means:] “In retribution (יען) and in retribution (וביעון) [i.e., in retribution] for their having despised My judgments [and in retribution (וביעון) for their having rejected My statutes].” (Mizrachi)

קִימִי רַחֲמַת נִפְשֵׁהוּן: מִדּוּ וְאִף
 בְּרַם דָּא בְּמַהוּיָהוּן בְּאַרְעֵ
 בְּעַלְי דְּבְבִיהוּן לֹא אַרְטִשְׁנוּן
 וְלֹא אַרְחִקְנוּן לְשִׁיזְיוֹתְהוּן
 לְאַשְׁנָאָה קִימִי עֲמַהוּן אַרִי
 אֲנָא יְיָ אֱלֹהֵהוּן: מִדָּה וְדִכְרָנָא
 לְהוּן קִימִי קְדָמָי דִּי אֲפִקִית
 יְתְהוּן מֵאַרְעָא דְּמִצְרַיִם לְעֵינֵי
 עַמְמֵיָא לְמַהוּי לְהוּן לְאַלְהָא
 אֲנָא יְיָ: מִזּוּ אֲלִין קִימֵיָא וְדִינֵיָא
 וְאוּרִיתָא דִּי יֵהֵב יְיָ בֵּין
 מִימְרֵיהּ וּבֵין בְּנֵי יִשְׂרָאֵל
 בְּטוֹרָא דְּסִינֵי בִידָא דְּמֹשֶׁה:
 א וּמְלִיל יְיָ עִם מֹשֶׁה לְמִימְרֵ:
 ב מְלִיל עִם בְּנֵי יִשְׂרָאֵל וְתִימְרֵ

נַפְשָׁם: מִדּוּ וְאִף גַּם־זֹאת בְּהִיּוֹתֶם בְּאַרְץ
 אֲבִיבֵיהֶם לֹא־מֵאַסְתִּים וְלֹא־גַעַלְתִּים
 לְכַלְתֶּם לְהַפֵּר בְּרִיתִי אִתְּם כִּי אֲנִי יְדוּהָ
 אֱלֹהֵיהֶם: מִדָּה וְזָכַרְתִּי לָהֶם בְּרִית רֵאשֻׁנִים
 אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאַרְץ מִצְרַיִם לְעֵינֵי
 הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים אֲנִי יְדוּהָ:
 מִזּוּ אֱלֹהֵי הַחֲקִים וְהַמְשַׁפְּטִים וְהַתּוֹרָה אֲשֶׁר
 נָתַן יְדוּהָ בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי
 בְּיַד־מֹשֶׁה: פ רִבִיעֵי שָׁשִׁי בְּמַחֻבְרִין כֹּז א וַיִּדְבֵר
 יְדוּהָ אֶל־מֹשֶׁה לֵאמֹר: ב דִּבְרֵ אֶל־בְּנֵי

My statutes. (44) But despite all of this, while they are in the land of their enemies, I shall not despise them nor shall I reject them to annihilate them, thereby abrogating My covenant that is with them — that I am the Lord their God. (45) I shall remember for them the covenant [made with] the ancestors, whom I took out from the land of Egypt before the eyes of the nations, to be a God to them. I am the Lord. (46) These, then, are the statutes, the judgments — the [Written and Oral] Torahs that the Lord gave between Him and the Children of Israel on Mount Sinai, by the hand of Moshe. 27 (1) And the Lord spoke to Moshe, saying, (2) Speak to the Children of Israel and say to them:

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(44) **וְאִף גַּם זֹאת** — *[The meaning of our verse is:]* “Moreover (אִף), even though (גַּם) I shall exact this (זֹאת) retribution upon them which I have described [for them] when they are in the land of their enemies — nevertheless, I shall not despise them ... to

(מִדּוּ) וְאִף־גַּם־זֹאת. וְאִף אֶפְלוּ אֲנִי עוֹשֶׂה עֲמָהֶם זֹאת הַפְּרָעָנוֹת אֲשֶׁר אֲמַרְתִּי, בְּהִיּוֹתֶם בְּאַרְץ אֲבִיבֵיהֶם לֹא אֲמַאֲסֶם לְכַלּוֹתֶם וְלַהֲפִיר בְּרִיתִי אֲשֶׁר אִתְּם: (מִדָּה) בְּרִית רֵאשֻׁנִים. שֶׁל שְׁבָטִים: (מִזּוּ) וְהַתּוֹרָה. אַחַת בְּכַתָּב וְאַחַת בְּעַל־פֶּה מִגִּיד, שְׁבָלָם נִתְּנוּ

annihilate them, thereby abrogating My covenant that is with them. (45) **The covenant [made with] the ancestors** — i.e., with the Tribes [of Israel “whom I took out from the land of Egypt”] (Torat Kohanim 26:53). (46) **The Torahs** — *[Why the plural form, “Torahs?” This denotes two Torahs —] one Written Torah and one Oral Torah. [And since our verse here states “the Torahs that the Lord gave ... on Mount Sinai, by the hand of Moshe,”] it teaches us that all [that is contained within both the Written and the Oral Torahs] was given to Moshe*

לְהוֹן גְּבֵר אֲרִי יִפְרֹשׁ נֶדֶר
 בְּפָרְסִין נִפְשָׁתָא קָדָם יי: ג ויהי
 פְּרֻסְגִיָּה דְכוּרָא מִבְּרַ עֶסְרִין
 שָׁנִין וְעַד בַּר שְׁתֵּינִי שְׁנִין וְיִהִי
 פְּרֻסְגִיָּה תַּמְשִׁין סְלַעִין דְּכֶסֶף
 בְּסַלְעֵי קוּדְשָׁא: ד וְאִם
 נְקוּבָתָא הִיא וְיִהִי פְּרֻסְגִיָּה
 תַּלְתֵּין סְלַעִין: ה וְאִם מִבְּרַ
 חֲמֵשׁ שָׁנִין וְעַד בַּר עֶסְרִין
 שָׁנִין וְיִהִי פְּרֻסְגִיָּה דְכוּרָא
 עֶסְרִין סְלַעִין וְלְנְקוּבָתָא עֶסֶר
 סְלַעִין: ו וְעַם מִבְּרַ יִרְחֹא וְעַד

יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יִפְלֹא נֶדֶר
 בְּעַרְכָּךְ נִפְשָׁת לִידוּהָ: ג וְהִיָּה עַרְכָּךְ הַזֶּכֶר
 מִבֵּין עֶשְׂרִים שָׁנָה וְעַד בֵּין שְׁשִׁים שָׁנָה
 וְהִיָּה עַרְכָּךְ חֲמֵשִׁים שֶׁקֶל פֶּסֶף בְּשֶׁקֶל
 הַקֹּדֶשׁ: ד וְאִם־נְקִיבָה הִוא וְהִיָּה עַרְכָּךְ
 שְׁלֹשִׁים שֶׁקֶל: ה וְאִם מִבֵּין חֲמֵשׁ שָׁנִים וְעַד
 בֵּין עֶשְׂרִים שָׁנָה וְהִיָּה עַרְכָּךְ הַזֶּכֶר עֶשְׂרִים
 שֶׁקֶלִים וְלְנְקִיבָה עֶשְׂרֵת שֶׁקֶלִים: ו וְאִם

When a man expresses a vow, [pledging the] value of lives to the Lord, (3) Then the [fixed] value of a male will be as follows: If he is between twenty years old and sixty years old, the value is fifty silver *shekalim*, according to the Sanctuary *shekel* standard; (4) And if [the person to be evaluated is] a female, the value is thirty *shekalim*; (5) And if [the person is] between five years old and twenty years old, the value of a male is twenty *shekalim*, while that of a female is ten *shekalim*; (6) And if [the person is] between one month

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on [Mount] Sinai (Torat Kohanim 26:54). 27
 (2) **כִּי יִפְלֹא** — [means: When a man]
 “expresses verbally.” **נִפְשָׁתָא** —
 [means:] “Pledging the value of life,” i.e.,
 saying: “I take it upon myself [to donate to
 the Holy Temple] the value (בערכך) of a
 life-dependant (נפשתי) organ” [and therefore,
 in the case of this type of vow, if he specifies
 to donate the value of e.g., an arm, his vow
 is invalid, since this is not a life-dependant organ (Siftei Chakhamim)] (Torat Kohanim 26:57).

(3) **וְהִיָּה עַרְכָּךְ** — The value referred to here is not [the usual market] value [of a person sold as a slave]. Rather, whether that particular person [to be evaluated] may have a high [current market] value or a low one, [the value here in the context of these vows is] a fixed value specified in this Scriptural passage, determined by the age of the person. **עַרְכָּךְ** — [The last letter of this word, כ, is not the second person pronominal suffix, “your,” but rather, a double of the preceding letter כ, and therefore, this word is] the same as ערך, “value.” And I do not know what the double כ denotes here. (5) **And if [the person is] ... five years old** — Not that the one who is vowing is a [five year old] minor [i.e., the subject of our verse here is not the one vowing], because [anyway,] a minor’s verbal undertaking has no validity. Rather, [our verse is speaking of] an adult who says: “I take it upon myself [to donate to the Holy Temple]

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לְמוֹשֶׁה מְסִינַי: (ב) כִּי יִפְלֹא. יִפְרֹשׁ בְּפִיו. בְּעַרְכָּךְ
 נִפְשָׁתָא. לְהוֹן עַרְךָ נִפְשׁוֹ לומר עַרְךָ דְּבַר שְׁנִפְשׁוֹ
 תְּלוּיָהּ בּוֹ: עַלִּי: (ג) וְהִיָּה עַרְכָּךְ וּגְו. אִין עַרְךָ זֶה לְשׁוֹן
 דְּמִיָּם, אֶלָּא בֵּין שְׁהוּא יִקָּר בֵּין שְׁהוּא זֶה כִּפִּי שְׁנִין
 – הוּא הָעַרְךָ הַקָּצוּב עֲלָיו בְּפֻרְשָׁה זֶה. עַרְכָּךְ. כְּמוֹ
 עַרְךָ; וְכַפֵּל הַכְּפִיָּין, לֹא יִדְעָתִי מֵאִיזָה לְשׁוֹן הוּא:
 (ה) וְאִם מִבֵּין־חֲמֵשׁ שָׁנִים. לֹא שְׁיָהּ הַנּוֹדֵר
 קָטָן, שְׂאִין בְּדַבְּרֵי קָטָן כְּלוּם, אֶלָּא גְּדוּל

בר חמש שנים ויהי פרסניה
 דכורא חמש סלעין דכסף
 ולנקובתא פרסניה תלת סלעין
 דכסף: ז ואם מבר שתין שנים
 ולעלא אם דכורא ויהי
 פרסניה חמש עסרי סלעין
 ולנקובתא עסר סלעין: ח ואם
 מסכן הוא מפרסניה ויקימניה
 קדם כהנא ויפרוס יתיה כהנא

מִבֶּן־חֹדֶשׁ וְעַד בֶּן־חַמֵּשׁ שָׁנִים וְהָיָה עֶרְפָּךְ
 הַזֶּכֶר חֲמִשָּׁה שֶׁקְלִים כֶּסֶף וְלִנְקֻבָּה עֶרְפָּךְ
 שְׁלֹשֶׁת שֶׁקְלִים כֶּסֶף: ז וְאִם מִבֶּן־שְׁתַּיִם
 שָׁנָה וּמַעְלָה אִם־זָכָר וְהָיָה עֶרְפָּךְ חֲמִשָּׁה
 עָשָׂר שֶׁקֶל וְלִנְקֻבָּה עֲשָׂרָה שֶׁקְלִים: ח וְאִם־
 מִן הוּא מֵעֶרְפָּךְ וְהֶעֱמִידוּ לְפָנַי הַכֹּהֵן

old and five years old, the value of a male is five silver *shekalim*, while that of a female is three silver *shekalim*; (7) And if [the person is] sixty years old or over, if it is a male, the value is fifteen *shekalim*, while for a female, it is ten *shekalim*; (8) But if the person is too destitute to [pay] the valuation [amount], then he should stand him up before the priest, and the priest will then

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the value of this minor who is five years old” [i.e., the subject of our verse is the person who is to be evaluated]. (7) And if [the person is] sixty years old [or over] — When people reach a venerable age, a woman's value becomes closer to that of a man. This is why a man decreases in value in his old age [to] beyond a third of his value [as an adult, namely, from 50 shekels to 15], while a woman [in her old age] decreases [to] only one third of her value [namely, from

שָׁמֵר: עֶרְף קָטָן הַזֶּה, שֶׁהוּא בֶן חֲמֵשׁ שָׁנִים, עֲלֵי: (ז) וְאִם מִבֶּן־שְׁשִׁים שָׁנָה וְגוֹן. כְּשִׁמְגִיעַ לִימֵי הַזְקֵנָה הָאִשָּׁה קְרוּבָה לְהַחֲשֵׁב כְּאִישׁ, לְפִיכָךְ הָאִישׁ פּוֹחֵת בְּהוֹדֵקָנוּ יוֹתֵר מִשְׁלִישׁ בְּעֶרְכוֹ וְהָאִשָּׁה אֵינָה פּוֹחֵתת אֶלָּא שְׁלִישׁ בְּעֶרְכָּהּ דְּאִמְרֵי אֲנָשִׁי: סָבָא בְּבֵיתָא _ פָּחָא בְּבֵיתָא, סָבָתָא בְּבֵיתָא _ סִימָא בְּבֵיתָא, וְסִימָנָא טָבָא בְּבֵיתָא: (ח) וְאִם מִן הוּא. שְׂאִין יָדוּ מִשְׁגַּת הָעֶרְף הַזֶּה. וְהֶעֱמִידוּ. לְנַעֲרָךְ לְפָנַי הַכֹּהֵן, וְיַעֲרִיכְנוּ לְפָנֵי הַשֹּׁגֵת יָדוּ שֶׁל מַעֲרִיף. עַל־פִּי אֲשֶׁר תִּשְׁיֵג. לְפִי מַה שֵׁישׁ לוֹ יִסְדְּרְנוּ וְיִשְׁאִיר לוֹ בְּדֵי חַיָּו: מִטָּה, כֵּר,

30 shekels to 10]. For people have the following saying: “An old man in the house is a snare in the house, while an old woman in the house is a hidden treasure in the house and a good sign for the house.” (Arakhin 19a) (8) But if the person is too destitute — that he cannot afford to pay that [fixed] valuation amount [stated in the verses above], Then he should stand him up — [i.e., the one who is making the vow should stand up] the one who's value he pledged, before the priest. The priest will then evaluate that person [who is standing before him], according to how much the one pledging the valuation, can afford (see next Rashi; Torat Kohanim 27:62). [And the priest will then evaluate him] according to how much [the one who is vowing] can afford — The priest will estimate the valuation, according to how much the one who is vowing owns, leaving him basic life necessities, namely, a bed, a pillow, a cover, tools of trade — e.g., if he is a donkey-driver, the priest must [make the

על מימר די תדבק ידא דגודרא יפרסגיה כהנא: **וְהֶעֱרִיךְ אֹתוֹ הַפֶּהַן עַל־פִּי אֲשֶׁר תִּשְׁיגַ יַד הַנֶּזֶדַר יַעֲרִיכְנוּ הַפֶּהַן: ס**

evaluate him according to how much the one who is vowing can afford.

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valuation such that he] leaves him his donkey: כסת וכלי אמנות; אם היה חמר, משאיר לו חמורה: (Arakhin 23b)

BECHUKOTAI FOR FRIDAY

בהר ליום ששי

ט ואם בעירא די יקרבו ממה קרבנא קדם יי כל די יתן מניה קדם יי יהי קודשא: י לא יחלפניה ולא יעבר יתיה טב בביש או ביש בטב ואם חלפא יחלף בעירא בבירא ויהי הוא וחלופיה יהי קדיש: **ט וְאִם בְּעִירָא דִּי יִקְרְבוּ מִמֶּנָּה קֶרְבָּן לַיהוָה כָּל אֲשֶׁר יִתֵּן מִמֶּנּוּ לַיהוָה קֹדֶשׁ: י לֹא יִחַלְּפֵנּוּ וְלֹא יִמַּיר אֹתוֹ טוֹב בָּרַע אֲוִרַע בְּטוֹב וְאִם־הֵמָּר יִמַּיר בְּהֵמָה בְּבֵהֶמָּה וְהִיָּה־הוּא וְתַמּוּרָתוֹ יִהְיֶה־קֹדֶשׁ:**

(9) Now, if [that which is to be evaluated is] an animal of whose type is [fit] to be brought as an offering to the Lord, then whatever part of it the person donates to the Lord, will become a holy thing. (10) He must not exchange the animal or offer a substitute for it, whether it be a good [animal] in place of a bad one, or a bad one in place of a good one. And if he indeed does replace the animal with another animal, then [both] that one and its replacement are

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(ט) [If ... an animal ...] then whatever part of it the person donates [... will become a holy thing] — [As opposed to pledging the value of a person, where only a life-dependant organ may be pledged (see Rashi on verse 2 above),] if a person says, “[I pledge] the leg of this animal as a burnt-offering,” then his words have validity. [And how is his vow expedited?] The [entire] animal [except for its leg] should be sold to someone who will use it as a burnt-offering, and then the money [received from this sale] which excludes the value of that limb [as stated above], becomes non-consecrated, [and then the entire animal can be brought by both parties as a burnt-offering] (Raavad on Torat Kohanim). (10) [He must not exchange the animal ...] whether it be a good [animal] in place of a bad one — i.e., an unblemished animal in place of a blemished one, Or a bad one in place of a good one — and how much