



# Likkutei Sichos

Volume 17 | Emor | Sicha 2  
Source Sheet

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## 1. ויקרא כ"ג:ט"ו-י"ד

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי-תָבֹאוּ אֶל-הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְקַצַּרְתֶּם אֶת-קְצִירָהּ וְהִבֵּאתֶם אֶת-עֹמֶר ראשית קצירכם אֶל-הַכֹּהֵן: וְהִגִּיף אֶת-הָעֹמֶר לִפְנֵי יְהוָה לְרִצְוֹנְכֶם מִמִּחְרַת הַשַּׁבָּת יִנִּיפוּהָ הַכֹּהֵן: וַעֲשִׂיתֶם בַּיּוֹם הַהוּא כְּכַשׁ תְּמִים בְּוַשְׁנֹתוֹ לַעֲלֹה לַיהוָה: וּמִנְחָתוֹ שְׁנֵי עֶשְׂרִים סֹלֶת בְּלוּלָה בְּשֶׁמֶן אִשָּׁה לַיהוָה רִיחַ נִיחֹחַ וְנִסְכָּה לַיַּיִן רְבִיעֵת הַקֵּי: וְלֶחֶם וְקִלְי וְכַרְמֶל לֹא תֹאכְלוּ עַד-עֲצֹם הַיּוֹם הַזֶּה עַד הִבֵּיאֲכֶם אֶת-קֶרְבֶּן אֱלֹהֵיכֶם חֲקַת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מִשְׁבְּתֵיכֶם:

### Vayikra 23:1-5

Hashem spoke to Moshe, saying: Speak to the Israelite people and say to them: When you enter the land that I am giving to you and you reap its harvest, you shall bring the first sheaf of your harvest to the priest. He shall elevate the sheaf before Hashem for acceptance in your behalf; the priest shall elevate it on the day after the sabbath. On the day that you elevate the sheaf, you shall offer as a burnt offering to Hashem a lamb of the first year without blemish. The meal offering with it shall be two-tenths of a measure of choice flour with oil mixed in, an offering by fire of pleasing odor to Hashem; and the libation with it shall be of wine, a quarter of a hin. Until that very day, until you have brought the offering of your G-d, you shall eat no bread or parched grain or fresh ears; it is a law for all time throughout the ages in all your settlements.

## 2. רש"י על ויקרא כ"ג:י"ד

בכל משבתיכם. נחלקו בו חכמי ישראל, יש שלמדו מפאן שהחדש נוהג בחוצה לארץ, וי"א לא בא אלא ללמד שלא נצטוו על החדש אלא לאחר ירשה ושיבה, משכבשו וחלקו (קידושין ל"ז):

### Rashi on Vayikra 23:14

IN ALL YOUR HABITATIONS — The Sages differ in their opinions regarding this (the meaning of these words). Some learn from here (taking the words בכל משבתיכם in the sense "wherever you may live") that the law concerning the new crop applies also outside the Land of Israel; others, hold that it

(the phrase) denotes “in all your settlements” and is only intended to teach that they did not become subject to the command concerning the new crop until after the land had become their inheritance and place of settlement (ישיבה) i. e. after they had subjugated the land and had parceled it out amongst the tribes (Kiddushin 37a).

### 3. ויקרא ז' כ"ו

וְכָל־דָּם לֹא תֹאכְלוּ. בְּכָל מוֹשְׁבֵיכֶם לְעוֹף וְלַבְּהֵמָה:

**רש"י בכל מושבתיכם.** לפי שהיא חובת הגוף ואינה חובת קרקע, נוהגת בכל מושבות, ובמסכת קדושין בפרק א' (לז א) מפרש למה הצרך לומר::

#### Vayikra 7:26

And you must not consume any blood, either of bird or of animal, in any of your settlements.

**Rashi:** [YE SHALL EAT NO BLOOD ...] IN ALL YOUR HABITATIONS — Since this is a personal duty (חובת הגוף) and not a duty depending upon Palestinian soil it applies wherever Israelites are settled). In Treatise Kiddushin, first chapter, (Kiddushin 37b) it is explained why it is necessary to use this term (i. e. to add משבתיכם).

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### 4. ויקרא כ"ב:כ"ד

וּמַעֲוָה וְכַתוּת וְנִתּוּק וְכָרוּת לֹא תִקְרִיבוּ לַיהוָה וּבְאַרְצְכֶם לֹא תַעֲשׂוּ:

**רש"י: ובארצכם לא תעשו.** דבר זה לקרס שום בהמה וחייה, ואפלו טמאה, לקר נאמר בארצכם לרבות כל אשר בארצכם, שאף"ל לא נצטוו על הפרוס אלא בארץ, שיהרי פרוס חובת הגוף היא וכל חובת הגוף נוהגת בין בארץ בין בחוצה לארץ:

#### Vayikra 22:24

You shall not offer to Hashem anything [with its testes] bruised or crushed or torn or cut. You shall have no such practices in your own land.

**Rashi:** NEITHER SHALL YE DO IN YOUR LAND this thing — to castrate any cattle or beast even if it be unclean. That is why Scripture adds “in your land” — to include every animal that is in your land under this law (cf. Chagigah 14b and Tosafot there). For it is impossible to say that they are here commanded to abstain from mutilating animals in the Land of Israel only, (and that the word must be translated: “In your land you must not do this”, implying, but you may do it elsewhere) for surely the command regarding mutilation is a personal duty and any personal duty has to be practiced both in the Land and outside the Land (Kiddushin 36b; cf. Sifra, Emor, Chapter 7 11).

### 5. קידושין ל"ז א'

אמר רב יהודה ה"ק כל מצוה שהיא חובת הגוף נוהגת בין בארץ בין בח"ל חובת קרקע אינה נוהגת אלא בארץ.

#### Kiddushin 37a

**Rav Yehuda said that this is what the mishna is saying: Any mitzva that is an obligation of the body,**

i.e., an obligation upon the person, **applies both in Eretz Yisrael and outside of Eretz Yisrael**. Conversely, **an obligation of the land**, that is, a mitzva that applies specifically to the earth and its growths, **applies only in Eretz Yisrael**.