

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

Parashas: Shemini

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Parashas SHEMINI (שְׁמִינִי) ["eighth"]

Vayikra/Leviticus 9:1 - 11:47

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RASHI HIGHLIGHTS & D'VREI HaTORAH

The Or HaChayim & Parashas Shemini

Vayikra 9:1. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel....

Rashi, Vayikra 9:1 – And it was on the eighth day of the investitures. It was the first of the month of Nissan, the very day on which the Mishkan was erected. And [this day] took ten “crowns” [of distinction], which are enumerated in *Seder Olam* 7.-[*Torath Kohanim* 9:1] [called...] the elders of Israel to inform them that it was by the express command of God that Aaron was entering into the Kehunah Gedolah, so that they should not say that he entered of his own accord.

“According to the prescribed manner” (w/Korban Tamid, Birchas HaShachar)

Vayikra 9:9. And the sons of Aaron brought the blood to him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar... 12. And he slew the burnt offering; and the sons of Aaron presented to him the blood, which he sprinkled around upon the altar... 15. And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. 16. And he brought the burnt offering, and offered it according to the prescribed manner.

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

Rashi, Vayikra 9:15 – and made it a sin-offering Heb. וְהִקְרִיבָהּ. *He sacrificed it according to the law of the sin-offering* (הִקְרִיבָהּ). like the first one like his own calf.

Rashi, Vayikra 9:16 – and prepared it *according to the law* which is specified regarding a voluntary burnt-offering in [Parashath] Vayikra (1:3-17) -[Beitzah 20a]

Vayikra 1:3-17¹ [“...for a sweet savor,” & “...pleasing to HaShem,” with Haftarah regarding *Yemos HaMashiach* – Malachi 3:4. **Then shall the offering of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former years....**²]

¹ Vayikra 1:3. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the Tent of Meeting before the Lord. 4. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. 5. And he shall kill the bull before the Lord; and the priests, the sons of Aaron, shall bring the blood, and sprinkle the blood around upon the altar that is by the door of the Tent of Meeting. 6. And he shall flay the burnt offering, and cut it into his pieces. 7. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire; 8. And the priests, the sons of Aaron, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar; 9. But its entrails and its legs shall he wash in water; and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor to the Lord. 10. And if his offering is of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring a male without blemish. 11. And he shall kill it on the northern side of the altar before the Lord; and the priests, the sons of Aaron, shall sprinkle his blood around upon the altar. 12. And he shall cut it in pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar; 13. But he shall wash the entrails and the legs with water; and the priest shall bring it all, and burn it upon the altar; it is a burnt sacrifice, an offering made by fire, of a sweet savor to the Lord. 14. And if the burnt sacrifice for his offering to the Lord is of birds, then he shall bring his offering of turtledoves, or of young pigeons. 15. And the priest shall bring it to the altar, and wring off its head, and burn it on the altar; and its blood shall be wrung out at the side of the altar; 16. And he shall remove its crop with its feathers, and cast it beside the altar on the east part, by the place of the ashes; 17. And he shall tear it with its wings, but shall not divide it asunder; and the priest shall burn it upon the altar, upon the wood that is upon the fire; it is a burnt sacrifice, an offering made by fire, of a sweet savor to the Lord.

² Malachi 3:1. Behold, I send my messenger, and he shall prepare the way before me; and the Lord, whom you seek, shall suddenly come to his temple, and the messenger of the covenant, whom you delight in, behold, he shall come, says the Lord of hosts. 2. But who may abide **the day of his coming?** And who shall stand when he appears? For he is like a refiner's fire, and like the washer's soap; 3. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and refine them like gold and silver, that they may offer to the Lord an offering in righteousness. 4. Then shall the offering of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former years. 5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow, and the orphan, and who turn aside the foreigner from his right, and do not fear me, says the Lord of hosts. 6. For I am the Lord, I do not change; therefore you sons of Jacob are not consumed. 7. From the days of your fathers you have turned aside from my ordinances, and have not kept them. **Return to me, and I will return to you, says the Lord of hosts.** But you said, How shall we return? 8. Will man rob God? Yet you have robbed me. But you say, How have we robbed you? In tithes and offerings. 9. You are cursed with a curse; for you have robbed me, this whole nation. 10. Bring all the tithes to the storehouse, so that there may be food in my house, and test me now with that, says the Lord of hosts, if I will not open for you the windows of heaven, and pour for you an overflowing blessing. 11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; nor shall your vine cast her fruit in the field before the time, says the Lord of hosts. 12. And all nations shall call you blessed; for you shall be a land of delight, says the Lord of hosts. 13. Your words have been strong against me, says the Lord. Yet you say, How have we spoken against you? 14. **You have said: It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?** 15. And now we call the arrogant happy; those who work wickedness prosper; even those who tempt God escape. 16. Then those who feared the Lord spoke to one another; and the Lord listened, and heard it,

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

Beitzah 20a – A tanna recited before R. Isaac b. Abba: ‘And he presented the burnt-offering; and offered it according to the ordinance’, [Vayikra 9:16. This verse refers, according to Rashi, to the obligatory burnt-offering brought by Aaron on the eighth day of his consecration (v. Vayikra 9:2), and according to Tosafos to the communal burnt-offering (v. Vayikra 9:15).] [i.e.,] according to the ordinance of a freewill burnt-offering; [For the Bible does not state a rule about the obligatory burnt-offering. Hence this verse must mean that the same rules that apply to a freewill burnt-offering apply to an obligatory burnt-offering. V. Vayikra 1:3ff.] **this teaches that the obligatory burnt-offering requires laying on of hands. [The law of laying on of hands is prescribed only for freewill-offerings v. Vayikra 1:3ff. (burnt-offerings), 3:2 (peace-offerings).]**

Vayikra 9:18. He slew also the bull and the ram for a sacrifice of peace offerings, which was for the people; and **the sons of Aaron** presented to him the blood, which he sprinkled upon the altar. 19. And the fat of the bull and of the ram, the rump, and that which covers the entrails, and the kidneys, and the appendage of the liver; 20. **And they** put the fat upon the breasts, and he burned the fat upon the altar....

Rashi, Vayikra 9:20 – And they placed the [sacrificial] fats on top of the breasts After the waving, **the kohen** who performed the waving gives [the portions] to another **kohen** to make them go up in smoke. The result is that [the portions] that were on the top are now on the bottom [due to the **kohen's** inverting the portions to place them into the receiving hands of the next **kohen**. See Rashi on Lev. 7:30 for further explanation].-[Men. 62a]

Vayikra 10:1. And Aaron's sons, Nadab and Abihu, each took his pan, put fire in them, and placed incense upon it, and **they brought before the Lord foreign fire, which He had not commanded them**. .. 3. Then Moses said to Aaron, "This is what the Lord spoke, [when He said], **'I will be sanctified through those near to Me, and before all the people I will be glorified.'**" And Aaron was silent.

Rashi, Vayikra 10:3 -- This is what the Lord spoke But when did He speak? [It was when He said], "And I will meet with the children of Israel, and **it will be sanctified through My glory** (בְּכְבוֹדִי)" (Exod. 29:43). Do not read בְּכְבוֹדִי, "through My glory," but בְּמִכְבוֹרִי, "**through My honorable ones.**" Moses said to Aaron, "Aaron, my brother! I knew that this House was to be sanctified through the beloved ones of the Omnipresent, but I thought it would be either through me or through you. Now I see that they [Nadab and Abihu] were greater than I or you!"-[Vayikra Rabbah 12:2] **And Aaron was silent** [and did not complain. Consequently,] he was rewarded for his silence. And what reward did he receive? That God addressed him exclusively in the [ensuing] passage regarding those who drink wine [as verse 8 says, "And the Lord spoke to

and a book of remembrance was written before him for those who feared the Lord, and who took heed of his name. 17. **And they shall be mine, says the Lord of hosts, on that day which I appoint as my particular day; and I will spare them, like a man spares his own son who serves him.** 18. Then you shall return, and discern between the righteous and the wicked, between him who serves God and him who does not serve him. 19. **For, behold, the day comes, it shall burn like an oven; and all the arrogant, and all who do wickedly, shall be stubble; and the day that comes shall burn them up, says the Lord of hosts, so that it will not leave them root nor branch.** 20. But to you who fear my name the sun of righteousness shall arise with healing in its wings; and you shall go forth leaping like calves from the stall. 21. And you shall trample down the wicked; for they shall be ashes under the soles of your feet on the day that I shall do this, says the Lord of hosts. 22. **Remember the Torah of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments.** 23. **Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord;** 24. **And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and strike the land with a curse.**

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

Aaron, saying...”-*[Vayikra Rabbah 12:2]* with those near to Me [I.e.,] My chosen ones. and before all the people I will be glorified *When the Holy One, blessed is He, exacts judgment upon the righteous, He becomes feared, exalted, and praised. Now, if this is so concerning the righteous, how much more is it so concerning the wicked!* Similarly, the verse says “You are awesome, O God, from Your sanctuaries (מִמְקֹדְשֵׁיךָ)” (Ps. 68:36). Do not read מִמְקֹדְשֵׁיךָ “from Your sanctuaries,” but מִמְקֹדְשֵׁיךָ, “because of Your sanctified ones.” - *[Zevachim 115b]*

Zevachim 115b – BEFORE THE TABERNACLE WAS SET UP [etc.] R. Huna son of R. Kattina sat before R. Hisda, and recited [the text], And he sent **the young men of the children of Israel**, [who offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord]. *[Shemos 24:5. The ‘young men’ were the firstborn, not priests, and the occasion was when Moses built an altar at the foot of Mount Sinai (Shemos 24:4).]* Said he to him: Thus said R. Assi: And then they ceased. *[This was the last time that the firstborn performed the sacrificial service, though it was nearly a year before the Tabernacle was set up.]* Now, he thought to refute him from our Mishnah, when he heard him teach in R. Adda b. Ahaba's name: The burnt-offering[s] which Israel sacrificed in the wilderness did not require flaying and dismembering; whereupon he refuted him from a Baraitha, which had a bearing upon the whole [of his teaching]. For it was taught: Before the Tabernacle was set up bamoth were permitted and the service was performed by the firstborn, and all were eligible to be offered, viz., animals, beasts, birds, male and female, unblemished or blemished; clean, but not unclean; *[Only clean animals etc., i.e., those which may be eaten, could be offered.]* and all offered burnt-offerings, and the burnt-offering[s] which Israel offered in the wilderness required flaying and dismembering; and gentiles are permitted to do thus in these days? *[Non-Jews might still offer at bamoth ‘in these days’, after the building of the Temple.]* It is a controversy of Tannaim. For it was taught: And let the priests also, that come near to the Lord, sanctify themselves: *[Shemos 19:22. This was immediately before Revelation, while the incident cited above took place immediately after Revelation.]* R. Joshua b. Karhah said: This intimated the separation of the first born. *[By ‘priests’ the firstborn are meant here, as it was they who ‘came near the Lord’ to perform sacrifices, and the verse now separated them and forbade them to approach the mountain.]* Rabbi said: This intimated the separation of Nadab and Abihu. *[Not the firstborn but actual priests are meant, viz., Nadab and Abihu, who became priests at Sinai. — Thus Rabbi holds that henceforth only the children of Aaron might act as priests, while R. Joshua b. Karhah maintains that the service was still performed by the firstborn.]* On the view that this meant the separation of Nadab and Abihu, it is well: hence it is written, This is that the Lord spoke, saying, ‘*Through them that are near unto Me I will be sanctified*’. *[Vayikra 10:3. I.e., God had warned them previously, in the verse under discussion.]* But on the view that it meant the retirement of the firstborn, where was [this warning] indicated? *[The priests had never been warned.]* In the text, **And there I will meet with the children of Israel; and [the Tent] shall be sanctified by My glory** [bi-kebodi]: *[Shemos 29:43.]* read not *bi-kebodi*, but *bi-kebuday* **[My honored ones]**: *[This requires only a change of punctuation.]* this the Holy One, blessed be He, said to Moses, but they did not know [its meaning] until the sons of Aaron died. *[God intimated that when He would ‘meet with the children of Israel’, i.e., at the consecration of the Tabernacle, He would be sanctified through His honored ones (the priests), but they did not understand the allusion.]* When the sons of Aaron died, he [Moses] said to him: ‘Oh my brother! Thy sons died only that the glory of the Holy One, blessed be He, might be sanctified through them’. *[This is what God had meant. — Emended text (Sh.M.).]* **When Aaron thus perceived that his sons were the honored ones [Or, the favored ones. Lit., ‘the known ones’] of the Omnipresent, he was silent, and was rewarded for his silence, as it is said, And Aaron held his peace.** *[Vayikra 10:3. The reward was that God subsequently spoke specially to him, Vayikra 10:8.]*

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

Bamidbar 20:12. And the LORD said unto Moses and Aaron: 'Because ye believed not in Me, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.' 13 These are the waters of Meribah, where the children of Israel strove with the LORD, and He was sanctified in them...

“Sanctified”

Shemos 13:2. 'Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast, it is Mine.'

Shemos 19:22. And let the priests also, that come near to the LORD, sanctify themselves, lest the LORD break forth upon them.'

Shemos 28:41. And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto Me in the priest's office.

Shemos 29:27. And thou shalt sanctify the breast of the wave-offering, and the thigh of the heave-offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is Aaron's, and of that which is his sons'... 33 And they shall eat those things wherewith atonement was made, to consecrate and to sanctify them; but a stranger shall not eat thereof, because they are holy... 44 And I will sanctify the tent of meeting, and the altar; Aaron also and his sons will I sanctify, to minister to Me in the priest's office.

Shemos 30:30. And thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto Me in the priest's office.

Shemos 40:13. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto Me in the priest's office.

Vayikra 6:11. Every male among the children of Aaron may eat of it, as a due for ever throughout your generations, from the offerings of the LORD made by fire; whatsoever toucheth them shall be holy.

Vayikra 8:30. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him, and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

Vayikra 10:3. Then Moses said unto Aaron: 'This is it that the LORD spoke, saying: Through them that are nigh unto Me I will be sanctified, and before all the people I will be glorified.' And Aaron held his peace.

Vayikra 20:8. And keep ye My statutes, and do them: I am the LORD who sanctify you.

Vayikra 22:2. Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which they hallow unto Me, and that they profane not My holy name: I am the LORD... 9. They shall therefore keep My charge, lest they bear sin for it, and die therein, if they profane it: I am the LORD who sanctify them.

Bamidbar 3:13. for all the first-born are Mine: on the day that I smote all the first-born in the land of Egypt I hallowed unto Me all the first-born in Israel, both man and beast, Mine they shall be: I am the LORD.' ...45. Take the Levites instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine; I am the Lord.

Bamidbar 8:17. For all the first-born among the children of Israel are Mine, both man and beast; on the day that I smote all the first-born in the land of Egypt I sanctified them for Myself.

Bamidbar 17:3. even the fire-pans of these men who have sinned at the cost of their lives, and let them be made beaten plates for a covering of the altar - for they are become holy, because they were offered before the LORD - that they may be a sign unto the children of Israel.'

Bamidbar 20:12. And the LORD said unto Moses and Aaron: 'Because ye believed not in Me, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.' 13 These are the waters of Meribah, where the children of Israel strove with the LORD, and He was sanctified in them... 27:14 because ye rebelled against My commandment in the wilderness of Zin, in the strife of the congregation, to sanctify Me at the waters before their eyes.' - These are the waters of Meribath-kadesh in the wilderness of Zin... **Devarim 32:51.** Because ye trespassed against Me in the midst of the children of Israel at the waters of Meribath-kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel.

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

Vayikra 10:8. And the Lord spoke to Aaron, saying, 9. **Do not drink wine nor strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die; it shall be a statute forever throughout your generations;** 10. And that you may differentiate between holy and unholy, and between unclean and clean; 11. And **that you may teach the people of Israel all the statutes which the Lord has spoken to them by the hand of Moses.**

Rashi, Vayikra 10:9 – wine that will lead to intoxication Heb. יין וְשֵׁכָר [שֵׁכָר does not mean other strong drink,] but wine **in a manner that leads to intoxication** [namely, sufficient wine to cause intoxication, undiluted, and drunk without interruption].-[Torath Kohanim 10:35] **when you go into the Tent of Meeting** We know only [that a kohen is forbidden] to enter the Heichal [after drinking wine]. How do we know that [this prohibition applies also to] approaching the altar [which is outside the Heichal]? [The answer is:] Here [in our verse] it speaks of “entering the Tent of Meeting.” Regarding washing the hands and feet [at the washstand—see Exod. 30: 1721], “entering the Tent of Meeting” is [also] mentioned (verse 20). [Now, concerning washing, approaching the altar is regarded as similar to entering the Tent of Meeting insofar as both require washing the hands and feet, as it says, “When they enter the Tent of Meeting, they shall wash with water... or when they approach the altar to serve” (Exod. 30:20). Hence,] just as there [in the case of washing], Scripture made approaching the altar the same as entering the Tent of Meeting, here too, it made approaching the altar the same as entering the Tent of Meeting [insofar as both are equally prohibited when the kohen has drunk wine].-[Torath Kohanim 10: 37]

Rashi, Vayikra 10:10 – to distinguish [I.e.,] so **that you can distinguish between a holy service and one that has been profaned**. Thus you have learned that if one performed a particular service [after having drunk wine], it is invalid.-[Torath Kohanim 10:39]

Rashi, Vayikra 10:11 – and to instruct [This] teaches that **an intoxicated person is prohibited to render halachic decisions**. One might think that he incurs the death penalty [like the intoxicated kohen who performs the sacrificial service (see verse 9)]. Scripture [therefore] says, “[neither] you nor your sons with you...so that you shall not die” (verse 9). [This implies that only intoxicated] kohanim in their service incur the death penalty, whereas [intoxicated] sages who render halachic decisions do not incur the death penalty.-[Torath Kohanim 10:38]

Regarding the “**drunken lustfulness**” to be redeemed by a man, a “**king of flesh and blood**” [Haftarah, Parashas Balak, Michah 5:6. *And the remnant of Jacob shall be in the midst of many people like dew from the Lord, like the showers upon the grass, that do not hope for man, nor wait for the soul of a man.* 7. *And the remnant of Jacob shall be among the nations in the midst of many peoples like a lion among the beasts of the forest, like a young lion among the flocks of sheep; which, if it goes through, treads down, and tears in pieces, and no one can save.*]³

³ Michah 5:1. [Messianic + a Hashkafah Emes regarding “hoping for a man” (v.6), and the realization that no “man” can save them (v.7).] But you, Beth-Lehem Ephratah, though you are little among the thousands of Judah, **yet out of you shall he come forth to Me, he who is to be ruler in Israel; and his origin is from ancient time, from days of old.** 2. Therefore he will give them up, until the time when she who labors has brought forth; then the remnant of his brothers shall return to the people of Israel. 3. And he shall stand and feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now he shall be great to the ends of the earth. 4. And this shall be peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against seven shepherds, and eight princes of men. 5. And they shall rule the land of Assyria with the sword, and the land of Nimrod with the keen blade; thus shall he deliver us from the Assyrian, when he comes into our land, and when he treads inside our borders. 6. And **the remnant of Jacob shall be in the midst of many people like dew from the Lord, like the showers upon the grass, that do not hope for man, nor wait for the sons of men [the soul of a man].** 7. **And the remnant of Jacob shall be among the nations in the midst of many peoples like a lion among the beasts of the forest, like a young lion among the flocks of sheep; which, if it goes through, treads down, and tears in pieces, and no one can save.**

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

Devarim 29:15. For you know how we have lived in the land of Egypt; and how we came through the nations which you passed by; 16. And you have seen their abominations, and their idols, wood and stone, silver and gold, which were among them; 17. Lest there should be among you man, or woman, or family, or tribe, whose heart turns away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that bears gall and wormwood; 18. And it should come to pass, when he hears the words of this curse, that he blesses himself in his heart, saying, I shall have peace, though I walk in the stubbornness of my heart, to add drunkenness to thirst; 19. The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. 20. And the Lord shall mark him off for evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the Torah....

Rashi, Devarim 29:17 – Perhaps there is among you - פְּרַיֵשׁ בְּכֶם [This phrase, meaning,] “Perhaps there is among you,” [is repeated twice in this verse. Rashi explains here that there might be two levels of disobeying God. A person might serve other deities, or he is one...] **whose heart strays this day** from accepting upon himself the covenant. **a root that produces hemlock and wormwood** [This refers to] a root that produces a bitter herb, like *giddin*, which are bitter [see *Targum Jonathan* on Lam. 3:19]. Here, then, the verse means: “[Someone who] produces and increases evil among you.”

Rashi, Devarim 29:18 – that he will bless himself in his heart Heb. וְהִתְבָּרַךְ בְּלִבּוֹ [the word וְהִתְבָּרַךְ stems from] the word for “blessing” (בָּרַךְ). [The verse means:] **“In his heart, [this man] will imagine a blessing of peace for himself, saying: These curses will not come upon me. I will have only peace!”** וְהִתְבָּרַךְ *Bendirā soy* in Old French [i.e., the verb is in the reflexive conjugation], like “וְהִתְגַּלַּח, And he shall shave himself” (Lev. 13:33), “וְהִתְפַּלֵּל, and he will pray” (I Kings, 8:42), [which employs the reflexive form of the root kkp]. **I follow my heart’s desires** Heb. וְאֶתֵּן לִבִּי אַחֲרָי [Meaning, “If I follow] what my heart beholds,” as in [the verse], “I behold it (אֲשִׁירֶנּוּ), but it is not near” (Num. 24:17). That is to say [the verse means]: “[Even if I go in the way] that my heart sees [fit] to do.” **in order to add the [punishment for the] unintentional sins [of this man] - לְמַעַן סְפוֹת הַרְנִיָּה** - Because I will add to him the punishment for what he heretofore committed unintentionally, which I would have overlooked, but now, he has caused that I combine them with the intentional sins and punish him for everything. Similarly, *Onkelos* renders [the verse here as]: וְדִנְתָא בְדִיל לְאוֹסְפָא לִיה חֲטָאֵי שְׁלוֹתָא עַל, [meaning,] *That I shall add for him the [punishment incurred for the] unintentional sins to [that of] the intentional sins.* הַרְנִיָּה [lit., “**drunk.**” Here, as explained, the word] **refers to unintentional [sins], which [a man] commits as if in a drunken state, that is, unknowingly.** הַצְמָאָה [lit., “**thirsty.**” Here, as explained, the word refers to intentional sins, that is] when [a man] commits [a sin] knowingly and out of lust.

Vayikra 10:12. And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons, who were left, **Take the meal offering that remains of the offerings of the Lord made by fire, and eat it without leaven beside the altar;** for it is most holy; 13. And you shall eat it in the **holy place**, because ***it is your due, and your sons’ due, of the sacrifices of the Lord made by fire;*** for so I am commanded. 14. And the waved breast and offered shoulder shall you eat in a clean place; ***you, and your sons, and your daughters with you; for they are your due, and your sons’ due,*** which are given from the sacrifices of peace offerings by the people of Israel.

Rashi, Vayikra 10:13 – and your sons’ portion [But] the daughters [of *kohanim*] do not have a portion in holy [sacrifices].-[*Torath Kohanim* 10:46] **for so I have been commanded** that they eat it when they are **אוֹנְנִים** [mourners for a close relative on the day of that relative’s demise and burial].-[*Torath Kohanim* 10:48]

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

Vayikra 10:17. *Why have you not eaten the sin offering in the holy place, seeing it is most holy, and God has given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord?*

Rashi, Vayikra 10:17 – Why did you not eat the sin-offering in the holy place? But had they eaten it outside the holy place? Had they not burnt it? What then [did Moses mean] when he said, “in the holy place?” But, [by phrasing the question in this way,] *Moses was asking [Aaron’s sons]: “Perhaps that sacrifice went out of the hangings [of the courtyard], thereby becoming invalid [and that was why you burned it]? For it is a holy of holies which becomes invalid by going out [of the hangings].”* They answered him, “No.” *[So Moses] said to them: “Well, since it remained within the holy place, why did you not eat it?”*-[Torath Kohanim 10:54] and He has given it to you to gain forgiveness [for the sin of the community] For the kohanim eat [the sacrificial], and [thereby] its owners are granted atonement.-[Torath Kohanim 10:54] to gain forgiveness for the sin of the community From here, we learn that it [the he-goat that was burned] was the he-goat of Rosh Chodesh, which atones for the sin of uncleanness concerning the sanctuary and its holy [sacrificial] food, for the sin-offering of the eighth day [of the investitures] and the sin-offering of Nahshon [Ben Aminadab] were not brought to effect atonement.-[Torath Kohanim 10:52]

Vayikra 11:8. Of their flesh shall you not eat, and their carcasses you shall not touch; they are unclean to you.

Rashi, Vayikra 11:8 – You shall not eat of their flesh I know only [that] these [animals possessing one sign of cleanness are prohibited to be eaten]. How do we know that any other unclean animal, which has no sign of cleanness altogether [may also not be eaten]? Here, we can infer from a *kal vachomer* [i.e., an inference from minor to major]: If those animals that have part of the signs of cleanness are prohibited, [how much more so are those animals that lack both signs of cleanness!]-[Torath Kohanim 11:69] **of their flesh** The [Scriptural] prohibition applies [only] to the “flesh” [of an unclean animal], but not its bones, sinews, horns, or hooves.-[Torath Kohanim 11:74] **and you shall not touch their carcasses** One might think that Israelites are prohibited to touch a carcass. Scripture, however, says, “Say to the *kohanim*...[(a *kohen*) shall not defile himself for a (dead) person among his people]” (Lev. 21:1); thus, *kohanim* are prohibited [from defiling themselves by human corpses], but **ordinary Israelites are not prohibited**. Now a *kal vachomer* can be made: Since in the more stringent case of defilement by a human corpse, only *kohanim* are prohibited, then in the more lenient case of defilement by animal carcasses, how much more so [should only *kohanim* be prohibited! If so,] what does Scripture mean by, “you shall not touch their carcasses”? [It means that **Israelites may not touch animal carcasses] on the Festivals [since at those times they deal with holy sacrifices and enter the Temple]. This is what [the Sages] said: A person is obligated to cleanse himself on Festivals.** -[R.H. 16b, Torath Kohanim 11:74]

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Vayikra 9:4. and an ox and a ram as peace offerings, to slaughter before the Lord, and a meal offering mixed with oil, for today the Lord is appearing to you. " ...6. And Moses said, "This is the thing the Lord has commanded; do [it], and the glory of the Lord will appear to you."

Rashi, Vayikra 9: 4 -- for today the Lord is appearing to you to make His *Shechinah* rest in the work of your hands [i.e., the work of the *Mishkan*], and for this reason, these sacrifices are obligatory for this day.

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

Miracles & Their NON-LASTING Impact

Vayikra 9:23. And Moses and Aaron went into the Tent of Meeting. Then they came out and blessed the people, and the glory of the Lord appeared to all the people. 24. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces.

Rashi, Vayikra 9:23 -- And Moses and Aaron went into [the Tent of Meeting] Why did they enter [the Tent of Meeting]? In the section of the investitures, I found a *baraita* added to our version of *Torath Kohanim* [which states the following]: *Why did Moses enter with Aaron? To teach him about the procedure of [burning] the incense*. Or did he perhaps enter only for another purpose? I can make a deduction: Descending [from the altar (verse 22)] and entering [the Tent of Meeting (this verse) both] required blessing [the people]. Just as descending [from the altar] is related to the service, so is entering [the Tent of Meeting] related to the service. Hence, you learn from here why Moses entered with Aaron, [namely] to teach him about the procedure of [burning] the incense [which is related to the service]. Another explanation [of why Moses entered with Aaron is]: When Aaron saw that all the sacrifices had been offered and all the procedures had been performed, and yet the Shechinah had not descended for Israel, he was distressed. He said, "I know that the Holy One, blessed is He, is angry with me, and on my account the Shechinah has not descended for Israel." So he said to Moses, "My brother Moses, is this what you have done to me, that I have entered and been put to shame?" At once, Moses entered [the Tent of Meeting] with him, and they prayed for mercy. Then the Shechinah came down for Israel. -[*Torath Kohanim* 9:16] Then they came out and blessed the people They said: "May the pleasantness of the Lord, our God, be upon us (Ps. 90:17); May it be God's will that the *Shechinah* rest in the work of your hands." [And why did they choose this particular blessing?] Because throughout all seven days of the investitures, when Moses erected the Mishkan, performed the service in it, and then dismantled it daily, the *Shechinah* did not rest in it. The Israelites were humiliated, and they said to Moses, "Moses, our teacher, all the efforts we have taken were so that the *Shechinah* should dwell among us, so that we would know that we have been forgiven for the sin of the [golden] calf!" Therefore, Moses answered them (verse 6), "This is the thing the Lord has commanded; do [it], and the glory of the Lord will appear to you. My brother Aaron is more worthy and important than I, insofar as through his offerings and his service the *Shechinah* will dwell among you, and you will know that the Omnipresent has chosen him."

Rashi, Vayikra 9:24 – and sang praises Heb. וְרָנְנוּ, as *Targum* [Onkelos] renders it [namely, "and they praised" God].

Melachim Alef 18:36. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. 37. Hear me, O Lord, hear me, that this people may know that you are the Lord God, and that you have turned their heart back again. 38. **Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood pile, and the stones, and the dust, and licked up the water that was in the ditch.** 39. And **when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God.**

Vayikra 10:16. And Moses diligently sought the goat of the sin offering, and, behold, it was burned; and he was angry with Eleazar and Ithamar, the sons of Aaron, who were left alive, saying, 17. *Why have you not eaten the sin offering in the holy place, seeing it is most holy, and God has given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord?* 18. Behold, its blood was not brought inside the holy place; you should indeed have eaten it in the holy place, as I commanded. 19. And Aaron said to Moses,

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me; and if I had eaten the sin offering to day, should it have been accepted in the sight of the Lord? 20. And when Moses heard that, he was content.

Rashi, Vayikra 10:16. -- the sin-offering he-goat The he-goat of the מוֹסֵפֵי ראש חֹדֶשׁ, the additional offerings of *Rosh Chodesh*. On that day [*Rosh Chodesh Nissan*], three sin-offering goats were sacrificed: a) “[Take] a he-goat [as a sin-offering]” (Lev. 9:3); b) *the he-goat of Nahshon [the son of Aminadab, leader of the tribe of Judah]* (Num. 7:16); and c) *the he-goat [of the additional offering] of Rosh Chodesh*. Now, of all of these, *the only one burnt was this one [i.e., this additional offering of Rosh Chodesh. And why did they burn it?]* The Sages of Israel are divided on the matter (*Torath Kohanim* 10:52; *Zev.* 101a). Some said that it was burnt on account of uncleanness that had come into contact with it, [while] others said that it was burnt because [Aaron’s sons were] אֲוִיָּוִים, because this [sacrifice came under the category of] **holy [sacrifices] that would also be sacrificed in [future] generations**. [Thus they deemed it fit for burning, as the law would require for future generations.] However, when it came to holy [sacrifices] that were [brought] only at that time [like the other two goat offerings], they relied on Moses, who had said to them regarding the meal-offering, “eat it as unleavened loaves” (verse 12) [even though they were אֲוִיָּוִים, assuming that since that meal-offering was brought only at that time (see *Rashi* on verse 12), so must Moses’ command apply to all holy sacrifices brought at that time only]. **thoroughly investigated** Heb. שָׁרַשׁ שָׁרַשׁ. [This double expression signifies] two investigations. [Moses asked:] a) “**Why has this sacrifice been burnt?**” and b) “**Why have the other sacrifices been eaten?**” Thus it is taught in *Torath Kohanim* (10:52). **[he was angry] with Eleazar and Ithamar** Out of respect for Aaron, Moses turned towards his sons and was angry [with them, even though he was angry with Aaron as well, regarding what had happened].- [*Torath Kohanim* 10:53] **saying** He said to them, “**Answer my questions!**”- [*Torath Kohanim* 10:53]

Rashi, Vayikra 10:17 -- Why did you not eat the sin-offering in the holy place? But had they eaten it outside the holy place? Had they not burnt it? What then [did Moses mean] when he said, “in the holy place?” But, [by phrasing the question in this way,] *Moses was asking [Aaron’s sons]: “Perhaps that sacrifice went out of the hangings [of the courtyard], thereby becoming invalid [and that was why you burned it]? For it is a holy of holies which becomes invalid by going out [of the hangings].”* They answered him, “No.” *[So Moses] said to them: “Well, since it remained within the holy place, why did you not eat it?”*- [*Torath Kohanim* 10:54] **and He has given it to you to gain forgiveness [for the sin of the community]** For *the kohanim eat [the sacrifice], and [thereby] its owners are granted atonement*.- [*Torath Kohanim* 10:54] **to gain forgiveness for the sin of the community** From here, we learn that *it [the he-goat that was burned] was the he-goat of Rosh Chodesh, which atones for the sin of uncleanness concerning the sanctuary and its holy [sacrificial] food*, for the sin-offering of the eighth day [of the investitures] and the sin-offering of Nahshon [Ben Aminadab] were not brought to effect atonement.- [*Torath Kohanim* 10:52]

Rashi, Vayikra 10:18 -- Behold, [its blood] was not brought For if [its blood] had been brought [into the Holy], then indeed you would have been required to burn it, as it is said, “**But any sin-offering some of whose blood [was brought into the Tent of Meeting to make atonement in the Holy, shall not be eaten; it shall be burned in fire]**” (Lev. 6:23). - [*Torath Kohanim* 10:55] **so you should have surely eaten it [I.e.,] “You should have surely eaten it,”** even though you are אֲוִיָּוִים. **as I commanded you**, regarding the meal-offering.

Rashi, Vayikra 10:19 -- And Aaron spoke The expression דַּבֵּר [in Scripture, unless followed by the expression לְאָמַר] always denotes boldness, as it is said, “**And the people [thus] spoke [וַיִּדְבְּרוּ] [against God and Moses, ‘Why did you bring us up from Egypt to die in the desert...?’]**” (Num. 21:5). Thus, in this verse, Aaron boldly responded to Moses’ investigation.] Is

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

it possible that Moses addressed his anger to Eleazar and Ithamar, and Aaron answers? However, *this [demonstrates to us that the behavior of Aaron's sons] was only out of respect [for their father and their teacher]. They said, "It is inappropriate that while our father is sitting [in front of us], we should answer in his presence, and it is also inappropriate that a disciple should refute his master."* One might suggest that [the sons did not respond] because Eleazar was not capable [i.e., he did not have the courage] to answer. Scripture, [however,] says, "And Eleazar the *kohen* spoke to the men of the army..." (Num. 31:21). Thus, we see that when Eleazar wanted to, he spoke before Moses and before the princes [and hence, here, he was deliberately silent]. I found this [explanation] in the second version of the *Sifrei*.-[*Sifrei Zuta* on Numbers, ed. Horowitz, p. 329, *Yalkut Bamidbar* on Num. 31:21] **But today, did they offer up What is he saying? [He could have simply said, "Such tragic events like these have befallen me...."] Rather, Moses said to them, "Did you perhaps sprinkle its blood while you were אֹנֵן, and [as you probably know,] an אֹנֵן who performs the service renders [that sacrifice] invalid?"** So Aaron answered him,... הֲמִי הִקְרִיבוּ, i.e., "But did *they* who offer up [the sacrifices]?" They are ordinary *kohanim* [for whom the law of invalidation by an אֹנֵן applies.] *I offered [them] up! For I am a Kohen Gadol, and [a Kohen Gadol] is permitted to offer [a sacrifice] while he is an אֹנֵן [Zev. 101a] But [if tragic events] like these had befallen me* [By these words, Aaron was effectively saying: "My point would be just as valid] even if those who died were not my sons, but other relatives for whom I am obligated to mourn as an אֹנֵן like these," such as all those enumerated in the *parasha* of the *kohanim* [i.e., *Parashath אֲמֹר*, Lev. 21:13], for whom a *kohen* may become unclean.-[*Torath Kohanim* 10:59] and if I had eaten a sin-offering today [Lit., "and I ate a sin-offering." However, here the meaning is:] "***But if I had eaten [the sin-offering], would it have pleased [the Lord]? [If I had eaten the sin-offering] today [today it would not have been pleasing to the Lord; however, tonight I could have eaten it, because] an אֹנֵן is permitted [to eat sacrifices] at night, for one is considered an אֹנֵן only on the day of burial.-[Torath Kohanim 10:59; Zev. 101b] would it have pleased the Lord? If you heard this [special law that an אֹנֵן may eat] holy sacrifices brought exclusively for a special occasion [like the people's sin-offering goat and Nahshon's goat, both offered just today], you have no right to be lenient [regarding this law] regarding holy sacrifices offered for [future] generations*** [like the sacrifice on *Rosh Chodesh*, about which you asked us, "Why did you not eat...?"].-[Zev. 101a]

Rashi, Vayikra 10:20 -- and it pleased him [Moses] admitted [that Aaron was correct,] and was not ashamed, [for he could have covered up by] saying, "I have not heard [of this law." Rather, Moses frankly said to Aaron, "You are right! I did hear that an אֹנֵן must not eat from sacrifices that will be offered in future generations, but I forgot!"].-[*Torath Kohanim* 10:60; Zev. 101a]

Vayikra 11:44. For I am the Lord your God; you shall therefore sanctify yourselves, and you shall be holy; for I am holy; nor shall you defile yourselves with any manner of creeping thing that creeps upon the earth. 45. For **I am the Lord that brings you out of the land of Egypt, to be your God**; you shall therefore be holy, for I am holy.

Rashi, Vayikra 11:44 – **For I am the Lord your God** Just as I am holy, for I am the Lord your God, so too, you shall make yourselves holy, [i.e.,] sanctify yourselves below [on earth].-[*Torath Kohanim* 11:168] **and be holy before Me, for I will make you holy above and in the world to come.**-[*Yoma* 39a] **and you shall not defile yourselves** [This prohibition is written to make a transgressor guilty of] transgressing many negative commandments. And for [the transgression of] each negative commandment, [the perpetrator receives] lashes. This is what [the Sages said in the Talmud (*Mak.* 16): "If one eats a פּוֹטִיקָא [a small unclean aquatic creature], one receives four series of lashes [i.e., four separate series of lashes for the four negative

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

commandments transgressed by eating that one creature]; if one eats an ant, one receives five series of lashes; if one eats a hornet, [he receives] six series of lashes" (Mak. 16b).

Rashi, Vayikra 11:45 – For I am the Lord Who has brought you up – On the condition that you accept My commandments, I have brought you up [out of Egypt] (Torath Kohanim 11:170). Another explanation of “For I am the Lord Who has brought you up”: Everywhere [Scripture] says, “Who has brought [you] *out* (הוֹצִאתִי) [of the land of Egypt],” while here it says, “Who has brought [you] *up* (הִמְעֵלָה).” [What is the meaning of the unusual expression here of bringing up?] the school of Rabbi Ishmael taught: [God says,] ***"If I had brought up Israel from Egypt only so that they would not defile themselves with creeping creatures like the other nations, it would have been sufficient for them, and this is an exaltation for them."*** This, then, explains [the use of] the expression הִמְעֵלָה -[B.M. 61b]

IF we are commanded to DIFFERENTIATE between the signs of kosher slaughter v. non-kosher slaughter & DIFFERENTIATE between an animal that will die of a *mum* within a year v. an animal that will survive a year with said *mum* [and keeping in mind that the penalties for eating such are mere lashes], HOW MUCH MORE SO are we commanded to DIFFERENTIATE between those things that incur the penalty of death or *kares*?

Vayikra 11:46. This is the Torah of the beasts, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps upon the earth; 47. To differentiate between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Rashi, Vayikra 11:47 – to distinguish Not only must you learn [these laws concerning prohibited creatures in order to know the laws for the sake of knowing Torah], but also you shall know and recognize [these creatures], and be proficient [in identifying] them. **between the unclean and the clean** But is it necessary [for Scripture] to state [that we should know] the difference between [kosher and non-kosher animals such as] a donkey and a cow, when these [differences] have already been explained? Rather, [what is meant here, is to distinguish] between what is unclean because of you and what is clean because of you, namely between [an animal] whose trachea was slaughtered halfway through [which is considered “unclean” and may not be eaten], and [an animal] who had most of its trachea slaughtered, [rendering the animal “clean” and it may be eaten].-[Torath Kohanim 11:173:7] **and between the animal that may be eaten** Does [Scripture] have to tell us [that one must be able to distinguish] between a deer and a wild donkey? Are they not already delineated? Rather, [to distinguish] between [an animal] in which signs of a *treifah* have developed, and it is nevertheless kosher [such as an animal whose injury does not render it *treifah*], and an animal in which signs of a *treifah* have developed, and it is not kosher. -[Torath Kohanim 11:173:8]

Targum Judaica/Vayikra/Leviticus 9:1. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; 2. And he said to Aaron, Take a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord. 3. And to the people of Israel you shall speak, saying, Take a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; 4. Also a bull and a ram for peace offerings, to sacrifice before the Lord; and a meal offering mixed with oil; for today the Lord will appear to you.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

Targum Judaica/Vayikra/Leviticus 9:5. And they brought that which Moses commanded before the Tent of Meeting; and all the congregation drew near and stood before the Lord. 6. And Moses said, This is the thing which the Lord commanded that you should do; and the glory of the Lord shall appear to you.

Targum Judaica/Vayikra/Leviticus 9:7. And Moses said to Aaron, Go to the altar, and offer your sin offering, and your burnt offering, and make an atonement for yourself, and for the people; and offer the offering of the people, and make an atonement for them; as the Lord commanded.

Targum Judaica/Vayikra/Leviticus 9:8. Aaron therefore went to the altar, and slew the calf of the sin offering, which was for himself. 9. And the sons of Aaron brought the blood to him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar; 10. But the fat, and the kidneys, and the appendage of the liver of the sin offering, he burned upon the altar; as the Lord commanded Moses. 11. And the flesh and the hide he burned with fire outside the camp. 12. And he slew the burnt offering; and the sons of Aaron presented to him the blood, which he sprinkled around upon the altar. 13. And they presented the burnt offering to him, with its pieces, and the head; and he burned them upon the altar. 14. And he washed the entrails and the legs, and burned them upon the burnt offering on the altar.

Targum Judaica/Vayikra/Leviticus 9:15. And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. 16. And he brought the burnt offering, and offered it according to the prescribed manner. 17. And he brought the meal offering, and took a handful of it, and burned it upon the altar, beside the burnt sacrifice of the morning. 18. He slew also the bull and the ram for a sacrifice of peace offerings, which was for the people; and the sons of Aaron presented to him the blood, which he sprinkled upon the altar, 19. And the fat of the bull and of the ram, the rump, and that which covers the entrails, and the kidneys, and the appendage of the liver; 20. And they put the fat upon the breasts, and he burned the fat upon the altar; 21. And the breasts and the right shoulder Aaron waved for a wave offering before the Lord; as Moses commanded.

Targum Judaica/Vayikra/Leviticus 9:22. And Aaron lifted up his hand toward the people, and blessed them, and came down from offering the sin offering, and the burnt offering, and peace offerings. 23. And Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people; and the glory of the Lord appeared to all the people.

Targum Judaica/Vayikra/Leviticus 9:24. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces.

Targum Judaica/Vayikra/Leviticus 10:1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire in it, and put incense on it, and offered strange fire before the Lord, which he commanded them not. 2. And there went out fire from the Lord, and devoured them, and they died before the Lord.

Targum Judaica/Vayikra/Leviticus 10:3. Then Moses said to Aaron, This is what the Lord spoke, saying, I will be sanctified in them that come near to me, and before all the people I will be glorified. And Aaron held his peace.

Targum Judaica/Vayikra/Leviticus 10:4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brothers from before the sanctuary out of the camp. 5. So they went near, and carried them in their coats out of the camp; as Moses had said.

Targum Judaica/Vayikra/Leviticus 10:6. And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Uncover not your heads, nor tear your clothes; lest you die, and lest anger come upon all the people; but let your brothers, the whole house of Israel, bewail the burning which the Lord has kindled. 7. And you shall not go out from the door of the Tent of Meeting, lest you die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

Targum Judaica/Vayikra/Leviticus 10:8. And the Lord spoke to Aaron, saying, 9. Do not drink wine nor strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die; it shall be a statute forever throughout your generations; 10. And that you may differentiate between holy and unholy, and between unclean and clean; 11. And that you may teach the people of Israel all the statutes which the Lord has spoken to them by the hand of Moses.

Targum Judaica/Vayikra/Leviticus 10:12. And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons, who were left, Take the meal offering that remains of the offerings of the Lord made by fire, and eat it without leaven beside the altar; for it is most holy; 13. And you shall eat it in the holy place, because it is your due, and your sons' due, of the sacrifices of the Lord made by fire; for so I am commanded. 14. And the waved breast and offered shoulder shall you eat in a clean place; you, and your sons, and your daughters with you; for they are your due, and your sons' due, which are given from the sacrifices of peace offerings by the people of Israel. 15. The offered shoulder and the waved breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be yours, and your sons' with you, by a statute forever; as the Lord has commanded.

Targum Judaica/Vayikra/Leviticus 10:16. And Moses diligently sought the goat of the sin offering, and, behold, it was burned; and he was angry with Eleazar and Ithamar, the sons of Aaron, who were left alive, saying, 17. Why have you not eaten the sin offering in the holy place, seeing it is most holy, and God has given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord? 18. Behold, its blood was not brought inside the holy place; you should indeed have eaten it in the holy place, as I commanded.

Targum Judaica/Vayikra/Leviticus 10:19. And Aaron said to Moses, Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me; and if I had eaten the sin offering to day, should it have been accepted in the sight of the Lord?

Targum Judaica/Vayikra/Leviticus 10:20. And when Moses heard that, he was content.

Targum Judaica/Vayikra/Leviticus 11:1. And the Lord spoke to Moses and to Aaron, saying to them, 2. Speak to the people of Israel, saying, These are the beasts which you shall eat among all the beasts that are on the earth. 3. What ever parts the hoof, and is cloven footed, and chews the cud, among the beasts, that shall you eat. 4. Nevertheless these shall you not eat of those that chew the cud, or of those that divide the hoof; the camel, because it chews the cud, but its hoof is not parted; it is unclean to you. 5. And the coney, because it chews the cud, but its hoof is not parted; it is unclean to you. 6. And the hare, because it chews the cud, but its hoof is not parted; it is unclean to you. 7. And the swine, though its hoof is parted, and is cloven footed, yet it chews not the cud; it is unclean to you. 8. Of their flesh shall you not eat, and their carcasses you shall not touch; they are unclean to you.

Targum Judaica/Vayikra/Leviticus 11:9. These shall you eat of all that are in the waters; whatever has fins and scales in the waters, in the seas, and in the rivers, those shall you eat. 10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination to you; 11. They shall be abomination to you; you shall not eat of their flesh, but you shall have their carcasses in abomination. 12. What ever has no fins nor scales in the waters, that shall be an abomination to you.

Targum Judaica/Vayikra/Leviticus 11:13. And these are they which you shall have in abomination among the birds; they shall not be eaten, they are an abomination; the eagle, and the bearded vulture, and the black vulture, 14. And the kite, and the buzzard after its kind; 15. Every raven after its kind; 16. And the owl, and the falcon, and the gull, and the sparrow hawk after its kind, 17. And the little owl, and the fish owl, and the great owl, 18. And the barn owl, and the jackdaw, and the gier-eagle, 19. And the stork, the heron after its kind, and the hoopoe, and the bat.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

Targum Judaica/Vayikra/Leviticus 11:20. All birds that creep, going upon all four, shall be an abomination to you. 21. (K) Yet these may you eat of every flying creeping thing that goes upon all four, which have legs above their feet, to leap with upon the earth; 22. These you may eat: the locust after its kind, and the bad locust after its kind, and the cricket after his kind, and the grasshopper after its kind. 23. But all other flying creeping things, which have four feet, shall be an abomination to you.

Targum Judaica/Vayikra/Leviticus 11:24. And for these you shall be unclean; whoever touches the carcass of them shall be unclean until the evening. 25. And whoever carries anything of the carcass of them shall wash his clothes, and be unclean until the evening. 26. The carcasses of every beast which parts the hoof, and is not cloven footed, nor chews the cud, are unclean to you; every one who touches them shall be unclean. 27. And whatever goes upon his paws, among all manner of beasts that go on all four, those are unclean to you; whoever touches their carcass shall be unclean until the evening. 28. And he who carries their carcass shall wash his clothes, and be unclean until the evening; they are unclean to you.

Targum Judaica/Vayikra/Leviticus 11:29. These also shall be unclean to you among the creeping things that creep upon the earth; the rat, and the mouse, and the tortoise after its kind, 30. And the gecko, and the monitor-lizard, and the lizard, and the snail, and the chameleon. 31. These are unclean to you among all that creep; whoever touches them, when they are dead, shall be unclean until the evening. 32. And upon whatever any of them, when they are dead, falls, it shall be unclean; whether it is any utensil of wood, or garment, or skin, or sack, whatever utensil it is, where any work is done, it must be put in water, and it shall be unclean until the evening; so it shall be cleansed.

Targum Judaica/Vayikra/Leviticus 11:33. And every earthen utensil, in which any of them falls, whatever is in it shall be unclean; and you shall break it. 34. Of all meal which may be eaten, that on which such water comes shall be unclean; and all drink that may be drunk in every such utensil shall be unclean. 35. And every thing on which any part of their carcass falls shall be unclean; whether it is an oven, or ranges for pots, they shall be broken down; for they are unclean, and shall be unclean to you. 36. Nevertheless a fountain or a pit, where there is plenty of water, shall be clean; but that which touches their carcass shall be unclean. 37. And if any part of their carcass falls upon any sowing seed which is to be sown, it shall be clean. 38. But if any water is put upon the seed, and any part of their carcass fall on it, it shall be unclean to you.

Targum Judaica/Vayikra/Leviticus 11:39. And if any beast, of which you may eat, dies; he who touches its carcass shall be unclean until the evening. 40. And he who eats of the carcass shall wash his clothes, and be unclean until the evening; he also who carries the carcass shall wash his clothes, and be unclean until the evening.

Targum Judaica/Vayikra/Leviticus 11:41. And every creeping thing that creeps upon the earth shall be an abomination; it shall not be eaten. 42. What ever goes upon the belly, and whatever goes upon all four, or whatever has more feet among all creeping things that creep upon the earth, those you shall not eat; for they are an abomination. 43. You shall not make yourselves abominable with any creeping thing that creeps, nor shall you make yourselves unclean with them, that you should be defiled by them.

Targum Judaica/Vayikra/Leviticus 11:44. For I am the Lord your God; you shall therefore sanctify yourselves, and you shall be holy; for I am holy; nor shall you defile yourselves with any manner of creeping thing that creeps upon the earth. 45. For I am the Lord that brings you out of the land of Egypt, to be your God; you shall therefore be holy, for I am holy.

Targum Judaica/Vayikra/Leviticus 11:46. This is the Torah of the beasts, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps upon the earth; 47. To differentiate between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

Parashas SHEMINI

First Aliyah, Vayikra 9:1 – 9:16

1. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;
2. And he said to Aaron, Take a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.
3. And to the people of Israel you shall speak, saying, Take a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;
4. Also a bull and a ram for peace offerings, to sacrifice before the Lord; and a meal offering mixed with oil; for today the Lord will appear to you.
5. And they brought that which Moses commanded before the Tent of Meeting; and all the congregation drew near and stood before the Lord.
6. And Moses said, This is the thing which the Lord commanded that you should do; and the glory of the Lord shall appear to you.
7. And Moses said to Aaron, Go to the altar, and offer your sin offering, and your burnt offering, and make an atonement for yourself, and for the people; and offer the offering of the people, and make an atonement for them; as the Lord commanded.
8. Aaron therefore went to the altar, and slew the calf of the sin offering, which was for himself.
9. And the sons of Aaron brought the blood to him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar;
10. But the fat, and the kidneys, and the appendage of the liver of the sin offering, he burned upon the altar; as the Lord commanded Moses.
11. And the flesh and the hide he burned with fire outside the camp.
12. And he slew the burnt offering; and the sons of Aaron presented to him the blood, which he sprinkled around upon the altar.
13. And they presented the burnt offering to him, with its pieces, and the head; and he burned them upon the altar.
14. And he washed the entrails and the legs, and burned them upon the burnt offering on the altar.
15. And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.
16. And he brought the burnt offering, and offered it according to the prescribed manner.

Parashas SHEMINI

Second Aliyah, Vayikra 9:17 – 9:23

17. And he brought the meal offering, and took a handful of it, and burned it upon the altar, beside the burnt sacrifice of the morning.
18. He slew also the bull and the ram for a sacrifice of peace offerings, which was for the people; and the sons of Aaron presented to him the blood, which he sprinkled upon the altar,
19. And the fat of the bull and of the ram, the rump, and that which covers the entrails, and the kidneys, and the appendage of the liver;
20. And they put the fat upon the breasts, and he burned the fat upon the altar;
21. And the breasts and the right shoulder Aaron waved for a wave offering before the Lord; as Moses commanded.
22. And Aaron lifted up his hand toward the people, and blessed them, and came down from offering the sin offering, and the burnt offering, and peace offerings.
23. And Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people; and the glory of the Lord appeared to all the people.

Parashas SHEMINI

Third Aliyah, Vayikra 9:24 – 10:11

24. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces.

Chapter 10

1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire in it, and put incense on it, and offered strange fire before the Lord, which he commanded them not.
2. And there went out fire from the Lord, and devoured them, and they died before the Lord.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

3. Then Moses said to Aaron, This is what the Lord spoke, saying, I will be sanctified in them that come near to me, and before all the people I will be glorified. And Aaron held his peace.
4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brothers from before the sanctuary out of the camp.
5. So they went near, and carried them in their coats out of the camp; as Moses had said.
6. And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Uncover not your heads, nor tear your clothes; lest you die, and lest anger come upon all the people; but let your brothers, the whole house of Israel, bewail the burning which the Lord has kindled.
7. And you shall not go out from the door of the Tent of Meeting, lest you die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses.
8. And the Lord spoke to Aaron, saying,
9. Do not drink wine nor strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die; it shall be a statute forever throughout your generations;
10. And that you may differentiate between holy and unholy, and between unclean and clean;
11. And that you may teach the people of Israel all the statutes which the Lord has spoken to them by the hand of Moses.

Parashas SHEMINI

Fourth Aliyah, Vayikra 10:12 – 10:15

12. And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons, who were left, Take the meal offering that remains of the offerings of the Lord made by fire, and eat it without leaven beside the altar; for it is most holy;
13. And you shall eat it in the holy place, because it is your due, and your sons' due, of the sacrifices of the Lord made by fire; for so I am commanded.
14. And the waved breast and offered shoulder shall you eat in a clean place; you, and your sons, and your daughters with you; for they are your due, and your sons' due, which are given from the sacrifices of peace offerings by the people of Israel.
15. The offered shoulder and the waved breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be yours, and your sons' with you, by a statute forever; as the Lord has commanded.

Parashas SHEMINI

Fifth Aliyah, Vayikra 10:16 – 10:20

16. And Moses diligently sought the goat of the sin offering, and, behold, it was burned; and he was angry with Eleazar and Ithamar, the sons of Aaron, who were left alive, saying,
17. Why have you not eaten the sin offering in the holy place, seeing it is most holy, and God has given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord?
18. Behold, its blood was not brought inside the holy place; you should indeed have eaten it in the holy place, as I commanded.
19. And Aaron said to Moses, Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me; and if I had eaten the sin offering to day, should it have been accepted in the sight of the Lord?
20. And when Moses heard that, he was content.

Parashas SHEMINI

Sixth Aliyah, Vayikra 11:1 – 11:32

1. And the Lord spoke to Moses and to Aaron, saying to them,
2. Speak to the people of Israel, saying, These are the beasts which you shall eat among all the beasts that are on the earth.
3. What ever parts the hoof, and is cloven footed, and chews the cud, among the beasts, that shall you eat.
4. Nevertheless these shall you not eat of those that chew the cud, or of those that divide the hoof; the camel, because it chews the cud, but its hoof is not parted; it is unclean to you.
5. And the coney, because it chews the cud, but its hoof is not parted; it is unclean to you.
6. And the hare, because it chews the cud, but its hoof is not parted; it is unclean to you.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

7. And the swine, though its hoof is parted, and is cloven footed, yet it chews not the cud; it is unclean to you.
8. Of their flesh shall you not eat, and their carcasses you shall not touch; they are unclean to you.
9. These shall you eat of all that are in the waters; whatever has fins and scales in the waters, in the seas, and in the rivers, those shall you eat.
10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination to you;
11. They shall be abomination to you; you shall not eat of their flesh, but you shall have their carcasses in abomination.
12. What ever has no fins nor scales in the waters, that shall be an abomination to you.
13. And these are they which you shall have in abomination among the birds; they shall not be eaten, they are an abomination; the eagle, and the bearded vulture, and the black vulture,
14. And the kite, and the buzzard after its kind;
15. Every raven after its kind;
16. And the owl, and the falcon, and the gull, and the sparrow hawk after its kind,
17. And the little owl, and the fish owl, and the great owl,
18. And the barn owl, and the jackdaw, and the gier-eagle,
19. And the stork, the heron after its kind, and the hoopoe, and the bat.
20. All birds that creep, going upon all four, shall be an abomination to you.
21. (K) Yet these may you eat of every flying creeping thing that goes upon all four, which have legs above their feet, to leap with upon the earth;
22. These you may eat: the locust after its kind, and the bad locust after its kind, and the cricket after his kind, and the grasshopper after its kind.
23. But all other flying creeping things, which have four feet, shall be an abomination to you.
24. And for these you shall be unclean; whoever touches the carcass of them shall be unclean until the evening.
25. And whoever carries anything of the carcass of them shall wash his clothes, and be unclean until the evening.
26. The carcasses of every beast which parts the hoof, and is not cloven footed, nor chews the cud, are unclean to you; every one who touches them shall be unclean.
27. And whatever goes upon his paws, among all manner of beasts that go on all four, those are unclean to you; whoever touches their carcass shall be unclean until the evening.
28. And he who carries their carcass shall wash his clothes, and be unclean until the evening; they are unclean to you.
29. These also shall be unclean to you among the creeping things that creep upon the earth; the rat, and the mouse, and the tortoise after its kind,
30. And the gecko, and the monitor-lizard, and the lizard, and the snail, and the chameleon.
31. These are unclean to you among all that creep; whoever touches them, when they are dead, shall be unclean until the evening.
32. And upon whatever any of them, when they are dead, falls, it shall be unclean; whether it is any utensil of wood, or garment, or skin, or sack, whatever utensil it is, where any work is done, it must be put in water, and it shall be unclean until the evening; so it shall be cleansed.

Parashas SHEMINI

Seventh Aliyah, Vayikra 11:33 – 11:47

33. And every earthen utensil, in which any of them falls, whatever is in it shall be unclean; and you shall break it.
34. Of all meal which may be eaten, that on which such water comes shall be unclean; and all drink that may be drunk in every such utensil shall be unclean.
35. And every thing on which any part of their carcass falls shall be unclean; whether it is an oven, or ranges for pots, they shall be broken down; for they are unclean, and shall be unclean to you.
36. Nevertheless a fountain or a pit, where there is plenty of water, shall be clean; but that which touches their carcass shall be unclean.
37. And if any part of their carcass falls upon any sowing seed which is to be sown, it shall be clean.
38. But if any water is put upon the seed, and any part of their carcass fall on it, it shall be unclean to you.

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

39. And if any beast, of which you may eat, dies; he who touches its carcass shall be unclean until the evening.
 40. And he who eats of the carcass shall wash his clothes, and be unclean until the evening; he also who carries the carcass shall wash his clothes, and be unclean until the evening.
 41. And every creeping thing that creeps upon the earth shall be an abomination; it shall not be eaten.
 42. What ever goes upon the belly, and whatever goes upon all four, or whatever has more feet among all creeping things that creep upon the earth, those you shall not eat; for they are an abomination.
 43. You shall not make yourselves abominable with any creeping thing that creeps, nor shall you make yourselves unclean with them, that you should be defiled by them.
 44. For I am the Lord your God; you shall therefore sanctify yourselves, and you shall be holy; for I am holy; nor shall you defile yourselves with any manner of creeping thing that creeps upon the earth.
 45. For I am the Lord that brings you out of the land of Egypt, to be your God; you shall therefore be holy, for I am holy.
 46. This is the Torah of the beasts, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps upon the earth;
 47. To differentiate between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Parashas: Shemini

- I. The Priestly Service Begins (Vayikra 9:1ff.)**
II. The Death of Nadab and Abihu (Vayikra 10:1-7)
III. The Commandments to Aaron Against Intoxicants (Vayikara 10:8-18)
 A. Disposition of the Day's Offerings (Vayikra 10:12-20)
IV. The Dispute Between Moses and Aaron (Vayikra 10:16-20)
V. Laws of Kashrut (Vayikra 11:1ff.)
 A. Permissible and Forbidden Land Animals (Vayikra 11:1-8)
 B. Permissible and Forbidden Fish (Vayikra 11:9-12)
 C. The Forbidden Birds (Vayikra 11:13-19)
 D. Forbidden and Permissible Insects (Vayikra 11:20-23)
 E. The Non-Kosher Creatures That Transmit Contamination (Vayikra 11:24-31)
 F. The Small Creeping Animals (Vayikra 11:29-31)
 G. Objects Receiving Contamination (Vayikra 11:32-36)
 H. Contamination of Kosher Animals (Vayikra 11:39-40)
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Parashas SHEMINI (שְׁמִינִי) ["eighth"]

Vayikra/Leviticus 9:1 - 11:47

H8066 שְׁמִינִי sh@miyniy {shem-ee-nee'}
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 □ AV - eighth 28; 28
 □ 1) eighth (ordinal number)

Targum Judaica/Vayikra/Leviticus 9:1. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; 2. And he said to Aaron, Take a young calf for a sin offering, and a

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

ram for a burnt offering, without blemish, and offer them before the Lord. 3. And to the people of Israel you shall speak, saying, Take a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; 4. Also a bull and a ram for peace offerings, to sacrifice before the Lord; and a meal offering mixed with oil; for today the Lord will appear to you.

Targum Judaica/Vayikra/Leviticus 9:5. And they brought that which Moses commanded before the Tent of Meeting; and all the congregation drew near and stood before the Lord. 6. And Moses said, This is the thing which the Lord commanded that you should do; and the glory of the Lord shall appear to you.

Targum Judaica/Vayikra/Leviticus 9:7. And Moses said to Aaron, Go to the altar, and offer your sin offering, and your burnt offering, and make an atonement for yourself, and for the people; and offer the offering of the people, and make an atonement for them; as the Lord commanded.

Targum Judaica/Vayikra/Leviticus 9:8. Aaron therefore went to the altar, and slew the calf of the sin offering, which was for himself. 9. And the sons of Aaron brought the blood to him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar; 10. But the fat, and the kidneys, and the appendage of the liver of the sin offering, he burned upon the altar; as the Lord commanded Moses. 11. And the flesh and the hide he burned with fire outside the camp. 12. And he slew the burnt offering; and the sons of Aaron presented to him the blood, which he sprinkled around upon the altar. 13. And they presented the burnt offering to him, with its pieces, and the head; and he burned them upon the altar. 14. And he washed the entrails and the legs, and burned them upon the burnt offering on the altar.

Targum Judaica/Vayikra/Leviticus 9:15. And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. 16. And he brought the burnt offering, and offered it according to the prescribed manner. 17. And he brought the meal offering, and took a handful of it, and burned it upon the altar, beside the burnt sacrifice of the morning. 18. He slew also the bull and the ram for a sacrifice of peace offerings, which was for the people; and the sons of Aaron presented to him the blood, which he sprinkled upon the altar, 19. And the fat of the bull and of the ram, the rump, and that which covers the entrails, and the kidneys, and the appendage of the liver; 20. And they put the fat upon the breasts, and he burned the fat upon the altar; 21. And the breasts and the right shoulder Aaron waved for a wave offering before the Lord; as Moses commanded.

Targum Judaica/Vayikra/Leviticus 9:22. And Aaron lifted up his hand toward the people, and blessed them, and came down from offering the sin offering, and the burnt offering, and peace offerings. 23. And Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people; and the glory of the Lord appeared to all the people.

Targum Judaica/Vayikra/Leviticus 9:24. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces.

Targum Judaica/Vayikra/Leviticus 10:1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire in it, and put incense on it, and offered strange fire before the Lord, which he commanded them not. 2. And there went out fire from the Lord, and devoured them, and they died before the Lord.

Targum Judaica/Vayikra/Leviticus 10:3. Then Moses said to Aaron, This is what the Lord spoke, saying, I will be sanctified in them that come near to me, and before all the people I will be glorified. And Aaron held his peace.

Targum Judaica/Vayikra/Leviticus 10:4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brothers from before the sanctuary out of the camp. 5. So they went near, and carried them in their coats out of the camp; as Moses had said.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

Targum Judaica/Vayikra/Leviticus 10:6. And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Uncover not your heads, nor tear your clothes; lest you die, and lest anger come upon all the people; but let your brothers, the whole house of Israel, bewail the burning which the Lord has kindled. 7. And you shall not go out from the door of the Tent of Meeting, lest you die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

Targum Judaica/Vayikra/Leviticus 10:8. And the Lord spoke to Aaron, saying, 9. Do not drink wine nor strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die; it shall be a statute forever throughout your generations; 10. And that you may differentiate between holy and unholy, and between unclean and clean; 11. And that you may teach the people of Israel all the statutes which the Lord has spoken to them by the hand of Moses.

Targum Judaica/Vayikra/Leviticus 10:12. And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons, who were left, Take the meal offering that remains of the offerings of the Lord made by fire, and eat it without leaven beside the altar; for it is most holy; 13. And you shall eat it in the holy place, because it is your due, and your sons' due, of the sacrifices of the Lord made by fire; for so I am commanded. 14. And the waved breast and offered shoulder shall you eat in a clean place; you, and your sons, and your daughters with you; for they are your due, and your sons' due, which are given from the sacrifices of peace offerings by the people of Israel. 15. The offered shoulder and the waved breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be yours, and your sons' with you, by a statute forever; as the Lord has commanded.

Targum Judaica/Vayikra/Leviticus 10:16. And Moses diligently sought the goat of the sin offering, and, behold, it was burned; and he was angry with Eleazar and Ithamar, the sons of Aaron, who were left alive, saying, 17. Why have you not eaten the sin offering in the holy place, seeing it is most holy, and God has given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord? 18. Behold, its blood was not brought inside the holy place; you should indeed have eaten it in the holy place, as I commanded.

Targum Judaica/Vayikra/Leviticus 10:19. And Aaron said to Moses, Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me; and if I had eaten the sin offering to day, should it have been accepted in the sight of the Lord?

Targum Judaica/Vayikra/Leviticus 10:20. And when Moses heard that, he was content.

Targum Judaica/Vayikra/Leviticus 11:1. And the Lord spoke to Moses and to Aaron, saying to them, 2. Speak to the people of Israel, saying, These are the beasts which you shall eat among all the beasts that are on the earth. 3. What ever parts the hoof, and is cloven footed, and chews the cud, among the beasts, that shall you eat. 4. Nevertheless these shall you not eat of those that chew the cud, or of those that divide the hoof; the camel, because it chews the cud, but its hoof is not parted; it is unclean to you. 5. And the coney, because it chews the cud, but its hoof is not parted; it is unclean to you. 6. And the hare, because it chews the cud, but its hoof is not parted; it is unclean to you. 7. And the swine, though its hoof is parted, and is cloven footed, yet it chews not the cud; it is unclean to you. 8. Of their flesh shall you not eat, and their carcasses you shall not touch; they are unclean to you.

Targum Judaica/Vayikra/Leviticus 11:9. These shall you eat of all that are in the waters; whatever has fins and scales in the waters, in the seas, and in the rivers, those shall you eat. 10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination to you; 11. They shall be abomination to you; you shall not eat of their flesh, but you shall have their carcasses in abomination. 12. What ever has no fins nor scales in the waters, that shall be an abomination to you.

Targum Judaica/Vayikra/Leviticus 11:13. And these are they which you shall have in abomination among the birds; they shall not be eaten, they are an abomination; the eagle, and the bearded vulture, and the black vulture, 14. And the kite, and the buzzard after its kind; 15. Every raven after its kind; 16. And

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

the owl, and the falcon, and the gull, and the sparrow hawk after its kind, 17. And the little owl, and the fish owl, and the great owl, 18. And the barn owl, and the jackdaw, and the gier-eagle, 19. And the stork, the heron after its kind, and the hoopoe, and the bat.

Targum Judaica/Vayikra/Leviticus 11:20. All birds that creep, going upon all four, shall be an abomination to you. 21. (K) Yet these may you eat of every flying creeping thing that goes upon all four, which have legs above their feet, to leap with upon the earth; 22. These you may eat: the locust after its kind, and the bad locust after its kind, and the cricket after his kind, and the grasshopper after its kind. 23. But all other flying creeping things, which have four feet, shall be an abomination to you.

Targum Judaica/Vayikra/Leviticus 11:24. And for these you shall be unclean; whoever touches the carcass of them shall be unclean until the evening. 25. And whoever carries anything of the carcass of them shall wash his clothes, and be unclean until the evening. 26. The carcasses of every beast which parts the hoof, and is not cloven footed, nor chews the cud, are unclean to you; every one who touches them shall be unclean. 27. And whatever goes upon his paws, among all manner of beasts that go on all four, those are unclean to you; whoever touches their carcass shall be unclean until the evening. 28. And he who carries their carcass shall wash his clothes, and be unclean until the evening; they are unclean to you.

Targum Judaica/Vayikra/Leviticus 11:29. These also shall be unclean to you among the creeping things that creep upon the earth; the rat, and the mouse, and the tortoise after its kind, 30. And the gecko, and the monitor-lizard, and the lizard, and the snail, and the chameleon. 31. These are unclean to you among all that creep; whoever touches them, when they are dead, shall be unclean until the evening. 32. And upon whatever any of them, when they are dead, falls, it shall be unclean; whether it is any utensil of wood, or garment, or skin, or sack, whatever utensil it is, where any work is done, it must be put in water, and it shall be unclean until the evening; so it shall be cleansed.

Targum Judaica/Vayikra/Leviticus 11:33. And every earthen utensil, in which any of them falls, whatever is in it shall be unclean; and you shall break it. 34. Of all meal which may be eaten, that on which such water comes shall be unclean; and all drink that may be drunk in every such utensil shall be unclean. 35. And every thing on which any part of their carcass falls shall be unclean; whether it is an oven, or ranges for pots, they shall be broken down; for they are unclean, and shall be unclean to you. 36. Nevertheless a fountain or a pit, where there is plenty of water, shall be clean; but that which touches their carcass shall be unclean. 37. And if any part of their carcass falls upon any sowing seed which is to be sown, it shall be clean. 38. But if any water is put upon the seed, and any part of their carcass fall on it, it shall be unclean to you.

Targum Judaica/Vayikra/Leviticus 11:39. And if any beast, of which you may eat, dies; he who touches its carcass shall be unclean until the evening. 40. And he who eats of the carcass shall wash his clothes, and be unclean until the evening; he also who carries the carcass shall wash his clothes, and be unclean until the evening.

Targum Judaica/Vayikra/Leviticus 11:41. And every creeping thing that creeps upon the earth shall be an abomination; it shall not be eaten. 42. What ever goes upon the belly, and whatever goes upon all four, or whatever has more feet among all creeping things that creep upon the earth, those you shall not eat; for they are an abomination. 43. You shall not make yourselves abominable with any creeping thing that creeps, nor shall you make yourselves unclean with them, that you should be defiled by them.

Targum Judaica/Vayikra/Leviticus 11:44. For I am the Lord your God; you shall therefore sanctify yourselves, and you shall be holy; for I am holy; nor shall you defile yourselves with any manner of creeping thing that creeps upon the earth. 45. For I am the Lord that brings you out of the land of Egypt, to be your God; you shall therefore be holy, for I am holy.

Targum Judaica/Vayikra/Leviticus 11:46. This is the Torah of the beasts, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps upon the earth; 47. To

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

differentiate between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Parashas SHEMINI

First Aliyah, Vayikra 9:1 – 9:16

1. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;
2. And he said to Aaron, Take a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.
3. And to the people of Israel you shall speak, saying, Take a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;
4. Also a bull and a ram for peace offerings, to sacrifice before the Lord; and a meal offering mixed with oil; for today the Lord will appear to you.
5. And they brought that which Moses commanded before the Tent of Meeting; and all the congregation drew near and stood before the Lord.
6. And Moses said, This is the thing which the Lord commanded that you should do; and the glory of the Lord shall appear to you.
7. And Moses said to Aaron, Go to the altar, and offer your sin offering, and your burnt offering, and make an atonement for yourself, and for the people; and offer the offering of the people, and make an atonement for them; as the Lord commanded.
8. Aaron therefore went to the altar, and slew the calf of the sin offering, which was for himself.
9. And the sons of Aaron brought the blood to him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar;
10. But the fat, and the kidneys, and the appendage of the liver of the sin offering, he burned upon the altar; as the Lord commanded Moses.
11. And the flesh and the hide he burned with fire outside the camp.
12. And he slew the burnt offering; and the sons of Aaron presented to him the blood, which he sprinkled around upon the altar.
13. And they presented the burnt offering to him, with its pieces, and the head; and he burned them upon the altar.
14. And he washed the entrails and the legs, and burned them upon the burnt offering on the altar.
15. And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.
16. And he brought the burnt offering, and offered it according to the prescribed manner.

Parashas SHEMINI

Second Aliyah, Vayikra 9:17 – 9:23

17. And he brought the meal offering, and took a handful of it, and burned it upon the altar, beside the burnt sacrifice of the morning.
18. He slew also the bull and the ram for a sacrifice of peace offerings, which was for the people; and the sons of Aaron presented to him the blood, which he sprinkled upon the altar,
19. And the fat of the bull and of the ram, the rump, and that which covers the entrails, and the kidneys, and the appendage of the liver;
20. And they put the fat upon the breasts, and he burned the fat upon the altar;
21. And the breasts and the right shoulder Aaron waved for a wave offering before the Lord; as Moses commanded.
22. And Aaron lifted up his hand toward the people, and blessed them, and came down from offering the sin offering, and the burnt offering, and peace offerings.
23. And Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people; and the glory of the Lord appeared to all the people.

Parashas SHEMINI

Third Aliyah, Vayikra 9:24 – 10:11

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

24. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces.

Chapter 10

1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire in it, and put incense on it, and offered strange fire before the Lord, which he commanded them not.
2. And there went out fire from the Lord, and devoured them, and they died before the Lord.
3. Then Moses said to Aaron, This is what the Lord spoke, saying, I will be sanctified in them that come near to me, and before all the people I will be glorified. And Aaron held his peace.
4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brothers from before the sanctuary out of the camp.
5. So they went near, and carried them in their coats out of the camp; as Moses had said.
6. And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Uncover not your heads, nor tear your clothes; lest you die, and lest anger come upon all the people; but let your brothers, the whole house of Israel, bewail the burning which the Lord has kindled.
7. And you shall not go out from the door of the Tent of Meeting, lest you die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses.
8. And the Lord spoke to Aaron, saying,
9. Do not drink wine nor strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die; it shall be a statute forever throughout your generations;
10. And that you may differentiate between holy and unholy, and between unclean and clean;
11. And that you may teach the people of Israel all the statutes which the Lord has spoken to them by the hand of Moses.

Parashas SHEMINI

Fourth Aliyah, Vayikra 10:12 – 10:15

12. And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons, who were left, Take the meal offering that remains of the offerings of the Lord made by fire, and eat it without leaven beside the altar; for it is most holy;
13. And you shall eat it in the holy place, because it is your due, and your sons' due, of the sacrifices of the Lord made by fire; for so I am commanded.
14. And the waved breast and offered shoulder shall you eat in a clean place; you, and your sons, and your daughters with you; for they are your due, and your sons' due, which are given from the sacrifices of peace offerings by the people of Israel.
15. The offered shoulder and the waved breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be yours, and your sons' with you, by a statute forever; as the Lord has commanded.

Parashas SHEMINI

Fifth Aliyah, Vayikra 10:16 – 10:20

16. And Moses diligently sought the goat of the sin offering, and, behold, it was burned; and he was angry with Eleazar and Ithamar, the sons of Aaron, who were left alive, saying,
17. Why have you not eaten the sin offering in the holy place, seeing it is most holy, and God has given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord?
18. Behold, its blood was not brought inside the holy place; you should indeed have eaten it in the holy place, as I commanded.
19. And Aaron said to Moses, Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me; and if I had eaten the sin offering to day, should it have been accepted in the sight of the Lord?
20. And when Moses heard that, he was content.

Parashas SHEMINI

Sixth Aliyah, Vayikra 11:1 – 11:32

1. And the Lord spoke to Moses and to Aaron, saying to them,
2. Speak to the people of Israel, saying, These are the beasts which you shall eat among all the beasts that are on the earth.

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

3. What ever parts the hoof, and is cloven footed, and chews the cud, among the beasts, that shall you eat.
4. Nevertheless these shall you not eat of those that chew the cud, or of those that divide the hoof; the camel, because it chews the cud, but its hoof is not parted; it is unclean to you.
5. And the coney, because it chews the cud, but its hoof is not parted; it is unclean to you.
6. And the hare, because it chews the cud, but its hoof is not parted; it is unclean to you.
7. And the swine, though its hoof is parted, and is cloven footed, yet it chews not the cud; it is unclean to you.
8. Of their flesh shall you not eat, and their carcasses you shall not touch; they are unclean to you.
9. These shall you eat of all that are in the waters; whatever has fins and scales in the waters, in the seas, and in the rivers, those shall you eat.
10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination to you;
11. They shall be abomination to you; you shall not eat of their flesh, but you shall have their carcasses in abomination.
12. What ever has no fins nor scales in the waters, that shall be an abomination to you.
13. And these are they which you shall have in abomination among the birds; they shall not be eaten, they are an abomination; the eagle, and the bearded vulture, and the black vulture,
14. And the kite, and the buzzard after its kind;
15. Every raven after its kind;
16. And the owl, and the falcon, and the gull, and the sparrow hawk after its kind,
17. And the little owl, and the fish owl, and the great owl,
18. And the barn owl, and the jackdaw, and the gier-eagle,
19. And the stork, the heron after its kind, and the hoopoe, and the bat.
20. All birds that creep, going upon all four, shall be an abomination to you.
21. (K) Yet these may you eat of every flying creeping thing that goes upon all four, which have legs above their feet, to leap with upon the earth;
22. These you may eat: the locust after its kind, and the bad locust after its kind, and the cricket after his kind, and the grasshopper after its kind.
23. But all other flying creeping things, which have four feet, shall be an abomination to you.
24. And for these you shall be unclean; whoever touches the carcass of them shall be unclean until the evening.
25. And whoever carries anything of the carcass of them shall wash his clothes, and be unclean until the evening.
26. The carcasses of every beast which parts the hoof, and is not cloven footed, nor chews the cud, are unclean to you; every one who touches them shall be unclean.
27. And whatever goes upon his paws, among all manner of beasts that go on all four, those are unclean to you; whoever touches their carcass shall be unclean until the evening.
28. And he who carries their carcass shall wash his clothes, and be unclean until the evening; they are unclean to you.
29. These also shall be unclean to you among the creeping things that creep upon the earth; the rat, and the mouse, and the tortoise after its kind,
30. And the gecko, and the monitor-lizard, and the lizard, and the snail, and the chameleon.
31. These are unclean to you among all that creep; whoever touches them, when they are dead, shall be unclean until the evening.
32. And upon whatever any of them, when they are dead, falls, it shall be unclean; whether it is any utensil of wood, or garment, or skin, or sack, whatever utensil it is, where any work is done, it must be put in water, and it shall be unclean until the evening; so it shall be cleansed.

Parashas SHEMINI

Seventh Aliyah, Vayikra 11:33 – 11:47

33. And every earthen utensil, in which any of them falls, whatever is in it shall be unclean; and you shall break it.
34. Of all meal which may be eaten, that on which such water comes shall be unclean; and all drink that may be drunk in every such utensil shall be unclean.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

35. And every thing on which any part of their carcass falls shall be unclean; whether it is an oven, or ranges for pots, they shall be broken down; for they are unclean, and shall be unclean to you.

36. Nevertheless a fountain or a pit, where there is plenty of water, shall be clean; but that which touches their carcass shall be unclean.

37. And if any part of their carcass falls upon any sowing seed which is to be sown, it shall be clean.

38. But if any water is put upon the seed, and any part of their carcass fall on it, it shall be unclean to you.

39. And if any beast, of which you may eat, dies; he who touches its carcass shall be unclean until the evening.

40. And he who eats of the carcass shall wash his clothes, and be unclean until the evening; he also who carries the carcass shall wash his clothes, and be unclean until the evening.

41. And every creeping thing that creeps upon the earth shall be an abomination; it shall not be eaten.

42. What ever goes upon the belly, and whatever goes upon all four, or whatever has more feet among all creeping things that creep upon the earth, those you shall not eat; for they are an abomination.

43. You shall not make yourselves abominable with any creeping thing that creeps, nor shall you make yourselves unclean with them, that you should be defiled by them.

44. For I am the Lord your God; you shall therefore sanctify yourselves, and you shall be holy; for I am holy; nor shall you defile yourselves with any manner of creeping thing that creeps upon the earth.

45. For I am the Lord that brings you out of the land of Egypt, to be your God; you shall therefore be holy, for I am holy.

46. This is the Torah of the beasts, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps upon the earth;

47. To differentiate between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

Parshas Shemini *Sefer Vayikra 9:1-11:47*

Rashi

Vayikra(Leviticus) 9:1 And it came to pass on the **eighth day**

--**Sunday, the 1st of Nissan**; the day that the Mishkan was erected

--"Ten Crowns" on this date (*Seder Olam* 7; *Shabbos* 87b):

- 1) The First Day of Creation (as that 1st of Nissan was a Sunday)
- 2) The first day of the offerings brought by the princes of the tribes
- 3) The first day of the assumption of the kehunah by Aaron & Sons
- 4) The first day of the Regular Mizbe'ach Service
- 5) The first day that the fire descended from heavcen onto the Mizbe'ach
- 6) The first day that the restrictions for eating the offerings on the grounds of the Mizbe'ach
- 7) The first day of the prohibition against offerings on private altars
- 8) The first day of the first month of the year
- 9) The first day that the Shechinah rested amongst Klal Yisroel in nthe Mishkan
- 10) The first day that the Kohanim gave the priestly blessing

Vayikra(Leviticus) 9:2 and he said unto Aaron: 'Take yourself a bull-calf for a sin-offering...

--for the sin of the golden calf

--**Rashi, Bamidbar 19:22** And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth him shall be unclean until even.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

Parshat SHEMINI (Leviticus 9:1-11:47) + Haftoroth & Maftir

Tanach - Leviticus Chapter 9

1. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;
2. And he said to Aaron, Take a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.
3. And to the people of Israel you shall speak, saying, Take a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;
4. Also a bull and a ram for peace offerings, to sacrifice before the Lord; and a meal offering mixed with oil; for today the Lord will appear to you.
5. And they brought that which Moses commanded before the Tent of Meeting; and all the congregation drew near and stood before the Lord.
6. And Moses said, This is the thing which the Lord commanded that you should do; and the glory of the Lord shall appear to you.
7. And Moses said to Aaron, Go to the altar, and offer your sin offering, and your burnt offering, and make an atonement for yourself, and for the people; and offer the offering of the people, and make an atonement for them; as the Lord commanded.
8. Aaron therefore went to the altar, and slew the calf of the sin offering, which was for himself.
9. And the sons of Aaron brought the blood to him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar;
10. But the fat, and the kidneys, and the appendage of the liver of the sin offering, he burned upon the altar; as the Lord commanded Moses.
11. And the flesh and the hide he burned with fire outside the camp.
12. And he slew the burnt offering; and the sons of Aaron presented to him the blood, which he sprinkled around upon the altar.
13. And they presented the burnt offering to him, with its pieces, and the head; and he burned them upon the altar.
14. And he washed the entrails and the legs, and burned them upon the burnt offering on the altar.
15. And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.
16. And he brought the burnt offering, and offered it according to the prescribed manner.
17. And he brought the meal offering, and took a handful of it, and burned it upon the altar, beside the burnt sacrifice of the morning.
18. He slew also the bull and the ram for a sacrifice of peace offerings, which was for the people; and the sons of Aaron presented to him the blood, which he sprinkled upon the altar,
19. And the fat of the bull and of the ram, the rump, and that which covers the entrails, and the kidneys, and the appendage of the liver;
20. And they put the fat upon the breasts, and he burned the fat upon the altar;
21. And the breasts and the right shoulder Aaron waved for a wave offering before the Lord; as Moses commanded.
22. And Aaron lifted up his hand toward the people, and blessed them, and came down from offering the sin offering, and the burnt offering, and peace offerings.
23. And Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people; and the glory of the Lord appeared to all the people.
24. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces.

Tanach - Leviticus Chapter 10

1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire in it, and put incense on it, and offered strange fire before the Lord, which he commanded them not.
2. And there went out fire from the Lord, and devoured them, and they died before the Lord.
3. Then Moses said to Aaron, This is what the Lord spoke, saying, I will be sanctified in them that come near to me, and before all the people I will be glorified. And Aaron held his peace.
4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brothers from before the sanctuary out of the camp.
5. So they went near, and carried them in their coats out of the camp; as Moses had said.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

6. And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Uncover not your heads, nor tear your clothes; lest you die, and lest anger come upon all the people; but let your brothers, the whole house of Israel, bewail the burning which the Lord has kindled.
7. And you shall not go out from the door of the Tent of Meeting, lest you die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses.
8. And the Lord spoke to Aaron, saying,
9. Do not drink wine nor strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die; it shall be a statute forever throughout your generations;
10. And that you may differentiate between holy and unholy, and between unclean and clean;
11. And that you may teach the people of Israel all the statutes which the Lord has spoken to them by the hand of Moses.
12. And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons, who were left, Take the meal offering that remains of the offerings of the Lord made by fire, and eat it without leaven beside the altar; for it is most holy;
13. And you shall eat it in the holy place, because it is your due, and your sons' due, of the sacrifices of the Lord made by fire; for so I am commanded.
14. And the waved breast and offered shoulder shall you eat in a clean place; you, and your sons, and your daughters with you; for they are your due, and your sons' due, which are given from the sacrifices of peace offerings by the people of Israel.
15. The offered shoulder and the waved breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be yours, and your sons' with you, by a statute forever; as the Lord has commanded.
16. And Moses diligently sought the goat of the sin offering, and, behold, it was burned; and he was angry with Eleazar and Ithamar, the sons of Aaron, who were left alive, saying,
17. Why have you not eaten the sin offering in the holy place, seeing it is most holy, and God has given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord?
18. Behold, its blood was not brought inside the holy place; you should indeed have eaten it in the holy place, as I commanded.
19. And Aaron said to Moses, Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me; and if I had eaten the sin offering to day, should it have been accepted in the sight of the Lord?
20. And when Moses heard that, he was content.

Tanach - Leviticus Chapter 11

1. And the Lord spoke to Moses and to Aaron, saying to them,
2. Speak to the people of Israel, saying, These are the beasts which you shall eat among all the beasts that are on the earth.
3. What ever parts the hoof, and is cloven footed, and chews the cud, among the beasts, that shall you eat.
4. Nevertheless these shall you not eat of those that chew the cud, or of those that divide the hoof; the camel, because it chews the cud, but its hoof is not parted; it is unclean to you.
5. And the coney, because it chews the cud, but its hoof is not parted; it is unclean to you.
6. And the hare, because it chews the cud, but its hoof is not parted; it is unclean to you.
7. And the swine, though its hoof is parted, and is cloven footed, yet it chews not the cud; it is unclean to you.
8. Of their flesh shall you not eat, and their carcasses you shall not touch; they are unclean to you.
9. These shall you eat of all that are in the waters; whatever has fins and scales in the waters, in the seas, and in the rivers, those shall you eat.
10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination to you;
11. They shall be abomination to you; you shall not eat of their flesh, but you shall have their carcasses in abomination.
12. What ever has no fins nor scales in the waters, that shall be an abomination to you.
13. And these are they which you shall have in abomination among the birds; they shall not be eaten, they are an abomination; the eagle, and the bearded vulture, and the black vulture,
14. And the kite, and the buzzard after its kind;
15. Every raven after its kind;

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

16. And the owl, and the falcon, and the gull, and the sparrow hawk after its kind,
17. And the little owl, and the fish owl, and the great owl,
18. And the barn owl, and the jackdaw, and the gier-eagle,
19. And the stork, the heron after its kind, and the hoopoe, and the bat.
20. All birds that creep, going upon all four, shall be an abomination to you.
21. (K) Yet these may you eat of every flying creeping thing that goes upon all four, which have legs above their feet, to leap with upon the earth;
22. These you may eat: the locust after its kind, and the bad locust after its kind, and the cricket after his kind, and the grasshopper after its kind.
23. But all other flying creeping things, which have four feet, shall be an abomination to you.
24. And for these you shall be unclean; whoever touches the carcass of them shall be unclean until the evening.
25. And whoever carries anything of the carcass of them shall wash his clothes, and be unclean until the evening.
26. The carcasses of every beast which parts the hoof, and is not cloven footed, nor chews the cud, are unclean to you; every one who touches them shall be unclean.
27. And whatever goes upon his paws, among all manner of beasts that go on all four, those are unclean to you; whoever touches their carcass shall be unclean until the evening.
28. And he who carries their carcass shall wash his clothes, and be unclean until the evening; they are unclean to you.
29. These also shall be unclean to you among the creeping things that creep upon the earth; the rat, and the mouse, and the tortoise after its kind,
30. And the gecko, and the monitor-lizard, and the lizard, and the snail, and the chameleon.
31. These are unclean to you among all that creep; whoever touches them, when they are dead, shall be unclean until the evening.
32. And upon whatever any of them, when they are dead, falls, it shall be unclean; whether it is any utensil of wood, or garment, or skin, or sack, whatever utensil it is, where any work is done, it must be put in water, and it shall be unclean until the evening; so it shall be cleansed.
33. And every earthen utensil, in which any of them falls, whatever is in it shall be unclean; and you shall break it.
34. Of all meal which may be eaten, that on which such water comes shall be unclean; and all drink that may be drunk in every such utensil shall be unclean.
35. And every thing on which any part of their carcass falls shall be unclean; whether it is an oven, or ranges for pots, they shall be broken down; for they are unclean, and shall be unclean to you.
36. Nevertheless a fountain or a pit, where there is plenty of water, shall be clean; but that which touches their carcass shall be unclean.
37. And if any part of their carcass falls upon any sowing seed which is to be sown, it shall be clean.
38. But if any water is put upon the seed, and any part of their carcass fall on it, it shall be unclean to you.
39. And if any beast, of which you may eat, dies; he who touches its carcass shall be unclean until the evening.
40. And he who eats of the carcass shall wash his clothes, and be unclean until the evening; he also who carries the carcass shall wash his clothes, and be unclean until the evening.
41. And every creeping thing that creeps upon the earth shall be an abomination; it shall not be eaten.
42. What ever goes upon the belly, and whatever goes upon all four, or whatever has more feet among all creeping things that creep upon the earth, those you shall not eat; for they are an abomination.
43. You shall not make yourselves abominable with any creeping thing that creeps, nor shall you make yourselves unclean with them, that you should be defiled by them.
44. For I am the Lord your God; you shall therefore sanctify yourselves, and you shall be holy; for I am holy; nor shall you defile yourselves with any manner of creeping thing that creeps upon the earth.
45. For I am the Lord that brings you out of the land of Egypt, to be your God; you shall therefore be holy, for I am holy.
46. This is the Torah of the beasts, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps upon the earth;
47. To differentiate between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

Haftorah II Samuel 6:1-7:17

Tanach - Samuel II Chapter 6

1. Again, David gathered together all the chosen men of Israel, thirty thousand.
2. And David arose, and went with all the people who were with him from Baale of Judah, to bring up from there the ark of God, whose name is called by the name of the Lord of hosts who dwells between the kerubim.
3. And they set the ark of God upon a new cart, and brought it from the house of Abinadab that was in Geba; and Uzza and Ahio, the sons of Abinadab, drove the new cart.
4. And they brought it from the house of Abinadab which was at Geba, accompanying the ark of God; and Ahio went before the ark.
5. And David and all the house of Israel played before the Lord on all manner of instruments made of cypress wood, on lyres, and on lutes, and on tambourines, and on rattles, and on cymbals.
6. And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.
7. And the anger of the Lord was kindled against Uzzah; and God struck him there for his error; and there he died by the ark of God.
8. And David was displeased, because the Lord had made a burst out against Uzzah; and he called the name of the place Perez-Uzzah to this day.
9. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?
10. So David would not move the ark of the Lord to him into the city of David; but David carried it aside into the house of Obed-Edom the Gittite.
11. And the ark of the Lord continued in the house of Obed-Edom the Gittite three months; and the Lord blessed Obed-Edom, and all his household.
12. And it was told king David, saying, The Lord has blessed the house of Obed-Edom, and all that belongs to him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-Edom to the city of David with gladness.
13. And it was so, that when those who carried the ark of the Lord had gone six paces, he sacrificed an ox and a fatling.
14. And David danced before the Lord with all his might; and David was girded with a linen ephod.
15. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the shofar.
16. And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.
17. And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it; and David offered burnt offerings and peace offerings before the Lord.
18. And as soon as David had finished offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.
19. And he distributed among all the people, among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of meat, and a flagon of wine. So all the people departed every one to his house.
20. Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel today, who uncovered himself today in the eyes of the maidservants of his servants, as one of the low fellows shamelessly uncovers himself!
21. And David said to Michal, It was before the Lord, who chose me before your father, and before all his house, to appoint me prince over the people of the Lord, over Israel; therefore will I play before the Lord.
22. And I will make myself more contemptible than this, and will be abased in my sight; and of the maidservants which you have spoken of, of them shall I be held in honor.
23. And Michal the daughter of Saul had no child to the day of her death.

Tanach - Samuel II Chapter 7

1. And it came to pass, when the king sat in his house, and the Lord had given him rest from all his enemies;
2. That the king said to Nathan the prophet, See now, I live in an house of cedar, but the ark of God dwells within curtains.
3. And Nathan said to the king, Go, do all that is in your heart; for the Lord is with you.

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

4. And it came to pass that night, that the word of the Lord came to Nathan, saying,
5. Go and tell my servant David, Thus said the Lord, Shall you build me a house for me to dwell in?
6. Because I have not dwelt in any house since the time that I brought up the people of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.
7. In all the places where I have walked with all the people of Israel spoke I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why do you not build me a house of cedar?
8. And therefore so shall you say to my servant David, Thus said the Lord of hosts, I took you from the sheepfold, from following the sheep, to be ruler over my people, over Israel;
9. And I was with you wherever you went, and have cut off all your enemies from your sight, and have made you a great name, like the names of the great men who are in the earth.
10. And I have appointed a place for my people Israel, and have planted them, that they may dwell in a place of their own, and move no more; nor shall the children of wickedness afflict them any more, as formerly,
11. From the time that I commanded judges to be over my people Israel, and have caused you to rest from all your enemies. Also the Lord tells you that he will make you a house.
12. **And when your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, who shall issue from your bowels, and I will establish his kingdom.**
13. **He shall build a house for my name, and I will establish the throne of his kingdom forever.**
14. ***I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with such plagues as befall the sons of men;***
15. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before you.
16. And ***your house and your kingdom shall be established forever before you; your throne shall be established forever.***
17. According to all these words, and according to all this vision, so did Nathan speak to David.

Haftorah I Samuel 20:18-42

Tanach - Samuel I Chapter 20

18. Then Jonathan said to David, Tomorrow is the new moon; and you shall be missed, because your seat will be empty.
19. And when you have stayed three days, then you shall go down quickly, and come to the place where you hid yourself when the matter was in hand, and shall remain by the stone Ezel.
20. And I will shoot three arrows on its side, as though I shot at a mark.
21. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say to the lad, Behold, the arrows are on this side of you, take them; then you come; for it is safe for you, and there is no danger; as the Lord lives.
22. But if I say thus to the young man, Behold, the arrows are beyond you; then go your way; for the Lord has sent you away.
23. And as concerning the matter which you and I have spoken of, behold, the Lord be between you and me forever.
24. (K) So David hid himself in the field; and when the new moon came, the king sat down to eat the meal.
25. And the king sat upon his seat, as at other times, upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.
26. Nevertheless Saul spoke not any thing that day; for he thought, Something has befallen him, he is not clean; surely he is not clean.
27. And it came to pass on the next day, which was the second day of the month, that David's place was empty; and Saul said to Jonathan his son, Why does not the son of Jesse come to the meal, neither yesterday, nor today?
28. And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-Lehem;
29. And he said, Let me go, I beg you; for our family has a sacrifice in the city; and my brother has commanded me to be there; and now, if I have found favor in your eyes, let me get away, I pray you, to see my brothers. Therefore he does not come to the king's table.
30. Then Saul's anger was kindled against Jonathan, and he said to him, You son of a perverse and rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness?

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

31. For as long as the son of Jesse lives on the ground, you shall not be established, nor your kingdom. Therefore now send and fetch him to me, for he shall surely die.
32. And Jonathan answered Saul his father, and said to him, Why shall he be killed? What has he done?
33. And Saul raised the spear to strike him; whereby Jonathan knew that his father was determined to slay David.
34. So Jonathan arose from the table in fierce anger, and ate no food on the second day of the new moon; for he was grieved for David, because his father had put him to shame.
35. And it came to pass in the morning, that Jonathan went out to the field at the time appointed with David, and a little lad with him.
36. And he said to his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.
37. And when the lad came to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond you?
38. (K) And Jonathan cried after the lad, Make speed, hurry, stay not. And Jonathan's lad gathered up the arrows, and came to his master.
39. But the lad knew not any thing; only Jonathan and David knew the matter.
40. And Jonathan gave his weapons to his lad, and said to him, Go, carry them to the city.
41. And as soon as the lad was gone, David arose from a place toward the south, and fell on his face to the ground, and bowed three times; and they kissed one another, and wept one with another, until David exceeded.
42. And Jonathan said to David, Go in peace, as we have sworn both of us in the name of the Lord, saying, The Lord be between me and you, and between my seed and your seed forever.

Maftir NUMBERS 19:1-22

Tanach - Numbers Chapter 19

1. And the Lord spoke to Moses and to Aaron, saying,
2. This is the ordinance of the Torah which the Lord has commanded, saying, Speak to the people of Israel, that they bring you a red heifer without spot, which has no blemish, and upon which never came yoke;
3. And you shall give it to Eleazar the priest, that he may bring it forth outside the camp, and one shall slay it before his face;
4. And Eleazar the priest shall take of its blood with his finger, and sprinkle of its blood directly before the Tent of Meeting seven times;
5. And one shall burn the heifer in his sight; its skin, and its flesh, and its blood, with its dung, shall he burn;
6. And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.
7. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening.
8. And he who burns it shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening.
9. And a man that is clean shall gather up the ashes of the heifer, and lay them up outside the camp in a clean place, and it shall be kept for the congregation of the people of Israel for a water of sprinkling; it is a purification offering.
10. And he who gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening; and it shall be to the people of Israel, and to the stranger who sojourns among them, for a statute forever.
11. He who touches the dead body of any man shall be unclean seven days.
12. He shall purify himself with it on the third day, and on the seventh day he shall be clean; but if he does not purify himself the third day, then the seventh day he shall not be clean.
13. Whoever touches the dead body of any man who is dead, and purifies not himself, defiles the tabernacle of the Lord; and that soul shall be cut off from Israel; because the water of sprinkling was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.
14. This is the Torah, when a man dies in a tent; all who come into the tent, and all that is in the tent, shall be unclean seven days.
15. And every open utensil, which has no covering upon it, is unclean.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

16. And whoever touches one who was slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
17. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put there in a utensil;
18. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the utensils, and upon the persons who were there, and upon him who touched a bone, or one slain, or one dead, or a grave;
19. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at evening.
20. But the man who shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he has defiled the sanctuary of the Lord; the water of sprinkling has not been sprinkled upon him; he is unclean.
21. And it shall be an everlasting statute to them, that he who sprinkles the water of sprinkling shall wash his clothes; and he who touches the water of sprinkling shall be unclean until evening.
22. And whatever the unclean person touches shall be unclean; and the soul who touches it shall be unclean until evening.

Haftorah Ezekiel 36:16-38

Tanach - Ezekiel Chapter 36

16. And the word of the Lord came to me, saying:
17. Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings; their way was before me as the uncleanness of a menstruating woman.
18. Therefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols with which they had defiled it;
19. And I scattered them among the nations, and they were dispersed through the countries; according to their way and according to their doings I judged them.
20. And when they came to the nations, to which they came, they profaned my holy name, when men said of them, These are the people of the Lord, and they are gone out from his land!
21. But I had concern for my holy name, which the house of Israel had profaned among the nations, to which they came.
22. Therefore say to the house of Israel, Thus says the Lord God: I do not do this for your sakes, O house of Israel, but for my holy name's sake, which you have profaned among the nations, to which you came.
23. And I will sanctify my great name, which was profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord, says the Lord God, when I shall be sanctified in you before their eyes.
24. For I will take you from among the nations, and gather you from all countries, and will bring you into your own land.
25. Then I will sprinkle clean water upon you, and you shall be clean from all your filthiness; and from all your idols, will I cleanse you.
26. A new heart also will I give you, and a new spirit will I put inside you; and I will take away the heart of stone from your flesh, and I will give you a heart of flesh.
27. And I will put my spirit inside you, and cause you to follow my statutes, and you shall keep my judgments, and do them.
28. And you shall dwell in the land that I gave to your fathers; and you shall be my people, and I will be your God.
29. And I will save you from all your uncleanness; and I will summon the grain, and will increase it and lay no famine upon you.
30. And I will multiply the fruit of the tree, and the produce of the field, that you shall receive no more reproach of famine among the nations.
31. Then shall you remember your evil ways, and your doings that were not good, and will loathe yourselves in your own sight for your iniquities and for your abominations.
32. Not for your sakes do I do this, says the Lord God, let that be known to you; be ashamed and confounded for your ways, O house of Israel.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

33. Thus says the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the ruined places shall be rebuilt.

34. And the desolate land shall be tilled, instead of being the desolation that was in the sight of all who passed by.

35. And they shall say, This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities have become fortified, and are inhabited.

36. Then the nations that are left around you shall know that I, the Lord, have rebuilt the ruined places, and have replanted that which was desolate; I, the Lord, have spoken it, and I will do it.

37. Thus says the Lord God: This also I will let the house of Israel, ask me to do for them; I will increase their men like a flock.

38. Like the flock of sacrifices, like the flock of Jerusalem in her solemn feasts, shall the ruined cities be filled with flocks of men; and they shall know that I am the Lord.

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

Parashas SHEMINI

Vayikra 9:1 - 11:47

Leviticus 9:1 And it came to pass on the eighth day [בַּיּוֹם הַשְּׁמִינִי], that Moses called Aaron and his sons, and the elders of Israel [וַיִּקְרָא יְהוָה אֶת־אֶלְיָשָׁרִיִּם]; 2 And he said unto Aaron, Take thee **a young calf** for a sin offering, and **a ram** for a burnt offering, **without blemish**, and offer *them* before the LORD. 3 And unto the children of Israel thou shalt speak, saying, Take ye **a kid of the goats** for a sin offering; and **a calf and a lamb**, both of the first year, without blemish, for a burnt offering; 4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and **a meat offering mingled with oil** [בְּלִילָהּ בְּשֶׁמֶן] for to day the LORD will **appear** [נִרְאָה] unto you. 5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. 6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and **the glory of the LORD** [כְּבוֹד יְהוָה] shall **appear** [נִרְאָה] unto you. 7 And Moses said unto Aaron, **Go** [קַרְבָּ] unto the altar, and offer thy sin offering, and thy burnt offering, and make an **atonement** [וְכִפֵּר] for thyself, and for the people: and offer the offering of the people, and make an **atonement** [וְכִפֵּר] for them; as the LORD commanded. 8 Aaron therefore **went** [וַיֵּקָרֵב] unto the altar, and slew the calf of the sin offering, which *was* for himself. 9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: 10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. 11 And the flesh and the hide he **burnt with fire without the camp**. 12 And he slew the burnt offering; and Aaron's sons presented unto him the **blood**, which he sprinkled round about **upon the altar**. 13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he **burnt them upon the altar**. 14 And he did wash the inwards and the legs, and **burnt them upon the burnt offering on the altar**. 15 And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first. 16 And he brought the burnt offering, and offered it according to the **manner** [כַּמִּשְׁפָּט]. 17 And he **brought** [וַיֵּקָרֵב] **the meat offering** [אֶת־הַמִּנְחָה], and took an handful thereof, and **burnt it upon the altar, beside the burnt sacrifice of the morning**. 18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, 19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver: 20 And they put the fat upon the breasts, and **he burnt the fat upon the altar**: 21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded. 22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. 23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and **the glory of the LORD appeared** [כְּבוֹד יְהוָה נִרְאָה] **unto all the people** [אֶל־כָּל־הָעָם]. 24 And there came a fire out from before the LORD, and consumed [וַתֹּאכַל] upon the altar the burnt offering and the fat: *which* when **all the people saw**, they shouted, and fell on their faces.

Leviticus 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered **strange fire** [אֵשׁ זָרָה] before the LORD, which he commanded them not. 2 And there went out **fire from the LORD, and devoured** [מִלְפָּנֵי יְהוָה וַתֹּאכַל] them, and they died before the LORD. 3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, **I will be sanctified** [אֶקְדָּשׁ] **in them that come nigh me, and before all the people I will be glorified** [אֶכְבֹּד]. And Aaron held his peace. 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

out of the camp. 5 So they went **near** [וַיִּקְרְבוּ], and carried them in their coats out of the camp; as Moses had said. 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but **let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled**. 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for **the anointing oil of the LORD** [יְהוָה מִשְׁחַת יְהוָה] is upon you. And they did according to the word of Moses. 8 And the LORD spake unto Aaron, saying, 9 **Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever** [עוֹלָם] throughout your generations: 10 And **that ye may put difference** [וַיִּהְיֶה בֵּינֵם] **between holy** [וּבֵינֵם] **and unholy** [וּבֵינֵם] **and between unclean and clean**; 11 And **that ye may teach** [וַיִּלְמְדוּ] **the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses**. 12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and **eat it without leaven beside the altar: for it is most holy**: 13 And ye shall **eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded**. 14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel*. 15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded. 16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and **he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, 17 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? 18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded. 19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD? 20 And when Moses heard that, he was content.**

Leviticus 11:1 And the LORD spake unto Moses and to Aaron, saying unto them, 2 Speak unto the children of Israel, saying, These *are* the **beasts** [הַחַיָּוִי] which ye shall eat **among all the beasts** [מִכָּל-הַבְּהֵמָה] that *are* on the earth. 3 Whatsoever parteth the **hoof** [פֶּרֶסָה], **and is clovenfooted** [בִּבְהֵמָה], **and cheweth the cud** [וּשְׁסַעַת שֵׁסַע פֶּרָסָה], **among the beasts** [בִּבְהֵמָה], that shall ye eat. 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: **as the camel**, because he cheweth the cud, but divideth not the hoof; **he is unclean unto you**. 5 And **the coney**, because he cheweth the cud, but divideth not the hoof; **he is unclean unto you**. 6 And **the hare**, because he cheweth the cud, but divideth not the hoof; **he is unclean unto you**. 7 And **the swine**, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; **he is unclean to you**. 8 **Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you**. 9 These shall ye eat of all that *are* in the waters: **whatsoever hath fins and scales** in the waters, in the seas, and in the rivers, them shall ye eat. 10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* **an abomination** [שִׁקְצָה] unto you: 11 They shall be even **an abomination** [וְשִׁקְצָה] unto you; ye shall not eat of their flesh, but ye shall have their carcasses in **abomination** [תִּשְׁקַצְוּ]. 12 **Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you**. 13 And these *are they* which ye shall have in **abomination among the fowls**; they shall not be eaten, they *are* **an abomination**: the eagle, and the ossifrage, and the ospray, 14 And the vulture, and the kite after his kind; 15 Every raven after his kind; 16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind, 17 And the little owl, and the cormorant, and the great owl, 18 And the swan, and the pelican, and the gier eagle, 19 And the stork, the heron after her kind, and the lapwing, and the bat. 20 All fowls that creep, going upon *all* four, *shall be* **an abomination** unto you. 21 Yet these may ye eat of

Vayikra 9:1. And it came to pass on the eighth [שְׁמִינִי] day, that Moses called Aaron and his sons....

every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth; 22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. 23 But all *other* flying creeping things, which have four feet, **shall be an abomination unto you**. 24 And for these ye shall be **unclean**: whosoever toucheth the carcass of them shall be unclean until the even. [w/Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in **the evening**.] 25 And whosoever beareth *ought* of the carcass of them shall wash his clothes, and be **unclean until the even**. 26 *The carcasses* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean. 27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even. 28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you. 29 These also **shall be** unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, 30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole. 31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. 32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be **unclean until the even**; so it shall be cleansed. 33 And **every earthen vessel**, whereinto *any* of them falleth, whatsoever is in it shall be unclean; and ye shall break it. 34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. 35 And every thing whereupon any part of their carcass falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you. 36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcass shall be unclean. 37 And if any part of their carcass fall upon any sowing seed which is to be sown, it shall be clean. 38 But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you. 39 And if any beast, of which *ye may eat*, **die**; he that toucheth the carcass thereof shall be unclean until the even. 40 And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even. 41 And every creeping thing that creepeth upon the earth **shall be an abomination**; it shall not be eaten. 42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* **an abomination**. 43 **Ye shall not make yourselves abominable [אַל-תִּשְׁקָצוּן] with any creeping thing that creepeth, neither shall ye make yourselves unclean [תִּטְמְאוּן] with them, that ye should be defiled [וְנִטְמַתֶּם] thereby**. 44 For I *am* the LORD your God: ye shall therefore sanctify [וְהִתְקַדְשִׁיתֶם] yourselves, and ye shall be holy [קְדוֹשִׁים]; for I *am* holy [קְדוֹשׁ]: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. 45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: **ye shall therefore be holy, for I *am* holy [אַתֶּם קְדוֹשׁ]**. 46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47 **To make a difference [לְהַבְדִּיל] between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten**.

Parshat SHEMINI Verses & Notes

--re: 9:2 for the sin of the Golden Calf

KJV Leviticus 9:1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; 2 And he said unto Aaron, Take thee **a young calf for a sin offering**, and a ram for a **burnt offering**, **without blemish**, and offer *them* before the LORD. 3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a **sin offering**; and a calf and a lamb, *both of the first year*,

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

without blemish, for a burnt offering; 4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: **for to day the LORD will appear unto you.**

KJV Leviticus 9:5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. 6 And Moses said, This is the thing which the LORD commanded that ye should do: and **the glory of the LORD shall appear unto you.**

--**KJV Exodus 24:7** And he took the book of the covenant, and read in the audience of the people: and they said, **All that the LORD hath said will we do, and be obedient.**

KJV Leviticus 9:7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

KJV Leviticus 9:8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself. 9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: 10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. 11 And the flesh and the hide he burnt with fire without the camp. 12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. 13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar. 14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

--**KJV Leviticus 9:24** And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

--re: sin offerings -- Leviticus 4:1-21

--**KJV Leviticus 16:27** And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

--**KJV Leviticus 1:5** And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and **sprinkle the blood round about upon the altar** that *is by* the door of the tabernacle of the congregation.

KJV Leviticus 9:15 And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first. 16 And he brought the burnt offering, and offered it according to the manner. 17 And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. 18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, 19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver: 20 And they put the fat upon the breasts, and he burnt the fat upon the altar: 21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.

--**KJV Leviticus 2:2** And he shall bring it to Aaron's sons the priests: and he shall **take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof**; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

KJV Leviticus 9:22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. 23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and **the glory of the LORD appeared unto all the people.**

--**KJV Numbers 6:24** The LORD bless thee, and keep thee: 25 The LORD make his face shine upon thee, and be gracious unto thee: 26 The LORD lift up his countenance upon thee, and give thee peace. 27 And they shall put my name upon the children of Israel; and I will bless them.

KJV Leviticus 9:24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

KJV Leviticus 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and **offered strange fire before the LORD, which he commanded them not.** 2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

KJV Leviticus 10:3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, **I will be sanctified in them that come nigh me, and before all the people I will be glorified.** And Aaron held his peace.

--**KJV Exodus 29:43** And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by **my glory**.

KJV Leviticus 10:4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, **carry your brethren from before the sanctuary out of the camp.** 5 So they went near, and carried them in their coats out of the camp; as Moses had said.

--**KJV Leviticus 21:11** Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

KJV Leviticus 10:6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, **Uncover not your heads**, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for **the anointing oil of the LORD is upon you**. And they did according to the word of Moses.

KJV Leviticus 10:8 And the LORD spake unto Aaron, saying, 9 **Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:** 10 And that ye may put **difference between holy and unholy, and between unclean and clean;** 11 And **that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.** [****Levites are the TEACHERS within the priesthood of HaShem**]

KJV Leviticus 10:12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take **the meat offering** that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for **it is most holy:** 13 And **ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire:** for so I am commanded. 14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for **they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.** 15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and **it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.**

KJV Leviticus 10:16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying, 17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and **God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?** 18 **Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place,** as I commanded.

KJV Leviticus 10:19 And **Aaron said unto Moses,** Behold, **this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?** 20 And **when Moses heard that, he was content.**

--**KJV Numbers 7:12** And he that offered his offering the first day was **Nahshon the son of Amminadab, of the tribe of Judah:** 13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering: 14 One spoon of ten *shekels* of gold, full of incense: 15 One young bullock, one ram, one lamb of the first year, for a burnt offering: 16 **One kid of the goats for a sin offering:** 17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the offering of Nahshon the son of Amminadab.

--**KJV Leviticus 9:3** And unto the children of Israel thou shalt speak, saying, Take ye **a kid of the goats for a sin offering;** and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

--**KJV Numbers 28:15** And **one kid of the goats for a sin offering** unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

KJV Leviticus 11:1 And the LORD spake unto Moses and to Aaron, saying unto them, 2 Speak unto the children of Israel, saying, **These are the beasts which ye shall eat among all the beasts that are on the earth.** 3 **Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud,** among the beasts, that

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shall ye eat. 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you. 8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

KJV Leviticus 11:9 These shall ye eat **of all that are in the waters**: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. 10 And all that have not **fins and scales** in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be an abomination* unto you: 11 They shall be even **an abomination** unto you; ye shall not eat of their flesh, but ye shall have their carcasses in **abomination**. 12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

KJV Leviticus 11:13 And these *are they which* ye shall have in **abomination among the fowls**; they shall not be eaten, they *are an abomination*: the eagle, and the ossifrage, and the ospray, 14 And the vulture, and the kite after his kind; 15 Every raven after his kind; 16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind, 17 And the little owl, and the cormorant, and the great owl, 18 And the swan, and the pelican, and the gier eagle, 19 And the stork, the heron after her kind, and the lapwing, and the bat.

KJV Leviticus 11:20 All fowls that creep, going upon all four, shall be an abomination unto you. 21 Yet **these may ye eat** of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth; 22 **Even these of them ye may eat**; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. 23 But all *other* flying creeping things, which have four feet, *shall be an abomination* unto you.

KJV Leviticus 11:24 And for these ye shall be unclean: **whosoever toucheth the carcase of them shall be unclean until the even**. 25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even. 26 *The carcasses* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean. 27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even. 28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

--**KJV Leviticus 21:1** And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: 2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother, 3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. 4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

--**KJV Leviticus 21:11** Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

--**KJV Leviticus 17:15** And every soul that eateth that which died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both wash his clothes, and **bathe himself in water**, and be unclean until the even: then shall he be clean.

KJV Leviticus 11:29 These also *shall be unclean unto you* among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, 30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole. 31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. 32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.*

KJV Leviticus 11:33 And every **earthen vessel**, whereinto *any* of them falleth, **whatsoever is in it shall be unclean; and ye shall break it**. 34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. 35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or **ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you**. 36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean. 37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be*

Vayikra 9:1. And it came to pass on the eighth [חַמִּישִׁי] day, that Moses called Aaron and his sons....

clean. 38 But **if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.**

KJV Leviticus 11:39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. 40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

KJV Leviticus 11:41 And every creeping thing that creepeth upon the earth **shall be an abomination**; it shall not be eaten. 42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they **are an abomination**. 43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

KJV Leviticus 11:44 For I *am* the LORD your God: **ye shall therefore sanctify yourselves, and ye shall be holy**; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. 45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: **ye shall therefore be holy, for I *am* holy**.

KJV Leviticus 11:46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47 **To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.**