

prutah for laundering, for the bathhouse, and the like. (2) To whom does this apply? To the poorest man in Israel. But if he is wealthy, it goes according to his wealth. Even if his means suffice to make for her several meat dishes every day, we compel him to allocate for her food, according to his means. And if he is extremely poor and cannot give her the bread that she needs, we compel him to divorce her, and her *ketubah* [payment] will be a debt for him until he can afford it and then he will pay it. (3) If a husband wants to give his wife food that is proper for her and have her eat and drink by herself and he drink and eat by himself, he is allowed to do so, provided that he eats with her every Sabbath night. (4) If food is set aside for his wife and she left some over, it belongs to the husband.

If her husband is a priest, he may not give her all her food from *terumah* [produce separated and given to the priests] because it is a great burden for her to guard it from things that defile and to eat it in purity. Rather, he gives her half from unsanctified food and half from *terumah*.

וכיוצא בהן: ב במה דברים אמורים בעני שבישראל אכל אבל אם היה עשיר הכל לפי עשירו. אפילו היה ממונו ראוי לעשות לה במה תבשילי בשר בכל יום כופין אותו ופוסקין לה מזונות כפי ממונו. ואם היה עני ביותר ואינו יכול לתן לה לחם שהיא צריכה לו כופין אותו להוציא ותהיה כתובתה חוב עליו עד שתמצא ידו ויתן: ג בעל שרצה לתן לאשתו מזונותיה הראויות לה ותהיה אוכלת ושותה לעצמה והוא שותה ואוכל לעצמו הרשות בידו ובלבד שיאכל עמה מלילי שבת לילי שבת: ד האשה שפסקו לה מזונות והותירו המותר לבעל. היה בעלה כהן אינו נותן לה כל מזונותיה תרומה מפני שטורח גדול הוא לה לשמרן מדברים המטמאין ולאכלן בטרהרה אלא נותן לה מחצה חולין ומחצה תרומה:

KEDOSHIM FOR THURSDAY NIGHT

קדושים ליל ששי

צירוף יורה

כו לא תקפון פאתא דרישכון
ולא תחבל ית פאתא דדקנד:
כח וחבול על מית לא תתנון

כו לא תקפו פאת ראשכם ולא תשחית
את פאת זקנד: כח ושרט לנפש לא תתנו

(27) Do not round off the corner of your head and do not destroy the edge of your beard. (28) Do not make cuts in your flesh for a person [who died]. Do not

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(27) **Do not round off the corner of your head** — *This refers to someone who [cuts his hair in such a way that he] makes [the hair on] his temples equal to the level of that behind his ear and on his forehead [i.e., at the front hairline], thereby causing the hairline surrounding his head [i.e., his skull.] to become a circle, since the main hairline behind the ears is at a much higher level than [the hair on] his temples [and therefore, normally, the hairline dips down at the temples, thus earning them the name "corners of the head;"] hence,*

(כו) לא תקפו פאת ראשכם. זה המשוה צדעיו לאחורי אָנו ולפדחתו, ונמצא הקף ראשו עגל סביב, שעל אחורי אָנו עקרי שערו למעלה

בְּבִשְׂרֹכֶם וּכְתַבְתֶּם קַעֲקֵעַ לֹא תִתְּנוּ בְּכֶם
אֲנִי יְדוּהָ: כֵּט אֶל-תַּחֲלִל אֶת-בִּתְּךָ
לְהַזְנוֹתָהּ וְלֹא-תִזְנֶנָּה הָאָרֶץ וּמִלֵּאָה הָאָרֶץ

בְּבִשְׂרֹכֶם וּכְתַבְתֶּם קַעֲקֵעַ לֹא תִתְּנוּ בְּכֶם
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לְהַזְנוֹתָהּ וְלֹא-תִזְנֶנָּה הָאָרֶץ וּמִלֵּאָה הָאָרֶץ

etch a tattoo on yourselves. I am the Lord. (29) Do not desecrate your daughter by giving her for harlotry, lest the Land fall into harlotry and the land become

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if someone cuts the temple hair off, his hairline becomes at one circular level, surrounding his whole skull] (Makkot 20b).

פאת זקנך — [meaning:] *The end of the beard and its borders. And these are five: Two on each cheek — at the top [edge of the cheek] near the head, where the cheek is broad and has two “corners” [i.e., extremities, one near the temple and the other at the end of the cheek bone towards the center of the face] — and one [namely, the fifth “corner” of the beard, is] below, on the chin, at the point where the two cheeks join together (Torat Kohanim 19:74; Makkot 20b).*

(28) Do not make cuts in your flesh for a person [who died] — *This is the*

practice of the Ammorites: To make cuts in their flesh when a person [related] to them died.

וכתבת קעקע — [means:] *An inscription that is etched (מחוקה) (שקוע), never to be erased. For one etches it with a needle, and consequently it remains black forever.* **קעקע** — *Similar to the expression [found in the verses] (Numbers 25:4), “and hang (והוקע) them” [literally, “and sink them”], and (II Samuel 21:6), “and we will hang them (והוקענום)” [literally, “and we will sink them”]. They would thrust a piece of wood into the ground, and hang the [guilty] people on it; in this way, [the ones hanged would appear as if] inserted and thrust into the ground [and thus the word קעקע denoting “etched in and sunk” into his skin]; pourpoint in Old French. (29) אל תחלל את בתך להזנותה — [This is speaking of] *a person who hands over his unmarried daughter to have relations that are not for the purpose of marriage (Torat Kohanim 19:77; Sanhedrin 76a). Lest the Land fall into harlotry — for if you do so, the Land herself will turn away (מזונה) her fruits, producing them in another place and not in your Land. And thus the verse says (Jeremiah 3:2-3), “[and you have polluted the Land with your prostitutions (בזנותיך) ...] Therefore, the heavy rains have been withheld.” (Torat Kohanim**

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מִצְדָּעֵי הַרְבָּה. פֶּאת זִקְנְךָ. סוּף הַזֶּקֶן וּגְבוּלָיו וְהוּן חֲמֹשׁ: שְׁתֵּים בְּכָל לְחֵי וְלְחֵי מִלְּעֵלָה אֶצֶל הָרֹאשׁ, שְׁהוּא רָחֵב וְיֵשׁ בּוֹ שְׁתֵּי פְאוֹת, וְאַחַת לְמִטָּה בְּסִנְטָרוֹ — מְקוֹם חִבּוּר שְׁתֵּי הַלְחָיִים יַחַד: (כח) וּשְׂרֵט לְנֶפֶשׁ. בֵּן דְּרָבָן שֶׁל אַמּוֹרִיִּים, לְהִיּוֹת מְשֻׁרְטִין בְּשָׂרָם בְּשִׁמַּת לָהֶם מוֹת. וּכְתַבְתֶּם קַעֲקֵעַ. כְּתַב הַמַּחֲקָה וְשָׁקוּעַ, שְׁאִינוֹ נִמְחָק לְעוֹלָם, שְׁמִקְעָקְעוֹ בְּמַחַט וְהוּא מְשַׁחֵר לְעוֹלָם. קַעֲקֵעַ. לְשׁוֹן (בַּמְדַּבֵּר כּה, ד): “וְהוֹקֵעַ אוֹתָם”; (שְׁמוּאֵל ב, כא, ו): “וְהוֹקֵעֵנוּם”, תּוֹחֲבִין עַץ בְּאָרֶץ וְתוֹלִין אוֹתָם עֲלֵיהֶם, וְנִמְצְאוּ מְחֻקִּין וְתַחֲבוּבִין בְּקִרְקַע פּוֹרְפוּיִינִט בְּלַעֲז: (כט) אֶל-תַּחֲלִל אֶת-בִּתְּךָ לְהַזְנוֹתָהּ. בְּמוֹסֵר בְּתוֹ פְּנוּיָה לְבִיאָה שְׁלֹא לְשֵׁם קְדוּשֵׁינוּ. וְלֹא-תִזְנֶנָּה הָאָרֶץ. אִם אֵתָּה עוֹשֶׂה כֵּן, הָאָרֶץ מִזְנֶנָּה אֶת פְּרוֹתֶיהָ לְעִשׂוֹתָן בְּמְקוֹם אַחֵר וְלֹא בְּאֶרְצְכֶם. וְכֵן הוּא אוֹמֵר (ירמיה, ג, ג):

עצת חטאיִן: ל ית יומי שביא
 דיילי תטרון וילבית מקדשי
 תהון דחלין אנא יי: לא לא
 תתפנוו בְּתַר בְּדִין וּדְכוּרֵי לֹא
 תתְּבַעוּן לְאַסְתָּאבָּא בְּהוֹן אֲנָא
 יי אֲלֵהֲכוּן: לב מן קדם דְּסַבֵּר
 באוריתא תקום ויתדר אפי

זָמָה: ל אֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי
 תִּירָאוּ אֲנִי יְדוּהָ: לא אֶל־תִּפְנוּ אֶל־הָאֲבֹת
 וְאֶל־הַיְדוּעִים אֶל־תִּבְקְשׁוּ לְטִמְאָה בְּהֵם
 אֲנִי יְדוּהָ אֱלֹהֵיכֶם: לב מִפְּנֵי שִׁיבָה תִּקּוּם

full with immorality. (30) Observe My Sabbaths and revere My Sanctuary. I am the Lord. (31) Do not turn to [the sorcery of] *Ov* or *Yid'oni*; do not seek [these and thereby] defile yourselves through them. I am the Lord your God. (32) You must rise before a venerable person and you must show respect to the elderly.

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19:77) (30) And revere My Sanctuary — [meaning:] One must not enter [the Sanctuary] with his [mundane walking] staff nor in his shoes nor with his purse nor with the dust upon his feet (*Yevamot* 6b). And even though I warn you regarding the [holiness of the] Sanctuary, [says God,] nevertheless — “Observe My Sabbaths” — the construction of the Sanctuary does not defer [the laws of] Sabbath (*Yevamot* 6a). **אל תפנו אל** — This is a warning against one who practises the sorcery of *Ov* or *Yid'oni*. [And what are these forms of sorcery?] One who practises the sorcery of *Ov* is the “*pitom sorcerer*” (see *Rashi Deuteronomy* 18:11); [he communes with the dead, as it were, by raising the spirit of the dead, which then] speaks through the sorcerer's armpit. And one who practises the sorcery of *Yid'oni* inserts the bone of a creature called *Yido'a* (see *Bartenura, Mishnah Kilayim* 8:5) into his mouth and the bone speaks [from there] (*Torat Kohanim* 19:79; *Sanhedrin* 65b) **Do not seek** — to occupy yourselves with these [types of sorcery], for if you do occupy yourselves with them, you will become defiled before Me [says God], and I shall thus deem you abominable. **I am the Lord your God** — Know [in the event that you transgress these matters,] just Whom you are exchanging for whom [i.e., you would be exchanging “the Lord your God” for these futile sorceries] (*Torat Kohanim* 19:79). **(32) מפני שיבה תקום** — [literally, “Rise before old age.”] One might think [that the commandment refers to rising before] an old person, [even though he may be] guilty [of transgression]. Scripture, therefore, says, זקן: the term זקן exclusively refers to one who has acquired wisdom [see *Numbers* 11:16, where the same term refers to great, wise men, and therefore not guilty of transgression] (*Torat Kohanim* 19:80; *Kiddushin* 32b). **And you must show respect to the elderly**

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“וּיִמְנְעוּ רַבִּים וְגו'” (ל) וּמִקְדָּשִׁי תִירָאוּ. לֹא יִכְנֹס לֹא בַמִּקְלוֹ וְלֹא בַמְנַעְעֵלוֹ וּבַאֲפֻדָּתוֹ וּבַאֲבָק שֶׁעַל רַגְלָיו; וְאֶף־עַל־פִּי שֶׁאֲנִי מְזַהְרֶכֶם עַל הַמִּקְדָּשׁ — “אֶת שַׁבְּתֹתַי תִּשְׁמְרוּ” — אֵין בְּנֵן בֵּית הַמִּקְדָּשׁ דְּוָחָה שַׁבָּת: (לא) אֶל־תִּפְנוּ אֶל־הָאֲבֹת. אֲזַהְרָה לְבַעַל־אוֹב וְיִדְעוּנִי. בַּעַל־אוֹב, זֶה פִּיתוּם הַמְדַבֵּר מִשְׁחִיו, וְיִדְעוּנִי, הַמְכַנִּיעַ עַצְמוֹ הַיְהוָה שֶׁשְּׁמָהּ ‘יְדוּעָה’ לְתוֹךְ פִּיו, וְהַעֲצֵם מְדַבֵּר. אֶל־תִּבְקְשׁוּ. לְהִיּוֹת עֲטוּקִים בָּם, שֶׁאִם תִּעֲסֻקוּ בָּם, אַתֶּם מִטְּמְאִין לְפָנַי וְאֲנִי מִתְּעַב אֶתְכֶם. אֲנִי ה' אֱלֹהֵיכֶם. דַּעוּ אֶת מִי אַתֶּם מְחַלִּיפִין בְּמִי: (לב) מִפְּנֵי שִׁיבָה תִּקּוּם. (תוֹרַת כְּהֻנִּים, קִידוּשִׁין לֵב) יָכוֹל, זָקֵן אֲשַׁמְאִי, תִּלְמוּד לומר: “זָקֵן”, אֵין זָקֵן אֶלָּא שֶׁקָּנָה חֲכָמָה. וְהִדְרָתָּ פָּנַי

סָבָא וְתִדְחַל מֵאַלְהֵיךָ אָנָּה יְיָ:
 לֵג וְאֲרִי יִתְגַּיֵּר עִמָּךְ גִּיּוֹרָא
 בְּאַרְעֶכֶן לֹא תוֹנוּן יִתִּיחַ:
 לֹד כִּי־צִיבָא מִנְכוֹן יְהִי לְכוֹן
 גּוֹרָא דִּיתְגַּיֵּר בֵּינֵיכוֹן וְתִרְחַם
 לִיחַ כְּוֹתְךָ אֲרִי דִּרְיִן הוֹיִתוֹן
 בְּאַרְעָא דְמִצְרַיִם אָנָּה יְיָ
 אֲלֵהֶכּוֹן: לֹה לֹא תַעֲבִדוֹן שְׂקָר

וְהִדְרַת פְּנֵי זָקֵן וּיְרֵאת מֵאַלְהֵיךָ אָנֹכִי:
 יְדוּחַ: ס רביעי ששי במחוברין לג וְכִי־יִגּוֹר אֶתְךָ גֵּר
 בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ: לֹד כְּאַזְרַח מִכֶּם
 יְהִיחַ לְכֶם הַגֵּר | הַגֵּר אֶתְכֶם וְאַהֲבַת לוֹ
 כְּמוֹךְ כִּי־גֵרִים הָיִיתֶם בְּאַרְץ מִצְרַיִם אָנֹכִי
 יְדוּחַ אֲלֵהֶיכֶם: לֹה לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפֵּט

Fear your God. I am the Lord. (33) When a convert sojourns with you in your land, do not [verbally] torment him; (34) Rather, the convert that sojourns with you must be as a native from among you, and you must love him as [you love] yourself; for you were strangers in the land of Egypt. I am the Lord your God. (35) Do not commit a perversion of justice concerning land measures, weights

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— *What is meant by “respecting” [the elderly]? One must not sit in the elder’s place, nor speak when it is his turn to speak, nor contradict his words. [Since one is only obligated to rise before the elderly when the latter enters within four cubits of a person,] one might think that he could close his eyes [when the elder approaches], becoming like one who does not see him [and thus evading the obligation to rise before him]! Therefore Scripture adds here, “Fear your God,” for this matter is privately known to the one who commits it, and no one knows about it except*

the person himself; thus, whenever any matter is only known in the heart [of a particular person, without other people knowing the truth about it], Scripture says, concerning it, “Fear your God” [for God knows the true heart of man] (Torat Kohanim 19:80; Kiddushin 31b,32b).

(33) **לֹא תוֹנוּ** — [refers to] tormenting with words [as opposed to torment through other means, e.g., financially (see Rashi Leviticus 25:14)]. [For instance,] do not say to him, “Only yesterday you were an idol worshipper, and now you come to learn Torah which was given over by the Almighty God Himself!” (Torat Kohanim 19:82) (34) **For you were strangers** — Do not accuse your fellow man of your very own defect. **I am the Lord your God** — [Here, the word for “your,” אֲלֵיכֶם, is in the plural; thus, regarding the convert, Scripture reminds you:] I am Your God and his God! (35) **Do not commit a perversion of justice** — If we are dealing here with a court case, Scripture has already stated (verse 15 above), “Do not commit a perversion of justice.” So what is the “justice” that is taught here? It refers to

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זָקֵן. אִיזוּהוּ הַדּוֹר, לֹא יֵשֵׁב בְּמִקְוֵמוֹ וְלֹא יְדַבֵּר
 בְּמִקְוֵמוֹ וְלֹא יִסְתֹּר אֶת דְּבָרָיו. יְכוֹל, יַעֲצִים עֵינָיו
 כְּמִי שֶׁלֹּא רָאָהוּ, לְכַף נֶאֱמַר: “וּיְרֵאת מֵאַלְהֵיךָ”,
 שֶׁהָרִי דָּבָר זֶה מְסוּר לְלִבּוֹ שֶׁל עוֹשֵׂהוּ, שְׂאִין מְכִיר
 בּוֹ אֶלָּא הוּא, וְכָל דָּבָר הַמְסוּר לְלֵב נֶאֱמַר בּוֹ:
 “וּיְרֵאת מֵאַלְהֵיךָ”: (לג) לֹא תוֹנוּ. אוֹנְאֵת דְּבָרִים; לֹא
 תֹאמַר לוֹ: אֲמַשׁ הָיִית עוֹבֵד עֲבוֹדַת אֱלִילִים, וְעַכְשָׁו
 אֲתָה בָּא לְלַמֵּד תּוֹרָה שְׁנֵתְנָה מִפִּי הַגְּבוּרָה:
 (לד) כִּי־גֵרִים הָיִיתֶם. מוּם שֶׁבָּךְ אֵל תֹּאמַר לְחֻבְרָךְ.
 אָנֹכִי ה' אֲלֵהֶיכֶם. אֲלֵהֶיךָ וְאַלְהֵיוֹ אָנֹכִי:
 (לה) לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפֵּט. אִם לְדִין, הָרִי כְּבָר
 נֶאֱמַר: “לֹא תַעֲשׂוּ עוֹל בְּמִשְׁפֵּט”, וּמִהוּ “מִשְׁפֵּט”

בְּדִין בְּמִשְׁחָתָא בְּמִתְקָלָא
 וּבְמִכְלֵתָא: לוּ מֵאֲזַנֵּן דְּקִשׁוּט
 מִתְקָלֵן דְּקִשׁוּט מְכִילֵן דְּקִשׁוּט
 וְהִינִין דְּקִשׁוּט יְהוֹן לְכוּן אָנָּא
 ׀ אֵלֶּהֶכּוֹן דִּי אַפְקִית יִתְכוּן

בַּמִּדָּה בַּמִּשְׁקָל וּבַמִּשׁוּרָה: לוּ מֵאֲזַנֵּי צֶדֶק
 אֲבִנֵי-צֶדֶק אֵיפֶת צֶדֶק וְהִין צֶדֶק יִהְיֶה
 לָכֶם אֲנִי יְדוּהָ אֱלֹהֵיכֶם אֲשֶׁר-הוֹצֵאתִי

or liquid measures. (36) You must have true scales, true weights, a true *eifah* and a true *hin*. I am the Lord your God, Who brought you out from the land of

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[“just” behavior regarding one’s dealing with] measures, dry weights or liquid measures: this teaches us that one who measures out something [in business,] is called a “judge,” for if he falsifies the measure, he is considered to be as one who perverts justice. He is accordingly called perverse, hated, disgusting, doomed to destruction and an abomination (see Rashi on verse 15 above). Moreover, he brings about the five things which are stated regarding a [corrupt] judge, namely, that he (a) defiles the Land, (b) desecrates the Name of God, (c) pushes away the Divine Presence, (d) causes Israel to fall by the sword and (e)

השנוי כאן, הוא המידה והמשקל והמשורה; מלמד שהמודד נקרא דין, שאם שקר במדה, הרי הוא כמקלקל את הדין וקרוי עול, שנאוי ומשקין, הרם ותועבה, וגורם לחמשה דברים האמורים בדין: מטמא את הארץ ומחלל את ה' ומסלק את השכינה ומפיל את ישראל בחרב ומגלה אותם מארצם. במדה. זו מדת הארץ. במשקל. במשמעו. ובמשורה. היא מדת הלח: (לו) אבני-צדק. הם המשקולות ששוקלין כנגדן. איפת. היא מדת היבש. הין. זו היא מדת הלח. אשר הוצאתי אתכם. על מנת כן. דבר אחר: אני הבחנתי במצרים בין טפה של בכור לטפה שאינה של בכור, ואני הנאמן להפרע ממני שטומן משקולותיו במלח להונות את הבריות שאין מכירים

he exiles Israel from their Land (Torat Kohanim 19:84). במדה — This refers to a land measure [i.e., measures of length or area of land] (Torat Kohanim 19:85; Bava Metzia 61b); במשקל — [This is to be understood] according to its plain meaning [i.e., weights for dry substances]; ובמשורה — This refers to measures for liquid substances (see Torat Kohanim 19:85 and Bava Metzia 61b). (36) אבני צדק — These are the weighing-stones which people use to weigh against [i.e., as a standard measure on the scales]. איפת — This is a [unit of] measure of a dry substance. והין — This is a [unit of] measure of a liquid substance. **Who brought you out** — on this condition [i.e., to observe these commandments] (Torat Kohanim 19:87). Another explanation [of the phrase here, “Who brought you out from the land of Egypt”]: God says,] In Egypt, I discerned between the drop [of semen which led to the conception] of a firstborn and the drop [of semen which led to the conception of a child, who was] not of a firstborn. [Just as I distinguished between these most microscopic of details, so too,] I am the One faithful to exact punishment upon someone who secretly stores his weight-stones in salt [thus chemically altering their true weight] for the purpose of defrauding people who do not identify these [as weights that have been tampered

מֵאֲרָעָא דְּמִצְרַיִם: לֹא וְתִטְרוּן
 ית כָּל קִימֵי וְיֵת כָּל דִּינֵי
 וְתַעֲבֹדוּן יִתְהוּן אֲנָא יי:
 א וּמְלִיל יי עִם מֹשֶׁה לְּמִימְרֵ:
 ב וְעִם בְּנֵי יִשְׂרָאֵל תִּימַר גְּבֵר
 גְּבֵר מִבְּנֵי יִשְׂרָאֵל וּמִן גִּיּוֹרָא
 דִּיתְגִּירוּן בִּישְׂרָאֵל דִּי יִתֵּן
 מִזְרַעִיהָ לְמוֹלֵךְ אֲתַקְטֵלָא
 יִתְקַטֵּל עִמָּא בֵּית יִשְׂרָאֵל
 יִרְגַּמְיָהּ פֶּאֶבְנָא: ג וְאֲנָא אֲתֵּן
 יֵת רוּגְזֵי בְּגִבְרָא הֵוּא וְאִשְׁיִצִּי
 יִתִּיהָ מִגּוֹ עֲמִיָּה אֲרִי מִזְרַעִיהָ

אֶתְכֶם מֵאֶרֶץ מִצְרַיִם: לֹא וְשִׁמְרֹתֶם אֶת־
 כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וְעֲשִׂיתֶם אִתְּכֶם
 אֲנִי יְדוּהָ: פ חמישי כ א וַיִּדְבֹר יְדוּהָ אֶל־מֹשֶׁה
 לֵאמֹר: ב וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמֶר אִישׁ
 אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר ו הַגֵּר
 בִּישְׂרָאֵל אֲשֶׁר יִתֵּן מִזְרְעוֹ לְמֹלֵךְ מוֹת
 יוּמַת עִם הָאָרֶץ יִרְגַּמְהוּ בָּאֲבָן: ג וְאֲנִי אֲתֵּן
 אֶת־פָּנַי בְּאִישׁ הַהוּא וְהִכַּרְתִּי אֹתוֹ מִקֶּרֶב

Egypt. (37) You must observe all of My statutes and all of My judgments, and fulfill them. I am the Lord. **20** (1) And the Lord spoke to Moshe, saying, (2) Say to the Children of Israel, Any man from the Children of Israel or from the converts who sojourn among Israel, who gives any of his offspring to *Molekh*, will surely be put to death; the people of the land will pelt him with stones. (3) And I shall set My attention upon that man, and I shall cut him off from amidst his people, because he gave from his offspring to *Molekh* in order to

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with] (Bava Metzia 61b). **20** (2) **Say to the Children of Israel** — [i.e., enumerate the following] punishments for the warnings [that were already made against these prohibitions, in Leviticus Chapter 18 above]. **Will surely be put to death** — by the Court. And if the court is not [physically] powerful enough to kill him [by themselves, since here we are dealing with someone who has given his child over to Molekh and is thus

a strong, violent person,] then “the people of the land” must assist them [by pelting the convicted with stones, until he dies] (Torat Kohanim 20:91). **The people of the land** — [Why is this unusual expression used? Because it refers to] the people for whose sake the Land [of Israel] was created, the very people who are in the future to possess the Land [of Israel], through [the observance of] these commandments. (ibid.) (3) **אתן את פני** — i.e., My leisure (פנאי). [Says God,] I shall turn aside (פונה) from all My affairs, and occupy Myself with this person (Torat Kohanim 20:92). **[That] man** — but not the [whole] community (ibid.) [i.e., if the entire community give their offsprings over to Molekh, then they are not punished with excision,] because the entire community are not to be cut off. **Because he gave from his offspring to Molekh** — [Is not this phrase here, and the phrase in the next verse,

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בְּהֵם. (ב) וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמֶר. עֲנִשִּׁין עַל הָאֲזִקְרוֹת. מוֹת יוּמַת. (תורת כהנים כ, צא) בְּבֵית דִּין, וְאִם אֵין בַּח לְבֵית דִּין, עִם הָאָרֶץ מְסִיעִין אוֹתוֹ. עִם הָאָרֶץ. (תורת כהנים שם) עִם שְׂבָגִינוּ נְבָרָאֵת הָאָרֶץ. עִם שְׁעֵתִידִין לִירֵשׁ אֶת הָאָרֶץ עַל־יְדֵי מִצְוֹת הַלְלוֹ: (ג) אֲתֵן אֶת־פָּנַי. (תורת כהנים) פְּנָאֵי שְׁלִי, פּוֹנָה אֲנִי מִכָּל עֲסָקִי וְעוֹסֵק בּוֹ. בְּאִישׁ. וְלֹא בְּצַבּוֹר, שְׂאִין כָּל הַצַּבּוֹר נְכַרְתִּין. כִּי מִזְרְעוֹ נָתַן לְמֹלֵךְ. לְפִי שְׁנָאֵמַר: “מִעֲבִיר בְּנוֹ־וּבִתּוֹ בְּאִשׁ”

יִהְיֶה לְמוֹלֵךְ בְּדִיל לְסַאָבָא יִתְּ
מִקְדָּשִׁי וְלֹאֲחֻלָּא יִתְּ שְׂמָא
דְּקוּדְשִׁי: ד וְאִם מִכְבֹּשׁ
יִכְבְּשׁוּן עֲמָא בֵּית יִשְׂרָאֵל יִתְּ
עֵינֵיהוֹן מִן גְּבֻרָא הֵהוּא בְּדִיָּהּ
מִזְרַעִיהָ לְמוֹלֵךְ בְּדִיל דְּלֵא
לְקַטְלָא יְתִיה: ה וְאִשְׁוֵי אָנָּא
יִתְּ רוּגְזֵי בְּגֻבְרָא הֵהוּא
וּבְסַעְדוּהֵי וְאִשְׁיִצִי יְתִיה וְיִתְּ

עֲמוּ כִּי מִזְרְעוֹ נָתַן לְמִלְכָּה לְמַעַן טַמְא
אֶת־מִקְדָּשִׁי וְלִחְלָל אֶת־שֵׁם קְדֹשִׁי: ד וְאִם
הָעַלְם יַעֲלִימוּ עִם הָאָרֶץ אֶת־עֵינֵיהֶם מִן־
הָאִישׁ הַהוּא בְּתֵתוֹ מִזְרְעוֹ לְמִלְכָּה לְבִלְתִּי
תְּמַית אֹתוֹ: ה וְשִׁמְתִּי אֲנִי אֶת־פְּנֵי בְּאִישׁ
הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכֹּרְתִי אֹתוֹ וְאֵת כָּל־

defile My Sanctuary and to profane My holy Name. (4) And if the people of the land surely ignore that man when he gives from his offspring to *Molekh*, not putting him to death — (5) Then I shall set My attention upon that man, and upon his family, and I shall cut him off, and all who stray after him to stray after

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“when he gives from his offspring to Molekh” *seemingly superfluous? However,] since Scripture [in the context of giving one's child over to Molekh] says (Deuteronomy 18:10), “[There must not be found among you] anyone who makes his son or daughter pass through fire,” then how do we know that the law applies to also his son's son or his daughter's son? Scripture, therefore, says here, “because he gave from his offspring to Molekh.” And how do we know that the law*

applies even to one's illegitimate offspring [i.e., one produced from a halachically illegitimate union]? Scripture, therefore says (in the next verse), “when he gives from his offspring to Molekh” [to include even his illegitimate offspring] (Torat Kohanim 20:93; Sanhedrin 64b). In order to defile My Sanctuary — [What is the “Sanctuary” (מקדש) referred to here? It is] the Congregation of Israel, who are sanctified to Me. [This reference to Israel as “My Sanctuary,” i.e., that which is sanctified to Me, is] reminiscent of the expression employed by the verse [to describe the holy sacrifices] (Leviticus 21:23), “he must not desecrate My sanctified things” (מקדש).” (4) And if [the people of the land] surely ignore [that man] — If they ignore one matter [i.e., even one sin], then eventually they will ignore many matters; and if the Small Sanhedrin [of twenty-three judges] ignore the matter, then eventually the Great Sanhedrin [of seventy-one judges, in Jerusalem,] will ignore the matter (Torat Kohanim 20:94). (5) And upon his family — Rabbi Shimon says: But did his family sin [that they are to be blamed as well]? However, this teaches you that there is no family containing an

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(דברים, יח, י) בן-בנו ובן-בתו מנין, תלמוד לומר: “כי מזרעו נתן למלך”. ורע פסול מנין, תלמוד לומר: “בתתו מזרעו למלך” (סנהדרין סד:). למען טמא את-מקדשי. את כנסת ישראל, שהיא מקדשת לי, בלשון (ויקרא, כא, כג): “ולא יחלל את-מקדשי”: (ד) ואם העלם יעלימו. אם העלימו בדבר אחר, סוף שיעלימו בדברים הרבה; אם העלימו סנהדרי קטנה, סוף שיעלימו סנהדרי גדולה: (ה) ובמשפחתו. אמר רבי שמעון: וכי משפחה מה חטאה, אלא למלך, שאין לה משפחה

כל דטען בתרוהי למטעי בתר
 מולך מגו עמהון: ו ואנש די
 יתפני בתר בדין ודכורו
 למטעי בתריהון ואמן ית
 רוגזי באנשא הדיא ואשיצי
 יתיה מגו עמיה: ז ותתקדשון
 ותהון קדישין ארי אנא יי
 אלהכון: ח ותטרון ית קמיי
 ותעבדון יתהון אנא יי
 מקדשכון: ט ארי גבר גבר די
 ילוט ית אבוהי וית אמיה

הַזֹּנִים אַחֲרָיו לְזִנוֹת אַחֲרֵי הַמֶּלֶךְ מִקְרֵב
 עִמָּם: ו וְהִנָּפֵשׁ אֲשֶׁר תִּפְנֶה אֶל־הָאֵבֶת
 וְאֶל־הַיְדֵעֵנִים לְזִנוֹת אַחֲרֵיהֶם וְנִתַּתִּי אֶת־
 פָּנַי בְּנַפְשׁ הַהוּא וְהִכַּרְתִּי אֹתוֹ מִקְרֵב עִמּוֹ:
 ז וְהִתְקַדְּשִׁתֶם וְהֵייתֶם קְדוֹשִׁים כִּי אֲנִי יְדוּהָ
 אֱלֹהֵיכֶם: ששי שביעי במחוברין ח וּשְׁמַרְתֶּם אֶת־
 חֻקֵּי וַעֲשִׂיתֶם אֹתָם אֲנִי יְדוּהָ מִקְדָּשְׁכֶם:
 ט כִּי־אִישׁ אִישׁ אֲשֶׁר יִקְלַל אֶת־אָבִיו

Molekh, from amidst their people. (6) And the person who turns to *Ov* or *Yid'oni* to stray after them — I shall set My attention upon that person, and I shall cut him off from amidst his people. (7) Sanctify yourselves, and be holy, for I am the Lord your God. (8) And you must observe My statutes and fulfill them. I am the Lord Who sanctifies you. (9) For any man who curses his father

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[unfair] tax collector which may not be regarded as consisting entirely of tax collectors, for [since] they all try to cover up for him [they are all held as responsible for his sin] (Torat Kohanim 20:95; Shevuot 39a).

And I shall cut him off — *Why is this stated? Because since Scripture says, “[I shall set My attention upon that man] and upon his family,” one might think that his entire family is to be included in the*

punishment of excision. Scripture, therefore, says, “[I shall cut] him [off]” — only that man is to be excised [from the people of Israel], but his entire family is not included in the punishment of excision. Rather, [his family, who covered up for his guilt, is to be punished by God] with sufferings (Torat Kohanim 20:96). To stray after Molekh — [This seemingly superfluous phrase] comes to include [in this prohibition,] any other idolatry that one may have worshipped in the same manner [as that performed with Molekh, namely, handing his children over to be passed through fire as a ritual ceremony], even though it may not be the usual mode of worshipping [that particular deity] (Sanhedrin 64b). (7) Sanctify yourselves — This [refers to] separation from idolatry (Torat Kohanim 20:100). (9) He has cursed his father or his mother — [This seemingly superfluous phrase] comes to include [in this

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שיש בה מוכס שאין בלם מוכסין, שבלם מחפין עליו. והכרתי אותו. למה נאמר, לפי שנאמר "ובמשפחהו", יכול, יהיו כל המשפחה בהכרת, תלמוד לומר: "אתו" — אותו בהכרת ולא כל המשפחה בהכרת אלא ביסורין. לזנות אחרי המלך. (תורת כהנים) לרבות שאר עבודת אלילים שעבדה בכך, ואפלו אין זו עבודתה: (ז) והתקדשתם. זו פרישות עבודת אלילים: (ט) אביו ואמו קלל. (תורת כהנים, סנהדרין פה):

את־קטלא יתקטל אבֹהי
 ואמיה לט קטלא חיב: י וגבר
 די יגוף ית אתת גבר די יגוף
 ית אתת חברה את־קטלא
 יתקטל גיפא וגיפאתא: יא וגבר
 די ישכוב עם אתת אבֹהי

וְאֶת־אִמּוֹ מוֹת יוֹמַת אָבִיו וְאִמּוֹ קָלֵל דָּמָיו
 בּוֹ: י וְאִישׁ אֲשֶׁר יִנְאַף אֶת־אִשְׁתּוֹ אִישׁ
 אֲשֶׁר יִנְאַף אֶת־אִשְׁתּוֹ רַעְהוּ מוֹת־יוֹמַת
 הַנְּאִף וְהַנְּאִפֶּת: יא וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־

or his mother will surely be put to death; he has cursed his father or his mother; his blood is upon himself. (10) And the man who commits adultery with [another] man's wife, committing adultery with the wife of his fellow — the adulterer and the adulteress will surely be put to death. (11) And a man who lies

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prohibition and its penalty, cursing one's father or mother even] after [their] death (Sanhedrin 85b). His blood is upon himself — This [unusual expression] refers to [the death penalty by] stoning. And likewise, any place in Scripture where it is stated, "his blood is upon him," or "their blood is upon themselves" (see verse 27 below) [it refers to death by stoning]. And we learn [this principle] from [the punishment exacted upon those who practise the sorcery of] Ov or Yid'oni, for regarding them,

Scripture says (verse 27 below), "they must pelt them with stones; their blood is upon themselves." (Torat Kohanim 20:103; Sanhedrin 66a) And the plain meaning of [the expression in] Scripture here is like the verse (Joshua 2:19), "his blood is upon his [own] head," i.e., the only one to blame for his death is himself, because he brought it upon himself to be killed. (10) And the man [who commits adultery] — [The term "man" here] comes to exclude [from the death penalty.] a minor [who commits adultery with another man's wife] (Torat Kohanim 20:105; Sanhedrin 52b). Who commits adultery with [another] man's wife — [The term "man's wife" here] comes to exclude the wife of a minor. [From here.] we learn that a minor cannot hold [the legal status of Jewish] marriage. [Now, why does Scripture repeat here, "who commits adultery,"? It is as if to say:] And for which "man's wife" have I held you liable [if you do "commit adultery"]? [It is exclusively:] Committing adultery with the wife of his fellow — [Thus] excluding the wife of a non-Jew. [From here.] we learn that [the legal status of Jewish] marriage cannot be held by a non-Jew. (ibid.) The adulterer and the adulteress will surely be put to death — Wherever a death penalty is mentioned in the Torah, without specification [as to what mode of death penalty is meant],

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לרבות לאחור מיתה. דמיו בו. זו סקילה, וכן כל מקום שנאמר: "דמיו בו", "דמיהם בם", ולמדנו מאוב וידעוני, שנאמר בהם: "באבן ירגמו אתם דמיהם בם". ופשוטו של מקרא: כמו "דמו בראשו" אין נענש על מיתתו אלא הוא, שהוא גרם לעצמו שיהרג: (י) ואיש. פרט לקטן. אשר ינאף את-אשת איש. פרט לאשת קטן. למדנו שאין לקטן קדושין. ועל איזו אשת-איש חייבתי לה, אשר ינאף את אשת-רעהו. פרט לאשת עובר גלולים. למדנו שאין קדושין לעובר גלולים. מות-יומת הנאף והנאפת. כל מיתה האמורה בתורה סתם, אינה

עֲרִיטָא דְאַבוּהֵי גְלִי אֶתְקַטְלָא
 יִתְקַטְלוּן תְּרוּיְהוֹן קְטָלָא
 חִיבִין: יב וְגַבְר דִּי יִשְׁכּוּב יִת
 כְּלִתִּיה אֶתְקַטְלָא יִתְקַטְלוּן
 תְּרוּיְהוֹן תְּבָלָא עֲבָדוּ קְטָלָא
 חִיבִין: יג וְגַבְר דִּי יִשְׁכּוּב יִת
 דְּכוּרָא מִשְׁכְּבֵי אֶתְתָא
 תּוֹעֵבְתָא עֲבָדוּ תְּרוּיְהוֹן
 אֶתְקַטְלָא יִתְקַטְלוּן קְטָלָא
 חִיבִין: יד וְגַבְר דִּי יִסַּב יִת
 אֶתְתָא וְיִת אִמָּה עֲצַת חֲטָאִין
 הִיא בְּנוּרָא יוֹקְדוֹן יִתִּיה וְיִתְהֵן
 וְלֹא תְהִי עֲצַת חֲטָאִין בִּינִיכוּן:

אֶשֶׁת אָבִיו עֲרוֹת אָבִיו גְּלָה מוֹת־יוֹמָתוֹ
 שְׁנֵיהֶם דְּמִיָּהֶם בָּם: יב וְאִישׁ אֲשֶׁר יִשְׁכַּב
 אֶת־כַּלְתּוֹ מוֹת יוֹמָתוֹ שְׁנֵיהֶם תְּבַל עָשׂוּ
 דְּמִיָּהֶם בָּם: יג וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר
 מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה עָשׂוּ שְׁנֵיהֶם מוֹת
 יוֹמָתוֹ דְּמִיָּהֶם בָּם: יד וְאִישׁ אֲשֶׁר יִקַּח
 אֶת־אִשָּׁה וְאֶת־אִמָּהּ זִמָּה הוּא בְּאִשׁ
 יִשְׂרָפוּ אֹתוֹ וְאֶתְהֵן וְלֹא־תִהְיֶה זִמָּה

with his father's wife has uncovered his father's nakedness: both of them will surely be put to death; their blood is upon themselves. (12) And a man who lies with his daughter-in-law — both of them will surely be put to death: they have committed a depravity; their blood is upon themselves. (13) And a man who lies with a male as one would with a woman — both of them have committed an abomination: they will surely be put to death; their blood is upon themselves. (14) And a man who takes a woman and her mother — it is evil counsel. They must burn him and them in fire, and there will be no evil counsel in your midst.

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it exclusively refers to death by strangulation (Torat Kohanim 20:106). (12) תְּבַל עָשׂוּ — [The term תְּבַל here means:] A shameful act. Another meaning [of this term תְּבַל]: The perpetrators mingle (בלל) the seed of the father with that of the son (see Torat Kohanim 20:108). (13) **As one would with a woman** — [I.e., one who lies with a male, is liable,

as he is with a woman, even upon] entering just as an applicator [is lightly inserted] into the tube [of eye shadow] (Bava Metzia 91a). (14) **They must burn him and them** — You cannot say that [this verse is coming to command us] to burn his first wife [i.e., that “they” means his first wife and her mother that he subsequently married], because surely he had originally married her permissibly, so she is surely not forbidden to him [as is his second wife, her mother]! Rather, [the case of a man marrying] “a woman and her mother” written here, is [a specific one, where] both [of his wives] are forbidden to him, namely, the case of a man marrying his mother-in-law and then her mother [where both woman are to be burned along with him]. There are some of our Rabbis who say: [This case indeed] exclusively refers to [a

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אֶלֹא חֲנֻקָּה: (יב) תְּבַל עָשׂוּ. גְּנָאִי. לְשׁוֹן אַחֵר: שְׁמֵבִלְבִלִין זֶרַע הָאֵב בְּזֶרַע הַבֶּן: (יג) מִשְׁכְּבֵי אִשָּׁה. מִכְּנִיס בְּמִכְחוּל בְּשׁוֹפְרוֹת: (יד) יִשְׂרָפוּ אֹתוֹ וְאֶתְהֵן. אִי אֶתְהֵן יְכוּל לֹמַר אֶשֶׁתּוֹ הָרֵאשׁוֹנָה יִשְׂרָפוּ, שְׁהֵרִי נִשְׂאָה בְּהֵתֵר וְלֹא נִאֲסְרָה עָלָיו, אֶלֹא אִשָּׁה וְאִמָּהּ הַכְּתוּבוֹת כְּאֵן שְׁתִּיָּהֶן לְאֶסוּר, שְׁנִשְׂא אֶת חֲמוּתוֹ וְאִמָּהּ. וְיִשׁ מִרְבוֹתֵינוּ שְׁאוּמְרִים: אֵין כְּאֵן אֶלֹא

טו וגבר די יתן שכבתיה
בבעירא אתקטלא יתקטל וית
בעירא תקטלון:

בְּתוֹכְכֶם: טו וְאִישׁ אֲשֶׁר יִתֵּן שְׁכַבְתּוֹ
בְּבִהְמָה מוֹת יוֹמָת וְאֶת־הַבְּהֵמָה תַּהַרְגוּ:

(15) And a man who lies with an animal, will surely be put to death, and you must kill the animal.

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man who marries a woman permissibly and then marries her mother, i.e.] his mother-in-law. So what then is the expression [understood simply as burning him and “them (אתהון)]? It means “one of them,” being derived from the Greek term [הינה, whose equivalent in the Holy Language is] הינה, meaning “one” [and thus, הן, meaning “one of them”] (Sanhedrin 76b).

(15) **And you must kill the animal** — *If the man committed a sin what sin did the animal commit [that it too should be killed?*

Surely it was merely an innocent victim in the matter]? However, since a failing came upon a person through the animal, therefore, Scripture says: It must be stoned to death! How much more so [is this relevant] to a human being, who knows how to distinguish between good and evil, and yet brings evil upon his fellow [by inciting him] to commit a transgression. Similar to this matter, it says (Deuteronomy 12:2), “Utterly annihilate all the places [where the nations ... served their gods].” It is surely [possible here to draw] an inference from minor to major: If in the case of trees, which do not see and do not hear, when a failing comes upon a man through them, the Torah says, Destroy them! Burn them! Annihilate them! — then how much more culpable is a human who leads his fellow astray from the path of life to the paths of death?! (Torat Kohanim 20:115).

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חמורתו, ומדו “אתהון”, את אחת מהן; ולשון יוני הוא: “הן”, אחת: (טו) וְאֶת־הַבְּהֵמָה תַּהַרְגוּ. אם אדם חטא, בהמה מה חטאה, אלא מפני שבאה לאדם תקלה על ידה, לפיכך אמר הכתוב: תסקל. קל-וחמור לאדם, שיודע להבחין בין טוב לרע וגורם רעה לחברו לעבר עברה. כיוצא בדרך אתה אומר (דברים, יב, ב): “אבד תאבדון את-כל-המקמות”, הרי דברים קל וחמור: ומה אילנות, שאינן רואין ואינן שומעין, על שבאת תקלה על ידם, אמרה תורה: השחת, שרף וכלה, המטה את חברו מדרך חיים לדרך מיתה, על אחת כמה וכמה:

KEDOSHIM FOR FRIDAY

קדושים ליום ששי

טז ואתתא די תקרב לכל
בעירא למשלט בה ותקטול
ית אתתא וית בעירא
אתקטלא יתקטלון קטלא
חיבין: יז וגבר די יסב ית

טז וְאִשָּׁה אֲשֶׁר תִּקְרַב אֶל־כָּל־בְּהֵמָה
לְרַבְעָה אֹתָהּ וְהָרַגְתָּ אֶת־הָאִשָּׁה וְאֶת־
הַבְּהֵמָה מוֹת יוֹמָתוֹ דְּמֵיהֶם בָּם: יז וְאִישׁ

(16) And a woman who comes close to any animal so that it will mate with her — you must kill the woman and the animal; they must surely be put to death; their blood is upon themselves. (17) And a man who takes his sister, whether his