

Practical Law:**Rambam, Laws of Prayer, Chapter 4**

הלכה

הרמב"ם הלכות תפלה פרק ד

(1) Five things block the fulfillment of the obligation of prayer, even though its time has come: the purity of the hands, the covering of nakedness, the purity of the place of prayer, [the removal of] things that cause one to rush, and the concentration of the heart. (2) What is [the requirement for] the purity of the hands? One washes one's hands with water until the wrist and then prays. If one is walking along the road and the time for prayer arrives and there is no water: if there is water within four *mil*, which is eight thousand cubits, he walks to the water and washes [his hands] and then prays. If there is a greater [distance] between him and the water, he wipes his hands with a pebble, with earth, or with a piece of wood and [then] prays. (3) When does this apply? [When the water is] in front of him, but if there was water behind him, it is not required of him to return backwards except up to [the distance of] one *mil*. But if a greater [distance] has [already been] passed from the water, he is not obligated to return. Instead, he wipes his hands and prays. When is it said that one purifies only his hands? Regarding all prayers other than the morning prayer. But for the morning prayer, one washes his face, hands, and feet, and then prays. And if he is distant from water, he wipes his hands only and then prays.

א חמשה דברים מעכבין את התפלה אף על פי שהגיע זמנה. טהרת ידים. וכיסוי הערוה. וטהרת מקום תפלה. ודברים החופזים אותו. וכוננת הלב: ב טהרת ידים ביעד רוחץ ידיו במים עד הפרק ואחר כך יתפלל. היתה מהלך בדרך והגיע זמן תפלה ולא היה מים. אם היה בינו ובין המים ארבעה מילין שהם שמונת אלפים אמה הולך עד מקום המים ורוחץ ואחר כך יתפלל. היה בינו ובין המים יותר על כן מקנח ידיו בצרור או בעפר או בקורה ומתפלל. במה דברים אמורים לפניו אבל אם היה מקום המים לאחוריו אין מחייבין אותו לחזור לאחוריו אלא עד מיל. אבל אם עבר מן המים יותר אינו חייב לחזור אלא מקנח ידיו ומתפלל: ג במה דברים אמורים שאינו מטהר לתפלה אלא ידיו בלבד בשאר תפלות חוץ מתפלת שחרית. אבל שחרית רוחץ פניו ידיו ורגליו ואחר כך יתפלל ואם היה רחוק מן המים מקנח ידיו בלבד ואחר כך יתפלל:

EMOR FOR THURSDAY NIGHT**אמור ליל ששי**

צירוף יזה

ג אמר להון לדריכון כל גבר
די יקרב מפל בניכון

ג אמר אלהם לדתיתכם כל-איש ו אשר-

(3) Say to them: Throughout your generations, any man among any of your

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(3) Any man ... who ... comes near [to the holy sacrifices] — The phrase “comes

(ג) כל-איש אשר-יקרב. אין 'קריבה' זו אלא

near” in this verse [is not to be understood literally, but rather.] exclusively refers to “eating.”

יִקְרַב מִכָּל-זֶרְעֶכֶם אֶל-הַקֹּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי-יִשְׂרָאֵל לַיהוָה וְטִמְאַתּוֹ עָלָיו לְקוֹדְשֵׁיָא דִּי יִקְדְּשׁוּן בְּנֵי יִשְׂרָאֵל קֳדָם יְיָ וְסִאֲבַתִּיהָ עֲלוּהִי וְיִשְׁתַּיְצִי אֲנִשָּׂא הֵהיא

offspring who, while his defilement is still upon him, comes near to the holy sacrifices that the Children of Israel sanctify to the Lord — that soul will be cut

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In a similar vein, we also find a warning against [the same prohibition of] eating holy sacrifices while one is in a state of impurity, expressed in Scripture as נגיעה [literally, "touching," as the verse says] (Leviticus 12:4), "she must not touch anything holy" [see Rashi there, where this is taught specifically to mean] a warning against eating [anything holy, while in a state of impurity]. And our Rabbis have learnt [that these terms

אֲכִילָה. וְכֵן מְצִינוּ שְׁנֵאמְרָה אֲזַהֲרַת אֲכִילַת קֹדְשִׁים בְּטִמְאָה בְּלִשׁוֹן נְגִיעָה: "בְּכֹל קֹדֶשׁ לֹא-תִגַּע" (ויקרא יב, ד) _ אֲזַהֲרָה לֹאֲכֹל; וְלִמְדוּהָ רַבּוֹתֵינוּ מְגֻזְרָה שׁוּהוּ "ס"א מֵהִקְשׁוּ וְאִי אֶפְשָׁר לומר שְׁחִיב עַל הַנְּגִיעָה, שְׁהִרִי נֵאמַר כֶּרֶת עַל הָאֲכִילָה בְּ"צוֹ אַת אֲהַרְן", שְׁתֵּי כֶּרֶתוֹת זֹו אֶעֱלֶה זֹו, וְאִם עַל הַנְּגִיעָה חֵיב, לֹא הֶצְרַךְ לְחִיבּוֹ עַל הָאֲכִילָה; וְכֵן נִדְרַשׁ בְּתוֹרַת כְּהֻנִּים: וְכִי יֵשׁ נוֹגֵעַ חֵיב, אִם-כֵּן, מֵהַ תְּלַמּוּד לומר "יקרב", מִשִּׁכֶּשֶׁר לְהִקְרַב, שְׁאִין חֵיבִין עָלָיו מִשׁוּם

*mean "eating" in this context] by way of a hekesh [a rule of Scriptural exposition, whereby, via Rabbinical transmission, laws from two otherwise unconnected passages are linked through concepts that are common to the passages in question] (Mizrachi). Now, it is impossible to submit that one becomes liable [to the penalty of excision] if he [merely] touches [holy sacrifices while he is in the state of impurity], for we find the penalty of excision for eating [holy sacrifices while one is impure] stated in the passage "Command Aharon" (Leviticus 7:20-21) [and moreover, there, we even find] the penalty of excision mentioned twice, one next to the other (see ibid.), [both, for eating holy sacrifices while one is impure — and therefore, one cannot become liable just for touching holy sacrifices while one is impure,] since if one would be liable just for touching, [then how much more so is one liable for eating?! In that case, then,] it would have been unnecessary for Scripture to mention liability for eating [altogether, and yet it mentions it twice!] In a similar vein, [this explanation that our verse here refers to eating and not touching,] is expounded in Torat Kohanim (22:69), as follows: "... But is there in fact a case where, if one [merely] touches [holy sacrifices while one is impure], one [immediately] becomes liable [to the penalty of excision?! No. And therefore, since the expression **comes near** in our verse refers to eating holy sacrifices while one is impure,] why does Scripture employ [the elliptical expression to] come near [rather than simply saying to eat? Because it teaches us that even in the case of someone impure eating holy sacrifices, he becomes liable to the penalty of excision] only once they had reached the stage in the Holy Service where they were fit to be "brought near" as an offering — for one only becomes liable if one [eats holy sacrifices] while one is impure, if that which makes the sacrifice permissible to be eaten has been offered up [i.e., only when the sacrificial fats have been offered up and the blood has been splashed, or the offering of the fistful of flour in a meal-offering, or the sanctification in a vessel of parts of other offerings (see Hagahot Uvi-urei*

מִן קִדְמֵי אֲנִי יְיָ: ד גְּבֵר גְּבֵר
מִזְרָעָא דְאַהֲרֹן וְהוּא סְגִיר אוּ
דְאִיב בְּקוּדְשֵׁיא לֹא יִיכּוֹל עַד
דִּי יִדְכִי וְדִיקְרַב בְּכָל טָמֵא
נִפְשָׂא אוּ גְבֵר דִּי תִפּוֹק מִיָּדָה

וּנְכַרְתָּהּ הַנֶּפֶשׁ הַהִוא מִלִּפְנֵי אֲנִי יְדוּהָ:
ד אִישׁ אִישׁ מִזְרַע אַהֲרֹן וְהוּא צְרוּעַ אוּ זָב
בְּקִדְשִׁים לֹא יֹאכַל עַד אֲשֶׁר יִטְהַר וְהִנִּיעַ
בְּכָל־טָמֵא־נֶפֶשׁ אוּ אִישׁ אֲשֶׁר־תִּצָּא מִמֶּנּוּ

off from before me. I am the Lord. (4) Any man whatsoever among Aharon's offspring — if he has *tzara'at* or has had a discharge, must not eat the holy sacrifices, until he purifies himself. And one who touches anyone who has become impure [by contact with a dead] person, or a man from whom semen

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HaGra on Torat Kohanim; Mizrahi), is the holy sacrifice allowed to be eaten by the priests, and not before]. Now, one may ask here: [Since our verse, as well as the two verses in Leviticus 7:20-21, are all explained to refer to eating holy sacrifices when one is impure.] why is it necessary for Scripture to mention three times the penalty of excision for priests [eating holy sacrifices] when they are in an impure state? Well, this matter has been expounded in Tractate Shevuot (7a): "One of them is needed to state the general law; one of them is needed to state a particular case [namely, the peace-offering, in order to preclude the eating of certain pure foods that are not sacrificed on the altar which do not have the punishment of excision; and one of them is needed to teach us that ... when the verse says (Leviticus 5:2), "he incurs guilt," and may bring a קרבן עולה, Scripture is exclusively referring to ... a person ... who, while in an impure state, enters the Sanctuary or eats from its holy sacrifices] (see Chok, vol. 5, pg. 194, translation of Rashi Leviticus 7:20 for a full explanation of above). וְטָמֵא עָלָיו — [meaning:] While the person is in the state of impurity. But perhaps [since this phrase literally means: "while its/his impurity is still upon it/him,"] one might suggest that [this phrase in] the verse is referring to the meat [of the sacrifice itself, the meaning here being: "Any man ... who comes near to the holy sacrifices], while the meat is impure" — the verse thus speaking of someone in a pure state who eats impure meat [of holy sacrifices]. However, one is forced to learn the meaning of the verse from the literal meaning [of this phrase "while its/his impurity is still upon it/him"] — i.e., the verse must be speaking of something from which impurity can be removed, and this must necessarily be referring to a person, because a person can purify himself in a mikvah [while meat cannot be purified once it is defiled, and hence, the phrase וְטָמֵא עָלָיו must refer to the priest here, not the sacrifice] (Torat Kohanim 22:69; Zevachim 43b). Will be cut off

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טָמֵאָה אֵלָא אִם בֵּן קָרְבוּ מִתִּירֵיו וְאִם תֹּאמַר שֶׁלֹּשׁ
כְּרִתוֹת בְּטָמֵאֵת כְּהֹנִים לְמַדָּה, כְּבָר נִדְרָשׁוּ בְּמִסְכַּת
'שְׁבוּעוֹת' אַחַת לְכֻלָּל וְאַחַת לְפָרֵט וְכוּ'. וְטָמֵאֵתוּ
עָלָיו. וְטָמֵאֵת הָאָדָם עָלָיו. יְכוּל, בְּבִשְׂרֵי הַכֶּתֹב
מִדְּבַר, וְטָמֵאֵתוּ שֶׁל בִּשְׂרֵי עָלָיו, וּבְטָהוֹר שֶׁאֵכַל אֶת
הַטָּמֵא הַכֶּתֹב מִדְּבַר עַל כְּרִחֵק מִמִּשְׁמַעוֹ אֶתְּהָ לְמַד
בְּמִי שֶׁטָּמֵאֵתוּ פּוֹרַחַת מִמֶּנּוּ הַכֶּתֹב מִדְּבַר. וְזָהוּ
הָאָדָם שֶׁיֵּשׁ לוֹ טָהָרָה בְּטָבִילָה. וּנְכַרְתָּהּ וְגו'. יְכוּל,

שְׁכַבְתָּ זָרַעָא: ה' אוֹ גִבְרֵי דִי
 יִקְרַב בְּכֹל רַחֲשָׂא דִי יִסְתָּאב
 לִיהּ אוֹ בְּאַנְשָׂא דִי יִסְתָּאב לִיהּ

שְׁכַבְתָּ זָרַעָא: ה' אוֹ-אִישׁ אֲשֶׁר יִגַּע בְּכָל-
 שְׂרִיץ אֲשֶׁר יִטְמָא-לוֹ אוֹ בְּאָדָם אֲשֶׁר

issued, (5) Or a man who touches any swarming creature through which he becomes impure or [who touches any dead] person through whom he becomes

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— *One might suggest that [the offender is to be “cut off”] from one place to another, i.e., he must be cut off from his place [of abode] and exiled (Be-eir Basadeh) to settle in another place. Scripture, therefore, continues, “I am the Lord”— [as if to say:] “I am in every place” [and even if someone is sent to exile, I am also in that other place. Hence, the “cutting off” here refers to excision of the soul, that he will die before his time (ibid.)]*

(Torat Kohanim 22:69). (4) **Among Aharon's offspring** — [*From this phrase,] I can understand only that Aharon's*

offspring [*are included in the prohibition*]. *But how do I know that Aharon himself [and every High Priest himself (Rash MiShantz) is also included in the prohibition]? Because Scripture continues [by adding the otherwise unnecessary word “he” in the phrase], “if he has tzara'at;” for one might have [erroneously] submitted that since a High Priest who is an onen is allowed to offer up holy sacrifices (Rashi Leviticus 21:12 above), then he would also be allowed to offer them while he has tzara'at or if he has had a discharge. Scripture, therefore, says, “if he ...” [thus including Aharon and all High Priests in the prohibition — not just their offspring]*

(Torat Kohanim 22:70). **Until he purifies himself** — [*meaning, until he immerses in a mikvah and] the sun sets [that day. Only then is he considered purified]. Or, perhaps [his purification process only requires] immersion in a mikvah [and that he is considered pure even before sunset]? Well, in our verse here, the term טהרה is used, and below (verse 7), the same term of טהרה is used, as it says, “When the sun has set, he becomes pure (וטהר);” [and our Rabbis teach that] just as there (in verse 7), [the priest is considered pure after his immersion only after] the sun sets [on that day] — so too, here, [he is pure only after] the sun has set*

(Torat Kohanim 22:72). **בכל טמא נפש** — [*means: And one who touches] anyone who has become impure by [contact with] a dead person. (5) [A man who touches] any swarming creature through which he becomes impure — [*This seemingly superfluous phrase “through which he becomes impure” means here,] the [minimum] size [of a swarming creature or part thereof] through which [contact] one is rendered impure (Torat Kohanim 22:76) — namely, through the equivalent volume of a lentil (Chagigah 11a). או באדם* — [*here meaning**

מִצְדָּה לְצַד זֶה, יִכְרַת מִמְקוֹמוֹ וְיִתְיַשֵּׁב בְּמִקְוֹם אַחֵר, תְּלַמּוּד לּוֹמְרִי: “אֲנִי ה'” _ בְּכֹל מְקוֹם אֲנִי: (ד) וּסְ”א מִזְרַע אַהֲרֹן. אֵין לִי אֶלֶא זָרַעוֹ, גּוֹפּוֹ מִנִּין תְּלַמּוּד לּוֹמֵר “וְהוּא צְרוּעַ” שֶׁיִּכּוֹל הוּאִיל וּמִקְרִיב אוֹנָן יִקְרִיב צְרוּעַ וְזָב תְּלַמּוּד לּוֹמֵר “וְהוּא” (תּוֹרַת כְּהֻנִּים כּב, ע): עַד אֲשֶׁר יִטְהַר. בִּיַּאת הַשְּׁמֶשֶׁת אוֹ אֵינוֹ אֶלֶא טְבֻלָּה נֶאֱמַר כֵּאֵן “יִטְהַר” וְנֶאֱמַר לְמַטָּה “וְיִטְהַר” “וּבֵא הַשֶּׁמֶשׁ וְיִטְהַר” (פְּסוּק ז) מֵה לְהֵלֶן בִּיַּאת שְׁמֶשׁ אִף כֵּאֵן בִּיַּאת שְׁמֶשׁ (תּוֹרַת כְּהֻנִּים כּב, עב): בְּכֹל-טְמֵא-נֶפֶשׁ. בְּמִי שֶׁנִּטְמָא בְּמֵת: (ה) בְּכֹל-שְׂרִיץ אֲשֶׁר יִטְמָא לוֹ. בְּשַׁעוֹר הָרְאוּי לְטְמֵא, בְּכַעֲדֻשָּׁה (תּוֹרַת כְּהֻנִּים). אוֹ

בְּכֹל סִבְתָּתָהּ: וְאִנֹּשׁ דֵּי יִקְרַב
 בֵּיהּ וַיְהִי מִסָּבֵב עַד רְמֵשָׂא וְלֹא
 יִיכּוֹל מִן קוֹדֵשׁ יֵא אֱלֹהֵן אֶסְחִי
 בְּשָׂרֶיהָ בְּמֵיא: ז וּבְמַעַל
 שְׂמֵשָׂא וַיִּדְכִּי וּבְתֵר כֵּן יִיכּוֹל
 מִן קוֹדֵשׁ יֵא אַרְי לְחֵמִיהּ הוּא:
 ח גְּבִילָא וּתְבִירָא לֹא יִיכּוֹל

יִטְמָא-לוֹ לְכֹל טְמֵאָתוֹ: ו נֶפֶשׁ אֲשֶׁר תִּגְעַ-
 בוּ וְטֵמְאָה עַד-הָעֶרֶב וְלֹא יֹאכַל מִן-
 הַקְּדוֹשִׁים כִּי אִם-רָחֵץ בְּשָׂרוֹ בַּמַּיִם: ז וּבֹא
 הַשֶּׁמֶשׁ וְטָהַר וְאַחֵר יֹאכַל מִן-הַקְּדוֹשִׁים כִּי
 לְחֵמוֹ הוּא: ח גְּבִילָה וְטֵרֶפֶה לֹא יֹאכַל

impure, whatever his impurity — (6) That person who touches it will remain impure until that evening, and he must not eat from the holy sacrifices unless he has immersed his body in the waters [of a *mikvah*]. (7) When the sun has set, he becomes pure, after which he may eat from the holy items, for it is his food. (8) He must not eat [a pure bird] that died or that was torn apart, thereby

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contact with] a dead person (Torat Kohanim 22:76). [That is to say, purification after contact with a dead person takes place only after immersion and sunset on the seventh day (Siftei Chakhamim).] Through whom he becomes impure — [This seemingly superfluous phrase means here, the minimum] size [of part of a dead person] through which [contact] one is rendered impure — namely, the equivalent volume of an olive (Ohalot 2:1). Whatever his impurity — [This seemingly superfluous phrase] comes to include the cases of one who comes into contact with a man or woman who has had a discharge, or with a menstruant woman or with a woman who has given birth, [or with one who has tzara'at all of whom are rendered impure for a certain period of time and require a purification process] (Torat Kohanim 22:76). (6) That person who touches it — i.e., who touches any one of these causes of impurity. (7) After which he may eat from the holy items — [The verse could have said merely “he may eat holy items;” since it says “from the holy items,” our Rabbis have] expounded in Tractate Yevamot (74b) that this is speaking of [a specific holy item only, namely] terumah, [and the verse here is saying that the purified priest] may eat [terumah] after the sun has set [on the day of his purification]. מן הקדשים — [meaning, from the holy items,] but not all holy items [thus, our verse specifically refers to terumah] (see preceding Rashi). (8) He must not eat [a pure bird] that died or that was torn apart, thereby becoming impure through it — [But has this case not already been stated earlier (Leviticus 17:15)? Yes, but there, it is stated to teach us that the case in question is specifically that of the carrion of a pure bird, which defiles a person only at the time when it is swallowed into his esophagus (see Rashi there). Here in our verse,] it is stated as a warning against the [implications of one's] impurity, as follows: If one ate the

בְּאֲדָם. בְּמַת. אֲשֶׁר יִטְמָא-לוֹ. כְּשֶׁעוֹרוֹ לְטֵמְאָה, וְזֵהוּ כְּזֵית. לְכֹל טְמֵאָתוֹ. לְרִבּוֹת נוֹגֵעַ בְּזָב וְזָבָה, גְּדָה וַיּוֹלְדָת: (ו) נֶפֶשׁ אֲשֶׁר תִּגְעַ-בוּ. בְּאַחַד מִן הַטְּמֵאִים הַלְלוּ: (ז) וְאַחֵר יֹאכַל מִן-הַקְּדוֹשִׁים. גְּדָרֵשׁ בִּיקְמוֹת, בְּתֵרוּמָה, שְׂמֵתוֹר לְאֲכִלָּה בְּהָעֶרֶב הַשֶּׁמֶשׁ. מִן הַקְּדוֹשִׁים. וְלֹא כֹל הַקְּדוֹשִׁים: (ח) גְּבִילָה וְטֵרֶפֶה לֹא יֹאכַל לְטֵמְאָה-בָּהּ. לְעֵינֵן הַטְּמֵאָה הַזֹּהִיר כָּאן,

לְאִסְתָּאֲבָא בַּהּ אֲנִי
 ט וְיִטְרֹן ית מִטְרַת מִימְרֵי וְלֹא
 יִקְבְּלוֹן עֲלוּהֵי חֻבָּא וַיִּמְוֹתוּן
 בֵּיהּ אֲרִי יִחְלָנִיה אֲנִי יי
 מְקַדְּשֵׁהוּן: י וְכָל חֲלוּנֵי לֹא
 יִיכּוּל קוֹדֶשׁא תוֹתְבָא דְכֹהֲנָא
 וְאֲגִירָא לֹא יִיכּוּל קוֹדֶשׁא:

לְטַמְּאֵהָ-בַּהּ אֲנִי יְדוּהָ: ט וְשָׁמְרוּ אֶת-
 מִשְׁמַרְתִּי וְלֹא-יִשְׂאוּ עָלָיו חֲטָא וּמָתוּ בּוֹ
 כִּי יִחְלָלְהוּ אֲנִי יְדוּהָ מְקַדְּשֵׁם: י וְכָל-זֶר
 לֹא-יֹאכַל קֹדֶשׁ תּוֹשֵׁב בֵּהֶן וְשֹׁכֵר לֹא-

becoming impure through it. I am the Lord. (9) They must keep My charge and not bear a sin by [eating] it [while impure] and thereby die through it since they would have desecrated it. I am the Lord Who sanctifies them. (10) No non-priest may eat holy items. One who resides with a priest or one who is hired [by him]

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carrion of a pure bird, which [as explained (ibid.)] does not defile through mere contact or by lifting it [as is the case of the carrion of an animal] but rather, only defiles when it is swallowed into the esophagus — then this person is prohibited to eat holy items. Now, [surely the case of a bird that had been torn apart (טרפה) by a wild animal, is included under the preceding category of carrion (נבלה), so why did the verse have to mention the case of טרפה altogether? Well,] it is necessary to [separately] state וטרפה [“or that was torn apart,” in order to refer exclusively to a type of bird] which can possibly be classified as a טרפה [namely, a pure bird], thus excluding the case of an impure bird, which can never fall under the category of טרפה (Torat Kohanim 17:125-126; see Rashi Leviticus 17:15). (9) They must keep My charge — [and refrain] from eating terumah while one's body has become defiled (Sanhedrin 83a). And thereby die through it — [I.e., the punishment is death “through it,” rather than through a Court of law, in which case the verse would have said “and they will be put to death.” Thus, from here,] we learn that the death penalty here is [meted out] by the Hand of Heaven (Gur Aryeih; Sanhedrin 83a; also see Siftei Chakhamim). (10) No [non-priest may] eat holy items — Our verse here is [once again] referring to terumah, as has this entire passage (see Rashi verse 7 above). תושב כהן ושכיר — [could be erroneously read as “a priest who is a resident or an employee.” However, the correct meaning here is:] The resident of a priest or one who is hired by a priest. [I.e., the word תושב means “the resident of;”] that is why this word is vocalized with a patach [under the letter ש.] indicating that the word is in the construct state. [Had it been in the absolute state, simply meaning “resident,” the ש would have been vocalized with a kameitz.] Now, who is considered a “resident” [in this context]? This is a nirtza [i.e., a Jewish servant who chooses not to be released after six years, but rather,

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 שאם אכל נבלת עוף טהור, שאין לה טמאת מגע ומשא, אלא טמאת אכילה בבית הבליעה, אסור לאכל בקדשים. וצריך לומר “וטרפה”, מי שיש במינו טרפה, יצא נבלת עוף טמא, שאין במינו טרפה: (ט) ושִׁמְרוּ אֶת-מִשְׁמַרְתִּי. מלאכל תרומה בטמאת הגוף. ומתו בו. למדנו, שהיא מיתה בידי שמים: (י) לֹא-יֹאכַל קֹדֶשׁ, (סנהדרין, פג): בתרומה הכתוב מדבר, שכל הענין דבר בה. תושב כהן ושכיר. תושבו של כהן ושכירו, לפיכך “תושב” זה נקוד פתח, לפי שהוא דבוק. ואיזהו “תושב”, זה נרצע,

יֵא וְכֹהֵן אֲרִי יִקְנֶה נֶפֶשׁ קָנִין
 כִּסְפִיָּהּ הוּא יִיכּוֹל בֵּיה וְיִלְיֵד
 בֵּיתֶיהָ אֲנּוֹן יִיכּוֹן בְּלַחְמֶיהָ:
 יב וּבֵת כֹּהֵן אֲרִי תִהְיֶה לְגִבֹר
 חִלּוּנֵי הִיא בְּאַפְרָשׁוֹת קוֹדֵשׁ־אֵי
 לֹא תִיכּוֹל: יג וּבֵת כֹּהֵן אֲרִי
 תִהְיֶה אֲרַמְלָא וּמִתְרַכָּא וּבֵר לִית

יֹאכֵל קֹדֶשׁ: יא וְכֹהֵן כִּי־יִקְנֶה נֶפֶשׁ קָנִין
 כִּסְפּוֹ הוּא יֹאכֵל בּוֹ וְיִלְיֵד בֵּיתוֹ הֵם יֹאכְלוּ
 בְּלַחְמּוֹ: יב וּבֵת־כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר
 הוּא בְּתֵרוּמַת הַקֹּדֶשִׁים לֹא תֹאכֵל: יג וּבֵת־
 כֹּהֵן כִּי תִהְיֶה אֲלֻמְנָה וּגְרוּשָׁה וְזָרַע אֵין לָהּ

may not eat holy items. (11) And if a priest acquires a person, an acquisition through his money, that [person] may eat of it. And someone who is born in his household — they may eat of his food. (12) And if the daughter of a priest is married to a non-priest, she may [no longer] eat of the holy elevated offering. (13) And if that daughter of a priest becomes widowed or divorced [from her

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voluntarily undertakes to remain (“reside”) with his master (see Exodus 21:1-6), thereby becoming acquired [by his master] until the Yoveil (see Rashi Exodus 21:6) [— every fifty years is a yoveil year]. And who is considered a person “hired” [in this context]? This is someone who was acquired for a [set] number of years [to be a Jewish servant] and who is to be released after six

years (see Exodus 21:2). Thus, our verse comes to teach you here that [a Jewish servant, whether within his six years before his release or whether one who remains bonded until the yoveil year — although he has been “bought” by a priest, nevertheless,] he does not become the physical property of the priest [and is not, therefore, permitted] to eat his master's terumah (Torat Kohanim 22:86; Yevamot 70a). (11) And if a priest acquires a person — [This refers to] a non-Jewish servant, who indeed becomes the property of his master [and can therefore eat from his master's terumah]. And someone who is born in his household — These are the children of the priest's [non-Jewish] maidservants [for since she and her offspring become the property of the master, they may eat from his terumah]. Now, [in addition to the above,] we also learn from our verse here that a priest's wife is permitted to eat [of her husband's] terumah, since she too, is considered “an acquisition through his money” [for the Jewish marriage is technically attained through the acquisition of a woman by a man] (see Ketubot 57b). However,] we learn other [cases, namely, about a priest's wife who had been acquired through other means, e.g., by contract or cohabitation,] from another verse in Scripture “Anyone who is pure in your household [may eat it].” (Numbers 18:11) [the above being expounded] in Sifrei (18:29; see Levush Haorah also Gur Aryeih). (12) לְאִישׁ זָר — [literally, “an alien man,” here, in the context of priesthood, this refers] to a Levite or an Israelite [i.e., a non-priest] (Torat Kohanim 22:92). (13) [And if that daughter of a priest]

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שְׁהוּא קָנִי לֹא עַד הַיּוֹבֵל. וְאִיזְהוּ “שְׂכִיר”, זֶה קָנִי
 קָנִין שְׁנַיִם, שְׂוִיָּצָא בְּשֵׁשׁ. בָּא הַכְּתוּב וְלִמְדָה בְּאֵן,
 שְׂאִין גּוֹפּוֹ קָנִי לְאֲדוֹנָיו לְאֹכֵל בְּתֵרוּמָתוֹ: (יא) וְכֹהֵן
 כִּי־יִקְנֶה נֶפֶשׁ. עֶבֶד כְּנַעֲנִי שְׁקָנִי לְגוֹפּוֹ. וְיִלְיֵד
 בֵּיתוֹ. אֵלוֹ בְּנֵי הַשְּׁפָחוֹת. וְאִשְׁת׃ כֹּהֵן אֹכֵלֶת
 בְּתֵרוּמָה מִן הַמִּקְרָא הַזֶּה, שְׂאֵף הִיא קָנִין כִּסְפּוֹ. וְעוֹד
 לְמֹד מִמִּקְרָא אַחֵר: “כָּל־טָהוֹר בְּבֵיתְךָ וְגו'”, בְּסִפְרֵי:
 (יב) לְאִישׁ זָר. לְלוֹי וְיִשְׂרָאֵל: (יג) אֲלֻמְנָה וּגְרוּשָׁה.

לָהּ וּתְתוּב לְבֵית אָבוּהָא
 כְּרִבֵּיתָא מִלְחָמָא דְאָבוּהָא
 תִּיכּוּל וְכָל חִלּוּנֵי לָא יִיכּוּל
 בֵּיהּ: יָד וּגְבֵר אָרִי יִיכּוּל
 קוּדְשָׁא בְשָׁלוֹ וְיוֹסֵף חוּמְשִׁיהּ
 עֲלוּהִי וְיִתֵּן לְכַהֲנָא יָת
 קוּדְשָׁא: טו וְלֹא יִחֲלוּן יָת
 קוּדְשֵׁיא דְבְנֵי יִשְׂרָאֵל יָת דִּי
 יִפְרְשׁוּן קֳדָם יי: טו וְיִקְבְּלוּן
 עֲלֵיהוֹן עֲוֹן וְחוּבִין בְּמִיכְלֵהוֹן

וּשְׁבָה אֶל-בֵּית אָבִיהָ כַּנְעוּרֶיהָ מִלֶּחֶם
 אָבִיהָ תֹאכַל וְכָל-זֶר לֹא-יֹאכַל בוֹ:
 יד וְאִישׁ כִּי-יֹאכַל קֹדֶשׁ בְּשִׂגְגָה וְיִסֶּף
 חֲמִשִּׁיתוֹ עָלָיו וְנָתַן לַכֹּהֵן אֶת-הַקֹּדֶשׁ:
 טו וְלֹא יִחֲלְלוּ אֶת-קֹדְשֵׁי בְנֵי יִשְׂרָאֵל אֵת
 אֲשֶׁר-יָרִימוּ לִידוּהָ: טז וְהֵשִׂאוּ אוֹתָם עוֹן

non-priest husband] and she has no offspring — she may go back to her father's household as in her youth [and] eat of her father's food. No non-priest may eat of it. (14) And if a man eats that which is holy unintentionally, he must add its fifth to it and must give the priest the [entire] holy. (15) And they must not desecrate the holy items of the Children of Israel, that which they had elevated to the Lord, (16) Thereby bringing upon themselves to bear iniquity and guilt,

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becomes widowed or divorced — *from her non-priest husband. And she has no offspring* — *from him [i.e., from her non-priest husband, then]* **She may go back [to her father's household ... (and) eat of her father's food]** — *But, if she does have offspring from her non-priest husband, [even if she has offspring from another man who is a priest, nevertheless,]*

she is prohibited to eat terumah [for she is considered attached to a non-priest family through her offspring. This is true] as long as the offspring [from her non-priest husband] is alive [however, if the offspring is no longer alive, she may revert to eating terumah] (Yevamot 87a-b). No non-priest may eat of it — *[This seemingly superfluous phrase] is only stated to exclude the case of an onen [priest, i.e., one whose relative has died but is not yet buried. The onen priest] is permitted to eat terumah (see Rashi 21:12 above). [It is as if Scripture is saying here:] “I have said that a non-priest (זֶר) [is prohibited to eat terumah] — but not an onen [priest, who still, nevertheless is a priest!]” (Yevamot 68b) (14) And if [a man] eats that which is holy* — *[This refers to] terumah. וְנָתַן לַכֹּהֵן אֶת הַקֹּדֶשׁ* — *[literally, “he must give the priest the holy item,” meaning] something that is fitting to become holy. That is to say, he must not repay him merely with money, but rather, with non-consecrated fruits, which in turn become [sanctified as repaid] terumah (Pesachim 32a). (15) And they must not desecrate [the holy items of the Children of Israel]* — *by allowing non-priests to*

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מִן הָאִישׁ הַזֶּה. וְזָרע אֵין לָהּ. מִמֶּנּוּ. וְשָׁבָה. הָא אִם
 יֵשׁ לָהּ זָרע מִמֶּנּוּ, אֲסוּרָה בְּתְרוּמָה כָּל זְמַן שֶׁהַזָּרע
 קָיָם. וְכָל-זֶר לֹא-יֹאכַל בוֹ. לֹא בֹא אֶלָּא לְהוֹצִיא
 אֶת הָאוֹנָן, שְׁמַתָּר בְּתְרוּמָה; וְרוֹת אֲמַרְתִּי לָךְ וְלֹא
 אֲנִינּוֹת: (יד) כִּי-יֹאכַל קֹדֶשׁ, תְּרוּמָה. וְנָתַן לַכֹּהֵן
 אֶת-הַקֹּדֶשׁ, (תּוֹרַת כּוֹהֲנִים) דְּבָר הָרְאוּי לְהִיּוֹת
 קֹדֶשׁ, שְׂאִינּוּ פוֹרַע לוֹ מַעוֹת אֶלָּא פְרוֹת שֶׁל הַלֵּין,
 וְהֵן נִעֲשִׂין תְּרוּמָה: (טו) וְלֹא יִחֲלְלוּ וְגו'. לְהֵאָכִילֵם

בְּסוֹאֲבָא יֵת קוֹדְשֵׁיהוֹן אַרְי
 אֲנָא יֵי מְקוֹדְשֵׁהוֹן: יז וּמְלִיל יֵי
 עִם מִשָּׁה לְמִימְר: יח מְלִל עִם
 אֶהְרֹן וְעִם בְּנוֹהֵי וְעִם כָּל בְּנֵי
 יִשְׂרָאֵל וְתִימְר לְהוֹן גְּבֵר גְּבֵר
 מִבֵּית יִשְׂרָאֵל וּמִן גִּיּוֹרָא
 בְּיִשְׂרָאֵל דֵּי יִקְרַב קֶרְבְּנֵיהּ
 לְכָל נְדָרֵיהוֹן וּלְכָל נְדָבְתֵהוֹן
 דֵּי יִקְרִיבֵן קֳדָם יֵי לְעֻלְתָּא:

אֲשֶׁמָּה בְּאֲכָלְכֶם אֶת־קֹדְשֵׁיהֶם כִּי אֲנִי יְדוּהָ
 מְקוֹדְשָׁם: פ שְׁלִישִׁי יז וַיְדַבֵּר יְדוּהָ אֶל־מֹשֶׁה
 לֵאמֹר: יח דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל־
 כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ
 מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר
 יִקְרִיב קֶרְבָּנוֹ לְכָל־נְדָרֵיהֶם וּלְכָל־נְדָבוֹתָם

when they eat their holy items, for I am the Lord Who sanctifies them. (17) And the Lord spoke to Moshe, saying, (18) Speak to Aharon and to his sons and to all the Children of Israel and say to them: Any man whatsoever from the House of Israel or from the converts among Israel who offers up his sacrifice for any of their vows or for any of their donations that they may offer up to the Lord as

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eat of them (see next Rashi). (16) והשיאו — [literally, “And they will cause them to bear (iniquity and guilt).” But here, the pronoun *אותם* actually means] “themselves” [i.e., by allowing non-priests to eat sacred food, the priests will thereby cause themselves] to bear iniquity, if they [allow non-priests to] eat the priests' holy items that had been set aside for *terumah*, becoming holy and therefore forbidden to non-priests. Now,

Onkelos, who translates [our verse] as: “when they eat [their holy items] while in the state of impurity” [has the meaning of the verse linked back to the original theme at the beginning of this chapter (22:1), “Aharon and his sons ... (if they become impure,)... must separate themselves from the holy (sacrifices)”]. But his translation of our verse [and its forced link to the beginning of the chapter] is unnecessary [for our verse makes sense as simply a continuation of the preceding verses, as explained above] (Mizrachi). והשיאו אותם — [literally, “And they will cause them to bear (iniquity and guilt),” here, the pronoun *אותם* is explained to mean “cause themselves (to bear iniquity and guilt).”] This is one of the three instances in Scripture of the pronoun *את* [normally referring to a third party “him,” “them” etc.], which are expounded by Rabbi Yishmael that the Torah is speaking of the persons themselves [i.e., the pronoun is reflexive]. Similarly, [the other two examples are] (Numbers 6:13): *ביום מלאת ימי נזרו יביא אתו* — here meaning that he should bring himself. Likewise, (Deuteronomy 34:6), *ויקבר אתו בגי* [literally, “And he buried him in the valley,” here] meaning that Moshe buried himself (see Rashi there). Thus is it expounded in *Sifrei (Bamidbar 6:124)*.

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לְזָרִים: (טז) וְהִשְׂיָאוּ אוֹתָם. אֶת עֲצָמָם יִטְעֲנוּ עוֹן
 בְּאֲכָלְכֶם אֶת קֹדְשֵׁיהֶם – שֶׁהִבְדִּילוּ לְשֵׁם תְּרוּמָה
 וְקָדְשׁוֹ וְנֹאסְרוֹ עֲלֵיהֶן. וְאוֹנְקְלוֹס שֶׁתִּרְגֵּם:
 “בְּמִיכְלֵהוֹן בְּסוֹאֲבָא”, שְׁלֹא לְצַרְךָ תִּרְגְּמוּ כֵן;
 וְהִשְׂיָאוּ אוֹתָם. זֶה אֶחָד מִשְׁלֹשָׁה אֲתִים שֶׁהֵיָה רַבִּי
 יִשְׁמַעֵאל דּוֹרֵשׁ בְּתוֹרָה, שֶׁמִּדְּבָרִים בְּאֲדָם עֲצָמוֹ. וְכֵן
 (בַּמְדַּבֵּר ו, יג): “בְּיוֹם מְלֵאת יָמֵי נִזְרוֹ יִבְיֵא אֹתוֹ”,
 הוּא יִבְיֵא אֶת עֲצָמוֹ; וְכֵן (דְּבָרִים לד, ו): “וַיִּקְבֵּר אֹתוֹ
 בְּגִי” – הוּא קָבַר אֶת עֲצָמוֹ, כִּךְ נְדָרֵשׁ בְּסִפְרֵי:

יט לְרַעַוָּא לְכוּן שְׁלִים דְּכוּרָא
בְּתוּרֵי בְּאִמְרֵיָא וּבְעֵזֵיָא: כ כַּל
דִּי בִּיה מוּמָא לֹא תִקְרִבוּן אַרְי
לֹא לְרַעַוָּא יְהִי לְכוּן: כא וּגְבַר
אַרְי יִקְרַב נִכְסֵת קוּדְשֵׁיָא קִדְם
יִי לְפִרְשָׁא נִדְרָא אוּ לְגַדְבָּתָא
בְּתוּרֵי אוּ בְעֵנָא שְׁלִים יְהִי
לְרַעַוָּא כַּל מוּמָא לֹא יְהִי בִּיה:
כב עֲזִיר אוּ תְבִיר אוּ פְסִיק אוּ
יִפְלֵן אוּ גְרָבֵן אוּ חֲזוּן לֹא

אֲשֶׁר־יִקְרִיבוּ לַיהוָה לְעֹלָה: יט לְרִצְנֹכֶם
תָּמִים זָכָר בְּבִקָּר בְּפִשְׁבִּים וּבְעֵזִים: כ כַּל
אֲשֶׁר־בוּ מוֹם לֹא תִקְרִיבוּ כִּי־לֹא לְרִצּוֹן
יְהִיֶּה לָכֶם: כא וְאִישׁ כִּי־יִקְרִיב זֶבַח־
שְׁלָמִים לַיהוָה לְפִלֵּא־נֶדֶר אוּ לְגַדְבָּה
בְּבִקָּר אוּ בְצֹאן תָּמִים יְהִיֶּה לְרִצּוֹן כַּל־מוֹם
לֹא יְהִיֶּה־בוֹ: כב עֹרֹת אוּ שְׁבוּר אוּ־חֲרוּץ

a burnt-offering — (19) To be favorable for you, [it must be] unblemished, male, [brought] from cattle, from sheep or from goats. (20) Any [animal] that has a blemish, you must not offer up, for it will not be favorable for you. (21) And if a man brings a peace-offering sacrifice to the Lord as a designated vow or as a donation [brought] from cattle or from the flock — to be accepted, it must be unblemished. It must not have any blemish in it. (22) [An animal that has] blindness, or [a] broken [bone], or [a] split [eyelid or lip], or [one that has]

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(18) **Their vows** — [A vow is the case when a person declares:] “It is incumbent upon me” [i.e., a personal commitment to give an animal to the Sanctuary,” and therefore, if the animal he set aside becomes lost or blemished, he must fulfill his vow with a replacement animal, whereas]; **Their donations** — [a donation is the case when

(יח) נִדְרֵיהֶם. הָרִי עָלַי: נִדְבוֹתָם. הָרִי זֶה:
(יט) לְרִצְנֹכֶם. הִבִּיאוּ דְבַר הָרְאוּי לְרִצּוֹת אֲתָכֶם
לְפָנַי, שִׁיחָא לָכֶם לְרִצּוֹן אִפִּישֵׁמֶנֶט בְּלַע”ז; וְאִזְהוּ
הָרְאוּי לְרִצּוֹן. תָּמִים זָכָר בְּבִקָּר בְּפִשְׁבִּים וּבְעֵזִים:
אֲבָל בְּעוֹלֹת הַעוֹף אֵין צְרִיךְ תַּמּוּת וְזָכוּרֹת וְאִינוּ
נִפְסָל בְּמוֹם, אֲלֵא בְּחֶסְרוֹן אֶבֶר: (כא) לְפִלֵּא־נֶדֶר.
לְהַפְרִישׁ בְּדַבּוּרוֹ: (כב) עֹרֹת. שֶׁם דְּבַר שֶׁל מוֹם,

a person declares:]: “Behold, [I hereby consecrate] this [particular animal to the Sanctuary.” Since the undertaking falls on that particular animal rather than on the person himself, then if the consecrated animal becomes lost or blemished, the person is not obliged to bring a replacement animal] (Megillah 8a). (19) **To be favorable for you** — [God is effectively saying here:]: “Bring Me something that is worthy to appease (לְרִצּוֹת) for you before Me, that will make you favorable (רִצּוֹן) before Me.” [This word לְרִצְנֹכֶם has the meaning of] apaisement in Old French [like “appeasement” in English]. And what [animal] is worthy of attaining God’s appeasement? [He will be] appeased by an “unblemished [male ...].” **Unblemished, male, [brought] from cattle, from sheep or from goats** — However, when it comes to burnt-offerings of birds, we do not need “unblemished, male” [birds], for [a bird sacrifice] is not rendered invalid if it has a defect unless it has [an entire] limb missing (Torat Kohanim 22:106). (21) **לְפִלֵּא נֶדֶר** — [means when someone] verbally designates [a particular animal. If he designated it merely in his mind, this is insufficient to obligate him as a vow (Sifte Chakhamim)]. (22) **עֹרֹת** — [This term is] a noun, the feminine equivalent of עוּרוֹן, referring

תִּקְרְבוּן אֲלֵיךָ יְיָ וְקָרְבָּנָא
 לֹא תִתְּנֶנּוּ מִנְהוֹן עַל מִדְּבַחָא
 קָדָם יְיָ: כַּג וְתוֹר וְאָמַר יִתִּיר
 וְחִסִּיר נְדָבְתָא תַעֲבֹד יִתִּיה
 וְלִנְדָרָא לֹא יְהִי לְרַעְוָא:

אוֹ-יִבְלֶת אֹ אוֹ גָּרֵב אוֹ יִלְפֶת לֹא-תִקְרִיבוּ
 אֵלֶיהָ לִידוּהָ וְאִשָּׁה לֹא-תִתְּנֶנּוּ מֵהֶם עַל-
 הַמִּזְבֵּחַ לִידוּהָ: כַּג וְשׂוֹר וְשָׂה שְׂרוּעַ וְקָלוּט
 נְדָבָה תַעֲשֶׂה אֹתוֹ וְלִנְדָר לֹא יִרְצָה:

warts, or dry lesions or weeping sores — you must not offer up [any of] these to the Lord, nor must you place [any] of these as a fire-offering upon the altar to the Lord. (23) An ox or sheep that has mismatching limbs or uncloven hooves, may be made into a donation, but as a vow, it will not be accepted.

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to the defect of blindness. [Thus, our verse is telling us] that the animal must not have the defect of blindness. או שבור — [literally, “or broken,” i.e.] the animal must not be [broken]. חרוץ — [refers to] a split or defected eyelid, or that the animal's lip is split or defected (Torat Kohanim 22:113).

יבלת — Verrue [wart] in Old French. גרב — This [term represents] a type of חוזית, skin disease, as does the term here ילפת (see Rashi on verse 21:20 above). The term ילפת is similar to [the expression used in] the verse (Judges 16:29), “And Shimshon gripped (וילפת) [and the disease is thus called] because [the person affected] is “gripped” by it until his day of death, for it has no cure (Bekhorot 41a).

You must not offer up [(any of) these] — [This prohibition not to offer up blemished animals is stated] three times [in this passage here and in verses 20 and 25], as an admonition against (a) consecrating them, (b) slaughtering them and (c) splashing their blood (Temurah 6b-7a). **Nor must you place [(any) of these] as a fire-offering** — [This phrase is] an admonition against the burning [of sacrificial parts of blemished animals on the altar] (Temurah 6b; Torat Kohanim 22:116).

(23) **Mismatching limbs** — i.e., one limb bigger than its [normal] counterpart (see Rashi on verse 21:18 above and Siftei Chakhamim there; Bekhorot 40a). **וקלוט** — [means that] the animal's hooves are uncloven [i.e., resembling those of a horse or donkey] (Bekhorot 40a).

May be made into a donation — [i.e., it may be sold and its money donated] to the maintenance of the Holy Temple [which is the classic example of “donation” to the Holy Temple, while] **As a vow** — [i.e., pledged as an offering to be sacrificed] on the altar, **It will not be accepted** — [because it is blemished. And how do we know that the expression “will not be accepted (ירצה)” here, refers to animals sacrificed on the altar? For it is taught (Torat Kohanim 22:118).] “What holy item comes to grant acceptance (לרצות) [for the one who

ערוץ בלשון נקבה, שלא יהא בו מום של עורת. או שבור. לא יהיה. חרוץ. ריס של עין שנסדק, או שנפגם, וכן שפתו שנסדקה, או נפגמה. יבלת. זורא"ה בלע"ו. גרב. מין חוזית, וכן ילפת; ולשון “ילפת”, כמו (שופטים, טז, כט): “וילפת שמשון”, שאחזקה בו עד יום מיתה, שאין לה רפואה. לא-תקריבו. שלשה פעמים, להזהיר על הקדשתן ועל שהיטתן ועל זריקת דמן. ואשה לא-תתנו. אזהרת הקטרתן; (כג) שרוע. אבר גדול מחברו. וקלוט. פרסותיו קלוטות. נדבה תעשה אותו. לבדק הבית. ולנדר, (תורת כהנים) למזבח. לא ירצה. איזה הקדש בא לרצות, הוי אומר: זה הקדש

כד וְדִי מְרִיס וְדִי רְסִיס וְדִי שְׁלִיף וְדִי גִזִיר לֹא תִקְרְבוּן קְדָם יי' וּבְאֲרָצְכוֹן לֹא תַעֲבְדוּן: כה וּמִן בֵּר עֲמִמִּין לֹא תִקְרְבוּן יְת קָרְבַן אֱלֹהֵיכֹן מִכָּל אֲרֶז אֲרִי חֲבוּלָהוֹן בְּהוֹן מוּמָא

כד וּמְעוֹף וְכַתּוּת וְנִתּוּק וְכַרוּת לֹא תִקְרְבוּ לַיהוָה וּבְאֲרָצְכֶם לֹא תַעֲשׂוּ: כה וּמִיַּד בֶּן־נֶכֶר לֹא תִקְרְבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם מִכָּל־אֵלֶּה כִּי מִשְׁחַתֶּם בֵּהֶם מוֹם בָּם לֹא יִרְצוּ

(24) [Any animal] whose testicles were squashed, crushed, pulled out, or severed, you must not offer up to the Lord. This must not be done [to any creature] in your land. (25) And you must not offer up as food for your God [any animal given] from the hand of a non-Jew [that has any] of these [blemishes], for their injury is still within them, they have a blemish in them,

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gives it]? We must be referring here to animals that are sacrificed on the altar [which grant acceptance and atonement for the one who offers them].” (Siftei Chakhamim and see Mizrahi, Nachalat Yaakov) (24) ומעוף וכתות ונתיק וכרות — [These terms refer to damage] to the testicles or the membrum [of the animal] (Bekhorot 39b). מעוף — [means that] its testicles [or membrum] have been squashed by hand. כתות — [means that its testicles or membrum are] more crushed [than in the condition [מעוף]. נתיק — [means that its testicles or membrum have been] torn

המזבחה: (כד) ומעוף וכתות ונתיק וכרות. בביצים, או בגיד. מעוף. ביציו מעוכין ביד. כתות. כתושים הם יותר ממעוף. נתיק. תלושין ביד, עד שנפסקו חוטם שתלויים בהן, אבל נתונים הם בתוך הכיס, והכיס לא נתלש: וכרות. כרותין בכלי ועודן בכיס. ומעוף. תרגומו: "ודי מריס", וזהו לשונו בארמית לשון 'כתישה'. וכתות. תרגומו: "ודי רסיס", כמו (עמוס, ו): "הבית הגדול רסיסים בקיעות דקות", וכן קנה המרסס. ובארצכם לא תעשו. דבר זה לסרט שום בהמה וחייה, ואפלו טמאה; לכך נאמר: "בארצכם", לרבות כל אשר בארצכם; שאי אפשר לומר: לא נצטוו על הסרוס אלא בארץ, שהרי

off by hand, to the extent that their connecting sinews have become detached, while they are still contained within the sac [that holds them], and that sac has not been torn off. וכרות — [means that its testicles or membrum have been] cut off with an instrument, but are still contained within the sac [that holds them]. ומעוף — [Onkelos] translates this term as מריס, which is the equivalent of "crushed" in Aramaic. וכתות — [Onkelos] translates this term as רסיס, as in [the similar term that appears in] the verse (Amos 6:11), "will smite the great house into splinters (רסיסים), [where this term רסיסים means that the house is crushed into] little pieces; likewise the expression (Shabbat 80b), קנה המרוסס, meaning "a reed that is broken into pieces." ובארצכם לא תעשו — [literally, "You must not do in your land." And what must you not do?] This thing [that has been described in these verses, namely,] castration of any livestock or wild animal, even of an impure species. This is why our verse says here "in your land" — that is to say, [it is prohibited to castrate man or animals,] including any species found in your land (Torat Kohanim 22:121). Now, you cannot submit that [the phrase in our verse here, "It must not be done in your land," is teaching us that] castration is only prohibited in ["your land," i.e., in] the Land of Israel. For [this is in itself untrue, because]

אוֹשֶׁה אֶתֹּו וְאֶת־בְּנֹו לֹא תִשְׁחַטּוּ בַיּוֹם וְלִבְרִיָּה לֹא תִכַּסּוּן בַּיּוֹמָא קָדַ: אַחַד:

you must not slaughter the [mother] animal and its offspring in one day.

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[rather than a natural "birth" process] (Chullin 38b). (28) אֶתֹּו וְאֶת בְּנֹו — [literally, "(you must not slaughter) it and its offspring." This prohibition] applies to the female [i.e., the mother] animal, namely, that it is prohibited to slaughter a mother animal and its male or female offspring [on the same day]. The prohibition does not apply, however, to males [i.e., to the father animals], for indeed it is permissible to slaughter the father animal along with its male or female offspring [on the same day] (Chullin 78b). [You must not slaughter] the [mother] animal and its offspring — [And not only in that order, i.e.,] also included [in this prohibition is the case of someone who slaughtered] the offspring [first] and [then] the [mother] animal (Chullin 82a).

EMOR FOR FRIDAY

אמור ליום ששי

כֹּט וְכִי־תִזְבְּחֹו זֶבַח־תּוֹדָה לַיהוָה לְרִצְנֹכֶם כֹּט וְאֲרִי תִכַּסּוּן נִכְסֵת תּוֹדָתָא

(29) And when you sacrifice a thanksgiving-offering to the Lord, you must

RASHI

רש"י

(כֹּט) לְרִצְנֹכֶם תִּזְבְּחוּ. תַּחֲלַת זִבְחֵיכֶם, הַזֶּהֱרֹו שֶׁתִּהְיֶה לְרִצּוֹן לָכֶם. וּמֵהוּ הִרְצוֹן, "בַּיּוֹם הַהוּא יֵאָכֵל" לֹא בָּא לְהַזְהִיר אֶלָּא שֶׁתִּהְיֶה שְׁחִיטָה עַל מְנַת כֶּן, אֶל תִּשְׁחַטּוּהוּ עַל מְנַת לְאָכְלוֹ לְמַחֵר, שְׂאֵם תִּחְשְׁבוּ בּוֹ מִחֻשְׁבַּת פְּסוּל, לֹא יֵהָא לָכֶם לְרִצּוֹן. דְּבַר אַחַר: "acceptance?" [This is specified in Scripture's continuation of the next verse:] "It must be eaten on that day." [Now, although it has already been stated that thanksgiving-offerings must be eaten on the same day of sacrificing (Leviticus 7:15), the Torah repeats this matter here] exclusively to warn us that the process of slaughtering [the sacrifice] must be performed on this condition [that it be eaten on that same day]. I.e., do not slaughter it with the intention to eat it on the next day, for if you have this invalidating intention in your mind [at the time you slaughter the animal], then the sacrifice will not be "acceptable for you" (Torat Kohanim 22:135) [and rather, it will be rejected (פגור); see Rashi Leviticus 7:18)]. Another explanation