

Acharei Mot/Kedoshim 5786

Rashi on Leviticus 18:3

AFTER THE DEEDS OF THE LAND OF EGYPT... [SHALL YE NOT DO] — This tells us that the deeds of the Egyptians and the Canaanites were more corrupt than those of all other nations, and that the district of Egypt in which the Israelites had resided (אשר ישבתם בה) was even more corrupt than all the rest of Egypt (Sifra, Acharei Mot, Section 8 3).

NEITHER SHALL YE WALK IN THEIR ORDINANCES — What has Scripture left unsaid when it spoke of the deeds of the Egyptians and Canaanites that it felt compelled to add ובחוקתיהם לא תלכו But by these latter words it refers to their social customs — things which have assumed for them the character of a law as, for instance, the frequenting of theaters and race-courses.

Ibn Ezra on Leviticus 18:3

However, *after the doings of the land of Egypt* refers to their ordinances. *Mine ordinances (mishpatai) shall ye do* (v. 4) is proof of this. The latter refers to the ordinances recorded in the Book of the Covenant, which is set forth in the Torah portion that opens with *Now these are the ordinances (mishpatim)* (Ex. 21:1).

Ramban on Leviticus 18:3

According to the opinion of Rabbi Abraham ibn Ezra, the Scriptural command, *After the doings of the land of Egypt ... shall ye not do*, is a reference to [the practice of sacrificing to] the demons mentioned above [in 17:7]; *and after the doings of the land of Canaan ... shall ye not do* is an allusion to the forbidden sexual relationships, in which the Canaanites *were very bad and sinful*, as He stated at the end of this section, *For all these abominations have the men of the Land done*. And in the opinion of our Rabbis in the Torath Kohanim, the Egyptians were also addicted to carnality, in all forms of the forbidden relationships, and with males and cattle. This is the truth, [as Scripture states] that *there were also sodomites in the Land*, referring [to *the abominations of the nations*] which were there from the beginning till now. Scripture further testifies concerning them, *the Egyptians, thy neighbors, great of flesh*, and it further says, *whose flesh is as the flesh of asses, and whose issue is like the issue of horses*, the term “flesh” being a euphemism [for the sexual organ]. Similarly, in the expressions, *his flesh ran with his issue, and her issue in her flesh be blood* [the term “flesh” is an allusion to the sexual organ].

Radak on Genesis 9:25

He cursed Canaan by invoking his prophetic vision, so that his curse would take lasting effect. All the patriarchs were extremely careful not to marry women descended from these cursed tribes. Avraham had already warned Eliezer, his servant, against taking a wife from these tribes for Yitzchok, and so had Yitzchok as well as Rivkah expressed their opposition to such liaisons.

Rashi on Leviticus 19:2

YE SHALL BE HOLY — This means, keep aloof from the forbidden sexual relations just mentioned and from sinful thoughts. [It is evident that this is the meaning of קדשים תהיו because] wherever you find in the Torah a command to fence yourself in against such relations you also find mention of "holiness". Examples are: (Leviticus 21:7) "[They shall not take] a wife that is a harlot, or a profane etc.", and in the next verse "for I, the Lord, who sanctifieth you, [am holy]"; (Leviticus 21:15) "Neither shall he profane his seed (by the forbidden unions mentioned in the preceding verses) for I the Lord do sanctify him"; (Leviticus 21:6) "They shall be holy... followed by (v. 7) "[they shall not take] a wife that is a harlot or a profane" (cf. Vayikra Rabbah 24:4-6).