



B”H

## Likkutei Sichos Source Sheet

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Volume 16 | Vayikra | Sicha 3

*In honor of Rabbi Yanky Raskin Shlit”a on the Upshernish of his son Yisroel Mendel*

*Sponsored by Kehillas Kodesh M@TCH Shul*

### 1 פרשתינו א', ט"ו

וְהִקְרִיבוּ הַכֹּהֵן אֶל-הַמִּזְבֵּחַ וּמָלַק אֶת-רֹאשׁוֹ וְהִקְטִיר הַמִּזְבֵּחַהּ וְנִמְצָה דָמוֹ עַל קִיר הַמִּזְבֵּחַ:

And the kohen shall bring it near to the altar, and nip off its head, and cause it to [go up in] smoke on the altar, and its [the bird's] blood shall be pressed out upon the wall of the altar.

### 2 רש"י

ונמצה דמו: לשון מיץ אפים (משלי ל לג), כי אפס המץ (ישעיה טז ד), כובש בית השחיטה על קיר המזבח והדם מתמצה ויורד:

and its [the bird's] blood shall be pressed out: [The word וְנִמְצָה] an expression similar to “the pressing out (מִיץ) of wrath” (Prov. 30:33); and, “for the milking (הַמֵּץ) has come to an end” (Isa. 16:4). He presses the slaughtering area [of the bird's neck] against the wall of the altar, and thereby, the blood is pressed out and runs down [the wall].

### 3 משלי ל', ל"ג

כִּי מִיץ חֶלֶב יוֹצֵיא חֲמָאָה וּמִיץ-אֶף יוֹצֵיא דָם וּמִיץ אֲפִים יוֹצֵיא רִיב:

For pressing milk will give out butter, and pressing the nose will give out blood, and pressing anger will give out strife.

#### 4) רש"י

מיץ סחיטה פרימדור"א בלע"ז כמו (שופטים וי'ל"ח) וימץ טל וגו' ורבותינו פירשו אם נבלת עצמך על דברי תורה לדרוש ולשאול ספיקותיך לרבך ואפי' נראית לו כשוטה בלא לב סופך שתהא מנושא ואם זמות אם שמת זמם על פיך וחסמת אותו ולא שאלת לו הכל סופך כשישאלך דבר הלכה תתן יד לפה ותאלם שלא תדע לענות כלום בו כאשר מיץ חלב יוציא חמאה כן מיץ אפים שרבך כועס בך שלא הבינות מהר ואתה מתנבל עליה סוף יוציא מפייך אחר זמן הלכות רבות והוראות:

pressing: Heb. מיץ, pressing, preindre in Old French, as in (Jud. 6:38): "and wrung (וימץ) dew, etc." And our Sages explained (Ber. 63b): If you were put to shame because of the words of Torah, by seeking and asking your doubts of your mentor, even if you appear to him as a fool without intelligence, you will ultimately be exalted; ואם זמות, but if you placed a muzzle on your mouth and muzzled it, and you did not ask him anything, your end will be that when they ask you a matter of halachah, you will put your hand to your mouth and you will be dumb, for you will not know to reply anything about it. Just as pressing milk gives out butter, so will pressing anger that your mentor is wroth with you for not understanding readily and you were put to shame because of it, eventually bring out of your mouth after a time many (רבות) halachoth and instructions.

#### וא"ו

#### 5) רמב"ן פרשתינו א', ט'

ויותר ראוי לשמוע הטעם שאומרים בהם כי בעבור שמעשי בני אדם נגמרים במחשבה ובדבור ובמעשה צוה השם כי כאשר יחטא יביא קרבן יסמוך ידיו עליו כנגד המעשה ויתודה בפיו כנגד הדבור וישרוף באש הקרב והכליות שהם כלי המחשבה והתאוה והכרעים כנגד ידיו ורגליו של אדם העושים כל מלאכתו ויזרוק הדם על המזבח כנגד דמו בנפשו כדי שיחשוב אדם בעשותו כל אלה כי חטא לאלהיו בגופו ובנפשו וראוי לו שישפך דמו וישרף גופו לולא חסד הבורא שלקח ממנו תמורה וכפר הקרבן הזה שיהא דמו תחת דמו נפש תחת נפש וראשי אברי הקרבן כנגד ראשי אבריו והמנות להחיות בהן מורי התורה שיתפללו עליו וקרבן התמיד בעבור שלא ינצלו הרבים מחטוא תמיד ואלה דברים מתקבלים מושכים את הלב כדברי אגדה.

It is far more fitting to accept the reason for the offerings which scholars say, namely that since man's deeds are accomplished through thought, speech and action, therefore G-d commanded that when man sins and brings an offering, he should lay his hands upon it in contrast to the [evil] deed [committed]. He should confess his sin verbally in contrast to his [evil] speech, and he should burn the inwards and the kidneys [of the offering] in fire because they are the instruments of thought and desire in the

human being. He should burn the legs [of the offering] since they correspond to the hands and feet of a person, which do all his work. He should sprinkle the blood upon the altar, which is analogous to the blood in his body. All these acts are performed in order that when they are done, a person should realize that he has sinned against his G-d with his body and his soul, and that “his” blood should really be spilled and “his” body burned, were it not for the loving-kindness of the Creator, Who took from him a substitute and a ransom, namely this offering, so that its blood should be in place of his blood, its life in place of his life, and that the chief limbs of the offering should be in place of the chief parts of his body. The portions [given from the sin-offering to the priests], are in order to support the teachers of the Torah, so that they pray on his behalf. The reason for the Daily public Offering is that it is impossible for the public [as a whole] to continually avoid sin. Now these are words which are worthy to be accepted, appealing to the heart as do words of Agadah.

## 6 רש"י פרשתינו א', ד'

ונרצה לו: על מה הוא מרצה לו, אם תאמר על כריתות ומיתות בית דין או מיתה בידי שמים או מלקות, הרי עונשן אמור, הא אינו מרצה אלא על עשה ועל לאו שנתק לעשה:

and it will be accepted for him: For which [sins] will [the sacrifice] be accepted for him [thereby atoning for them]? If you say that [the offering is accepted and thereby the person is atoned for] sins which incur the penalty of excision, the death penalty through the court, the death penalty through the heaven[ly court], or lashes, their punishments are [expressly] stated, [and thus, the person must undergo the respective punishment to receive atonement for those sins]. Thereby, we determine that it is accepted only for [failure to perform] a positive commandment [for which the punishment is not expressly stated in the Torah, or [violation of] a negative commandment that is attached to a positive commandment. [i.e., some negative commandments are attached to a positive commandment that relates to the same matter. An example of this is the law of the Passover lamb. The Torah states: “And you shall not leave over any of it until morning, and whatever is left over of it until morning, you shall burn in fire” (Exod. 12:10). Here, the negative commandment is “attached” to the positive commandment. How so? If someone has transgressed the negative commandment and left over some of the Passover lamb until the following morning, he may exonerate himself from the punishment he has just incurred by fulfilling the positive commandment attached, namely by burning the remainder in fire. That is an example of “a negative

commandment that is attached to a positive commandment." See Mak. 4b.]- [Torath Kohanim 1:31]

## ז

### 7) אגרת הקודש סימן כ"ה

כל הכועס כאילו עובד עכו"ם וכו'. והטעם מובן ליודעי בינה לפי שבעת כעסו נסתלקה ממנו האמונה כי אילו היה מאמין שמאת ה' היתה זאת לו לא היה בכעס כלל

"Whoever is in a rage is as if he worships idols." The reason is clear to those that have understanding, because at the time of his anger faith has departed from him. For were he to believe that what happened to him is of the Lord's doing, he would not become angry at all.

...

במילי דשמיא לאפרושי מאיסורא לא שייך האי טעמא דאמרן

with respect to matters of Heaven, "To warn off from wrong-doing," the reason stated does not apply,

## ח

### 8) בכורות ו', ב'

סלקא דעתך אמינא הואיל הואיל דבהמה טהורה נמי חידוש הוא דאמר מר דם נעכר ונעשה חלב.

it might enter your mind to say it may be permitted, since the permissibility of consumption of the milk of a kosher animal is also a novelty. The milk originates from the blood, which is forbidden for consumption, as the Master said that the reason a nursing woman does not experience menstruation is because the blood is spoiled and becomes milk.

### 9) שמות ג', ח'

וְאָרְדָּה לְהַצִּילָם | מִיַּד מִצְרַיִם וְלְהַעֲלֵתָם מִן־הָאֶרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זָבֶת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם הַכְּנָעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי:

I have descended to rescue them from the hand[s] of the Egyptians and to bring them up from that land, to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivvites, and the Jebusites.

## 10) תניא פרק כ"ז

והשני מדברים חריפים או חמוצי' רק שהם מתובלים ומתוקני' היטב עד שנעשו מעדנים להשיב הנפש. וז"ש הכתו' כל פעל ה' למענהו וגם רשע ליום רעה פי' שישוב מרשעו ויעשה הרע שלו יום ואור למעלה כד אתכפיא ס"א ואסתלק יקרא דקב"ה לעילא.

and the other of tart or sour articles of food which have been well spiced and garnished so that they are made into delicacies to quicken the soul.

This is what is alluded to in the verse, "The Lord hath made everything for His sake; also the wicked unto the day of evil," meaning that the wicked man shall repent of his evil and turn his evil into "day" and light above, when the sitra achra is subdued and the glory of the Holy One, blessed be He, is brought forth on high..

## 11) פרשתינו א', ט'

**וְקִרְבּוֹ וְכִרְעָיו יִרְחַץ בַּמַּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבְּחָה עֲלֵה אִשָּׁה רִיח־נִיחּוֹחַ לַיהוָה:**

And its innards and its legs, he shall wash with water. Then, the kohen shall cause to [go up in] smoke all [of the animal] on the altar, as a burnt offering, a fire offering, [with] a pleasing fragrance to the Lord.

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