

Likkutei Sichos Source Sheet

Volume 17 | Tzav | Sichah 1

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1. ויקראו:א-ב'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: צוּ אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא הָעֹלָה עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלֵּילָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּקְדָּה בּוֹ:

Vayikra 6:1-2

Hashem spoke to Moshe, saying: Command Aharon and his sons thus: This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it.

2. ויקראו:ז'

וְזֹאת תּוֹרַת הַמִּנְחָה הַקֹּרֵב אֹתָהּ בְּנֵי־אַהֲרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ:

Vayikra 6:7

And this is the ritual of the meal offering: Aharon's sons shall present it before Hashem, in front of the altar.

3. ספרא, צו, פרק א ז'

ר' יהודה אומר "זאת" "היא" "העלה" – הרי אלו מיעוטים. פרט לנשחטה בלילה, ושנשפך דמה, ושיצא דמה חוץ לקלעים. ר' שמעון אומר אין לי אלא כשרה; מניין לשנשפך דמה, ושנשחטה בלילה, ושיצא דמה חוץ לקלעים, ולהלן והיוצא והטמא, והנשחט חוץ לזמנו וחוץ למקומו, ושקבלו פסולים וזרקו את דמו, והניתנים למטה שנתנם למעלה, והנתנים למטה, והנתנים בפנים שנתנם בחוץ, והניתנים בחוץ שנתנם בפנים, והפסח והחטאת ששחטם שלא לשמן? תלמוד לומר "זאת תורת העלה" – תורה אחת לכל העולים שאם עלו – לא ירדו.

Sifra, Tzav, Chapter 1:7

R. Yehudah says: "This," "It," "the burnt-offering." These are (three terms of) exclusion — to exclude: an animal that was slaughtered at night, one whose blood was spilled out, and one whose blood was brought outside the curtains, (in which cases, if it was brought up to the altar, it is taken down). R. Shimon says: "burnt-offering" — This implies one that is fit. Whence is it derived (that the following, if they were brought up are not taken down?): one that was allowed to remain overnight (without being sacrificed); one (whose blood or devoted portions) went outside (the curtains); one that became tamei; one that was slaughtered outside of its (authorized) time or place; one whose blood was received or sprinkled by those unfit (for this service); those (such as burnt-offerings and peace-offerings), (whose blood is) to be applied below (the red line), which (i.e., the blood of which) was applied above, and those (such as sin-offerings), (whose blood is) to be applied above, which was applied below; or those which were to be applied outside (the Temple court), which were applied inside; and a Pesach or a sin-offering which were not specifically slaughtered as such. (Whence is it derived that if the foregoing were brought up they are not to be taken down?) From "This is the law of the burnt-offering" (olah, lit., "which goes up:) — There is one law for all (offerings) that go up (on the altar); if they go up, they are not to be taken down.

4. ספרא, צו, פרשה ב

"וזאת תורת המנחה" — לבית עולמים. "זאת" — אינה נוהגת בבמה. "תורת המנחה" — תורה אחת לכל המנחות שיהיו טעונות שמן ולבונה. וכי מנין יצאו? מכלל שנאמר (ויקרא ב, א-ג) "ויצק עליה שמן ונתן עליה לבונה.. והנותרת מן המנחה לאהרן ולבניו" — יכול אין טעונה שמן ולבונה אלא מנחות ששיריהן נאכלים!... מנחות שאין שיריהן נאכלין מנין? תלמוד לומר "תורת המנחה" — תורה אחת לכל המנחות שיהיו טעונות שמן ולבונה.

Sifra, Tzav, Section 2

(Vayikra 6:7) ("And this is the law of the meal-offering: The sons of Aharon shall bring it near before the L-rd in front of the altar.") "This is the law of the meal-offering" — for the eternal house (the Temple), i.e., one law obtains in the Temple as it does in the tabernacle (the mishkan). "This (is the law)": It does not apply to a bamah (a temporary altar). "the law of the meal-offering": There is one law for all meal-offerings, that they require oil and frankincense, (even the meal-offering of the Cohanim, and of the high-priest, which is entirely burnt). Whence did they (oil and frankincense) leave (the general ruling, that they must be reincluded)? Because it is written (Vayikra 2:1): "and he shall pour oil upon it and he shall put frankincense upon it ... (Vayikra 2:3) and what is left from the meal-offering shall be for Aharon and his sons," I might think that only meal-offerings whose remainders are eaten (by the Cohanim) require oil and frankincense, but those which are not eaten, do not. Therefore, it is written "the law of the meal-offering" — There is one law for all meal-offerings, that they require oil and frankincense.

5. ספרא, צו, פרשה ד א'

"זאת תורת החטאת" "זאת" — אינה נוהגת בבמה. "תורת החטאת" — תורה אחת לכל חטאות שיהיה דמם טעון כיבוס. וכי מאין יצאו?! מכלל שנאמר (ויקרא ו, יט-כ) "הכהן המחטא אתה יאכלנה.. ואשר יזה מדמה.. תכבס", יכול אין לי אלא חטאת החצונית שיהיה דמם טעון כבוס; חטאת פנימית מנין? ודין הוא! ומה אם קדשי קדשים — ששוו לחטאת החצונית למריקה ולשטיפה —

לא שוו לכיבוס, חטאת הפנימית – שלא שוו למריקה ולשטיפה – אינו דין שלא שוו להם לכיבוס! תלמוד לומר "תורת החטאת" – תורה אחת לכל חטאת שיהא דמם טעון כיבוס.

Sifra, Tzav, Section 4 1

(Vayikra 6:18) ("Speak to Aharon and his sons, saying: This is the law of the sin-offering. In the place where the burnt-offering is slaughtered, there shall the sin-offering be slaughtered, before the Lord; it is holy of holies.") "This is the law of the sin-offering": This (the sin-offering) does not obtain on a bamah (a temporary altar). "the law of the sin-offering": There is one law for all sin-offerings, that their blood (if it sprinkled onto a garment) requires washing. — Now where is it excluded (from washing that we need a verse to include it)? — Because it is written (Vayikra 6:19): "The Cohein who offers it as a sin-offering shall eat it" and (Vayikra 6:20): "and what shall be sprinkled of its blood upon a garment ... shall be washed," I would think that only outer sin-offerings, (which are eaten by the Cohanim) require washing, but not inner sin-offerings, (which are burnt). And (what is more) it would follow a fortiori, viz.: Now if holy of holies (guilt-offerings), which are similar to outer sin-offerings in requiring scouring and rinsing (of the vessels in which they have been cooked), do not require washing (of garments), then inner sin-offerings, which are not similar (to them) in requiring scouring and rinsing, (not being eaten and not being cooked), how much more so should they not require washing. It is, therefore, (to negate this) written "the law of the sin-offering": There is one law for all sin-offerings, that their blood requires washing.

6. ספרא, צו, פרשה ה'

[א] "זאת תורת האשם" – לבית עולמים. 'זאת' – אינה נוהגת בבמה. "תורת האשם" – תורה אחת לכל אשמות שיהיה דמם ניתן למטה. וכי מאין בא? מכלל שנאמר (ויקרא יד, יג) "כי כחטאת האשם הוא לכהן" – מה חטאת דמה ניתן למעלה אף אשם יהיה דמו ניתן למעלה... תלמוד לומר "וזאת תורת האשם... ואת דמו יזרק" – לרבות כל אשמות ואשם מצורע שיהא דמם ניתן למטה.

Sifra, Tzav, Section 5 1

(Vayikra 7:1) ("And this is the law of the guilt-offering; it is holy of holies.") "This is the law of the guilt-offering": for the Temple. It does not obtain on a bamah (a temporary altar). "the law of the guilt-offering": There is one law for all guilt-offerings (even that of a leper), that their blood is applied below (the red line on the altar). Now where is it excluded (from such application, that we need a verse to include it)? — Because it is written (in respect to the guilt-offering of a leper (Vayikra 14:13): "For, as the sin-offering, so is the guilt-offering to the Cohein," (I would think that just as the blood of a sin-offering is applied above (with the Cohein's finger on the corners of the altar), so, the blood of this (guilt-offering); it is, therefore, written, (to negate this,) "the law of the guilt-offering" (including the guilt-offering of the leper). (Vayikra 7:2) ("In the place where they slaughtered the burnt-offering shall they slaughter the guilt-offering; and its blood shall he sprinkle on the altar roundabout.") "and its blood shall he sprinkle": All guilt-offerings, including that of a leper, are herein subsumed, for the application of their blood below (the red line).

7. ספרא, צו, פרשה ו א'

מנין לעשות זמן בבמה כזמן אהל מועד? הואיל ואמרה תורה הלך ישרף והיוצא ישרף – מה היוצא אינו נוהג בבמה אף הלך לא ינהוג בבמה!... והלא דין הוא! ומה העוף – שאין המום פוסל בו – זמן פוסל בו, קדשי במה – שהמום פוסל בהם – אינו דין שיהא זמן פוסל בהם! לאו! מה לעוף, שאף על פי שאין המום פוסל בו, זמן פוסל בו שכן הזר פוסל בו! תאמר בקדשים שהואיל

שהמום פוסל בהם שיהא הזמן פוסל בהם – שכן אין הזר פוסל בהם! הואיל ואין הזר פוסל בהם – לא יהא זמן פוסל בהם! תלמוד לומר "תורת זבח השלמים" – לעשות זמן בבמה כזמן אהל מועד.

Sifra, Tzav, Section 6

Whence is it derived that the time (for eating offerings) of the bamoth (temporary altars, when such altars were permitted), is the same as that of the time (for eating them) in the tent of meeting (i.e., two days and one night for peace-offerings and a day and a night for thank-offerings)? Since Scripture states that lan, an offering that remains overnight (without being eaten in its prescribed time), is to be burnt, and that an offering that becomes tamei is to be burnt — just as tamei is unfit in a bamah, so, lan is unfit in a bamah. Or, go in this direction: lan is unfit, and yotzei (an offering leaving its prescribed bounds) is unfit (in the tent of meeting) — just as yotzei does not obtain in a bamah, (for which there are no prescribed bounds), lan, too, does not obtain in a bamah! But does it not follow a fortiori (that lan obtains in a bamah), viz.: If a bird, which is not rendered unfit (as an offering) by a blemish, is rendered unfit by lan, bamah offerings, which are rendered unfit by a blemish — how much more so should they be rendered unfit by lan! — No, why is it that a bird, even though it is not rendered unfit by a blemish is rendered unfit by lan? Because (sacrifice by) a zar (a non-Cohein) renders it unfit. But would you, therefore, say of bamah offerings that because a blemish renders them unfit, lan should render them unfit? (This is not so,) because a zar does not render them unfit. And because a zar does not render them unfit, lan should not render them unfit! It is, therefore, written (Vayikra 7:11): "And this is the law of the sacrifice of peace-offerings ... (Vayikra 7:12) If for thanksgiving he shall offer it, etc." (i.e., there is one law for all offerings, whether in the tent of meeting or in a bamah) — equating the time (and the lan) factor in a bamah with that in the tent of meeting.

.ב.

8. רש"י על ויקרא ו'ב'

זאת תורת העלה וגו'. הרי הענין הזה בא ללמד על הקטר הלבנים ואברים שיהא כשר כל הלילה, וללמד על הפסולין אי זה אם עלה ירד, ואי זה אם עלה לא ירד, שכל תורה לרבנות הוא בא, לומר — תורה אחת לכל העולים, ואפלו פסולין, שאם עלו לא ירדו (שם):

Rashi on Vayikra 6:2

זאת תורת העולה וגו' **THIS IS THE LAW OF THE BURNT OFFERING: [SUCH BURNT OFFERING SHALL REMAIN ON THE FIRE-PLACE UPON THE ALTAR ALL NIGHT]** — This paragraph (vv.1—2) is intended to teach, with reference to the burning of the fat-portions and limbs of sacrifices that it is permissible during the whole night (Megillah 21a); and to teach regarding disqualified sacrifices, which of them, if already brought up on the altar, must be taken down, and which, if brought up, need not be taken down. The latter case may happen, because the term, תורה wherever it occurs in Scripture as an introduction to a group of laws (cf. Vayikra 6:7, 18; 7:1,11 etc.) is intended as an all-inclusive term (to include all of the class mentioned); here it is intended to tell us: One law applies to all animals that may be brought up on the altar, even certain disqualified ones — that if these have once been brought up on the altar they shall not be taken down again (Sifra, Tzav, Chapter 1 7; Zevachim 27b).

9. רש"י על ויקרא ו'ז'

וזאת תורת המנחה. תורה אחת לכלן — להטעין שמן ולבונה האמורין בענין, שיכול אין לי טעונות שמן ולבונה אלא מנחת ישראל שהיא נקמצת, מנחת כהנים שהיא כליל מנין? ת"ל תורת (ספרא):

Rashi on Vayikra 6:7

AND THIS IS THE LAW OF THE MEAL OFFERING — one law for all meal-offerings (cf. Rashi on v. 2) — making requisite for them “oil” and “frankincense” which are prescribed in the previous section (Vayikra 2:1). This had to be intimated in some way here because I might think that there I have the law that meal offerings require oil and frankincense only if they belong to an ordinary Israelite since it is that alone of which a fistful (קומץ) had to be taken, (for the command to take the קומץ is preceded by the words לבונה cf. Vayikra 2:1 and 2)! Whence can I know that the same applies to the meal-offering of priests which was entirely burnt (and of which therefore no קומץ was taken; cf. Rashi on v. 15)? Because Scripture states, תורת — “this is the general law of the meal-offering” (Sifra, Tzav, Section 2 3).

ג.

10. מנחת ע"בב'

מתני' ואלו מנחות נקמצות ושיריהן לכהנים מנחת הסלת... ומנחת חוטא ומנחת קנאות

גמרא: ושיריהן לכהנים: מנלן דכתיבא כתיבא ודלא כתיבא כתיבא בה (ויקרא ו, ז) וזאת תורת המנחה הקרב אותה בני אהרן וגו' והנותרת ממנה יאכלו אהרן ובניו...

Menachot 72b

MISHNA: And these are the meal offerings from which a handful is removed and the remainder of the offering is eaten by the priests: The meal offering of fine flour... and the meal offering of a sinner; and the meal offering of jealousy, brought by a *sota*.

Gemara: The mishna teaches: **And their remainder** is eaten by the priests. The Gemara asks: **From where do we** derive this *halakha*? The Gemara challenges the question: That **which is written** explicitly, **is written**. In the case of several meal offerings, including the gift meal offering brought by an individual, the Torah clearly states that the priests eat the remainder. **And** with regard to that **which is not written** explicitly, **it is written of it:** “**And this is the law of the meal offering: The sons of Aharon shall offer it** before Hashem...And he shall take up from it his handful...and shall make the memorial part of it smoke upon the altar...**And the remainder of it shall Aharon and his sons eat**” (Vayikra 6:7–9). These verses establish the principle that the priests eat the remainders of meal offerings, even where the Torah does not state this explicitly. Therefore, it is unnecessary to ask for a source.

11. ויקרא ה'י"ג

וכפר עליו הכהן על-חטאתו אשר-חטא מאחת מאלה ונסלח לו והיתה לכהן כמנחה:

רש"י

והיתה לכהן כמנחה. ללמד על מנחת חוטא שיהיו שיריה נאכלין, זהו לפי פשוטו; ורבותינו דרשו: “והיתה לכהן” — ואם חוטא זה כהן הוא, תהא כשאר מנחת נדבת כהן, שהיא בכליל תהיה לא תאכל (ספרא):

Vayikra 5:13

Thus the priest shall make expiation on his behalf for whichever of these sins he is guilty, and he shall be forgiven. It shall belong to the priest, like the meal offering.

Rashi

AND IT SHALL BE THE PRIEST'S, JUST AS A MEAL-OFFERING — This is intended to teach with regard to the meal-offering of a sinner (i. e. a meal-offering brought as an expiation for the sins mentioned above) that what is left of it after the קמץ has been burnt may be eaten by the priests just as the remains of the free-will offering (cf. Vayikra 2:3). This is what the statement means according to its literal sense. Our Rabbis, however, explained והיתה לכהן to imply: that if this sinner be a priest, then it shall be as any other meal-offering brought as a free-will offering by a priest which comes under the law: (Vayikra 6:16) “[For every meal-offering of the priest] shall be wholly burnt; it shall not be eaten”. (The words are to be construed thus: לכהן, והיתה, but if it be a priest's, כמנחה then it shall be exactly like any voluntary meal-offering that he brings)

.ה.

12. ויקרא ז' א-י"ב

וזאת תורת זבח השלמים אשר יקריב ליהוה: אם על-תודה וקריבנו והקריב | על-זבח התודה חלות מצות בלולת בשמן ורקיקי מצות משחים בשמן וסלת מרבכת חלת בלולת בשמן:

Vayikra 7:11-12

This is the ritual of the sacrifice of well-being that one may offer to Hashem: If he offers it for thanksgiving, he shall offer together with the sacrifice of thanksgiving unleavened cakes with oil mixed in, unleavened wafers spread with oil, and cakes of choice flour with oil mixed in, well soaked.

.ו.

13. ויקרא ו' י"ח

דבר אל-אהרן ואל-בניו לאמר זאת תורת החטאת במקום אשר תשחט העלה תשחט החטאת לפני יהוה קדש קדשים הוא:

Vayikra 6:18

Speak to Aharon and his sons thus: This is the ritual of the sin offering: the sin offering shall be slaughtered before Hashem, at the spot where the burnt offering is slaughtered: it is most holy.

.ז.

14. ויקרא ה' ו'-י"א

והביא את-אשמן ליהוה על חטאתו אשר חטא נקבה מן-הצאן כשבה או-שעירת עזים לחטאת וכפר עליו הכהן מחטאתו: ואם-לא תגיע ידו ה' הביא את-אשמו אשר חטא שתי תרים או-שני בני-יונה ליהוה אחד לחטאת ואחד לעלה: והביא אתם אל-הכהן והקריב את-אשר לחטאת ראשונה ומלק את-ראשו ממנו ערפו ולא יבדיל: והזה מדם החטאת על-קיר המזבח והנשא בדם ימצה אל-יסוד המזבח חטאת הוא: ואת-השני יעשה עלה כמשפט וכפר עליו הכהן מחטאתו אשר-חטא ונסלח לו: ואם-לא תשיג ידו לשתי תרים או לשני בני-יונה והביא את-קרבנו אשר חטא עשירת האפה סלת לחטאת לא-ישים עליה שמן ולא-יתן עליה לבנה כי חטאת היא:

Vayikra 5:6-11

And he shall bring as his penalty to Hashem, for the sin of which he is guilty, a female from the flock, sheep or goat, as a sin offering; and the priest shall make expiation on his behalf for his sin. But if his means do not suffice for a sheep, he shall bring to Hashem, as his penalty for that of which he is guilty, two turtledoves or two pigeons, one for a sin offering and the other for a burnt offering. He shall bring them to the priest, who shall offer first the one for the sin offering, pinching its head at the nape without severing it. He shall sprinkle some of the blood of the sin offering on the side of the altar, and what remains of the blood shall be drained out at the base of the altar; it is a sin offering. And the second he shall prepare as a burnt offering, according to regulation. Thus the priest shall make expiation on his behalf for the sin of which he is guilty, and he shall be forgiven. And if his means do not suffice for two turtledoves or two pigeons, he shall bring as his offering for that of which he is guilty a tenth of an ephah of choice flour for a sin offering; he shall not add oil to it or lay frankincense on it, for it is a sin offering.

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15. ויקראו'ח

והרים מקמנו בקמצו מסלת המנחה ומשמנה ואת כל־הלבנה אשר על־המנחה והקטיר המזבח ריח ניחם אזכרתה ליהוה:

Vayikra 6:8

A handful of the choice flour and oil of the meal offering shall be taken from it, with all the frankincense that is on the meal offering, and this token portion shall be turned into smoke on the altar as a pleasing odor to Hashem.

16. ויקראב'א

ונפש כִּי־תקרב קרבן מנחה ליהוה סלת יהיה קרבנו ויצק עליה שמן ונתן עליה לבנה:

Vayikra 2:1

When a person presents an offering of meal to Hashem, his offering shall be of choice flour; he shall pour oil upon it, lay frankincense on it.

17. ויקרא א'א

ויקרא אל־משה וידבר יהוה אליו מאהל מועד לאמר:

רש"י

ויקרא אל משה. הקול הולך ומגיע לאזניו וכל ישראל לא שומעין; יכול אף להפסקות היתה קריאה, ת"ל וידבר — לדבור היתה קריאה ולא להפסקות, ומה היו הפסקות משמשות? לתן רוח למשה להתבונן בין פרשה לפרשה ובין ענין לענין; ק"ו להדיוט הלומד מן ההדיוט:

Vayikra 1:1

Hashem called to Moshe and spoke to him from the Tent of Meeting, saying.

Rashi

ויקרא אל משה AND HE CALLED UNTO MOSHE — This implies that the Voice went on and reached his (Moshe's) ears only but all the other Israelites did not hear it). One might think that for the subsections there was also such a call! It, however, states, “[And Hashem called unto Moshe] and spoke (וידבר) [to him]”, thus intimating that a דבור, a complete section had (was preceded by) a call (e. g., in our text chapters 1—4), but not the subsections. And what purpose did these subsections serve (i. e., why are the larger sections broken up into smaller ones)? To give Moshe an interval for reflection between one division and another and between one subject and another — something which is all the more necessary for an ordinary man receiving instruction from an ordinary man.
