



Likkutei Sichos

Volume 18 | Bamidbar | Sichah 1
Source Sheet

.א.

1. במדבר ג'ה-י'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: הַקְרַב אֶת־מִטָּה לִּי וְהַעֲמִדְתָּ אֹתוֹ לִפְנֵי אֹהֶלן הַפֶּה וְשָׂרְתוּ אֹתוֹ: וְשָׁמְרוּ אֶת־מִשְׁמַרְתּוֹ וְאֶת־מִשְׁמַרְתֵּי כָל־הַעֲדָה לִפְנֵי אֹהֶל מוֹעֵד לַעֲבֹד אֶת־עֲבֹדַת הַמִּשְׁכָּן: וְשָׁמְרוּ אֶת־כָּל־כְּלֵי אֹהֶל מוֹעֵד וְאֶת־מִשְׁמַרְתֵּי בְנֵי יִשְׂרָאֵל לַעֲבֹד אֶת־עֲבֹדַת הַמִּשְׁכָּן: וְנִתְּתָה אֶת־הַלְוִיִּם לְאֹהֶלן וּלְבִגְדֵי וְנִתּוּנִם וְנִתּוּנֵם הַמָּה לֹּא מֵאֵת בְּנֵי יִשְׂרָאֵל: וְאֶת־אֹהֶלן וְאֶת־בְּנֵי תַפְלִיד וְשָׁמְרוּ אֶת־פְּהַנְתָּם וְהִגֵּר הַקְרַב יוֹמָת:

Bamidbar 3:5-10

Hashem spoke to Moshe, saying: Advance the tribe of Levi and place them in attendance upon Aaron the priest to serve him. They shall perform duties for him and for the whole community before the Tent of Meeting, doing the work of the Tabernacle. They shall take charge of all the furnishings of the Tent of Meeting—a duty on behalf of the Israelites—doing the work of the Tabernacle. You shall assign the Levites to Aaron and to his sons: they are formally assigned to him from among the Israelites. You shall make Aaron and his sons responsible for observing their priestly duties; and any outsider who encroaches shall be put to death.

2. רש"י על במדבר ג'י'

ושמרו את כהנתם . קבלת דמים וזריקה והקטרה ועבודות המסורות לפניהם:

Rashi on Bamidbar 3:10

ושמרו את כהנתם AND THEY SHALL KEEP THEIR PRIESTS OFFICE — the receiving of the blood in holy vessels, the sprinkling of it, the burning of the fat and the other rites which are entrusted to the priests' charge.

.3

אבן עזרא על במדבר ג'י'

ואת אהרן ואת בניו . ובכלל בניו בניו בניו תפקדם לתת פקודה לכל אחד והם ישמרו את כהנתם שלא יבואו לידי פסולות:

Ibn Ezra on Bamidbar 3:10

AND THOU SHALT APPOINT AARON AND HIS SONS. *His sons* includes the sons of his sons. The meaning of *and thou shalt appoint* (tifikod) is, you shall appoint each one of them.¹⁶ *Tifikod can meant to count. Hence I.E.'s comment.* The meaning of *that they may keep their priesthood* is that they not do anything that will disqualify them from being priests.

.ב.

4. ויקרא א'ה'

ושחט את־בן הבקר לפני ה' והקריבו בני אהרן הכהנים את־הדם וזרקו את־הדם על־המזבֵּחַ סביב אֶשֶׁר־פֶּתַח אֹהֶל מוֹעֵד:

Vayikra 1:5

The bull shall be slaughtered before Hashem; and Aaron's sons, the priests, shall offer the blood, dashing the blood against all sides of the altar which is at the entrance of the Tent of Meeting.

5. רש"י על ויקרא א'ה'

ושחט והקריבו, הכהנים. מקבֵּלָה וְאֵילָף מִצֹּת כְּהֵנָה — לְמַד עַל הַשְּׁחִיטָה שֶׁכְּשֶׁרָה בְּזָר:

Rashi on Vayikra 1:5

AND HE SHALL SLAUGHTER ... AND THE PRIESTS SHALL OFFER [THE BLOOD] — All the rites from “receiving the blood in a vessel” (which is implied in והקריבו) and onwards are the duty of the priesthood. This teaches about the slaughtering that it is valid even if performed by a layman.

.ג.

6. רש"י על במדבר ג'י'

ואת אהרן ואת בניו תפקד. לשון פקידות, ואינו לשון מנין:

Rashi on Bamidbar 3:10

AND THOU SHALT CHARGE AARON AND HIS SONS — The word תפקד is an expression for “appointing” and not an expression for “counting”.

.ד.

7. במדבר ג'י'א-י"ב

וידבר ה' אל־מֹשֶׁה לֵאמֹר: וְאֲנִי הִנֵּה לִקְחָתִי אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת כָּל־בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:

Bamidbar 3:11-12

Hashem spoke to Moshe, saying: I hereby take the Levites from among the Israelites in place of all the first-born, the first issue of the womb among the Israelites: the Levites shall be Mine.

8. במדבר ג' א' ג'

ואלה תולדות אהרן ומשֵׁה בְּיוֹם דִּבְרַה' אֶת־מֹשֶׁה בְּהַר סִינַי: וְאֵלֶּה שְׁמוֹת בְּנֵי־אַהֲרֹן הַבְּכוֹר | נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאַיִתְמָר: אֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֲנִים הַמְּשֻׁחִים אֲשֶׁר־מִלֵּא יָדָם לְכַהֵן:

Bamidbar 3:1-3

This is the line of Aaron and Moshe at the time that Hashem spoke with Moshe on Mount Sinai. These were the names of Aaron's sons: Nadab, the first-born, and Abihu, Eleazar and Isamar; those were the names of Aaron's sons, the anointed priests who were ordained for priesthood.

.ה.

9. רש"י על במדבר ג' ח'

ואת משמרת בני ישראל . שְׁכָלָן הָיוּ זְקוּקִין לְצָרְכֵי הַמִּקְדָּשׁ, אֵלֶּה שְׁהֵלוּ: בָּאִים תַּחְתִּיָּהֶם בְּשִׁלְיָחֵיהֶם, לְפִיכָּה לִזְקָחִים מֵהֶם הַמַּעֲשָׂרוֹת בְּשִׁכְרָן, שְׁנֵאמַר "כִּי שִׁכְרָה הוּא לְכֶם חֶלֶף עַבְדְּתְכֶם":

Rashi on Bamidbar 3:8

[AND THEY SHALL KEEP ALL THE VESSELS OF THE TENT OF MEETING] AND THE CHARGE OF THE CHILDREN OF ISRAEL — It is called “the charge of the children of Israel” because all of them (all the Israelites) were really bound to care for the needs of the Sanctuary, only that the Levites took their places as representing them. For this reason they (the Levites) received from them the tithes as a reward, as it is said, (Bamidbar 18:31) “for it (the tithe) is your hire in exchange for your service”.

.ו.

10. שמות י"ב ה' ט'

שֶׁה תַּמִּים זָכָר בֶּן־שָׁנָה יִהְיֶה לְכֶם מִן־הַכֹּבְשִׁים וּמִן־הַעֲזִים תִּקְחוּ: וְהָיָה לְכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשִׁחֲטוּ אֹתוֹ לֵל קֹהֵל עֲדַת־יִשְׂרָאֵל בֵּין הָעַרְבִים: וְלָקַחְו מִן־הַדָּם וְנָתַנוּ עַל־שִׁתֵּי הַמִּזְבֵּחַ וְעַל־הַמִּשְׁקֹף עַל הַבַּתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם: וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צֹלֵי־אֵשׁ וּמִצּוֹת עַל־מַרְרִים יֹאכְלֶהוּ: אֶל־תֹּאכְלוּ מִמֶּנּוּ נֶאֱמַר וּבָשָׂל מִבָּשָׂל בְּמַיִם כִּי אִם־צֹלֵי־אֵשׁ רֹאשׁוֹ עַל־כָּרְעָיו וְעַל־קַרְבּוֹ:

Shemos 12:5-9

Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats. You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it. They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs. Do not eat any of it raw, or cooked in any way with water, but roasted—head, legs, and entrails—over the fire.

11. רש"י על שמות י"ב ו'

קֹהֵל עֲדַת יִשְׂרָאֵל . קֹהֵל וְעֵדָה וְיִשְׂרָאֵל; מִכָּאן אָמְרוּ, פְּסָחֵי צְבוּר נִשְׁחָטִין בְּשִׁלוּשׁ כְּתוּת ז' אַחַר ז', נִכְנָסָה כַּת רֹאשׁוֹנָה נִנְעָלוּ דְלָתוֹת הָעֶזְרָה וְכו'. כְּדֹאִיתָא בְּפָסְחִים (דף ס"ד):

11. Rashi on Shemos 12:6

קהל עדת ישראל it speaks here of קהל assembly, עדה congregation, ישראל Israel, whilst one of these terms alone would have sufficed; hence they (the Rabbis) said: the paschal-lambs of the congregation (a term used in contrast to that which was sacrificed by an individual on the 14th of the second month; cf. Bamidbar 9:9—14) are to be slaughtered in three groups, one after the other — the first group entered and the doors of the court were closed, etc. as is to be found in the Talmud, Treatise Pesachim (64a).

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12. שמות י"ט:ה-ו'

ועתה אם-שמעו תשמעו בקלי ושמרתם את-בריתי והייתם לי סגלה מכל-העמים כי-לי כל-הארץ: ואתם תהיו-לי ממלכת כהנים וגוי קדוש אלה הדברים אשר תדבר אל-בני ישראל:

Shemos 19:5-6

Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, but you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the children of Israel."