

THE SCHOTTENSTEIN EDITION

חמשה חזמישי תורה

INTERLINEAR

CHUMASH

The ArtScroll Series®



Rabbi Nosson Scherman / Rabbi Meir Zlotowitz  
General Editors

פרשת שמיני / Parashas Shemini

## אונקלוס

## פרשת שמיני / PARASHAS SHEMINI

א וַיְהִי בַּיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וְלִשְׂכָּנָיו יִשְׂרָאֵל:  
ב וַיֹּאמֶר לְאַהֲרֹן סֹב לָךְ עֵגֶל בֵּר תֹּרִי  
לְחֻטְאָתָא וּדְבַר לְעֵלְתָא שְׁלָמִין  
וְקָרֵב קָדָם יְיָ: ג וְעַם בְּנֵי יִשְׂרָאֵל  
תִּמְלֹל לְמִימְרֵי סִיבּוֹ צָפִיר בֵּר עֲזִין  
לְחֻטְאָתָא וְעֵגֶל וַיֹּאמֶר בְּנֵי שָׂנָא

[ט] א וַיְהִי בַּיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו  
< and to < to Aaron, < Moses called < on the eighth day, < It was 1 [9]

וּלְזִקְנֵי יִשְׂרָאֵל: ב וַיֹּאמֶר אֶל-אַהֲרֹן קַח-לָךְ עֵגֶל  
< a calf, < for < Take < Aaron: < to < He said 2 << of Israel. < and to the  
yourself elders

בֶּן-בָּקָר לְחֻטְאָת וְאֵיל לְעֹלָה תְּמִימִם וְהִקְרֵב לִפְנֵי יְהוָה: ג וְאֶל-בְּנֵי  
< the < And to 3 << HASHEM. < before < and offer <<—unblemished; << for a burnt- < and < for a sin- < of the < a young  
Children [them] offering a ram offering cattle, one

יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קָחוּ שְׁעִיר-עִזִּים לְחֻטְאָת וְעֵגֶל וְכֶבֶשׂ בְּנֵי-שָׁנָה  
<< first < in < and a < and a calf < for a < of the < a male < Take << as < speak < of Israel  
year their sheep sin-offering, goats follows:

רש"י

שבת פז: ולוקני ישראל. להשמיט שטל פי הדבור אהרן נכנס ומשמש ככהונה  
גדולה ולא יאמרו מאליו נכנס (תנחומא שמיני ג) (ב) קח לך עגל. להודיע שמכפר לו  
(א) ויהי ביום השמיני. שמיני למלאים, הוא ראש חודש ניסן, שהוקם המשכן בו ביום  
ונטל עשר עטירות השנויות בסדר עולם (פ"ק ת"כ מכילתא דמלאים שמיני פרשתא אה);

## PARASHAS SHEMINI

## 9.

## § The Priestly Service begins.

At the end of the previous *Sidrah*, Aaron and his sons were instructed to remain at the Tent of Meeting for seven full days while Moses performed the inauguration service, which began on the 23rd of Adar. Each day for seven days, Moses erected the Tabernacle, performed the entire service himself, and disassembled the Tabernacle when the service was done. The inauguration period climaxed with the consecration of Aaron and his sons as Kohanim on the eighth day. From that moment onward, only Kohanim were eligible to perform the Tabernacle service. [But see *Zevachim* 101b-102a, *Vayikra Rabbah* 11:7 for the view that Moses remained a Kohen even after the inauguration period.] This chapter begins on the first day of Nissan, the eighth day of the inauguration service. On that day, the Tabernacle was erected permanently and the Kohanim assumed their new role. This *Sidrah* describes the special service the newly consecrated Kohanim performed on the day they achieved their new status.

**1. וַיְהִי** — *It was*. The Sages teach that the word וַיְהִי often indicates that trouble or grief is associated with the narrative (*Megillah* 10b). What sadness could there have been on that joyous first day of Nissan? R' Yisrael of Rizhin notes *Sforno's* comment (*Exodus* 25:8-9) that until the sin of the Golden Calf, there was no need for a center of holiness; every Jew was worthy of the Divine Presence. After that calamitous national downfall, it became necessary to build a Tabernacle as a resting place for the *Shechinah*. If so, it was truly sad that the Tabernacle was dedicated, because the joy was mixed with the realization that the people had forfeited their opportunity for even greater holiness.

**וּלְזִקְנֵי יִשְׂרָאֵל** — *And to the elders of Israel*. Although the command to bring the offerings listed below was addressed only to Aaron, Moses wanted the elders to hear for themselves that

Aaron had been elevated to the office of Kohen Gadol by God, and had not seized it for himself (*Rashi*), or been given the post by his brother in an act of nepotism.

**2. עֵגֶל** — *A calf*. God chose a calf for Aaron's sin-offering to show that by offering this animal, Aaron would be forgiven for his role in the sin of the Golden Calf (*Rashi*).

But does this not violate the principle שְׂאִין קְטִיגוֹר נְעֻשָׁה סְנִיגוֹר (*Rosh Hashanah* 26a)? That an accuser cannot become a defender. This is the reason the Kohen Gadol cannot wear clothes containing gold while performing the inner service on Yom Kippur, and why on Rosh Hashanah the *shofar* cannot be from a cow, since they would recall the sin of the Golden Calf. *Gur Aryeh* answers that we are concerned about the accuser only when we are involved in a different mission; when we want God's forgiveness for our other sins, we do not want a reminder of the sin of the Golden Calf. But when our goal is forgiveness for that very sin, we want to specify the sin in order to receive atonement for it.

**3. תְּדַבֵּר** — *Speak*. The verse does not specify who was commanded to make this statement to the Children of Israel. *Ramban* offers three alternatives: (a) The honor was given to Aaron in order to enhance his prestige; (b) Moses directed everyone present to speak to the people, both Aaron and the elders [but he spoke in the singular because each of them was to bear individual responsibility for conveying the command to the people]; (c) Moses told each of them what he was to do; after directing Aaron to prepare his offerings (v. 2), he now instructed the elders to arrange for the offerings of the nation.

**שְׁעִיר-עִזִּים לְחֻטְאָת** — *A male of the goats for a sin-offering*. The sin-offering of the people was a male goat, while that of Aaron was a calf (v. 2). *Targum Yonasan* comments that Aaron's offering atoned for the sin of the Golden Calf, while that of the people atoned for the sale of Joseph. Those sins stemmed from

תְּמִימִם לַעֲלֹה: וְשׂוֹר וְאַיִל לְשִׁלְמִים לְזִבְחֵ לִפְנֵי

< before < to < for a < and a < And a 4 << for a burnt- << unblem-  
slaughter peace-offering ram bull offering. ished –

יִהְיֶה וּמִנְחָה בְּלוּלָה בַשֶּׁמֶן כִּי הַיּוֹם יִהְיֶה נִרְאָה

< will be < HASHEM < today < for << with oil; < mixed, < and a meal- << HASHEM,  
revealed offering

אֲלֵיכֶם: וַיִּקְחוּ אֶת אֲשֶׁר צִוָּה מֹשֶׁה אֶל-פְּנֵי אֹהֶל

< of the < the < to < Moses had < which < that < They took 5 << to you.  
Tent front commanded,

שְׁלֵמִין לַעֲלֹתָא: וְתוֹר וְדָבָר לְנִכְסֵת  
קֹדֶשִׁיא לְרִבְחָא קָדָם יִי וּמִנְחָתָא  
דְּפִילָא בְּמִשְׁחָ אֲרִי יוֹמָא דִּין יִקְרָא דִּין  
מִתְּגַלִּי לְכוּן: הִנְסִיבוּ יָת דִּי פְקִיד  
מִשָּׁה לְקָדָם מִשְׁכֵּן זִמְנָא וְקָרִיבוּ כָל  
בְּנֵשִׁתָא וְקָמוּ קָדָם יִי: וְנֹאמַר מִשָּׁה דִּין  
פְּתִגְמָא דִּי פְקִיד יִי תַעֲבִדוּן וַיִּתְּגַלִּי  
לְכוּן יִקְרָא דִּין: וְנֹאמַר מִשָּׁה לְאַהֲרֹן  
קָרֵב לְמִדְבָּחָא וְעִבֵּד יִת חֲטָאתָהּ וְיִת  
עֲלֶתָהּ וְכִפֵּר עָלָהּ וְעַל עַמָּא וְעִבֵּד  
יִת קָרְבָן עַמָּא וְכִפֵּר עֲלֵיהוֹן כְּמָא

מוֹעֵד וַיִּקְרְבוּ כָל-הָעֵדָה וַיַּעֲמֵדוּ לִפְנֵי יִהְיֶה: וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר

< is the < This << Moses said: 6 << HASHEM. < before < and they < assembly < [did] the < and << of  
thing stood entire approach Meeting;

אֲשֶׁר-צִוָּה יִהְיֶה תַעֲשׂוּ וַיֵּרָא אֲלֵיכֶם כְּבוֹד יִהְיֶה: וַיֹּאמֶר מֹשֶׁה

< Moses said 7 << of < will be < to you < so that << that < HASHEM has < that  
HASHEM. the glory revealed you do, commanded

אֶל-אַהֲרֹן קָרֵב אֶל-הַמִּזְבֵּחַ וַעֲשֵׂה אֶת-חֲטָאתְךָ וְאֶת-עֲלֹתְךָ וְכִפֵּר

< and provide < and your < of your sin-offering < and perform < the Altar < to < Come << Aaron: < to  
atonement burnt-offering [the service] near

בְּעֶדְךָ וּבְעַד הָעָם וַעֲשֵׂה אֶת-קָרְבָן הָעָם וְכִפֵּר בְּעֶדְם כַּאֲשֶׁר

< as << for them, < and provide < of the < of the offering < then perform << the < and for < for yourself  
atonement people [the service] people;

ר"ט

זה (ז) קרב אל המזבח. שהיה אהרן בוש וירא לגשת אמר לו משה למה אתה בוש לך נצחית (שם ח) את חטאתך. עגל בן צקר: ואת עולתך. האיל: קרבן העם. שער

הקב"ה ע"י עגל זה על מעשה העגל (שעשה) (שם ד; ת"כ שם ג): (ד) בי היום ה' נראה אליכם. להשרות שכינתו במעשה ידיכם (ת"כ שם ד) לך קרבות הללו בחין חוצה ליום

different root causes, and the different animals required by the Torah were reflective of the character flaws that caused the sins and needed atonement. When the people demanded that Aaron build them a "god" to take the place of Moses, they suffered from excessive dependence on him. They thought that they could not endure without Moses or something to take his place; therefore, Aaron brought a calf, which always follows its mother submissively. When the brothers sold Joseph, however, this act signified a rebellious instinct, for they refused to accept Jacob's choice of Joseph as the leader of the family. They behaved like a brazen goat, so that was the animal that atoned for their sin (R' Yosef Dov Soloveitchik).

5. וַיִּקְרְבוּ כָל-הָעֵדָה — And approach [did] the entire assembly. The people had not been instructed to approach, but when they realized that God was ready to accept their offerings in atonement for their sins, they gathered eagerly and joyously (Sifra).

6. וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר — Moses said: This is the thing. Referring to this service, Moses reassured the people that the *glory* of HASHEM would appear to them this day as a result of Aaron's performance of the service for the first time (Rashi).

Moses told the people that after they carried out God's command, His glory would appear to them. This concept is

fundamental to Jewish faith, that first a Jew must dedicate himself to obeying the will of God, and untold beneficial results will flow from it. At the Splitting of the Sea, for example, the Jews plunged into the waters, and, in reward for their faith, God showed them unprecedented miracles and a higher degree of revelation than was experienced even by the prophet Ezekiel. Such was the resolve that moved the people to declare to Moses that they were ready to perform all the commandments even before they knew what God would ask of them (Exodus 24:7; Shabbos 88a). Once a Jew displays his trust in God, God will reciprocate with every manner of blessing (R' Aharon Kotler).

7. קָרֵב — Come near. Aaron was ashamed and overawed to approach the Altar [due to his role in making the Golden Calf]. Moses encouraged him, saying, "Why are you ashamed? It is for this [to be the High Priest] that you have been chosen!" (Rashi).

Degel Machaneh Ephraim comments homiletically, "It is precisely because you possess the attribute of shame that you have been chosen; God despises the haughty."

וּבְעַד הָעָם — And for the people. Indirectly, Aaron's personal offering was necessary for the atonement of the people as well; one cannot atone for others unless he is himself free from sin

די פקיד יי: ה וקרב אהרן למדבחה  
ונכס ית עגל דחטאתא די לה:  
ט וקריבו בני אהרן ית דמא לה וטבל  
אצבעה בדמא ויהב על קרנת  
מדבחה וית דמא אריק ליסודא  
דמדבחה: וית תרבא וית בלייתא  
וית חצרא מן בבדא מן חטאתא  
אסק למדבחה כמא די פקיד יי ית  
משה: יא וית בשרא וית משכא  
אוקיד בנורא מכרא למשריתא:  
יב ונכס ית עלתא ואמטיאו בני אהרן  
לה ית דמא וזרקה על מדבחה סחור  
סחור: יג וית עלתא אמטיאו לה  
לאברהא וית רישא ואסק על  
מדבחה: יד וחליל ית גנא וית  
כרעיא ואסק על עלתא למדבחה:

צִוָּה יְהוָה: ה וַיִּקְרַב אֶהֱרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחֵט  
8 < and he < the Altar, < to < Aaron came near < HASHEM has  
slaughtered commanded.

אֶת־עֵגֶל הַחֹטָאֹת אֲשֶׁר־לוֹ: ט וַיִּקְרְבוּ בְנֵי אֶהֱרֹן  
9 < of Aaron < — the < They < for < that was < of the < the calf  
[did] — sons brought him. sin-offering

אֶת־הַדָּם אָלָיו וַיִּטְבֵּל אֶצְבָּעוֹ בְּדָם וַיִּתֵּן עַל־  
10 < upon < and < into the < his finger < He dipped < to him. < the blood  
placed [it] blood

קֶרְנוֹת הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ:  
11 < of the < the < onto < he < and the < of the Altar, < the horns  
Altar. foundation poured [remaining] blood

וְאֶת־הַחֵלֶב וְאֶת־הַכִּלְיֹת וְאֶת־הַיִּתְרֹת מִן־  
12 < from near < and the diaphragm < and the kidneys, < And the fats, 10

הַכֶּבֶד מִן־הַחֹטָאֹת הַקָּטִיר הַמִּזְבֵּחַ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:  
13 < Moses. < HASHEM had < as < on the Altar, < he caused to < the sin-offering, < from < the liver  
commanded go up in smoke

וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר שָׂרָף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה: יב וַיִּשְׁחֵט  
14 < He slaughtered 12 < the camp. < outside < in fire < he burned < and the hide < And the flesh 11

אֶת־הָעֵלָה וַיִּמְצְאוּ בְנֵי אֶהֱרֹן אֶלָּיו אֶת־הַדָּם וַיִּזְרְקוּהוּ עַל־הַמִּזְבֵּחַ  
15 < the Altar, < upon < and he threw it < the blood < to him < of Aaron < — the < they < the burnt-offering;  
[did] — sons presented

סָבִיב: יג וְאֶת־הָעֵלָה הִמְצִיאוּ אֵלָיו לְנִתְחִיָּה וְאֶת־הָרֹאשׁ וַיִּקְטֹּר עַל־  
16 < on < and he caused [it] < the head; < with < in its pieces < to him < they < The burnt-offering 13 < all  
to go up in smoke presented around.

הַמִּזְבֵּחַ: יד וַיִּרְחֹץ אֶת־הַקֶּרֶב וְאֶת־הַכִּפְרָעִים וַיִּקְטֹּר עַל־הָעֵלָה הַמִּזְבֵּחַ:  
17 < on the < the burnt- < besides < and he caused < and the feet, < the innards < He washed 14 < the Altar.  
Altar. offering [them] to go up in smoke

רש"י

עוים ועגל וכבש. כל מקום שנא' עגל בן שנה הוא (ר"ה י.) ומכאן אתה למד: (יא) ואת הבשר ואת העור. לא  
מזינו חטאת חילונה נשרפת אלא זו ושל מלואים (שמות כט:יד) וכולן ט"פ הדבור: (יב) וימצאו. לשון הושטה והזמנה:

(Bava Metzia 107b). Only after he had atoned for himself could Aaron bring the communal offerings listed in verse 3 (*Ibn Ezra*).

10. הקטיר — *He caused to go up in smoke*. There was no fire on the Altar until the fire from Heaven came down (v. 24) and consumed the sacrificial parts. Thus, the intent of the term in our verse is that Aaron placed it on the pyre, so that it would be ready to be burned when the fire from Heaven descended upon the Altar (*Rashbam* and *Haamek Davar* to v. 13).

11. שָׂרָף — *He burned*. Ordinarily the only sin-offerings that were burned outside the camp were פְּגִימִיּוֹת, sin-offerings whose

blood was sprinkled inside the Sanctuary (4:1-21; 16:27). The only exceptions to this rule were this sin-offering and those of the seven inauguration days, which were burned outside the camp even though the entire blood service was on the Outer Altar (*Rashi*).

Why indeed were these offerings completely burned? These offerings came, at least in part, to atone for Aaron's sin of the Golden Calf. By commanding that everything, even the hide, be burned so that not a trace of them would remain, God intimated that Aaron's sin was forgiven totally (*Sifsei Cohen*).

12. סָבִיב — *All around*. See notes to 1:5.

וַיִּקְרַב אֶת קָרְבַּן הָעֵם וַיִּקַּח אֶת־שְׁעִיר הַחֲטָאֹת  
 < of the < the he-goat < He took << of the < the offering < He brought 15  
 sin-offering people: near

אֲשֶׁר לָעֵם וַיִּשְׁחָטוּהוּ וַיַּחֲטִיאוּהוּ בְּרֵאשִׁוֹן: טו וַיִּקְרַב  
 < He brought 16 << as for the < and performed the sin- < and he << for the < that was  
 near first one. offering service on it, slaughtered it people,

אֶת־הָעֹלָה וַיַּעֲשֶׂהָ כַּמִּשְׁפָּט: שני וַיִּקְרַב  
 < He brought 17 << according < and he performed < the  
 near to the law. [its service] burnt-offering

אֶת־הַמִּנְחָה וַיִּמְלֵא כַּפּוֹ מִמֶּנָּה וַיִּקְטֹרַע עַל־הַמִּזְבֵּחַ  
 << the Altar; < on < and caused [it] << from it, < his palm < and he << the meal-offering,  
 to go up in smoke filled

מִלְבַּד עַל־תְּהֵיבָהּ: יח וַיִּשְׁחָט אֶת־הַשּׂוֹר וְאֶת־הָאֵיל  
 << and the ram < the bull < He 18 << of the < the burnt- < aside  
 slaughtered morning. offering from

זֶבַח הַשְּׁלָמִים אֲשֶׁר לָעֵם וַיִּמְצְאוּ בְּנֵי אֶהֱרֹן אֶת־הַדָּם אֵלָיו וַיִּזְרְקוּהוּ  
 < and he < to him < the blood << of Aaron < — the << they << for the < that < of the < — the  
 threw it [did] — sons presented people; was peace-offering sacrifice

עַל־הַמִּזְבֵּחַ סָבִיב: יט וְאֶת־הַחֲלָבִים מִן־הַשּׂוֹר וּמִן־הָאֵיל הָאֵלִיָּה  
 << the tail; << the ram < and << the bull, < from < [They also presented] 19 << all < the Altar, < upon  
 [also]: from the fats around.

וְהַמִּכְסָּה וְהַכְּלִית וַיִּתְּרֵת הַכֶּבֶד: כ וַיִּשְׁמֹנוּ אֶת־הַחֲלָבִים עַל־הַחֲצוֹת וַיִּקְטֹרַע  
 < and he caused << the < upon < the fats < They 20 << [with] < and the << the kidneys; << [the fats]  
 to go up in smoke chests, placed the liver. diaphragm that cover;

הַחֲלָבִים הַמִּזְבֵּחַ: כא וְאֶת־הַחֲצוֹת וְאֶת־שׁוֹק הַיָּמִין הִנִּיף אֶהֱרֹן תְּנוּפָה  
 < as a wave- < Aaron had < and the right thigh < However, 21 << on the Altar. < the fats  
 service lifted up the chests

לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה מֹשֶׁה: כב וַיִּשָּׂא אֶהֱרֹן אֶת־יָדָיו [וַיִּדּוּ כֵּ] אֶל־הָעָם  
 < the < toward < his hands < did < Lift up 22 << Moses had < as << HASHEM, < before  
 people Aaron commanded.

רש"י

(טו) וַיִּחַטְאוּהוּ. עשה כמשפט חטאת: בראשון. כעגל שלו: (טז) וַיַּעֲשֶׂה בַּמִּשְׁפָּט. (ת"כ ט"ז יח): מלבד עלת הבקר. כל אלה עשה אחר עולת התמיד: (יט) וְהַמִּכְסָּה. חלז המכסה את הקרב: (כ) וַיִּשְׁמֹנוּ אֶת־הַחֲלָבִים עַל־הַחֲצוֹת. לאחר התנופה נתקן

16. בַּמִּשְׁפָּט. — According to the law. He performed the service of all the offerings as their regulations were set forth in Chapter 1 (Rashi).

17. וַיִּמְלֵא כַּפּוֹ. — And he filled his palm, this is the kometz, as described in 2:2 (Rashi).

22-24. Aaron's blessing and the Divine Presence. Having completed his first day of sacrificial service, Aaron joyously blessed the people, pronouncing *Bircas Kohanim*, the Priestly

Blessing, for the first time. Aaron had an overpowering desire to bless the people, for such is the generous and loving nature of Aaron and his descendants. In reward, God gave the Kohanim the eternal commandment of conferring the Priestly Blessing upon the Jewish people (*Sfas Emes*).

22. וַיִּשָּׂא אֶהֱרֹן אֶת־יָדָיו. — Lift up did Aaron his hands. This is the source of the rule that Kohanim must raise their hands when they bless the people (*Sotah* 38a).

Reproduced from the Schottenstein Edition Interlinear Chumash with permission of the copyright holder ArtScroll/Mesorah Publications LTD

בְּנֵי־אֶהֱרֹן נָדָב וַאֲבִיהוּא אִישׁ מִחֶתְתּוֹ וַיִּתְּנוּ בָהֶן

< in < they put << his fire pan, < each << and Abihu < Nadab < of < — the  
them one [took] — Aaron, sons

אֵשׁ וַיִּשְׂמִימוּ עָלֶיהָ קֶטֶרֶת וַיִּקְרִיבוּ לִפְנֵי יְהוָה אֵשׁ

< a fire < HASHEM < before < and they << incense; < upon it < and they < fire,  
brought placed

זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם: 2 וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה

< HASHEM < from < A fire went forth << them. < He had not < that < that was  
before commanded alien

וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה: 3 וַיֹּאמֶר מֹשֶׁה אֶל־אֶהֱרֹן הוּא אֲשֶׁר־

< what < This is << Aaron: < to < Moses said << HASHEM. < before < and they died << them, < and consumed

דִּבֶּר יְהוָה | לֵאמֹר בְּקֶרְבִי אֶקְדֹּשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכָּבֵד וַיִּדָּם אֶהֱרֹן:

<< was < and << I will be < people < the < and [thus] << I will be < Through those << saying: < HASHEM spoke,  
Aaron. silent honored; entire before sanctified, who are nearest Me

רש"י

אני שהם גדולים ממני וממך (ת"כ שם לו; ויק"ר י"ב: זכאים קטנו); וידם אהרן. קבל  
שכר על שתיקתו (שם) ומה שכר קבל, שנתמיד עמו הדבור, שנאמרה לו לדבר פרשת  
שמוי יין ויק"ר שם: בקרובי. זכארי: ועל פני כל העם אכבד. כשהקד"ה עושה  
דין בלדיקים מתירא ומתעלה ומתקלס (זכאים קטנו) אם כן באלו כ"ה כרשעים וכן

שלא יכנסו שמוי יין למקדש. משל למלך שהיה לו בן בית וכו' כדאיתא בזיקרא רבה  
(יב:א): (ג) הוא אשר דבר וגו'. היכן דבר, ומועדתי שמה לבני ישראל ונקדש  
בכבודי (שמות כט:מג) אל תקרי בכבודי אלא במכובדי. אמר לו משה לאהרן אהרן אחי  
יודע הייתי שיתקדש הבית במידעיו של מקום והייתי סבור או כי או כן, שכשזי רואה

underlying flaw that caused Nadab and Abihu to err.

❧ **The sin of bringing unbidden incense.** Most commentators follow *Sifra* that Nadab and Abihu erred in bringing their own incense into the Holy of Holies, where even the Kohen Gadol may enter only on Yom Kippur. *Ramban* (16:2) and *R' Bachya*, however, contend that it is inconceivable that Nadab and Abihu would have taken it upon themselves to enter the holiest part of the Sanctuary, something that even their father had not been commanded or authorized to do, as yet. Rather, they offered the regular daily incense upon the Inner Altar, though they had not been commanded to do so (*Ramban*, *Raavad* to *Sifra*; *Ritva* to *Yoma* 53a).

❧ **Why did Nadab and Abihu take it upon themselves to do so?** Seeing the great display of love that God showered upon Israel by sending a fire from Heaven to consume the offerings (9:24), they wished to reciprocate with a display of their own love of God. They used the incense as their means of doing so (*Sifra*). Knowing that there was a commandment to bring fire and incense every day, and seeing that Moses had not yet told anyone to do so, they assumed that they should act on their own. Moses, however, was waiting for the descent of the fire from Heaven. He wanted the very first incense to be kindled with God's own fire, in order to cause a sanctification of God's Name (*Rashbam*).

1. **בְּנֵי־אֶהֱרֹן** — *The sons of Aaron*. They were Aaron's sons, but they slighted him by acting on their own, without consulting him. Furthermore, they acted independently, without discussing the matter with one another (*Sifra*).

**זָרָה אֲשֶׁר** — *A fire that was alien*. R' Yishmael holds that they used fire from the Altar, but it was *alien* because they had not been bidden to offer it. R' Akiva holds that the fire was literally alien,

because it did not come from the Altar. R' Eliezer agrees that the fire was not holy, but adds that their offense was in ruling that it was permissible to offer the fire; thus they were guilty of rendering a decision on a matter about which they should have asked their teacher Moses [מורה הלכה בפני רבם] (*Sifra*).

3. **הוּא אֲשֶׁר־דִּבֶּר ה'** — *This is what HASHEM spoke*. The fire that consumed them was a Divine statement; it was the wordless message of God's intent (*Ramban*). *Rashi* comments that the deaths were indeed a fulfillment of God's previous words to Moses. In speaking of the Tabernacle, God had said, *it will be sanctified through My honor* (*Exodus* 29:43), which should be understood as *My honored ones*.

**בְּקֶרְבִי אֶקְדֹּשׁ** — *Through those who are nearest Me I will be sanctified*. Moses now told Aaron, "I knew that the Tabernacle would be sanctified through someone in whom God's glory reposes, but I thought it would be one of us. Now I know that they were greater than either of us."

**אֶכָּבֵד** — *I will be honored*. When God imposes strict justice even upon the righteous, He is feared and honored. People say that if such is the fate of the righteous, surely the punishment of the wicked will be much worse (*Rashi*; *Zevachim* 115b). It is common in society that powerful or respected people maintain a more permissive standard of behavior than "ordinary" people; in Judaism the opposite is true. God demands higher standards from His great ones and deals more strictly with their lapses.

**וַיִּדָּם אֶהֱרֹן** — *And silent was Aaron*. Aaron had been weeping aloud, but upon hearing Moses' consolation, he stopped (*Ramban*), finding comfort in the knowledge that his sons had sanctified God's Name (*Sforno*). In reward for his silent acceptance of the Divine decree, Aaron was honored by having the *mitzvah*

וַיִּקְרָא מֹשֶׁה לְמִישָׁאֵל וְאֶל־אֶלְצָפָן בְּנֵי  
עֲזִיזֵאל אֲחִי אַבְוִהי דֹּאֲהֶרֶן וַאֲמַר  
לָהוּן קְרִיבוּ טוּלוּ יֵת אַחִיכֹּן מִן  
קִדְמָה (אָפִי) קוֹדֶשׁא לְמִבְרָא  
לְמִשְׁרִיתָא: הַוְקִרִיבוּ וְנִטְלִנוּן  
בְּכַתְנֵיהוֹן לְמִבְרָא לְמִשְׁרִיתָא כְּמָא  
דִּי מְלִיל מֹשֶׁה: וַאֲמַר מֹשֶׁה לְאֶהֱרֹן  
וּלְאֶלְעָזָר וּלְאַיִתָּמָר בְּנוֹהֵי רִישִׁיכֹּן  
לֹא תִרְבוּן פְּרוּעַ וּלְבוּשִׁיכֹּן לֹא  
תִבְזְעוּן וְלֹא תִמּוּתוּן וְעַל כָּל  
כְּנִשְׁתָּא יִהְיֶה רִגְזָא וְאַחִיכֹּן כָּל  
בֵּית יִשְׂרָאֵל יִבְכּוּן יֵת יִקְדָּתָא דִּי

וַיִּקְרָא מֹשֶׁה אֶל־מִישָׁאֵל וְאֶל־אֶלְצָפָן בְּנֵי  
4 < sons < Elzaphan, < and to < Mishael < to < Moses called

עֲזִיזֵאל יָד אֶהֱרֹן וַיֹּאמֶר אֲלֵהֶם \* קְרִיבוּ שְׂאוּ  
< carry < Approach, < to them, < and said < of Aaron, < the uncle < of Uzziel,

אֶת־אֲחֵיכֶם מֵאֵת פְּנֵי־הַקֹּדֶשׁ אֶל־מַחוּץ לַמַּחֲנֶה:  
< of the camp. < the < to < the Holy < before < from < your brothers  
outside [of Holies]

וַיִּקְרְבוּ וַיִּשְׂאוּ בְּכַתְנֵיהֶם אֶל־מַחוּץ לַמַּחֲנֶה  
5 < of the < the < to < in their < and they < They  
camp, outside Tunics carried them approached

כַּאֲשֶׁר דִּבֶּר מֹשֶׁה: וַיֹּאמֶר מֹשֶׁה אֶל־אֶהֱרֹן וּלְאֶלְעָזָר וּלְאַיִתָּמָר ו  
< and to Ithamar, < and to Elazar, < Aaron, < to < Moses said 6 < Moses had spoken. < as

בְּנָיו רִאשֵׁיכֶם אֶל־תִּפְרְעוּ וּבְגֵדֵיכֶם לֹא־תִפְרְמוּ וְלֹא תִמְתּוּ וְעַל  
< when < so that you not die, < rend < do not < and your < allow to < do not < [The hair on] < his  
upon garments grow long your heads sons,

כָּל־הָעֵדָה יִקְצֹף וְאַחֵיכֶם כָּל־בֵּית יִשְׂרָאֵל יִבְכּוּ אֶת־הַשְּׂרִפָּה אֲשֶׁר  
< that < over the burning < shall < of Israel < House < the < Rather, your < He would < assembly < the  
weep entire brethren become wrathful. entire

\* הקורא יטעים הגרשיים קודם התלישא

רש"י

בגדיהם חלל נשמח, כמין שני חוטין של אש נכנסו לתוך חוטמיהם (ת"כ שם כז;  
סנהדרין נב.) אל תפרעו. אל תגדלו שער מכאן שאכל אסור בתספורת (מועד  
קטן יז:) אכל אחס אל תערבצו שמחתו של מקום: ולא תמותו. הא אס תעשו כן תמותו  
(ת"כ שם מא:) ואחיכם כל בית ישראל. מכאן שנתן של תלמידי חכמים מוטלת על

הוא חומר נורא אלהים ממקדשך (תהלים סח:לו) אל תקרי ממקדשך חלל ממקדשך:  
(ד) דר אהרן. עזיאל אחי עמרם היה שג' ובני קהת וגו' (שמות ויח:). שאו את  
אחיכם וגו'. כאדם האומר לחבירו העבר את המת מלפני הכלה שלא לערצב את  
השומחה (ויק"ר כד; ר' כחצות יז:). (ה) בכתנתם. של מתים מלמד שלא נשרפו

that follows (vs. 8-11) addressed to him exclusively (Rashi).

R' Shlomo Rabinowitz, author of *Tiferes Shlomo*, comments that although Aaron's silence was an accomplishment of great spiritual valor for which he received a reward, greater yet is that which David proclaimed (*Psalms* 30:13), that even in the midst of his trouble and pain, *he will not be silent, rather he will sing to [HASHEM] with his soul* (quoted in *Siach Sarfei Kodesh*).

4. אֶלְצָפָן . . . מִישָׁאֵל — *Mishael . . . Elzaphan*. They were Levites, and were now to remove the bodies in order not to dampen the celebration (Rashi; see *Kesubos* 17a). A Kohen Gadol is forbidden to contaminate himself with the body of even a close relative. Therefore Aaron could not remove the bodies. However, ordinary Kohanim are permitted to do so (21:11). Thus, Elazar and Ithamar should have removed their brothers' remains. In honor of the inauguration, however, the Torah made an exception. On this day, even ordinary Kohanim were not permitted to become contaminated, even to close relatives (Ramban).

It is noteworthy that the verse identifies Mishael and Elzaphan as Aaron's cousins. Apparently their relationship was important to their mission. Thus, the Torah teaches that the primary *mitzvah* of attending to the dead rests upon the relatives; the closer the relationship, the greater the responsibility. In this case, the

closest relatives — Aaron and his surviving sons — were forbidden to contaminate themselves to the dead; therefore, the next nearest kin were selected (R' Yaakov Kamenetsky).

5. בְּכַתְנֵיהֶם — *In their Tunics*. Their bodies and clothing were intact. The fire from Heaven entered their nostrils and burned their souls, as it were, but did not affect their bodies or their clothing (Rashi; *Sanhedrin* 52a).

6-7. In order not to interfere with the joy of the inauguration, God forbade the usual expressions of grief even to the brothers of Nadab and Abihu.

6. וְעַל כָּל־הָעֵדָה יִקְצֹף — *When upon the entire assembly He would become wrathful*. After the rebellion of Korah (*Numbers* 16:22) Moses would plead before God with the opposite argument: *Shall one man sin and with all of the assembly You will be angry?* Here, Aaron and his sons are individuals, but the whole assembly would be endangered because of their sin. *Torah Temimah* suggests that Aaron's offering here was to achieve atonement for the sin of the Golden Calf (Rashi 9:2). If that atonement is not achieved, then the anger against the assembly would be for their sin of the Golden Calf.

אֶת־הָעֵדָה יִקְצֹף — *The entire House of Israel*. The Sages derive from this verse that the suffering of a *talmid chacham* [a Torah



שָׂרָף יְהוָה: וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶן-

< lest < you shall < of < of the < And from 7 << HASHEM burned.  
not go out Meeting Tent the entrance

תָּמָתוֹ כִּי־שֶׁמֶן מִשְׁחַת יְהוָה עָלֵיכֶם וַיַּעֲשׂוּ כַדְבָּר

< according < and they << is upon < of < of < the oil < for << you die,  
to the word did you; HASHEM anointment

מֹשֶׁה: פ' וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן לֵאמֹר: ט' יִין

< Wine 9 << saying: < Aaron < to < HASHEM spoke 8 << of Moses.

וְשִׁכָּר אֶל־תִּשְׁתּוּ וְאַתָּה וּבְנֵיךָ אִתְּךָ בְּבֹאֲכֶם אֶל־

< to < when you << with < and your < — you << drink < do < that is  
come you — sons not intoxicating

אֹהֶל מוֹעֵד וְלֹא תָמָתוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם: וְלִהְבִּדִיל בֵּין הַקֹּדֶשׁ

< the < between < In order to 10 << for your < that is < [this is] a << that you not die; << of < the Tent  
sacred distinguish generations. eternal decree Meeting,

וּבֵין הַחֹל וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר: י' וְלִהְיוֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־

< all < of Israel < the < and to 11 << the pure, < and < the con- < and << the < and  
Children between taminated between profane, between

הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיהֶם בְּיַד־מֹשֶׁה: פ' וַיְדַבֵּר מֹשֶׁה אֶל־

< to < Moses spoke 12 << Moses. < through < to them < HASHEM had spoken < that < the decrees

רש"י

אהל מועד (ת"כ שם ד: וי) ולהבדיל. כדי שתבדילו בין עבודה קדושה למחוללת. הא למדת, שאם עבד עבודתו פסולה (ת"כ שם ח; זכחם יז: ויא) ולהורות. לימד שאסור שיכור בהוראה (ת"כ שם ט; כריתות שם) יכול יהא חייב מיתה, ת"ל אתה ובניך אחך ולא תמותו (לעיל פסוק ט) כהנים בעבודתם צמיחה ואין חכמים בהוראתם

הכל להתאבל זה (מועד קטן כח: ט) ויין ושכר. יין דרך שכרותו (ת"כ פרשתא חזב; כריתות יג: בבואכם אל אהל מועד. חין לי חלא צבואם להיכל, בגשתם למזבח מנין. נח' כאן ציאת אהל מועד וגאמר בקידוש ידים ורגלים ציאת אהל מועד (שמות לז: מה להלן עשה גישה מוצח כציאת אהל מועד אף כאן עשה גישה מוצח כציאת

scholar, in this case, the grieving Aaron and his sons] should be shared by all Israel (*Rashi*).

True, a Jew should try to accept God's justice with faith that it is for the best — as Aaron did and as his sons were commanded to do — but other people should mourn and grieve over the misfortunes of a fellow Jew (*R' Shlomo Kluger*).

#### 8-18. The commandments to Aaron against intoxicants.

Aaron was now commanded against performing the service or deciding legal matters while intoxicated. This teaches that God wants His servants to find the source of their joy not through such external stimuli as alcohol, but in the Torah and the performance of its commandments, as it says, *The Torah of HASHEM is perfect . . . gladdening the heart (Psalms 19:8-9)*. A Kohen who enters the Temple is deficient if he fails to find gladness in his service (*R' Bunam of P'shis'cha*); only to those of embittered soul are we enjoined to give wine (*Proverbs 31:6*).

8. אֶל־אַהֲרֹן — *To Aaron*. God spoke directly to Aaron in reward for his silent acceptance of the Heavenly decree regarding his sons.

9. יִין וְשִׁכָּר — *Wine that is intoxicating [lit., wine and intoxicants]*. The translation follows *R' Elazar (Kereisos 13b)* who holds that

these two words modify one another (*Rashi*).

Since this commandment was issued immediately after the deaths of Nadab and Abihu, *R' Yishmael* infers that their punishment must have been associated with the subject of the commandment. Thus, their sin was that they entered the Sanctuary after drinking wine.

11. וְלִהְיוֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־ — *And to teach*. This implies that *teaching*, like the Temple service, requires a clear mind. Consequently, a person who has imbibed wine is forbidden to render a legal judgment, which is tantamount to teaching Torah (*Rashi*).

12-20. Disposition of the day's offerings. On the day a close relative dies, the mourner is known as an *onein*, and the laws governing his status are more stringent than those of the following days. Although the Kohen Gadol is required to perform his Temple service even as an *onein*, other Kohanim are forbidden to do so. The period of the Tabernacle's inauguration was an exception to this rule, in that all Kohanim were required to continue their sacrificial service — including the eating of the sacred meat that is normally forbidden even for the Kohen Gadol when he is an *onein* — but the extent of this dispensation became a matter of controversy between Moses and Aaron in the following passage. The question was this: Were the Kohanim

אֶהָרֹן וְאֶל־אֶלְעָזָר וְעַם אֶלְעָזָר וְעַם אֶיִתָּמָר בְּנוֹהֵי  
דֹּאשָׁתָאֲרוּ סִיבּוּ יֵת מִנְחָתָא  
דֹּאשָׁתָאֲרֵת מִקְרִבְנֵיָא דִּי וְאֶכְלוּהָ  
פִּטְרִי בִסְטֵר מִדְּבָחָא אֲרִי קִדֵּשׁ  
קִדְשִׁין הִיא: יג וְתִכְלֹן יֵתָּה בְּאֶתֶר  
קִדִּישׁ אֲרִי חֶלֶק וְחֶלֶק בְּנֵיָה הִיא  
מִקְרִבְנֵיָא דִּי אֲרִי בֶן אֶתְפָּקִדִּית:  
יד וְיֵת חֲדָיָא דֹּאֲרֵמוּתָא וְיֵת שׁוֹקָא  
דֹּאֲרֵשׁוּתָא תִּכְלֹן בְּאֶתֶר דְּכִי אֶת  
וּבְנֵיהּ וּבְנֵיהּ עִמָּה אֲרִי חֶלֶק וְחֶלֶק  
בְּנֵיהּ אֶתְיָהִיבוּ מִנְכָּסֵת קִדְשִׁיא דְּבִנֵּי  
יִשְׂרָאֵל: טו שׁוֹקָא דֹּאֲרֵשׁוּתָא  
וְחֲדָיָא דֹּאֲרֵמוּתָא עַל קִרְבְּנֵי תִרְבִּיָּא  
יִתְּנוּ לֹאֲרֵמָא אֲרֵמָא קִדֵּשׁ יִי וְיֵהִי לָהּ

אֶהָרֹן וְאֶל־אֶלְעָזָר וְאֶל־אֶיִתָּמָר וּבְנֵיהֶם הַנּוֹתָרִים  
who < his sons < Ithamar, < and to < Elazar < and to < Aaron  
remained,

קָחוּ אֶת־הַמִּנְחָה הַנּוֹתָרֶת מֵאֲשֵׁי יֵהוּהָ וְאֶכְלוּהָ  
< and eat it < of < from the < that is left < the meal-offering < Take  
HASHEM, fire-offerings

מִצֹּת אֵצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קִדְשִׁים הוּא:  
it is. < of holies < holy < for < the Altar; < near < unleavened

וְאֶכְלֹתֶם אֹתָהּ בַּמָּקוֹם קָדוֹשׁ כִּי חֶקֶךָ וְחֶקֶךָ  
< and the < your < for < that is < in a place < it < You shall eat 13  
portion portion holy,

בְּנֵיהָ הוּא מֵאֲשֵׁי יֵהוּהָ כִּי־כֵן צִוִּיתִי: יד וְאֵת חֵזֶה הַתְּנוּפָה וְאֵת שׁוֹק  
< and the thigh < of the waving < But the chest 14 < have I been < so < for < of < from the < it is < of your  
commanded. HASHEM, fire-offerings sons

הַתְּרוּמָה תֹּאכְלוּ בַּמָּקוֹם טָהוֹר אֹתָהּ וּבְנֵיהָ וּבְנֹתֶיהָ אִתָּךְ כִּי־חֶקֶךָ  
as your < for < with < and your < and your < you < that is pure, < in a place < you shall eat < of the raising-up  
portion you; daughters sons

וְחֶקֶךָ בְּנֵיהָ נָתַנוּ מִזִּבְחֵי שְׁלָמֵי בְנֵי יִשְׂרָאֵל: טו שׁוֹק הַתְּרוּמָה וְחֵזֶה  
< and the < of the raising-up < The 15 < of Israel. < of the < of the peace- < from the < have they < of your < and the  
chest thigh Children offerings sacrifices been given sons portion

הַתְּנוּפָה עַל אֲשֵׁי הַחֲלָבִים יָבִיאוּ לְהַגִּיף תְּנוּפָה לִפְנֵי יֵהוּהָ וְהָיָה לָהּ  
< for < and it < HASHEM; < before < as a wave- < to wave < they are < fats < the fire- < upon < of the  
you shall be service to bring to bring offering waving,

רש"י

שהם קדשי קדשים הוצקו אכילתם במקום קדוש, אבל אלו חזן לריכים תוך הקלעים, אבל לריכים הם להאכל תוך מחנה ישראל שהוא טהור מליכנס שם מזוהרים. מכאן שקדשים קלים נאכלין בכל העיר (ת"כ שם ט; וזכרים נה): אתה ובניך ובנותיך. אתה ובניך בחלק, אבל בנותיך לא בחלק, אלא הם נתנו להם מתנות רשות לא לאכול בחזה ושוק. או חזן אלא חק הבנות בחלק, ת"ל כי חקך וחק בןך נתנו, חק לבנים ואין חק לבנות (ת"כ שם י: (טו) שוק התרומה וחזה התנופה. לשון אשר הוקף ואשר הורס, תנופה מוליך ומביא תרומה מעלה ומוריד. ולמה חלקן הכתוב תרומה בשוק ותנופה בחזה לא ידענו, ששניהם בהרמה והנפה: [על אשי החלבים. כמו על חלבי האשים:] על אשי החלבים. מכאן שהחלבים למטה בשעת תנופה, וישו המקראות שלא יכחשו זה את זה כבר פירשתי שלשון בן את אהרן (לעיל ז:).

במיתה (ת"כ שם ו: (יב) הנותרים. מן המיתה, מלמד שאף עליהם נקנסה מיתה (ת"כ פרק א: (יב) יומא פז). על עון העגל, הוא שנאמר וזאהרן התאסף ה' מאד להשמידו (דברים ט: (יב) ואין השמדה אלא כלוי בנים שנא' ואשמיד פריז ממעל (עמוס ב: (יב) ותפלתו של משה בטלה מחלה שנא' ואתפלל גם בעד אהרן בעת ההיא (דברים ט: (יב) קחו את המנחה. אע"פ שאתם אוגנין וקדשים חסורים לאוין: את המנחה. זו מנחת שמיני ומנחת נחשון (במדבר ז: (יב) ת"כ פרק א: (יב) ואבלוה מצות. מה ת"ל, לפי שהיא מנחת זכור ומנחת שטה ואין כיוולא בה לדורות הולך לפרש בה דין שאר מנחות (ת"כ שם ד: (יג) וחק בניך. חזן לבנות חק בקדשים (שם ז: (יב) כי בן צויתני. באנינות יאכלוה (שם ח; וזכרים קא: (יד) ואת חזה התנופה. של שלמי זכור: תאכלו במקום טהור. וכי את הראשונים אכלו במקום טמא. אלא הראשונים

permitted to eat from all the offerings on that day, or were they permitted to eat only some of the offerings, as explained below?

Two kinds of offerings were brought on that day. Some were *kodshei shaah*, offerings that were brought exclusively for that occasion and would never again be repeated, while others were *kodshei doros*, offerings that were part of the regular Tabernacle service and would be brought in the future, as well. Moses had commanded them to eat the meal-offering (v. 12), which was a special inauguration service. Did this command extend to other offerings as well? Logic might dictate that the mourning Kohanim were to eat only the offer-

ings that could never be brought again, because they were similar to the meal-offering (but see below).

12. קָחוּ אֶת־הַמִּנְחָה — *Take the meal-offering.* Although an *onein* is ordinarily forbidden to eat offerings, Moses informed the mourners of God's command that this day was an exception.

14. וּבְנֵיהָ וּבְנֹתֶיהָ — *And your sons and your daughters.* Offerings are *divided* only among Kohanim who are eligible to perform the service, but in the case of offerings of lesser sanctity, such as the breast and thigh of peace-offerings, the Kohen may share the meat with his family (*Rashi*).

וּלְבָנֶיךָ אֶתְּךָ לְחֶקֶת-עוֹלָם בְּאֶשֶׁר צִוָּה יְהוָה:

« HASHEM has < as < that is < as a < with you < and for  
commanded. eternal, portion your sons

חֲמִישִׁי טז וַיִּנָּתֵן שְׁעִיר הַחֲטָאֹת דָּרֶשׁ\* דָּרֶשׁ מֹשֶׁה

« did Moses, < inquire insistently < of the sin-offering < the he-goat < Regarding 16

וְהִנֵּה שָׂרָף וַיִּקְצֹף עַל-אֶלְעָזָר וְעַל-אִיתָמָר בְּנֵי

< the < Ithamar, < and < Elazar < with < — and he < it had been < and  
sons with was furious burned! indeed,

אֶהֱרֹן הַנּוֹתָרִים לֵאמֹר: 17 מִדּוּעַ לֹא-אָכַלְתֶּם אֶת-הַחֲטָאֹת בַּמָּקוֹם

< in the place < the sin-offering < did you not eat < Why 17 < saying: < who survived, < of Aaron

הַקֹּדֶשׁ כִּי קֹדֶשׁ קִדְשִׁים הוּא וְאַתָּה נָתַן לָכֶם לֶשֶׂאת אֶת-עוֹן הָעֵדָה

< of the < for the sin < to gain < to you < did He < and it < it is; < of holies < holy < for < of holiness,  
assembly forgiveness give

\* חצי התורה בתיבות דרש מכה ודרש מכה

רש"י

הבנים וכעס (שם ג): לאמר. אמר להם השיבוני על דברי (שם: יז) מדוע לא אכלתם את החטאות במקום הקדש. וכי חוץ לקדש אכלו והלא שרפוהו, ומה אומר במקום הקדש. אלא אמר להם שמה חוץ לקלעים יצאה ונפסלה: כי קדש קדשים הוא. ונפסלת זיוולא, והם אמרו לו לאו. אמר להם הוֹאֵל וּבְמִקוֹם הַקֹּדֶשׁ הִיטָה מְדוּעַ לֹא אָכַלְתֶּם אוֹתָהּ: וְאוֹתָהּ נָתַן לָכֶם לֶשֶׂאת וּגו'. שֶׁהַבָּנִים אוֹכְלִים וּבְעֵלִים מִתְכַּפְּרִים (שם ד): לֶשֶׂאת אֶת עוֹן הָעֵדָה. מִכָּאן לְמַדְנוּ שֶׁשְׁעִיר רֹאשׁ חוֹדֶשׁ הִ' שֶׁהוּא מִכְפֵּר עַל עוֹן טוֹמְאֵת מִקְדָּשׁ וּקְדָשׁוֹ (ת"כ שם ב; וְזִכְרִים קא): שֶׁחֲטָאֹת שְׁמִי

(טז) שְׁעִיר הַחֲטָאֹת. שְׁעִיר מוֹסְפִי רֹאשׁ חוֹדֶשׁ. וְשֶׁלֶשָׁה שְׁעִירֵי חֲטָאוֹת קָרְבוּ בֹּיּוֹם, וְקָחוּ שְׁעִיר עִזִּים (לְעִיל ט"ג) וְשְׁעִיר נַחֲשׁוֹן (בְּמִדְבָּר ז"טז) וְשְׁעִיר רֹאשׁ חוֹדֶשׁ (שם כח:טז) וּמוֹכֵל לֹא נִשְׂרָף אֵלָּא זֶה. וְנִחְלָקוּ בְּדִבְרֵי חֲכָמֵי יִשְׂרָאֵל, יֵשׁ אוֹמְרִים מִפְּנֵי טוֹמְאָה שֶׁנִּגְעָה בּוֹ נִשְׂרָף וְיֵשׁ אוֹמְרִים מִפְּנֵי חֲטָאוֹת נִשְׂרָף לִפִּי שֶׁהוּא קָדְשִׁי דוֹרוֹת אֲבָל בְּקָדְשִׁי שֶׁעַתָּה סָמְכוּ עַל מִשָּׁה שֶׁאִמְרָה לֹא בִּמְנַחֵה וְאֲכִלְהָ מִזֹּת (ת"כ פֶּרֶק בִּנְחִין: זְכַרִּים קא): דֶּרֶשׁ דֶּרֶשׁ. שְׁתֵּי דְרִישׁוֹת, מִפְּנֵי מַה נִּשְׂרָף זֶה וּמִפְּנֵי מַה נִּאֲכָלוּ אֵלּוּ. כִּי הוּא בִּת"כ (פֶּרֶק ב: צג): עַל אֶלְעָזָר וְעַל אִיתָמָר. שֶׁנִּבְּלָה כְּזוֹדוֹ שֶׁל אֶהֱרֹן הִפָּךְ פָּנָיו כִּנְגַד

**16-20. The dispute between Moses and Aaron.** Three he-goats were offered as sin-offerings that day. One was the special offering of Nahshon, the tribal leader of Judah (see *Numbers* 7:12-17); the second was for the inauguration of the Tabernacle (9:3) — both of the above were *kodshei shaah*, which would never be offered again; the third he-goat was the sin-offering of Rosh Chodesh (*Numbers* 28:15). Previously, Moses had instructed the Kohanim that they should eat the meal-offerings, both of which were *kodshei shaah*, and the Kohanim had done so. The question facing Aaron and his sons was whether Moses' command regarding the meal-offering should apply to the meat of the sin-offerings as well. And if it *did* apply, should it apply to all three of them?

Although God had commanded that the Kohanim eat despite their *onein* status, it remained for Moses and/or Aaron to determine the circumstances to which the command applied. Moses thought that the command should apply to all the offerings, including *kodshei doros*, so that the Kohanim should eat even the male goat of Rosh Chodesh. Aaron, however, reasoned that since the direct command concerned the meal-offering, which was of *kodshei shaah*, it should apply only to the he-goats of Nahshon and the inauguration, which were also *kodshei shaah*. Since the he-goat of Rosh Chodesh was *kodshei doros*, Aaron held that it was forbidden for him and his sons to eat its meat.

R' Tzadok HaKohen notes that this is the first place in the Torah where we find the classic exercise of the Oral Law, in which reasoning is used to define the parameters of the laws.

**16. שְׁעִיר הַחֲטָאֹת** — *The he-goat of the sin-offering.* Since this

phrase is in the singular, it is evident that only one sin-offering had been burned and not eaten. Which one? The Sages derive that they had burned the Rosh Chodesh offering, which was *kodshei doros*, reasoning that Moses' command did not apply to it.

**דָּרֶשׁ דָּרֶשׁ** — *Inquire insistently* [lit., *inquire he inquired*]. The doubled expression of inquiry implies that Moses had two questions: Why have you burned the Rosh Chodesh offering? And why have you eaten the other offerings? Your actions are contradictory (*Rashi*; *Sifra* as interpreted by *Gur Aryeh*).

Most printed editions of the Pentateuch contain a Masoretic note that these two words are the exact halfway mark of all the words of the Torah. This teaches us that the entire Torah revolves around constant inquiry; one must never stop studying and seeking an ever deeper and broader understanding of the Torah (*Degel Machaneh Ephraim*). [But see *Kiddushin* 30a, Schottenstein Hebrew Edition, notes 28 and 38.]

**וַיִּקְצֹף** — *And he was furious.* Moses erred because he became angry (*Vayikra Rabbah* 13:1). Had it not been for his anger, he would have analyzed what happened and realized that the Kohanim had acted properly (*Malbim*).

The Torah reveals the shortcomings of the greatest people for us to learn from their errors just as we learn from their virtues. If the master of all prophets could err due to anger, then surely the rest of us must learn to control our passions.

**עַל-אֶלְעָזָר** — *With Elazar.* Moses' sharp criticism was meant for Aaron who was in charge of the service, but in deference to his older brother, he directed his words toward the sons (*Rashi*).

לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה: יִהְיֶה לָא־הוֹבָא  
 אֶת־דָּמָה אֶל־הַקֹּדֶשׁ פְּנִימָה אָכּוּל תֹּאכְלוּ אֹתָהּ  
 בַּקֹּדֶשׁ בְּאֶשֶׁר צִוִּיתִי: יִדְבֹּר אֶהְרֹן אֶל־מֹשֶׁה  
 הֵן הַיּוֹם הִקְרִיבוּ אֶת־חַטָּאתָם וְאֶת־עֹלֹתָם לִפְנֵי יְהוָה וַתִּקְרָאנָה אוֹתִי  
 בְּאֹלָה וְאֶבְלָתִי חַטָּאת הַיּוֹם הִיטֵב בְּעֵינַי יְהוָה: וַיִּשְׁמַע מֹשֶׁה וַיִּיטֵב  
 בְּעֵינָיו: פ שִׁשִּׁי [יֵא] א וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אֶהְרֹן לֵאמֹר אֲלֵהֶם:

< brought < not < Indeed, 18 >> HASHEM? < before < for them < and to provide atonement

< it < you should certainly >> the Inner Sanctuary; < into < was its blood have eaten

< Moses: < to < Aaron spoke 19 >> I had < as < in the holy [place], commanded!

< me < and then befell >> HASHEM, < before < and their burnt-offering < their sin-offering < they offered < this day < Indeed < and it was < Moses heard 20 >> of < in the < would it have >> this < the sin-offering < – now were >> such things; proper HASHEM? eyes been proper day, I to eat

< to them. < saying < Aaron, < and to < Moses < to < HASHEM spoke 1 [11] >> in his eyes.

רש"י

אני הקדשתי שמיני כהן גדול ומקריב חונן (זכאים קא). ותקראנה אותי באלה. חפ' לא היו המהים בני אלה שחר קרובים שמיני חייב להיות חונן עליהם כאלו כגון כל האמורים בפרשת כהנים שהכהן מטמא להם (להלן כ"ב:ג; ת"כ שם טו): ואבדתי חטאת. ואם חלתי הייטב וגו': היום. אבל חנינות לילה מותר שאין חונן אלא יום קדוש (ת"כ שם יא; זכאים שם): הייטב בעיניו ד'. אם שמעת בקדשי שעה אין לך להקל בקדשי דורות: (ב) וייטב בעיניו. הודה ולא בוש לו' לא שמעתי (ת"כ שם יב): (א) אל משה ואל אהרן. למשה אמר שיאמר לאהרן (ת"כ לעיל פ' ויקרא נדבה פרק כ"א): לאמר אליהם. אמר שיאמר לאלעזר ולאיתמר. או אינו אלא לאמר לישראל, כשהוא אומר דברו אל בני ישראל הרי דבור אמור לישראל, הא מה אני מקיים לאמר אליהם, לבניו לאלעזר ולאיתמר (ת"כ פרשתא כ"א):

וחטאת נחשון לא לכפרה באלו: (יח) הן לא הובא וגו'. שאלו הובא ה' לכס לפרשה כמו שנאמר וכל חטאת אשר יזבח מדמה וגו' (לעיל ו'כג): אבל תאכלו אותה. ה' לכס לאכלה חט' פ' שאלו חוננים: באשר צויתו. לכס צמחנה (לעיל פסוק יב): (יט) וידבר אהרן. אין לשון דיבור אלא לו' עז שנאמר וידבר העם וגו' (במדבר כ"א:ה; ת"כ פרק כ"ג). אפשר משה קנף על אלעזר ועל איתמר ואהרן מדבר, הא ידעת שלא היתה אלא מדת כבוד. אמרו, אינו בדין שיהא אצלו יושב ואנו מדברים לפניו ואינו בדין שיהא תלמיד משיב את רבו. יכול מפני שלא היה צלעזר להשיב, ת"ל ויאמר אלעזר הכהן אל אנשי הדבא וגו' (שם לא:כא) הרי כשרה דבר לפני משה ולפני הנשיאים. זו מלאתי בספרי של פנים שני: הן היום הקריבו. מה אומר, אלא אמר להם משה שמא זרקתם דמה חוננים, שהחונן שבד חילל. אמר לו אהרן וכי הם הקריבו שהם הדיוטות,

19. וַיִּדְבֹּר אֶהְרֹן — Aaron spoke. Aaron's sons did not respond, for it would have been disrespectful for them to speak up in their father's presence and for them to take issue with their teacher Moses (Rashi).

הֵן הַיּוֹם — Indeed this day. Alternately: Was it they who this day...? We deduce from Aaron's response that he was responding to another possible reason why they might have burned the offering. Since the service of an *onein* is disqualified, the offering that they performed would have had to be burned. To dispel this idea, Aaron said that it was not *they*, but he, the Kohen Gadol, who had performed the day's entire service, and a Kohen Gadol is permitted to serve as an *onein*. However, Aaron went on to say, even though the service was properly performed, no one was permitted to eat the offering, for even a Kohen Gadol may not eat [from *kodshei doros*] while he is an *onein* (Rashi).

וַתִּקְרָאנָה אוֹתִי בְּאֹלָה — And then befell me such things. Now that this tragedy has made me an *onein*, and therefore disqualified me from eating the sacrificial meat...

וַיִּיטֵב בְּעֵינָיו: — Would it have been proper in the eyes of HASHEM? Would it have been proper for even me to eat the Rosh Chodesh

offering? Surely Hashem would not have approved!

20. וַיִּיטֵב בְּעֵינָיו — And it was proper in his eyes. As soon as Moses heard Aaron's reasoning, he conceded that Aaron was right. In a demonstration of the humility that was at the essence of his greatness, Moses did not attempt to defend his position. Instead, he admitted without embarrassment that God had instructed him only with regard to the specific offerings of the day, just as Aaron and his sons had assumed — but he had forgotten (Rashi, Zevachim 101a).

11.

§ The laws of *kashrus*.

At the end of this chapter (vs. 43-45) the Torah stresses the reason for *kashrus* in very clear and powerful terms: By observing these laws the Jew can pull himself up the ladder of holiness; by ignoring them, he not only contaminates himself, he gradually builds a barrier that blocks out his comprehension of holiness. Just as someone who is constantly exposed to loud music and harsh noise, slowly and imperceptibly, but surely, suffers a loss of his ability to hear fine sounds and detect subtle modulations, so too, the Torah informs us, a Jew's consumption

בִּדְבָרוֹ אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר

< that < the living < These << saying: < of Israel, < the < to < Speak 2  
creatures are Children

תֹּאכְלוּ מִכָּל-הַבְּהֵמָה אֲשֶׁר עַל-הָאָרֶץ: כָּל ו

< Every- 3 << the earth. < upon < that are < the animals < from < you may eat  
thing among all

מִפְּרֶסֶת פְּרִסָּה וְשִׁסְעַת שִׁסְעַת מַעֲלַת גֵּרָה בַּבְּהֵמָה אֲתָהּ

< — that << among the < its cud < and that << [into double] < through < which is << hoof, < that has a split  
one animals brings up hooves, a split separated

תֹּאכְלוּ: אֲךָ אֶת-זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמִּפְּרֵסֵי הַפְּרִסָּה

<< hooves: < or from those < their cud < from those < you shall not eat < this < But 4 << you may eat.  
that have split that bring up

רש"י

(חולין ע"א): (ג) מפרסת. כתרומתו סדיקא: פרסה. פלגט"ח בלע"ז: ושסעת שסע. שמוצלת מלמעלה ומלמטה בשתי לפרנין, כתרומתו ומטלפא טלפין. שסע שפרסותיו סדוקות מלמעלה ואין שסעות ומוצלות לגמרי, שמלמטה מחוברות: מעלת גרה. מעלה ומקילה האוכל ממנה ומחזרת אותו לתוך פיה לכתשו ולטחנו הדק: גרה. כך שמו, ויתכן לתמוז מגזרת מים הגגרים (שמואל ב' י"ד) שהוא [גגרי] אחר הפה, ותרומתו פשרא שפ"י הגרה האוכל נפטר וגמול: בבמה. חיצה וזיורה היא לדרשא להחיר את השליל הגמול במעי אמו (ת"כ שם ט; חולין סט): אותה תאכלו. ולא בהמה טמאה. והלא באזהרה היא (להלן פסוק ח) אלא לעבור עליה בעשה ולא תעשה (ת"כ פרק ג"א"ב):

(ב) דברו אל בני ישראל. את כולם השווה להיות שלוחים בדבור זה לפי שהשווה בדמימה (ת"כ לעיל פרק א"ה) וקבלו עליהם גזירת המקום באזהרה: זאת החיה. לשון חיים. לפי שישאל דבוקים במקום ורחויין להיות חיים, לפיכך הדילים מן הטומאה וגזר עליהם מוות, ולחיותם העולם לא חסר כלום. משל לרופא שנתנם לבקר את החולה וכו' כדאיתא במדרש רבי תנחומא: זאת החיה. מלמד שהיה משה חותם בחיה ומראה אותה לישראל זאת תאכלו וזאת לא תאכלו (ת"כ פרשתא ב"ב; חולין מ"ג): את זה תאכלו וגו' (להלן פסוק ט), אף בשרי המים אחזי מכל מין ומין והראה להם. וכן בעוף ואת אלה תשקצו מן העוף (להלן פסוק יג). וכן בשרים וזה לכם הטמא (להלן פסוק כט; ת"כ שם): זאת החיה. מכל הבהמה. מלמד שהבהמה בכלל חיה

of nonkosher food deadens his spiritual capacities and denies him the full opportunity to become holy. And worst of all, it renders him incapable of even perceiving his loss. For this reason, Rama (Yoreh Deah 81:7) cautions that even small children should be prevented from eating forbidden foods, lest their spiritual potential be harmed.

Rashi (v. 2) notes a reason why various animals are forbidden to Jews. It is the spiritual mission of the Jewish people to attach themselves to the Ultimate Source of spiritual life. Consequently, Jews must refrain from consuming any foods that the Divine Intelligence knows to be an obstacle to the attainment of this lofty goal. In the parable of R' Tanchuma, a doctor came to visit two patients. To one of them he said, "You may eat whatever you like." To the other he gave a precise and restrictive diet. Soon, the first patient died and the second recovered. The doctor explained that there was no hope for the first patient, so there was no reason to deny him what he loved to eat, but the second patient was basically healthy, so it was important to give him a diet that would return him to his full health. So it was with Israel. Because the Jewish people have the capacity for spiritual life, God "prescribed" foods that would be conducive to their spiritual growth.

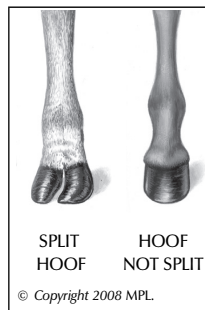
As Chinuch notes, the harm caused by these foods is not physical; rather, when one eats these foods the heart is inhibited from attaining the higher values of the soul.

**2. דְּבָרוּ** — *Speak*. The verb is in the plural, to indicate that Moses and the entire priestly family — to whom Moses taught the commandment first — were to share the honor of conveying this chapter to the people. This was their reward for accepting with-

out protest the Divine decree against Nadab and Abihu (Rashi). **הַחַיָּה . . . הַבְּהֵמָה** — *The living creatures . . . the animals*. As in many other places, these two words are used interchangeably (Rashi, Sifra). On other occasions, חַיָּה refers to wild animals only, while בְּהֵמָה refers to domesticated animals only (Malbim).

#### § Permissible and forbidden land animals.

The Torah identifies the animals whose flesh may be eaten as ruminants (cud-chewing animals) whose hooves are split.



**3. וְשִׁסְעַת שִׁסְעַת פְּרִסָּה** — *Which is separated through a split [into double] hooves*. Only if its hooves are split *completely* is an animal kosher, but not if its hooves are split at the top and connected at the bottom (Rashi).

**4. טְמֵאָה / Contamination or uncleanness**. The term *tumah* has two meanings, depending on the context. Most often, it refers to the spiritual contamination that can be conveyed to people or

things. At other times, as in this chapter, it refers primarily to forbidden foods. Thus, when the Torah describes an animal as "unclean," it has nothing to do with contamination. In fact, no living animal can ever be *tamei*, contaminated. Even if a horse carries a human corpse on its back, the animal is not *tamei* in the sense of contamination; it is *tamei*, however, in that it is forbidden as food.

**וְאֵךְ אֶת-זֶה** — *But this*. The next four verses give cases of animals that are forbidden because they have only one of the two

ית גמלא ארי מסיק פשרא הוא  
ופרסתא לא סדיקא מסאב הוא  
לכון: הנית טפוא ארי מסיק פשרא  
הוא ופרסתא לא סדיקא מסאב  
הוא לכון: ונית ארנבא ארי מסקא  
פשרא היא ופרסתא לא סדיקא  
מסאבא היא לכון: ונית חזירא ארי  
סדיק פרסתא הוא ומטלפא טלפין  
פרסתא והוא פשרא לא פשר מסאב  
הוא לכון: מבסרהון לא תיכלון  
ובגבלתהון לא תקרבון מסאבין  
אנון לכון: טית דין תיכלון מכל די

אֶת־הַגִּמְלָה בִּי־מַעֲלָה גֵרָה הוּא וּפְרָסָה אֵינָנָהּ  
 < it does not < but [its] hoof < it does, < its cud < bring up < for < the camel,

מִפְרִיס טִמְאָה הוּא לָכֵם: וְאֶת־הַשָּׁפָן בִּי־מַעֲלָה  
 < bring up < for < and the hyrax, 5 < to you; < it is < –unclean < split [entirely]

גֵרָה הוּא וּפְרָסָה לֹא יִפְרִיס טִמְאָה הוּא לָכֵם:  
 < to you; < it is < –unclean < split < it does not < but [its] hoof < it does, < its cud

וְאֶת־הָאֲרֻנָּבֶת בִּי־מַעֲלָתָהּ גֵרָה הוּא וּפְרָסָה לֹא  
 < it did < but [its] < it does, < its cud < bring up < for < and the hare, 6  
 not hoof

הַפְּרִיסָה טִמְאָה הוּא לָכֵם: וְאֶת־הַחֲזִיר בִּי־מִפְרִיס פְּרָסָה הוּא וְשִׁסַּע  
 < and < it does < [its] hoof < split < for < and the pig, 7 < to you; < it is < –unclean < split  
 separated

שִׁסַּע פְּרָסָה וְהוּא גֵרָה לֹא יִגֵּר טִמְאָה הוּא לָכֵם: מִבְּשָׂרָם לֹא תֹאכְלוּ  
 < you shall not eat < From their 8 < to < it is < –unclean < it does not < its cud < but it < is [its] < through  
 flesh you. bring up hoof, a split

וּבִגְבֻלָּתָם לֹא תִגָּעוּ טִמְאִים הֵם לָכֵם: אֶת־זֶה תֹאכְלוּ מִכָּל אֲשֶׁר  
 < that is < from < may you eat < This 9 < to < they < –unclean < you shall not < and their carcass  
 everything you. are touch

רש"י

ובגבלתם לא תגעו. יכול יהו ישראל מזהרים על מגע נבלה, תלמוד לומר אמור אל  
הכהנים (להלן כא:א) כהנים מזהרין ואין ישראל מזהרין. קל וחומר מעתה, ומה טומאת  
המת חמורה לא הזהיר בה אלא כהנים, טומאת נבלה קלה לא כ"ל. ומה ת"ל לא תגעו,

(ח) מבשרם לא תאכלו. חין לי אלא אלו, שאר בהמה טמאה שאין לה שום סימן  
טהרה מניין. אמרת קל וחומר, ומה אלו שיש בהן קצת סימני טהרה אסורות וכו' (שם ב):  
מבשרם. על בשרם באזהרה ולא על עצמותם וגידין וקרנים וטלפים (ת"כ פרק ד:ח):

required signs of *kashrus*. Homiletically, *Kli Yakar* notes that in listing the nonkosher animals, the Torah first gives the kosher sign, instead of simply explaining that the animal is not kosher because of the sign it lacks. This suggests that the presence of a single kosher sign makes it worse. The presence of one sign symbolizes hypocritical people who always try to publicize their occasional good deeds or virtuous traits, instead of concentrating on eliminating their shortcomings. It is such dishonesty that stamps them as "nonkosher."

This concept has entered the Yiddish idiom, which describes a hypocrite as a *chazzar fessel*, or "pig's foot," because a pig lies on the ground with its feet forward, displaying its cloven hooves, as if to mislead onlookers into thinking it is kosher.

**5. השָּפָן** — *The hyrax*. This is a small mammal resembling a woodchuck. Unlike a rabbit or hare, to which it also has a slight resemblance, it has short ears and its feet are hoofed.

**6. הָאֲרֻנָּבֶת** — *The hare [or rabbit]*. Both translations are commonly used, since the hare and the rabbit are of the same family and are very similar. Many translate the שָּפָן of the previous verse as a rabbit or hare, as well.

These two words illustrate the difficulty of translating the unfamiliar names of the animals and birds in this chapter. Aside from the lack of clarity concerning their identity, there is a more fundamental problem in the case of the hyrax, rabbit, and hare.

The Torah states clearly that these animals chew their cud, but none of them do so in the same way that kosher animals do. In the words of *R' Hirsch*: "But this translation can only be right if it were sure that both these animals chew the cud, which hardly seems to be the case." These animals excrete moist pellets from their stomachs to their mouths, which they eat again, and then excrete dry pellets. Thus, they *appear* to chew their cud, but what they do is in no way similar to cows and sheep. Perhaps the term "*bringing up its cud*" simply refers to any animal that brings food back to its mouth from its stomach, whether or not it is like a cow. Or perhaps, as in the case of most of the animals and fowl in this chapter, we simply do not know their identity.

**8. לֹא תִגָּעוּ** — *You shall not touch*. This prohibition applies only during the festival visits to the Temple, when everyone must be pure. At such times, no one may touch a contaminated carcass, because everyone is commanded to visit the Temple and therefore must remain uncontaminated during the festival (*Rashi*).

The *Gra* asks why the prohibition of touching a carcass is stated for nonkosher animals — the carcass of a kosher animal also defiles. He answers that in this verse, touching is linked to eating, indicating that even if a nonkosher animal is slaughtered, it remains forbidden to eat, and it also defiles. A kosher animal that is slaughtered becomes permitted to eat and does not defile (*Chumash HaGra*).

בַּמַּיִם כָּל אֲשֶׁר-לוֹ סִנְפִּיר וְקִשְׁקֶשֶׁת בַּמַּיִם בַּיָּמִים

< in the seas, < in the water, < and scales < fins < has < that < every- << in the thing water:

וּבִנְחָלִים אַתֶּם תֹּאכְלוּ: , וְכָל אֲשֶׁר אֵין-לוֹ סִנְפִּיר

< fins < does < that < And 10 << may < those << and in not have everything you eat. the streams,

וְקִשְׁקֶשֶׁת בַּיָּמִים וּבִנְחָלִים מִכָּל שְׂרָץ הַמַּיִם

< in the water, < the creeping things < – from << and in the all streams < in the seas < and scales

בַּמַּיִם כָּל דִּי לֵה צִיצִין וְקִלְפִין בַּמַּיִם  
בַּיָּמִים וּבִנְחָלִים יִתְּהוּן תִּיכְלוּ:  
וְכָל דִּי לֵית לֵה צִיצִין וְקִלְפִין  
בַּיָּמִים וּבִנְחָלִים מִכָּל רִחְשָׁא דְּמַיָּא  
וּמִכָּל נִפְשָׁתָא חַיָּתָא דִּי בַּמַּיִם שְׂקִצָּא  
אֲנֹן לָכוּן: יֵא וְשְׂקִצָּא יִתְּהוּן לָכוּן  
מִבְּסָרְהוֹן לֹא תִיכְלוּ וְיִתְּהוּן גְּבִלְתְּהוֹן  
תְּשַׁקְצוּ: יֵב כָּל דִּי לֵית לֵה צִיצִין  
וְקִלְפִין בַּמַּיִם שְׂקִצָּא הוּא לָכוּן: יֵב וְיִתְּהוּן  
אֲלִין תְּשַׁקְצוּן מִן עוֹפָא לֹא יִתְּאֲכְלוּ  
שְׂקִצָּא אֲנֹן נִשְׂרָא וְעַר וְעֹזִיא:

וּמִכָּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בַּמַּיִם שְׂקִץ הֵם לָכֶם: יֵא וְשְׂקִץ יִהְיוּ לָכֶם

<< to < they shall < And an 11 << to you. < they < – an << in the < that are < living creatures < and you; remain abomination are abomination water from all

מִבְּשָׂרָם לֹא תֹאכְלוּ וְאֶת-גְּבִלְתָּם תְּשַׁקְצוּ: יֵב כָּל אֲשֶׁר אֵין-לוֹ סִנְפִּיר

< fins < does not < that < Every- 12 << you shall < and their carcass < you shall not eat < of their flesh have thing abominate.

וְקִשְׁקֶשֶׁת בַּיָּמִים שְׂקִץ הוּא לָכֶם: יֵא וְאֶת-אֵלֶּה תְּשַׁקְצוּ מִן-הָעוֹף

<< the < from < shall you < These 13 << to you. < it is < – an << in the < and scales birds, among abominate abomination water

לֹא יֵאָכְלוּ שְׂקִץ הֵם אֶת-הַנֶּשֶׁר וְאֶת-הַפֶּרֶס וְאֶת-הָעֹזְנִיָּה:

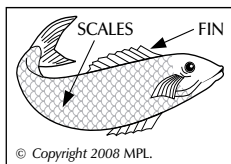
<< and the ozniah; < and the peres, < the nesher, << they < – an << they may not be eaten are: abomination

רש"י

נבלתם תשקצו. לרבות יבחושין שסינן (חולין סז). יבחושין מושיירי"ש בלע"ז: (ויב) כל אשר אין לו גוף. מה ת"ל, שיכול חין לי שיהא מותר אלא המעלה סימנין שלו ליבשה, השירין במים מנין, תלמוד לומר כל אשר חין לו סנפיר וקשקשת במים, הא אם היו לו במים אע"פ שהשירין בעלייתו מותר (ת"כ שס"א): (וג) לא יאכלו. לחייב את המאכלין לקטנים, שכן משמעו לא יהיו נאכלים על ידך. או אינו אלא לאסורן בהנאה,

דרגל. זה שאמרו חייב אדם לטהר עזמו דרגל (ת"כ שס; ראש השנה טז): (ט) סנפיר. אלו ששט בהם: קשקשת. אלו קליפס הקבועים בו (חולין נט). כמו שגא' ושריון קשקשים היא לבוש (ש"א יז; חולין סה): (וי) שרץ. בכל מקום משמעו דבר נמוך שרוש וגד על הארץ: (יא) ושקץ יהיו. לאסור את עירוביהן אם יש בו צותן טעם (ת"כ פרשתא גט): מבשרם. אינו מזהר על הסנפירים ועל העזמות (סס י): ואת

## 9-12. Permissible and forbidden fish.



9. וְקִשְׁקֶשֶׁת — And scales. The scales indicative of a kosher fish are only those that can be scraped off easily with a knife (Ramban). This excludes fish whose scales are not clearly defined, such as shellfish, and amphibians.

10. שְׂרָץ הַמַּיִם — The creeping things in the water, small creatures that live in the water. The next term, *living creatures that are in the water*, refers to the large water animals (Sifra).

11. וְשְׂקִץ יִהְיוּ לָכֶם — And an abomination they shall remain to you. Even if the forbidden fish becomes part of a mixture in which it is no longer recognizable [*bitul*], it remains forbidden if its taste is still noticeable (Rashi).

מִבְּשָׂרָם . . . מִבְּשָׂרָם — Of their flesh . . . their carcass. *Flesh* refers to fish that have been killed for food; *carcass* refers to fish that have died (Chizkuni; Bechor Shor).

13-19. The forbidden birds. Unlike the kosher animals and

fish, which are identified not by name but by characteristics so that their identities are clear, the identities of the kosher birds are unclear. The Torah names the 20 nonkosher species, which means that all others are kosher. However, as a result of the various exiles and dispersions, the identities of the nonkosher birds became doubtful. Therefore, the *Shulchan Aruch* (Yoreh Deah 82:2) rules that it is forbidden to eat any species of bird unless there is an established tradition that it is kosher. Since the Halachah rules that we do not know the identities of the fowl in the Torah's list, we follow the lead of R' Hirsch in transliterating rather than conjecturing translations. The notes will give translations that are suggested by various commentators.

13. הַנֶּשֶׁר — The nesher. The commentators generally agree that this is the eagle or bald eagle, although *Rabbeinu Tam* (Tos. Chullin 63a) questions even this.

הַפֶּרֶס — The peres. The bearded vulture (R' Saadia Gaon).

הָעֹזְנִיָּה — The ozniah. *Ibn Ezra* understands R' Saadia's translation as the mythical griffin, but rejects it because the Torah could



יָד וְאֶת-הַדָּאָה וְאֶת-הָאֵיָה לְמִינָהּ: טו אֶת כָּל-  
 14 and the daah < and the ayah < according < 15 every <  
 to its kind;  
 עֶרֶב לְמִינוֹ: טז וְאֶת בֵּת הַיַּעֲנָה וְאֶת-הַתַּחְמוֹס  
 16 according < oreiv < 16 and the bas yaanah, < and the tachmos,  
 to its kind;

וְאֶת-הַשַּׁחַף וְאֶת-הַנֶּץ לְמִינָהּ: יז וְאֶת-הַכּוֹס וְאֶת-הַשָּׁלַח וְאֶת-הַיַּנְשׁוּף:  
 17 according < and the netz < and the shachaf, < and the kos, < and the shalach, < and the yanshuf,  
 to its kind;

יח וְאֶת-הַתִּנְשֵׁמֶת וְאֶת-הַקָּאָת וְאֶת-הַרְחָם: יט וְאֶת הַחֲסִידָה הָאֲנָפָה  
 18 and the tinshemes, < and the kaas, < and the racham; < 19 and the chasidah, < the anafah <  
 לְמִינָהּ וְאֶת-הַדּוּכִיפָת וְאֶת-הָעֵטָלָף: כ כל שָׂרֵץ הָעוֹף הַהֹלֵךְ עַל-  
 20 according < and the duchifas, < and the atalef. < 20 Every < creeping < that flies, < on < that walks < on <  
 to its kind, creature

רש"י

בליה. ותגמל האמורה בשרצים היא דומה לה ואין לה עינים וקורין לה טלפ"א: (וט)  
 החסידה. זו דיה לבנה ליגוי"א ולמה נקרא שמה חסידה שטובה חסידות עם חבורתיה  
 במזמנות (חולין שם): האנפה. היא דיה רגזנית (שם) וגרלה לי שהיא שקורין לה הירוף:  
 הדוכיפת. תרגול הכר וכרבלתו כפולה ובלעז הירוף"א ולמה נקרא שמו דוכיפת  
 שהדוד כפות וזו היא כרבלתו. (ת"א) ונגר טורא נקרא על שם שמשו, כמו שמשו  
 רבותיו במס' גיטין בפרק מ"י שאלמו (סנה): (ב) שרץ העוף. הם הדקים הנמוכים

ת"ל לא תאכלו (דברים יד:טז) באכילה אסורין, בהנאה מותרין (ת"כ פרק ה"א). כל עוף  
 שנאמר בו למינה למינו למיניה יש באותו המין שאין דומין זה לזה לא במראהו ולא  
 בשמותו, וכולן מין אחד (ת"כ שם ג"ה; חולין ס"ג): (טז) הנץ. אישפרו"ר: (יז)  
 השלף. פירשו רבותינו (חולין שם) זה השולה דגים מן הים. וזהו שתרם חונקלוס ושלי  
 נולא: כוס וינשוף. הם לאיטי"ש העוקים בליה ויש להם לסתות כאדם. ועוד אחר  
 דומה לו שקורין י"ז"ו: (יח) התנשמת. היא קלב"א שרי"ף ודומה לעכבר ופורחת

not refer to a non-existent creature. However, R' Y. Kafich notes that the Arabic word used by the Gaon also refers to an actual bird. R' D.Z. Hoffman translates it as the white-tailed or sea eagle.

14. הַדָּאָה — *The daah*. According to R' Hoffman's translation of R' Saadiah: the kite. *Ralbag* translates it as a species of vulture.

לְמִינָהּ — *According to its kind*. Wherever this is added to the name of the bird, it means to include birds of varying names and appearance that belong to the same species (*Rashi*).

15. עֶרֶב — *The oreiv*. This is generally assumed to be the raven. *Rabbeinu Tam* (*Tos. Chullin* 62b) disputes this translation, but offers no alternative.

16. בֵּת הַיַּעֲנָה — *The bas yaanah*. The ostrich (*R' Saadiah; Chizkuni*).

הַנֶּץ — *The netz*. This is the sparrow hawk (*Rashi; Ramban; Ralbag*) but *Tosafos* (*Chullin* 63a) questions this definition, without offering an alternative.

17. הַיַּנְשׁוּף . . . הַכּוֹס — *The kos . . . yanshuf*. Both howl at night and have cheeks similar to those of humans: the owl and the great horned owl (*Rashi*). According to *Ralbag*, *kos* is the falcon.

הַשָּׁלַח — *The shalach*. A bird that draws fish from the water (*Rashi*), apparently a pelican, heron, or cormorant.

18. הַתִּנְשֵׁמֶת — *The tinshemes*. The bat (*Rashi; Chizkuni*), or the owl (*Ralbag*).

19. הַחֲסִידָה — *The chasidah*. The stork (*Rashi*). Others disagree, since there was a tradition in some communities that the stork is kosher, a tradition questioned by *Teshuvos HaRosh* (20:20), but defended by *R' Yerucham* (*Beis Yosef, Yoreh Deah* 82).

It is called *chasidah* because it displays kindness [חסד] toward others of its species by sharing food with them (*Rashi; Chullin* 63a). If it is so compassionate, why is it stigmatized as a non-kosher bird? The *Rizhiner Rebbe* responded that it directs its kindness exclusively towards its fellow, but will not help other species. To Jews, that is not an admirable characteristic.

הָאֲנָפָה — *The anafah*. Although this word is not preceded by the word וְאֶת as the other birds are, still it is a separate species: the hot-tempered *dayah* (*Chullin* 63a), or the heron (*Rashi*).

הַדּוּכִיפָת — *The duchifas*. The wild hen whose comb is doubled over (*Rashi, Chullin* 63a). *Rashi* here identifies it as the hoopoe.

הָעֵטָלָף — *The atalef*. The bat (*R' Saadiah*).

20-23. **Forbidden and permissible insects.** Even though a few species of insects may be eaten, as indicated in the following verses, *Rashi* states that only firm traditions suffice to permit such consumption, because it is impossible to determine which are kosher solely through their physical characteristics. With the passage of time, such traditions have grown virtually extinct. There are some Moroccan and Yemenite Jews who have preserved their ancient traditions regarding the kosher insects; however, *Or HaChaim* writes that when he was in Morocco, he protested against the consumption of any insects, because of the great difficulty in identifying the few kosher species from the vast number of nonkosher species. He further states that although twelve years had passed since they accepted his rebuke, the land had not had a locust invasion during that entire period.

20. שָׂרֵץ הָעוֹף — *Creeping creature that flies*. These are insects



אַרְבַּע שִׁקְץ הוּא לָכֶם: אַךְ אֶת־זֶה תֹאכְלוּ מִכָּל־  
 < from < may you < this < Only 21 << to < it is < — an << four [legs]  
 all eat you. abomination

שָׂרָץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע אֲשֶׁר־לוֹ [לֹא כֹּ]  
 < has < one that << four [legs]: < on < that walk < that fly, < creeping  
 creatures

כָּרְעִים מִמַּעַל לְרַגְלָיו לִנְתֵר בָּהֶן עַל־הָאָרֶץ:  
 << the earth. < upon < with < to spring < its legs, < extending < jumping legs  
 them about above

אֶת־אֵלֶּה מֵהֶם תֹאכְלוּ אֶת־הָאֲרֵבָה לְמִינֹהּ  
 < according < the arbeh << you may eat: < from < These 22  
 to its kind, them

וְאֶת־הַסִּלְעָם לְמִינֵהוּ וְאֶת־הַחֲרָגָל לְמִינֵהוּ וְאֶת־הַחֲגָב לְמִינֵהוּ: כֹּל  
 < Every 23 << according < and the chagav < according < and the chargol < according < and the sal'am  
 to its kind. to its kind, to its kind,

שָׂרָץ הָעוֹף אֲשֶׁר־לוֹ אַרְבַּע רַגְלִים שִׁקְץ הוּא לָכֶם: כִּי  
 << you become < Through the 24 << to you. < it is < — an << legs < four < has < that < that flies, < creeping  
 contaminated following abomination creature

כָּל־הַנִּגָּע בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב: כִּי וְכָל־הַנֶּשֶׂא מִנִּבְלָתָם יִכָּבֵס  
 < shall < part of their < who < and 25 << the < until < becomes < their carcass < who < — anyone  
 wash carcass carries anyone evening; contaminated touches

ר"ש

וכל סימנים הללו מזיין בזהו שצונו אכל כל ים שראשן חרוך ויש [שחין] להם זנב וזרין  
 שיהא שמו חגב (שם סה): וזהו אין אלו יודעים להבדיל ביניהם: (בג) וכל שרץ העוף  
 וגוי'. זא' ללמד שאם יש לו חמש טהור (ת"כ פרק ה'): (בד) ולא־לה. העמידין להאמר  
 למטה בענין (ת"כ פרשתא ד':א): תטמאו. כלומר כנגיעתם יש טומאה: (בה) וכל  
 הנשא מנבלתם. כל מקום שנאמרה טומאת משה חמורה מטומאת מגע שהיא

הרוחשין על הארץ כגון זבובים וזרעין ויחושין וחגבים: (בא) על ארבע. על ארבע  
 רגלים: מומעל לרגליו. סמוך לזארו ים לו כמין שתי רגלים לבד ארבע רגליו וכשרואה  
 לעוף ולקפץ מן הארץ מתחזק בזהו שתי כרעים ופורה. ויש מהן הרבה כאותן שקורין  
 לנגושט"ח, אבל אין אלו בקיין בהן, שארבעה סימני טהרה נאמרו בהם, ארבע רגלים  
 וארבע כנפים וקרסולין, אלו כרעים הכתובים כאן, וכנפיו חופין את רובו (וחולין נט).

such as flies, hornets, mites, and grasshoppers (*Rashi*). *R' D.Z. Hoffman* raises the difficulty that all insects have six legs, not four. He explains that they have four legs that are used for simple walking, while the other two are used for jumping.

**21. כָּרְעִים — Jumping legs.** These insects have two jointed legs — similar to the human leg and knee — whose joints are higher than the insect's body when it is at rest. It uses these powerful legs to launch itself from the ground when it flies or jumps.

**24-31. The nonkosher creatures that transmit contamination.** The rest of the chapter discusses the transmission of טְמֵאָה, contamination. As a practical matter, contamination is forbidden only for sacred foods or objects, including *terumah* and *maaser sheni*, and the people who touch these sacred items. The only sort of contamination that is absolutely forbidden is for a Kohen to become contaminated through contact with a human corpse (21:1-4,11).

Kosher animals that were slaughtered through a halachically valid *shechitah* are not contaminated; these kosher animals will be discussed below, in verses 39-40. The carcasses of larger

nonkosher animals are contaminated no matter how they die or are killed. Insects are never *tamei*, alive or dead. In the case of small, creeping animals, only the eight species listed below are *tamei* when they are dead.

**24. יִטְמָא עַד־הָעֶרֶב — Becomes contaminated until the evening.** The only way a person can remove *tumah* from himself is through immersion in a *mikveh* (17:15). That done, his contamination ends, except that, as our verse states, he may not eat or touch *terumah*, the *Kohen's portion*, or the meat of offerings, until nightfall (*Ramban*).

**25. וְכָל־הַנֶּשֶׂא — And anyone who carries.** The contamination of one who carries [bears the weight of] a carcass — even if he does not actually touch it — is stricter than that of someone who merely touches it. ["Carrying" in this case includes such indirect carrying as moving the carcass with a stick or lever.] As this verse teaches, one who carries a carcass contaminates his garments as well as himself. Consequently, they, too, must be immersed in a *mikveh*, in order to remove their contamination (*Rashi*).

לבושוהי ויהי מסאב עד רמשא: כו לכל  
בעירא די היא סדיקא פרסתא וטלפין  
ליתהא מטלפא ופשרא ליתהא מסקא  
מסאבין אנון לבון כל דיקרב בהון יהי  
מסאב: כז וכל דמחלף על ידוהי בכל  
חיתא דמחלףא על ארבע מסאבין  
אנון לבון כל דיקרב בנבלתהון יהא  
מסאב עד רמשא: כח ודיטול ית  
נבלתהון יצבע לבושוהי ויהי מסאב עד  
רמשא מסאבין אנון לבון: כט ודין לבון  
מסאבא ברחשא דרחש על ארעא  
חלדא ועכברא וצבא לזנוהי: לו ולא  
וכחא וחלטייתא וחמטא ואשומתא:  
לא אליו דמסאבין לבון בכל רחשא כל  
דיקרב בהון במותהון יהי מסאב עד

בגדיו וטמא עד-הערב: כו לכל-הבהמה אשר  
< that < animal < [Through] 26 << the < until < and is < [even] his  
every evening. contaminated clothing

הוא מפרסת פרסה ושסע | איננה שסעת וגרה  
< or its << separate, < it does not < but to a < [its] < splits < it  
cud complete split hooves

איננה מעלה טמאים הם לכם כל-הנגע בהם  
< them < who < anyone << to you; < they < contaminated << bring up, < it does not  
touches are

יטמא: כז וכל | הולך על-כפיו בכל-החיה  
< animal < among < its paws, < on < that walks < And every 27 << becomes  
every [animal] contaminated.

ההלכת על-ארבע טמאים הם לכם כל-הנגע בנבלתם יטמא עד-  
< until < shall be < their carcass < who < anyone << to you; < they < contaminated << four [legs], < on < that walks  
contaminated touches are

הערב: כח והנשא את-נבלתם יכבס בגדיו וטמא עד-הערב טמאים  
< contaminated << the < until < and be < [even] his < shall < their carcass < One who 28 << the  
evening; contaminated clothing wash carries evening.

המה לכם: ס כט וזה לכם הטמא בשרץ השרץ על-הארץ החלד  
< the << the < upon < that creep < among the < the contam- < to you < These 29 << to you. < they are  
choled, earth: creeping animals inated ones are

והעכבר והצב למיניהו: | והאנקה והכף והלטאה והחמט והתנשמת:  
<< and the < and the < and the letaah; < and the < and the 30 << according < and the < and the  
tinshemes. chomet koach, anakah, to its kind; tzav achbar,

אלה הטמאים לכם בכל-השרץ כל-הנגע בהם במותם יטמא עד-  
< until < shall be < when they < them < who < anyone << the creeping < among < to you < are the ones < These 31  
contaminated are dead touches animals; all contaminated [only]

רש"י

וזה לכם הטמא. כל טומאות הללו אינן לאיסור אכילה חלל לטומאה ממש להיות  
טמא במגעו ונאסר לאכול תרומה וקדשים ולהכנס במקדש: החלד. מושטיל"א:  
והצב. פרוי"ט שדומה לנפרדע: (ל) אנקה. הירינו"ן: הלטאה. לייסירד"א:  
החמט. לימל"א: תנשמת. טלפ"א:

טענה כזם בגדים (שם ז"ח): (בו) מפרסת פרסה ושסע איננה שוסעת.  
כגון גמל שפרסותו סדוקה למעלה חבל למטה היא מחוברת. כאן למדך שנבלת  
בהמה טמאה מטמאה ובענין שסוק הפרשה (להלן פסוקים לט"מ) פי' על בהמה  
טהורה: (בו) על כפיו. כגון כלב ודוב וחזול: טמאים הם לכם. למגע: (כט)

**29-31. The small creeping animals.** This passage lists the eight small animals that are contaminated when they are dead and which convey their contamination to people and objects. Since not all of their identities are clear, we transliterate them.

**29. החלד.** — *The choled.* According to *Rashi* and others, this is a weasel. *R' Saadiah* translates it as a mole.

**העכבר.** — *The achbar.* It is generally agreed that this is a mouse, and it may include other rodents, as well, such as a rat.

**הצב.** — *The tzav.* *Rashi* notes that this animal resembles a frog, thus it is presumably a toad.

**30. האנקה.** — *The anakah.* The hedgehog or porcupine (*Rashi*). According to *Radak*, it is a viper.

**הכף.** — *The koach.* According to *R' Saadiah*, a species of lizard.

**הלטאה.** — *The letaah.* *Rashi* translates this as the lizard.

**החמט.** — *The chomet.* The snail (*Rashi*); the chameleon (*Radak*).

**תנשמת.** — *The tinshemes.* This is not the bird of the same name in verse 18 (*Chullin* 63a). According to *Rashi*, it is a mole; according to *R' Saadiah*, a type of lizard.

**31. כל-הנגע.** — *Anyone who touches.* Unlike animal carcasses, these creeping animals transmit contamination only through

הָעֶרֶב: 32 וְכֹל אֲשֶׁר-יִפֹּל עָלָיו מֵהֶם | בְּמָתָם

< when they are dead, < a part of them < upon it < there will fall < that < and anything >> evening;

יִטְמָא מִכָּל-כְּלִי-עֵץ אוֹ בְּגָד אוֹ-עוֹר אוֹ שֶׁק

<< a sack < or leather, < or cloth, < or of utensil < whether >> shall become wood, any contaminated,

כָּל-כְּלִי אֲשֶׁר-יַעֲשֶׂה מְלֶאכָה בָּהֶם בְּמַיִם יוֹבֵא

< shall it be—into the << with < work < there can < that < utensil < —any brought, water them be done

וְיִטְמָא עַד-הָעֶרֶב וְטָהָר: 33 וְכָל-כְּלִי-חֶרֶשׁ אֲשֶׁר-יִפֹּל מֵהֶם אֶל-

< into < from [any < there < that < of earth- < vessel < Any >> when it will < the < until < and it [remains] of] them should fall enware become purified. evening, contaminated

תּוֹכּוֹ כֹּל אֲשֶׁר בְּתוֹכּוֹ יִטְמָא וְאִתּוֹ תִּשְׁבְּרוּ: 34 מִכָּל-הָאֲכָל אֲשֶׁר יֵאָכֵל

< can be < that < food < from any >> you shall <—and it << shall become < inside it < that is < every- << its eaten, break — contaminated thing interior,

ר"ע

(לב) במים יובא. ואף לאחר טבילתו טמא הוא לתרומה עד הערב. ואחר כך וטהר. בהערב השמש ויצמות עה). (לג) אל תובו. אין כלי חרס מיטמא חלא מאוירו (כלים זא): כל אשר בתוכו יטמא. הכלי חוזר ומטמא מה שבאיוירו

touching. One who carries them without making contact does not become *tamei* (see *Keillim* 1:1-2).

**32-36. Objects receiving contamination.** Earlier we were told how carcasses can contaminate people. Now the Torah turns to *objects*, and how they receive contamination through coming in contact with any of the carcasses mentioned above.

#### Some basic rules of contamination.

(a) Before a food can become *tamei*, it must receive *הכשר*, preparation. This means that the food must have been moistened by one of seven liquids: water, dew, wine, oil, blood, milk, and bees' honey (*Machshirim* 6:4).

(b) *Hechsher* of food can take place only after the food has been detached from the soil; otherwise, every food would be eligible to accept *tumah* simply by virtue of the fact that it becomes wet during its growth.

(c) Three degrees of *tumah* are involved in this passage: 1. A dead animal is an *אב הטמאה*, father (or source) of contamination; 2. a vessel becomes a *ראשון לטמאה*, first degree of contamination; and 3. the contents of the vessel become *שני לטמאה*, second degree of contamination.

Only food and drink can become second degrees of *tumah*; neither people nor utensils of any sort can accept any contaminations below the first degree. Also, food that is no longer edible cannot become contaminated unless it has been used as a tool, in which case it has the rules of a utensil.

(d) If a carcass and food are simultaneously in the interior of an earthenware vessel, but they do not touch each other, the carcass makes the vessel a first degree, and the vessel in turn makes the food a second degree.

(e) In order to transmit *tumah*, a food must be at least the

volume of an egg (*Rashi* v. 34). Meat from an animal carcass is an exception to this rule; such meat is not considered food and contaminates even if it has the volume of an olive, which is half the size of an egg (see notes to v. 40).

**32. מֵהֶם** — *A part of them.* Even a small part of a dead animal can cause *tumah* (*Sifra*).

**יַעֲשֶׂה מְלֶאכָה** — *There can be done work.* Only a vessel used for a productive purpose can become contaminated, so a utensil whose sole purpose is to shield other utensils cannot become *tamei*. A pot cover, however, would become *tamei*, because it serves as an adjunct to the pot and is considered as if it were part of the pot (*Sifra*).

**33. חֶרֶשׁ** — *Earthenware.* Earthenware vessels are unique in three respects: (a) They become contaminated only through their interior, but not if *tumah* comes in contact with an outside wall; (b) they become contaminated when the *tumah* merely enters the interior, even if it does not come in contact with the surface of the vessel; and (c) earthenware cannot be purified through immersion in a *mikveh* (*Rashi*).

**וְאִתּוֹ תִּשְׁבְּרוּ** — *And it you shall break.* The only way to cleanse an earthenware vessel is by breaking it so that it can no longer perform its original task. If it was made to hold liquids, it must be punctured; if it was made to hold solids, a hole must be made that is large enough for its intended contents to fall out (*Rashi*).

**34. מִכָּל-הָאֲכָל** — *From any food.* This verse qualifies the previous verse, adding that only food or drink can become *tamei* merely by being in the interior of the vessel into which a carcass fell. This implies that utensils cannot become contaminated unless they are actually touched by the carcass (*Rashi*).

**אֲשֶׁר יֵאָכֵל** — *That can be eaten.* But food or drink that has

די יעול עלוהי מיא יהי מסאב וכל משקה די ישתתני בכל מאן יהי מסאב: לה וכל די יפל מנבלתהון עלוהי יהי מסאב תנור וכירים יתרענו מסאבין אנון ומסאבין יהון לכו: לו פרם מעין וגוב בית כנישות מיא יהי דכי ודיקרב בנבלתהון יהי מסאב: לו נארי יפל מנבלתהון על כל (בר) זרע זרוע די יזרע דכי הוא: לה נארי יתיהבון מיא על (בר) זרעא ויפל מנבלתהון עלוהי מסאב הוא

אֲשֶׁר יָבוֹא עָלָיו מִיִּם יִטְמָא וְכָל־מִשְׁקָהּ  
 < liquid < and << shall become < water, < onto it < there came < that  
 any contaminated;

אֲשֶׁר יִשְׁתֶּה בְּכָל־כֵּלִי יִטְמָא: לה וְכָל אֲשֶׁר־יִפֹּל  
 < there < that < Anything 35 << shall become < vessel, < in any < can be drunk, < that  
 should fall contaminated.

מִנְבִּלָתָם ׀ עָלָיו יִטְמָא תַנּוּר וְכִירִים יִתֵּץ טִמְאִים  
 < — contam- << shall be < or a stove < — an << shall be < upon it < from their  
 inated smashed oven contaminated carcass

הֵם וְטִמְאִים יִהְיוּ לָכֶם: לו אֶךְ מֵעֵין וְבוֹר מְקוּה־מַּיִם יִהְיֶה טָהוֹר וְנִגַּע  
 < — but one << pure < shall < of < a < or a < a < only 36 << to < they shall < and con- << they  
 who touches remain water, gathering cistern, spring you — remain taminated are,

בְּנִבְלָתָם יִטְמָא: לו וְכִי יִפֹּל מִנְבִּלָתָם עַל־כָּל־זֶרַע זָרֹעַ אֲשֶׁר יִזְרַע  
 << has been < that < that is a < seed < any < upon < from their < there < And 37 << shall become < their carcass  
 planted, food carcass should fall if contaminated.

טָהוֹר הוּא: לה וְכִי יִתֵּן מַיִם עַל־זֶרַע וְנִפֹּל מִנְבִּלָתָם עָלָיו טָמֵא הוּא  
 < it is < contam- << onto it, < from their < and then there < a seed < onto < water < there had < But 38 << it is. < pure  
 inated carcass should fall been placed if

רש"י

אשר יאכל (ת"כ פרק ט"א; וימא פ.) אוכל הנאכל צבת אחת, ושיערו חכמים אין צית הבליעה מחזיק יותר מציטת תרנגולת (וימא סס): (לה) תנור וכירים. כלים המטלטלין הם והם של חרס ויש להן תוך, ושופת את הקדרה על נקב החלל, ושניהם פיהם למעלה: יתץ. שאין לכלי חרס טהרה בטבילה: וטמאים יהיו לכם. שלא תאמר מלואו אינו לנפול ת"ל וטמאים יהיו לכם אם רגלו לקיימן בטומאתן רשאי (ת"כ פרק י"ז): (לו) אך מעין ובור מקוה מים. המחזרים לקרקע אין מקבלין טומאה. ועוד יש לך ללמוד, יהיה טהור. הטובל בהם מטומאתו: ונוגע בנבלתם יטמא. אפי' הוא בתוך מעין ובור ונוגע בנבלתם יטמא. שלא תאמר ק', אם מטמא את טמאים מטומאתם ק' שילול את הטמא מליטמא, לכך נאמר ונוגע בנבלתם יטמא (ת"כ פרשת ט"ה): (לז) זרע זרוע. זריעה של מיני זרעונים. זרוע שם דבר הוא כמו ויתנו לנו מן הזרעים (דניאל א"י): טהור הוא. למדך הכתוב שלא הוכשר ונתקן לקרות אוכל לקבל טומאה עד שיצאו עליו מים: (לח) וכי יותן מים על זרע. לאחר שנתלש (חולין ק"ח): שאם תאמר יש הכשר במחזור אין לך זרע שלא הוכשר: מים על זרע. בין מים בין שאר משקין בין הם על הזרע בין הזרע נפל לתוכן הכל נדרש בתורת כהנים (פרק י"א: ט): ונפל מנבלתם עליו. אף שנגשגז מן המים (ב"מ כ"ב: כ"ב): שלא הקפידה תורה אלא להיות עליו שם אוכל, ומשיר לו הכשר קבלת

הטמא, יטמא. וכן כל משקה אשר ישתה בכלי בלי, והוא בתוך כלי חרס הטמא, יטמא. למדנו מכאן דברים הרבה. למדנו שאין אוכל מוכשר ומתוקן לקבל טומאה עד שיצאו עליו מים פעם אחת, ומשצאו עליו מים פעם אחת מקבל טומאה לעולם, ואפי' נגזב. והיין והשמן וכל הנקרא משקה מכשיר זרעים לטומאה כמים, שכן יש לדרוש המקרא, אשר יבא עליו מים או כל משקה אשר ישתה בכלי בלי, יטמא האוכל. ועוד למדו רבותינו מכאן שאין וכל הטומאה מטמא כלים. שכן שנינו, יכול יהיו כל הכלים מיטמאין מאויר כלי חרס, ת"ל כל אשר בתוכו יטמא מכל האוכל, אוכל ומשקה מיטמא מאויר כלי חרס ואין כל הכלים מיטמאין מאויר כלי חרס (ת"כ פרק ט"א; פסחים כ.). לפי שהשרץ אינו הטומאה והכלי שנטמא ממנו וכל הטומאה, לפיכך אינו חוזר ומטמא כלים שבתוכו. ולמדנו עוד שהשרץ שנפל לאויר תנור, והפת בתוכו, ולא נגע השרץ בפת, התנור ראשון והפת שנייה. ולא נאמר רואין את התנור כאלו מלא טומאה ותהא הפת תחלה, שאם אתה אומר כן לא נתמעטו כל הכלים מלהטמא מאויר כלי חרס, שהרי טומאה ענמה נעמה בהן מגבן (פסחים סס). ולמדנו עוד על ציאת מים שאינה מכשרת זרעים אלא ח"כ נפלו עליהן משנתלשו (חולין ק"ח): שאם אתה אומר מקבלין הכשר במחזור, אין לך שלא באו עליו מים, ומה אומר אשר יצאו עליו מים. ולמדנו עוד שאין אוכל מטמא אחרים אלא ח"כ יש בו כבינה, שנא'

become unfit for consumption cannot become *tamei* (*Sifra*).

אֲשֶׁר יָבוֹא עָלָיו מַיִם — *That there came onto it water.* See rules (a) and (b) under the heading "Some basic rules of contamination" above.

35. תַנּוּר וְכִירִים יִתֵּץ — *An oven or a stove shall be smashed.* Since these utensils are earthenware, they cannot become cleansed unless they are broken; utensils made of other materials can be cleansed in a *mikveh* (*Rashi*).

וְטִמְאִים יִהְיוּ לָכֶם — *And contaminated they shall remain to you.* This clause teaches that if the owner wishes to keep contaminated vessels as they are [and put them to uses that do not require ritual purity], he may do so (*Rashi*).

36. A body of water that is connected to the ground cannot become contaminated, even if it is touched by a carcass.

מֵעֵין וְבוֹר מְקוּה־מַּיִם — *A spring or a cistern, a gathering of water.* Only water in a vessel that is detached from the ground can become *tamei*, not water on the ground (*Rashi*).

וְנִגַּע בְּנִבְלָתָם — *But one who touches their carcass.* Even though a *mikveh* cleanses a contaminated person, if he is touching a carcass while he is standing in the *mikveh*, he becomes *tamei* (*Rashi*). However, if he lets go of the carcass and remains immersed there, he becomes cleansed.

37. טָהוֹר הוּא — *Pure it is.* The seed remains pure because after being severed from the ground, it had not yet come in contact

לָכֶם: ס לֹא יָמוּת מִן־הַבְּהֵמָה אֲשֶׁר־הִיא  
 < are < that < the animals < any of < there < If 39 << to you.  
 should die

לָכֶם לֹא־אֲכָלָה הַנֶּגַע בְּנִבְלָתָהּ יִטְמָא עַד־הָעֶרֶב:  
 << the < until < shall become < its carcass < one who << to eat, < for you  
 evening. contaminated touches

וְהָאִכָּל מִנִּבְלָתָהּ יִכְבֵּס בְּגָדָיו וְיִטְמָא עַד־הָעֶרֶב  
 << the < until < and remain < [even] his < shall < [from] < And one 40  
 evening; contaminated clothing wash its carcass who eats

וְהַנָּשָׂא אֶת־נִבְלָתָהּ יִכְבֵּס בְּגָדָיו וְיִטְמָא עַד־הָעֶרֶב: מֵא וְכָל־הַשָּׂרֵץ  
 < creeping < Every 41 << the < until < and remain < [even] his < shall < its carcass < and one  
 creature evening. contaminated clothing wash who carries

הַשָּׂרֵץ עַל־הָאָרֶץ שֶׁקֶץ הוּא לֹא יֵאָכֵל: מֵב כֹּל הוֹלֵךְ עַל־גָּחֹן וְכָל  
 < and << [its] belly, < on < that < [From] 42 << it shall not << it is, < — an << the < upon < that creeps  
 everything goes everything be eaten. abomination ground

הוֹלֵךְ עַל־אַרְבַּע עַד כָּל־מְרִבָּה רַגְלִים לְכָל־הַשָּׂרֵץ הַשָּׂרֵץ עַל־הָאָרֶץ  
 << the earth, < upon < that creep < the creeping < among < legs, < with < everything < up << four < on < that walks  
 things all numerous to [legs],

\* ר' דגמון רבתי והיא חצי התורה באותיות

רש"י

לְרִיד הַעֲרֵב שֵׁשׁ: (מֵא) הַשָּׂרֵץ עַל הָאָרֶץ. לְהוֹלִי' אֵת הַיִּתּוּשִׁין שֶׁכְּלִיסִין  
 וְשֶׁכְּפֹלִין וְאֵת הַיּוֹזִין שֶׁבַעֲדִשִׁים (ת"כ פֶּרֶק יבֵּא; חוֹלִין סז) שֶׁהֵרִי לֹא שָׂרָו עַל הָאָרֶץ  
 אֲלֹא בְּתוֹךְ הָאוֹכֵל, אֲכָל מִשִּׁילָאוֹ לְאוֹרֵי וְשָׂרָו הֵרִי נֹאסְרוֹ: לֹא יֵאָכֵל. לְחִיֵּב עַל  
 הַמֵּאֲכִיל כְּאוֹכֵל (ת"כ סס) וְאִין קָרִי שֶׁרָץ אֲלֹא דִבֵּר נִמּוֹךְ קָרָר רַגְלִים שְׁאִינוֹ נִרְאֶה אֲלֹא  
 כְּרוֹשָׁה וְדִ: (מֵב) הוֹלֵךְ עַל גָּחֹן. זֶה נֶחֱשׁ (ת"כ סס ב; חוֹלִין סז) וְשֹׁשֶׁן גָּחֹן שְׁחִיָּה  
 שֶׁהוֹלֵךְ שָׁח וּמוֹפֵל [ס"א וּנְפֹל] עַל מַעֲיוֹ: כֹּל הוֹלֵךְ. לְהִבִּיאַת הַשְּׁלִשּׁוֹלִין וְאֵת הַדּוֹמָה לְדוֹמָה  
 (סס וְסס): הוֹלֵךְ עַל אַרְבַּע. זֶה עֶקְרֵב: כֹּל. לְהִבִּיאַת אֵת הַחֲפֹשִׁית אֲשֶׁר־בָּרָצוֹט בְּלִטָּה  
 וְאֵת הַדּוֹמָה לְדוֹמָה (סס וְסס): מְרִבָּה רַגְלִים. זֶה דָּל (סס וְסס), שֶׁרָץ שֵׁשׁ לוֹ רַגְלִים

טוֹמֵאָה פֶּסֶס אֶחָד שׁוֹב חִינּוֹ נִעְקָר הַיִּמּוֹנוֹ: (לֹט) בְּנִבְלָתָהּ. וְלֹא בְּעִלְמוֹת וְגִידִים וְלֹא  
 בְּקִרְנִים וְטִלְפִים וְלֹא צִנּוֹר (ת"כ פֶּרֶשׁתָּא יִהִי: חוֹלִין קיז): (מ) הַנּוֹשֵׂא אֶת  
 נִבְלָתָהּ. חֲמוּרָה טוֹמֵאָה מֵשֶׁא טוֹמֵאָה מִגֵּשׁ, שֶׁהוֹשֵׂא מִטְמָא בְּגָדִים וְהַנּוֹשֵׂא אִין  
 בְּגָדָיו טְמֵאִין, שֶׁלֹּא נֹאמַר צוֹ יִכְבֵּס בְּגָדָיו: וְהָאוֹכֵל מִנִּבְלָתָהּ. יָכוֹל טְמֵאֵנוּ אֲכִילָתוֹ,  
 כִּשְׁהוּא אוֹ צִנְזֶלַת עוֹף טָהוֹר נִבְלָה וְטִרְפָּה לֹא יֵאָכֵל לְטֵמֵאָה צֶה (לֶהֱלֵן כִּצְחָה) [צֶה],  
 אֲתֵמָה מִטְמָא בְּגָדִים בְּאֲכִילָתָהּ וְאִין צִנְזֶלַת צֶהמָה מִטְמָא בְּגָדִים בְּאֲכִילָתָהּ בְּלֹא מֵשֶׁא,  
 כִּגּוֹן אֵם תִּחְצֶה לוֹ חֲצִירוֹ צִבִּית הַצִּלְעָה. ח"כ מֵה ת"ל הָאוֹכֵל, לִיתֵּן שִׁעוֹר לְנוֹשֵׂא  
 וְלִנְשֹׂא כְּדִי אֲכִילָה, וְהוּא כִּזִּית (ת"כ סס ז; נִדָּה מִצָּה): וְטֵמֵא עַד הָעֶרֶב. אֵם טְעַבֵּל

with water. The element of הַכֶּשֶׁר, preparation for contamination by coming in contact with liquid, is introduced in the next verse. See rules (a) and (b) (Rashi).

### 39-40. Contamination of kosher animals.

40. וְהַנָּשָׂא — And one who carries. Only in the case of one who carries the carcass do his garments also become contaminated. Even one who eats from it does not cause his garments to become contaminated if someone else placed it into his mouth so that he did not “carry” the meat in the process of eating it. If someone merely touched the meat without moving it, he becomes contaminated but his garments do not (Rashi).

41-44. Prohibition of eating creeping creatures. The Torah now returns to the subject of forbidden foods, which had been interrupted by the discussion of the laws of contamination. Verse 23 had concluded the laws of larger winged creatures; this verse continues with the laws of smaller insects.

41. הַשָּׂרֵץ — Creeping creature. Rashi defines these creatures as those that are low, have short legs, and appear to creep along the ground.

42. כֹּל הוֹלֵךְ עַל־גָּחֹן — [From] everything that goes on its belly, snakes and worms (Rashi).

The letter ך in the word גָּחֹן is written in an elongated form in the Torah Scrolls. The early Sages, who were called סוֹפְרִים, those who count, because they would count the words and letters of the Torah [and provide numbered lists of the Torah’s rules and principles, such as the Thirty-nine Labors], noted that the elongated vav of גָּחֹן is the midpoint of the Torah’s letters (Kiddushin 30a). [But see Schottenstein Hebrew Edition note 27.]

עַל־אַרְבַּע — On four [legs], such as scorpions and beetles (Rashi).

מְרִבָּה רַגְלִים — With numerous legs, a centipede (Rashi).

43-47. Holiness and the laws of kashrus. In conclusion, the Torah places these laws in a new perspective. The consumption of these foods impedes a person’s ability to elevate and sanctify himself, it contaminates the soul in ways that no physical examination can decipher, and it creates a barrier between the Jew and his perception of God. Small wonder that those who consume forbidden foods cannot see the logic of these prohibi-

לֹא תֹאכְלוּם כִּי־שֶׁקֶץ הֵם: <sup>מג</sup> אֶל־תִּשְׁקְצוּ  
 < make < Do 43 < they are. < an < for < you may not eat them,  
 abominable not abomination  
 אֶת־נַפְשֵׁיכֶם בְּכָל־הַשָּׂרֵץ הַשָּׂרֵץ וְלֹא תִטְמְאוּ  
 < contaminate < do not < that creeps; < creeping < through < your souls  
 yourselves thing any  
 בָּהֶם וְנִטְמַתֶּם בָּם: <sup>מד</sup> כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם  
 < your God < HASHEM < I am < For 44 < through < lest you become < through  
 them. contaminated them  
 וְהִתְקַדְשַׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי וְלֹא תִטְמְאוּ  
 < and you shall not < am I; < holy < for < holy, < and you shall < you shall sanctify  
 contaminate become yourselves  
 אֶת־נַפְשֵׁיכֶם בְּכָל־הַשָּׂרֵץ הָרֹמֵשׁ עַל־הָאָרֶץ: <sup>מה</sup> כִּי אֲנִי יְהוָה  
 < HASHEM < I am < For 45 < the < on < that moves < creeping < through < your souls  
 earth. about thing any  
 הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיֵּית לָכֶם לֵאלֹהִים וְהִיִּיתֶם קְדוֹשִׁים  
 < holy, < you shall be < a God; < unto you < to be < of Egypt < from the land < you < Who elevates

רש"י

בלחון הרבה, וכל לחן מלקות, וזה שאמרו בגמ' אכל פוטיתא לוקה ארבע נמלה  
 לוקה חמש לרעה לוקה שש (מכות טז:): (מה) כי אני ה' המעלה אתכם. על  
 מנת שתקבלו מוטי העליתי אתכם (ת"כ ס"ד) וד"א כי אני ה' המעלה אתכם.  
 בטובן כתיב והולאתי, וכלן כתיב המעלה. תנא דבי רבי ישמעאל אלמלי לא העליתי  
 את ישראל ממזרים אלא בשביל שאין מטמאין בשרשים וכמו מזרים וכענינים  
 [ס"א כשאר אומות] דייס, ומעליותא היא לגבייהו וזה לשון מעלה (ב"מ סא:):

מראשו ועד זנבו לכהן ולכהן וקורין לנטפ"י"ד: (מג) אל תשקצו. באכילתן שהרי  
 כתיב נפשותיכם ואין שיקון נפש במגע, וכן ולא תטמאו באכילתן: ונטמאתם בם.  
 אם אתם מטמאין בהן בארץ אף אני מטמא אתכם בעולם הזה ובישיבת מעלה  
 (וימא לט): (מד) כי אני ה' אלהיכם. כשם שאני קדוש שאני ה' אלהיכם כך  
 והתקדשתם קדוש את עלמכם למטה (ת"כ פרק יבג): והייתם קדושים. לפי  
 שאני אקדש אתכם למעלה ולעולם הזה (וימא סז): ולא תטמאו. לעבור עליהם

tions, just as one who lives on analgesics finds it strange that other people cry out in pain at stimuli that he does not feel. Painkillers dull the nerves and forbidden foods dull the spiritual antennae. [See the prefatory remarks to this chapter.]

**43. וְנִטְמַתֶּם בָּם** — *Lest you become contaminated through them.* If you contaminate yourself by eating forbidden foods in this world, I will render you contaminated in the World to Come and before the Heavenly Court (*Rashi, Sifra, Yoma 39a*).

The *aleph* is missing from וְנִטְמַתֶּם [א], so that it can be read וְנִטְמַתֶּם, *lest you become dulled*. As noted above, the consumption of forbidden foods dulls one's spiritual potential. In the words of the Sages: If a person contaminates himself a little, he becomes contaminated a great deal; [if he contaminates himself] down below, he is contaminated above; in this world, he is contaminated in the World to Come. [Conversely,] *you shall sanctify yourselves and you shall become holy* (v. 44): If a person sanctifies himself a little, he becomes sanctified a great deal; [if he sanctifies himself] down below, he is sanctified above; in this world, he is sanctified in the World to Come (*Yoma 39a*). To become holy, a person must sanctify himself "down below," meaning that the road to holiness does not begin with sublime thoughts or the study of lofty ideas. First a person must sanctify himself in the "lowly" things, such as his personal behavior,

morality, and appetite. Once someone has turned himself into a decent, moral person, he can aspire to assistance from above (*Sidduro shel Shabbos*).

**44. וְהִתְקַדְשַׁתֶּם . . . כִּי קְדוֹשׁ אֲנִי** — *You shall sanctify yourselves . . . for holy am I.* If Jews make a sincere effort to sanctify themselves, God will help them by protecting them against the ever-present danger that they will unwittingly consume forbidden foods through no fault of their own (*Or HaChaim*).

Because God is holy, He wants His people to be holy, so that they will be eternal, perceive their Creator, and follow in His paths. Only if they abstain from forbidden foods will this be possible (*Sforno*).

**קְדוֹשׁ** — *Holy.* R' David Zvi Hoffmann points out that in all of *Leviticus*, whenever the term קְדוֹשׁ, *holy*, refers to God it is written in the expanded form, including the letter *vav*. But when it describes man it is written without the *vav*. This symbolizes that the only absolute holiness is that of God; man's holiness can only be relative. The import of God's command in this verse is then that Hashem has given you these laws so that you may distance yourselves from defilement. Only through the scrupulous observance of all these laws can you strive to approach the absolute holiness of the Divine.

**45. הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם** — *Who elevates you from the land*

כִּי קָדוֹשׁ אָנִי: מִן זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכָל־

< and < and the < of the animal, < the law < This is 46 << am I. < holy < for  
every bird,

נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׁת בַּמַּיִם וְלִכְל־נֶפֶשׁ הַשָּׂרֶצַת

< that creeps < creature < and for << in the < that moves < living creature  
every water, about

עַל־הָאָרֶץ: מִן לְהַבְדִּיל בֵּין הַטְּמֵא וּבֵין הַטָּהוֹר וּבֵין הַחַיָּה הַנֹּאכֶלֶת

< that may < the < and << the pure, < and < the < between < to 47 << the ground; < on  
be eaten creature between between contaminated distinguish

וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל: פָּפָה צ"א פסוקים. עבדי"ה סימן.

<< be eaten. < may not < that < the < and  
creature between

אֲרִי קָדִישׁ אָנִי: מִן דָּא אֲוִרִיתָא  
דְּבַעֲרִיא וְדַעוּפָא וְכָל נֶפֶשׁ חַיָּתָא  
דְּרַחֲשָׁא בְּמֵיָא וְלִכְל נֶפֶשׁ דְּרַחֲשָׁא  
עַל אֶרֶץ: מִן לְאַפְרָשָׁא בֵּין מְסַאָבָא  
וּבֵין דְּכֵיָא וּבֵין חַיָּתָא דְּמֵתְאָכֵלָא  
וּבֵין חַיָּתָא דִּי לֹא מֵתְאָכֵלָא:

רש"י  
הנאכלת. לריך לומר בין לבי לערוך, והלא כבר מפורשים הם. אלא בין שולדו זה  
סימני טרפה כשרה לנולדו זה סימני טרפה פסולה (שם ח):

(מז) להבדיל. לא בלבד השונה אלא שיהא יודע ומכיר וזקי בהן (ת"כ שם ו): בין  
הטמא ובין הטהור. לריך לומר בין חמור לפרה, והלא כבר מפורשים הם. אלא  
בין טמא לך לטהור לך, בין נשחט חליו של קנה לנשחט רוצו (שם ז): ובין החיה

of Egypt. The reason you were redeemed from Egyptian bondage was so that you would accept the commandments.

Since this was the reason God liberated you from Egypt, it is proper that you show your gratitude to Him by living up to His goals for you. God's purpose in delivering you was for you to make yourselves great enough to recognize His greatness without an intermediary, and to become holy and eternal. This goal of holiness is the reason for the laws of forbidden foods (*Sforno*). The choice of the verb *elevate* implies that the laws of *kashrus* were instituted to elevate the nation (*Rashi*; *Sifra*, *Bava Metzia* 61b).

47. לְהַבְדִּיל — *To distinguish*. It is incumbent upon a Jew to know the Torah and its laws, not only in the abstract but in its practical application. Alternatively, the Torah urges us to make

the delicate and difficult distinctions that are often essential to carry out God's will. Must one "distinguish" between a non-kosher donkey and a kosher cow? No; the distinction between them is obvious. This commandment makes it incumbent upon us to learn how to distinguish between things that appear to be similar, such as distinguishing between purity and contamination, or discerning the fraction of an inch that makes the difference between a proper kosher slaughter and an improper one (*Rashi*).

עבדי"ה סימן. — This Masoretic note means: There are 91 verses in the *Sidrah*, numerically corresponding to the mnemonic עבדיה [servant of God]. This alludes to Aaron who began his service of God as a Kohen in this *Sidrah* (*R' David Feinstein*).

## HAFTARAS SHEMINI / הפטרת שמיני

II Samuel 6:1 – 7:17 / שמואל ב ו:א - ז:יז

וַיִּדְוֹד אֶת־כָּל־בֵּית יִשְׂרָאֵל מְשֻׁחָקִים  
 < were rejoicing < of Israel < House < and the < David 5  
 entire

לִפְנֵי יְהוָה בְּכָל־עֲצֵי בְרוֹשִׁים וּבִכְנָרוֹת  
 < – with harps, << of cypress- < with all < HASHEM < before  
 wood [instruments] [kinds]

וּבִנְבָלִים וּבַתְּפִילִּים וּבִמְנַעֲנָעִים  
 < with timbrels < and drums, < lyres,

וּבַצִּלְצְלִים: וַיָּבֹאוּ עַד־גֶּרֶן נָכוֹן  
 << of < the threshing- < to < They came 6 << and cymbals.  
 Nacon, floor

וַיִּשְׁלַח עֹזָה אֶל־אָרוֹן הָאֱלֹהִים וַיֵּאָחֵז  
 < and < of God < the Ark < to < and Uzzah  
 grasped reached out

כִּי שָׁמְטוּ הַבָּקָר: וַיַּחַר־אֵף יְהוָה  
 < of < did the < Flare 7 << had < dislodged < for << it,  
 HASHEM anger up the oxen. [it]

בְּעֹזָה וַיַּכֵּהוּ שָׁם הָאֱלֹהִים עַל־  
 < for < did God < there < and strike him << at Uzzah,

הַשָּׁל וַיָּמָת שָׁם עִם אָרוֹן הָאֱלֹהִים:  
 << of God. < the Ark < near < there < and he died << the error;

וַיַּחַר לְדָוִד עַל־אֲשֶׁר פָּרַץ יְהוָה פָּרָץ  
 < a < HASHEM had < because < David was 8  
 breach broken forth aggrieved

בְּעֹזָה וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרָץ עֹזָה  
 << of < Breach < that place < he called << against  
 Uzzah, Uzzah;

עַד הַיּוֹם הַזֶּה: וַיִּירָא דָוִד אֶת־יְהוָה  
 < HASHEM < David feared 9 << this day. < [its name]  
 until

בַּיּוֹם הַהוּא וַיֹּאמֶר אֵיךְ יָבוֹא אֵלַי אָרוֹן  
 < – the << to < can it < How << and he << on that day,  
 Ark me come said:

[ו] וַיִּסָּף עוֹד דָּוִד אֶת־כָּל־בְּחוּר  
 < the < all < did < again < Gather 1 [6]  
 chosen men David

בְּיִשְׂרָאֵל שְׁלֹשִׁים אָלֶף: וַיָּקָם וַיֵּלֶךְ  
 << and < He arose 2 << thousand. < thirty < of Israel,  
 went,

דָּוִד וְכָל־הָעָם אֲשֶׁר אִתּוֹ מִבְּעָלֵי  
 < from < were < that < the < and all < David  
 Baalei- with him, people did,

יְהוּדָה לְהַעֲלוֹת מִשָּׁם אֶת־אָרוֹן  
 < the Ark < from there < to bring up << Judah,

הָאֱלֹהִים אֲשֶׁר־נִקְרָא שְׁם שָׁם יְהוָה  
 < of < The << by the < is called < which << of God,  
 HASHEM, Name name,

צָבָאוֹת יֹשֵׁב הַכְּרֻבִּים עָלָיו: וַיִּרְכְּבוּ  
 < They 3 < is < upon the < Who is < Master  
 placed upon it. Cherubim, enthroned of Legions,

אֶת־אָרוֹן הָאֱלֹהִים אֶל־עֲגֻלָּה חֲדָשָׁה  
 << that < a wagon < upon < of God < the Ark  
 was new,

וַיִּשְׂאֶהוּ מִבֵּית אַבִּינָדָב אֲשֶׁר בְּגִבְעָה  
 << in Gibeah. < that was < of Abinadab < from < and they  
 the house carried it

וְעֹזָה וְאַחִיו בְּנֵי אַבִּינָדָב נִהְגִּים  
 < were guiding < of Abinadab, < the sons < and Ahio, < And Uzzah

אֶת־הָעֲגֻלָּה חֲדָשָׁה: וַיִּשְׂאֶהוּ מִבֵּית  
 < from < They 4 < that < the wagon  
 the house carried it was new.

אַבִּינָדָב אֲשֶׁר בְּגִבְעָה עִם אָרוֹן  
 < the Ark < [Uzzah << in Gibeah, < that was < of Abinadab  
 was] with

הָאֱלֹהִים וְאַחִיו הֵלֵךְ לִפְנֵי הָאָרוֹן:  
 << of the Ark. < in front < was walking < and Ahio << of God,

## § Haftaras Shemini

Just as the *Sidrah* tells of the service that was required to turn the Tabernacle into a sacred abode fitting to house the Tablets and serve as the resting place of God's Presence, the *Haftarah* tells how King David and the people brought the Ark to Jerusalem, after twenty years during which it had no permanent home, and had sojourned with the family of Abinadab of Gibeah. Now David prepared a tent for it in Jerusalem, and, with honor and celebration, escorted it there.

Then, in another parallel to the *Sidrah*, the tragedy of death dampened the joy. The Ark was being transported on a wagon, in

contradiction to the Torah's prescribed procedure that it be borne on the shoulders of Levites. As the procession traveled toward Jerusalem, the Ark's weight shifted, and it appeared to be in danger of falling, but the Ark cannot fall, because, in the phrase of the Sages, "the Ark carries its bearers." Uzzah, a son of Abinadab, rushed to support the Ark, and he died on the spot. Like the sudden death of Nadab and Abihu in the *Sidrah*, Uzzah's punishment was a sanctification of the Name because it demonstrated the awesomeness of the Ark's holiness.

Fearing that the Ark presented a danger to its environs or that he was not worthy to be its host, David stopped the procession and



אָפּוֹד בֶּד: טו וְדוֹד וְכָל-בֵּית יִשְׂרָאֵל  
 < of Israel < House < and the < David 15 << of < in a tunic  
 entire linen.

מֵעֲלִים אֶת-אֲרוֹן יְהוָה בְּתִרְעוּעָה וּבְקוֹל  
 < and with < with loud < of < the Ark < were  
 the sound joyous sound HASHEM bringing up

שׁוֹפָר: טז וְהָיָה אֲרוֹן יְהוָה בָּא עִיר דָּוִד  
 << of < [into] < came < of < [that as] < And 16 << of the  
 David, the City HASHEM the Ark it was shofar.

וּמִיכָל בַּת-שָׁאוּל נִשְׁקָפָה | בְּעֵד הַחֲלוֹן  
 < the window < out < peered < of Saul < daughter < Michal

וַתֵּרָא אֶת-הַמֶּלֶךְ דָּוִד מִפְּנֵי וּמִכְרָכָר  
 < and dancing < leaping < David < King < and she saw

לִפְנֵי יְהוָה וַתְּבֹז לוֹ בִּלְבָבָהּ: יז וַיָּבִיאוּ  
 < They 17 << in her < of < and she was << HASHEM, < before  
 brought heart. him contemptuous

אֶת-אֲרוֹן יְהוָה וַיַּצְגּוּ אֹתוֹ בְּמִקְוָמוֹ בְּתוֹךְ  
 < inside < in its place, < it < and << of < the Ark  
 they set HASHEM,

הָאֹהֶל אֲשֶׁר נָטָה-לוֹ דָּוִד וַיַּעַל דָּוִד  
 < and David << David < for it < he had < that < the tent  
 offered up [had]; pitched

עֹלוֹת לִפְנֵי יְהוָה וּשְׁלָמִים: יח וַיִּכַּל דָּוִד  
 < David 18 << and peace- < HASHEM, < before < burnt-  
 finished offerings. offerings

מִהֶעֱלוֹת הָעוֹלָה וְהַשְּׁלָמִים וַיְבָרֶךְ  
 < and he << and the < the burnt- < offering up  
 blessed peace-offerings, offerings

אֶת-הָעָם בִּשְׁם יְהוָה צְבָאוֹת: יט וַיַּחֲלֶק  
 < He 19 << Master < of < with the < the people  
 distributed of Legions. HASHEM, Name

לְכָל-הָעָם לְכָל-הַמּוֹן יִשְׂרָאֵל לְמֵאִישׁ  
 < from man << of Israel, < multitude < to the << the < to all  
 entire people,

וְעַד-אִשָּׁה לֶאֱשֵׁי חֶלֶת לֶחֶם אֶחָת  
 << one, < of < a loaf < for each << woman, < to  
 bread, person

יְהוָה: יו וְלֹא-אָבָה דָּוִד לְהָסִיר אֵלָיו  
 < to < to bring < So David did not want 10 << of  
 himself HASHEM?

אֶת-אֲרוֹן יְהוָה עַל-עִיר דָּוִד וַיִּטְהוּ דָּוִד  
 < and David << of < the < to < of < the Ark  
 diverted it David; City HASHEM,

בֵּית עֶבֶד-אֲדָם הַגִּתִּי: יא וַיֵּשֶׁב אֲרוֹן  
 < – the << It 11 << the < Edom < of Obed- < to the  
 Ark remained Gittite. house

יְהוָה בֵּית עֶבֶד אֲדָם הַגִּתִּי שְׁלֹשָׁה  
 < for three < the < Edom < of < in the << of HASHEM  
 Gittite Obed- house [did] –

חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת-עֶבֶד אֲדָם  
 < Edom < Obed- < and HASHEM blessed << months,

וְאֶת-כָּל-בֵּיתוֹ: יב וַיִּגְדַּל לַמֶּלֶךְ דָּוִד לְאֹמֶר  
 << saying: < David, < to King < It was 12 << of his < and all  
 reported household.

בָּרַךְ יְהוָה אֶת-בֵּית עֶבֶד אֲדָם וְאֶת-כָּל-  
 < and all < Edom < of < the house < HASHEM has  
 Obed- blessed

אֲשֶׁר-לוֹ בַּעֲבוּר אֲרוֹן הָאֱלֹהִים  
 << of God. < the Ark < because of < is his < that

וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת-אֲרוֹן הָאֱלֹהִים  
 < of God < the Ark < and he < So David went  
 brought up

מִבֵּית עֶבֶד אֲדָם עִיר דָּוִד בְּשִׂמְחָה:  
 << with joy. < of < to the < Edom < of Obed- < from the  
 David City house

וַיְהִי כִּי צָעְדוּ נְשֵׂאֵי אֲרוֹן-יְהוָה שֵׁשָׁה  
 < six < the bearers of the Ark < that < And 13  
 of HASHEM marched whenever it was

צָעָדִים וַיִּזְבַּח שׁוֹר וּמִרְיָא: יד וְדָוִד  
 < And 14 << and a < a bull < he << paces,  
 David fattened bull. slaughtered

מִכְרָכָר בְּכָל-עֹז לִפְנֵי יְהוָה וְדָוִד חָגוּר  
 < was < and << HASHEM, < before < [his] < with all < was  
 girded David strength dancing

had the Ark placed with a Levite named Obed-Edom. Far from being a danger, however, the Ark proved to be a blessing to its new host, so David had it brought to Jerusalem with pomp and celebration, with sanctity and devotion. No one celebrated more than the king himself, dancing with abandon in a public display of boundless joy that the Ark was coming "home." But Queen Michal was not pleased. To her, it was unseemly for the king to engage in such "undignified" behavior as to dance in front of the "common" women of Israel, and she chastised him for it. Sharply, he

replied that it was a privilege rather than a disgrace to show one's respect for the Ark. For demeaning David's joyous behavior Michal did not live to raise her child; she died in childbirth (Sanhedrin 21a).

David's devotion did not stop there. He was troubled by the comparison between the comfort in which he lived and the simple tent in which the Ark was housed, and he expressed his desire to build a permanent Temple. Commendable though this was, God told the prophet Nathan to convey to David that not he, but his succes-

[ז] וַיְהִי כִּי-יָשָׁב הַמֶּלֶךְ בְּבֵיתוֹ

<< into his home, < the king was settled < when < It was 1 [7]

וַיְהִי הַיּוֹם הַנִּיחַ לוֹ מִסָּבִיב מִכָּל-אֹיְבָיו:

<< his < from < all around, < to < had given < and enemies, all him respite HASHEM

בַּיּוֹמָאמֵר הַמֶּלֶךְ אֶל-נָתָן הַנָּבִיא רָאָה

< See << the prophet, < Nathan < to < the king said 2

זָא אָנֹכִי יוֹשֵׁב בְּבֵית אֲרוֹזִים וְאֶרֶן

< while < of < in a < am < I << now, the Ark cedarwood, house dwelling

הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הִירִיעָה: וַיֹּאמֶר

< Said 3 << [tent] curtains! < inside < dwells < of God

נָתַן אֶל-הַמֶּלֶךְ כָּל אֲשֶׁר בְּלִבְבְּךָ לֵךְ

< go < in your < that is < Every- << the king, < to < Nathan heart, thing

עָשָׂה כִּי יְהוָה עִמָּךְ: וַיְהִי בַלַּיְלָה הַהוּא

< on that night < It was 4 << is with < HASHEM < for << and do, you!

וַיְהִי דְבַר-יְהוָה אֶל-נָתָן לֵאמֹר: הֲלֹךְ

< Go 5 << saying: < Nathan, < to < of < the < that there HASHEM word came

וְאָמַרְתָּ אֶל-עַבְדִּי אֶל-דָּוִד כֹּה אָמַר

< said < 'Thus << David, < to < My servant, < to < and say

יְהוָה הָאֵתָה תִּבְנֶה-לִּי בַּיִת לְשִׁבְתִּי:

<< for My < a < for < will build < Will it be << HASHEM: dwelling? house Me that you

כִּי לֹא יֹשְׁבְתִי בְּבֵית לְמִיּוֹם הָעֹלָתִי

< I brought < from < in a < I have not dwelled < For 6 up the day house

אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וְעַד

< until < from Egypt < of Israel < the Children

הַיּוֹם הַזֶּה וְאַהֲיָה מִתְהַלֵּךְ בְּאֹהֶל

< in a tent < moving about < [rather] I have been << this day;

וּבְמִשְׁכָּן: וּבְכָל אֲשֶׁר-הִתְהַלַּכְתִּי בְּכָל-

< among < I moved about < that < Every- 7 << and a all where Tabernacle.

בְּנֵי יִשְׂרָאֵל הַדָּבָר דִּבַּרְתִּי אֶת-אֲחִי

< any < to < that I have < is there a << of Israel, < the spoken [single] word Children

וְאִשְׁפָּר אֶחָד וְאִשְׁיִשָּׁה אֶחָת וַיֵּלֶךְ

<< then << one; < and a container << one, < a portion they went of wine, of beef,

כָּל-הָעָם אִישׁ לְבֵיתוֹ:

<< to his < each << the people <- all home. one [did] -

*Sephardim and Chabad Chassidim conclude the Haftarah here.*

כ וַיָּשָׁב דָּוִד לְבָרֶךְ אֶת-בֵּיתוֹ

<< his household. < to bless < David returned 20

וַתֵּצֵא מִיכָל בֶּת-שָׁאוּל לִקְרֹאת דָּוִד

< David < to meet << of Saul - <- daughter << Michal went out

וַתֹּאמֶר מֶה-נִּכְבָּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל

<< of Israel, < was the < today < honored < How << and she king said,

אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינַי אֲמָהוֹת עַבְדִּי

<< of his < of the < before < today < was < who servants, maidservants the eyes exposed

כָּהִגְלוֹת נִגְלוֹת אֶחָד הָרָקִים: כֹּא וַיֹּאמֶר

< Said 21 << of the boors! < of one < like the abject exposure

דָּוִד אֶל-מִיכָל לִפְנֵי יְהוָה אֲשֶׁר בָּחַר-

< chose < Who < HASHEM < Before << Michal, < to < David

בִּי מֵאֲבִיךָ וּמִכָּל-בֵּיתוֹ לְצֹוֹת אֶתִּי נָגִיד

< as ruler < me < to << of his < and above < above < me appoint household, all your father

עַל-עַם יְהוָה עַל-יִשְׂרָאֵל וְשִׁחֲקֵתִי

< - I shall << Israel < over < of < the < over rejoice HASHEM, people

לִפְנֵי יְהוָה: כִּב וְנִקְלָתִּי עוֹד מִזֹּאת

<< than < even < and I shall 22 << HASHEM, < before this, more behave humbly

וְהִיטִי שָׁפַל בְּעֵינַי וְעַם-הָאֲמָהוֹת אֲשֶׁר

< of < the < Yet << in my < lowly < and I whom maidservants with eyes. shall be

אָמַרְתָּ עִמָּם אֲכַבְּדָה: כִּב וּלְמִיכָל בֶּת-

< daughter < And to 23 << will I be < - among < you spoke Michal honored! them

שָׁאוּל לֹא-הָיָה לָהּ יֶלֶד עַד יוֹם מוֹתָהּ:

<< of her < the < [even] < a < [born] < there was < of Saul death. day until child to her not

sor, would build the Temple, and God assured David that his royal line would endure forever. Indeed, in our prayers, we often refer to Messiah as David, because he will be the future embodiment of Israel's greatest king. Moreover, though David was not permitted

to build the Temple, he amassed the materials for it, so that everything was ready for Solomon when he began the sacred task that had eluded his father. For that reason, the Holy Temple was called David's Temple (see *Psalms* 30:1).

וְהִגִּיד לָךְ יְהוָה בֵּית יַעֲשֶׂה-לָּךְ  
 < for < will make < a < that < does < you < And [now]  
 you dynasty HASHEM inform

יְהוָה: יֵב כִּי ו יִמְלְאוּ יְמֶיךָ וְשַׁכְבְּתָּ  
 < and < are your < completed < "When 12 << HASHEM  
 you lie days [will].

אֶת-אַבְתִּיךָ וְהִקִּמְתִּי אֶת-זֶרְעֶךָ  
 < your offspring < I shall raise up << your forefathers, < with

אַחֲרֶיךָ אֲשֶׁר יֵצֵא מִמֶּעֶיךָ וְהִכִּנֵּיתִי  
 < and I shall << from within < issue < who will < after you,  
 establish you,

אֶת-מַמְלַכְתּוֹ: הוּא יִבְנֶה-בֵּית לְשְׁמִי  
 << for My < a < will build < He 13 << his kingdom.  
 Name, house

וְכִנֵּנְתִּי אֶת-כִּסֵּא מַמְלַכְתּוֹ עַד-עוֹלָם:  
 << ever. < for < of his kingdom < the throne < and I shall  
 establish

יְדֹ אֲנִי אֶהְיֶה-לּוֹ לְאָב וְהוּא יִהְיֶה-לִּי  
 < unto < will < and he << as a < unto < will be < I 14  
 Me be Father, him

לְבֶן אֲשֶׁר בְּהִעוֹתוֹ וְהִכַּחֲתִיו בַּשֶּׁבֶט  
 < with the < I will < when he sins < so that << as a  
 rod discipline him son,

אֲנָשִׁים וּבְנֵי אָדָם: טו וְחֶסְדִּי  
 < But My 15 << of < [used for] < and with < that men  
 kindness men. the children punishments [use]

לֹא-יִסּוּר מִמֶּנּוּ כִּי אֲשֶׁר הִסְרֹתִי מֵעַם  
 < from < I removed < as << from < be < will  
 [it] him, removed not

שְׂאוּל אֲשֶׁר הִסְרֹתִי מִלְּפָנֶיךָ: טז וְנֶאֱמַן  
 < Steadfast 16 << from < I removed < whom << Saul,  
 will be before you.

בֵּיתְךָ וּמַמְלַכְתְּךָ עַד-עוֹלָם לְפָנֶיךָ  
 << before you; < ever < for < and your kingdom < your dynasty

כִּסְאֶךָ יִהְיֶה נָכוֹן עַד-עוֹלָם: יז כָּל  
 < In ac- 17 << ever." < for < established < will be < your throne  
 cordance with all

הַדְּבָרִים הָאֵלֶּה וּכְכֹל הַחֲזִיוֹן הַזֶּה בֵּן  
 < so << of this vision, < and accord- < these words  
 ing to all

דָּבָר נָתַן אֶל-דָּוִד:

<< David. < to < Nathan < spoke

שִׁבְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לְרָעוֹת  
 < to < I have < whom < of Israel, < of the  
 shepherd appointed leaders

אֶת-עַמִּי אֶת-יִשְׂרָאֵל לֵאמֹר לָמָּה  
 < "Why << saying: < Israel, < My people

לֹא-בָנִיתֶם לִי בֵּית אֲרָזִים: ח וְעַתָּה  
 < And 8 << of cedar- < a house < for Me < have you not built  
 now, wood?"

כֹּה-תֹאמַר לְעַבְדִּי לְדָוִד כֹּה אָמַר  
 < said < 'Thus << to David, < to My servant, < shall you say < so

יְהוָה צְבָאוֹת אֲנִי לִקְחָתֶיךָ מִן-הַנֶּזֶח  
 < the < from < have taken < I << Master < HASHEM,  
 sheepfold, you of Legions:

מֵאַחֲרֵי הַצֹּאן לְהִיּוֹת נֹגִיד עַל-עַמִּי  
 < My < over < ruler < to become << the flocks, < from  
 people, following

עַל-יִשְׂרָאֵל: ט וְאֶהְיֶה עִמָּךְ בְּכָל  
 < everywhere < with you < And I was 9 << Israel. < over

אֲשֶׁר הִלַּכְתָּ וְאַכְרַתָּה אֶת-כָּל-אֹיְבֶיךָ  
 < your < all < I cut down << you went; < that  
 enemies

מִפְּנֵיךָ וַעֲשֵׂתִי לָךְ שֵׁם גָּדוֹל כְּשֵׁם  
 < like the << of great < a < for < and I made << from  
 renown [renown], name you before you,

הַגְּדֹלִים אֲשֶׁר בְּאַרְץ: י וְשִׁמְתִּי מָקוֹם  
 < a place < I have 10 << in the < who are < of the great  
 established world. men

לְעַמִּי לְיִשְׂרָאֵל וְנִטְעַתִּיו וְשָׁכַן תַּחְתָּיו  
 < in their < and they < I planted << for Israel; < for My  
 place shall dwell them [there] people,

וְלֹא יִרְגְּזוּ עוֹד וְלֹא-יִסִּיפוּ בְנֵי-עוֹלָה  
 << who are < — the << and no longer << any- < so that they will  
 iniquitous — people will they continue more; not be distressed

לְעֵנֹתוֹ כִּי אֲשֶׁר בְּרֵאשׁוֹנָה: יא וְלִמֵּן  
 < as well 11 < in early times < as < to afflict them  
 as from

הַיּוֹם אֲשֶׁר צִוִּיתִי שֹׁפְטִים עַל-עַמִּי  
 < My < over < judges < I < that < the day  
 people appointed

יִשְׂרָאֵל וְהִנִּיחֹתִי לָךְ מִכָּל-אֹיְבֶיךָ  
 << your < from all < to you < [however,] I will << Israel;  
 enemies.' grant respite