

Likkutei Sichos

Volume 18 | Pinchas | Sichas 2 Source Sheet

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1. במדבר כ"ח-אי-ל'ג'

(א) וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: (ב) צוּ אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנֵי לַחֲמֵי לֵאשֵׁי רִיחַ נִיחֻחַי תִּשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֲדוֹ: (ג) וְאָמַרְתָּ לָהֶם זֶה הָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ לָהּ כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִים... (יא) וּבְרֵאשֵׁי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֲלֶיהָ לֵה' פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאֵיל אֶחָד... (יז) וּבְחֹדֶשׁ הָרֵאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֲדָשׁ פֶּסַח לֵה': (יז) וּבְחֹמֶשֶׁה עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה חֶג שְׁבַעַת יָמִים מִצֹּת יֵאָכֵל... (יט) וְהַקְרַבְתֶּם אִשָּׁה עֲלֶיהָ לֵה' פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאֵיל אֶחָד... (כו) וּבִיּוֹם הַבְּכוּרִים... (כז) וְהַקְרַבְתֶּם עֹלָה לָרִיחַ נִיחֻחַ לֵה' פָּרִים בְּנֵי־בָקָר שְׁנַיִם אֵיל אֶחָד שְׁבַעָה כְּבָשִׂים בְּנֵי שָׁנָה... (לט) אֵלֶּה תַעֲשׂוּ לֵה' בְּמוֹעֲדֵיכֶם לְבַד מִנְדְּרֵיכֶם וְנִדְבַתֵּיכֶם לְעֹלֹתֵיכֶם וְלִמְנוּחֹתֵיכֶם וְלִנְסֻפֵיכֶם וְלִשְׁלֵמֵיכֶם: (א) וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כָּל אֲשֶׁר־צִוָּה ה' אֶת־מֹשֶׁה:

(ב) וַיְדַבֵּר מֹשֶׁה אֶל־רֵאשֵׁי הַמַּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה': (ג) אִישׁ כִּי־יָדַר נִדָּר לֵה' אֶו־הַשְּׁבַע שְׁבַעָה לְאָסֵר אֶסֶר עַל־נַפְשׁוֹ לֹא יַחַל דְּבָרוֹ כְּכֹל־הֵיצֵא מִפִּיו יַעֲשֶׂה:

Bamidbar 28:1-30:3

(1) Hashem spoke to Moshe, saying: (2) Command the Israelite people and say to them: Be punctilious in presenting to Me at stated times the offerings of food due Me, as offerings by fire of pleasing odor to Me. (3) Say to them: These are the offerings by fire that you are to present to Hashem: As a regular burnt offering every day, two yearling lambs without blemish... (9) On the sabbath day: two yearling lambs without blemish... (11) On your new moons you shall present a burnt offering to Hashem: two bulls of the herd... (16) In the first month, on the fourteenth day of the month, there shall be a passover sacrifice to Hashem, (17) and on the fifteenth day of that month a festival. Unleavened bread shall be eaten for seven days... (19) You shall present an offering by fire, a burnt offering, to Hashem: two bulls of the herd, one ram... (26) On the day of the first fruits... (27) You shall present a burnt offering of pleasing odor to Hashem: two bulls of the herd, one ram, seven yearling lambs... (39) All these you shall offer to Hashem at the stated times, in addition to your votive and freewill offerings, be they burnt offerings, meal offerings, libations, or offerings of well-being. **(1) So Moshe spoke to the Israelites just as Hashem had commanded Moshe.**

(2) Moshe spoke to the heads of the Israelite tribes, saying: This is what Hashem has commanded: (3) If a man makes a vow to Hashem or takes an oath imposing an obligation on himself, he shall not break his

pledge; he must carry out all that has crossed his lips.

2. רש"י על במדבר ל"א

ויאמר משה אל בני ישראל . להפסיק הענין, דברי רבי ישמעאל, לפי שעתיד קאן דבריו של מקום ופרשת נדרים מתחלת בדבורו של משה, הצרך להפסיק תחלה ולומר שחזר משה ואמרה פרשה זו לישראל, שאם לא כן, יש במשמע שלא אמר להם זו, אלא בפרשת נדרים התחיל דבריו:

Rashi on Bamidbar 30:1

AND MOSHE TOLD THE CHILDREN OF ISRAEL — This is stated to separate this subject (of sacrifices) from the following (vows). Such is the opinion of R. Ishmael. What it means is: since up to now we have the words of the Omnipresent to Moshe (Bamidbar 28:1—2: “And Hashem said to Moshe, ‘Command the children of Israel, etc.’”) and the chapter about vows that follows begins with an utterance of Moshe (“And Moshe spake”), it is necessary first to make a break by stating that Moshe in turn told this section to Israel (“And Moshe told etc.”), for if this were not done it would imply that he did not tell them this section about the sacrifices, but began his address with the chapter about vows (Sifrei Bamidbar 152).

ב.

3. במדבר ל"א

(א) וידבר ה' אל-משה לאמר: (ב) נקם נקמת בני ישראל מאת המדינים... (ז) ויצבאו על-מדן כאשר צוה ה' את-משה ויהרגו כל-זכר: (ח) ואת-מלכי מדן הרגו... (ט) וישבו בני-ישראל את-נשי מדן ואת-טפם ואת כל-בהמתם ואת כל-מקניהם ואת כל-חילם בזו... (יד) ויקצף משה על פקודי החיל... (טו) ויאמר אליהם משה החייתם כל-נקבה: (טז) הן הנה היו לבני ישראל בדבר בלעם למסר-מעל בה' על-דבר-פעור ותהי המגפה בעדת ה':

(יז) ועתה הרגו כל-זכר בטף וכל-אשה ידעת איש למשקב זכר הרגו:

רש"י: הרגו . למה חזר ואמר? להפסיק הענין, דברי רבי ישמעאל, שאם אני קורא הרגו כל זכר בטף וכל אשה ידעת איש וכל

הטף בנשים וגו', איני יודע אם להרג עם הזכרים או להחיות עם הטף, לך נאמר הרגו:

(יח) וכל הטף בנשים אשר לא-ידעו משקב זכר החיו לכם:

Bamidbar 31

(1) Hashem spoke to Moshe, saying, (2) “Avenge the Israelite people on the Midianites... (7) They took the field against Midian, as Hashem had commanded Moshe, and slew every male. (8) They slew the kings of Midian... (9) The Israelites took the women and children of the Midianites captive, and seized as booty all their beasts, all their herds, and all their wealth... (14) Moshe became angry with the commanders of the army... (15) Moshe said to them, “You have spared every female! (16) Yet they are the very ones who, at the bidding of Balaam, induced the Israelites to trespass against Hashem in the matter of Peor, so that Hashem’s community was struck by the plague.

(17) Now, therefore, slay every male among the children, and slay also every woman who has known a man carnally;

Rashi: הרגו [AND EVERY WOMAN THAT MAY KNOW MAN] ... KILL — Why does it say this word again after having used it in the first half of the sentence? It is to show where the pause comes in the paragraph. So is the opinion of R. Ishmael (Sifrei Bamidbar 157:6). For if I read (omitting the word הרגו), הרגו כל זכר ... and every woman ... and all the little ones among the women ... keep alive”, I would not know whether they were to kill “every woman” together with the “males among the little ones” or were to keep them alive together with

the "little ones among the women". On this account הרגו is stated (added) at the end of the verse. (18) but spare every young woman who has not had carnal relations with a man.

4. ספרי במדבר קנ"ב:א

...ויאמר משה אל בני ישראל – להפסיק הענין, דברי רבי ישמעאל, שאם קורא אני לבד מנדריכם – איני יודע במה ענין מדבר, תלמוד לומר לבד מנדריכם דברי רבי ישמעאל:

Sifrei Bamidbar 152:1

...And Moshe said to the children of Israel": (The purpose of "And Moshe said" is) to conclude the foregoing. For if I read "aside from your vows ... (30:2) And Moshe spoke," I would not know to what it ("And Moshe spoke") referred, (to what precedes or to what follows?) It is, therefore, written "from your vows ... And Moshe said," to conclude what precedes. These are the words of R. Yishmael.

.ד

5. שמות י"ט:י"ד-ט"ו

וַיֵּרַד מֹשֶׁה מִן־הַהָר אֶל־הָעָם וַיְקַדְּשׁ אֶת־הָעָם וַיְכַבְּסוּ שְׂמֹלֵתָם: וַיֹּאמֶר אֶל־הָעָם הֲיוּ נִכְנִיּוֹת לְשִׁלְשֵׁת יָמִים אֶל־תִּגְשׁוּ אֶל־אִשָּׁה: רש"י: מן ההר אל העם. מלמד שלא היה משה פונה לעסקיו, אלא מן ההר – אל העם (מכילתא):

Exodus 19:14-15

Moshe came down from the mountain to the people and warned the people to stay pure, and they washed their clothes. And he said to the people, "Be ready for the third day: do not go near a woman."

Rashi: [AND MOSHE WENT DOWN] FROM THE MOUNTAIN UNTO THE PEOPLE —This tells us that Moshe did not betake himself first to his personal concerns but went direct from the mountain to the people.

6. רש"י על ויקרא כ"ד:י'

ויצא בן אשה ישראלית. מהיכן יצא? רבי לוי אומר מעולמו יצא, רבי ברכיה אומר מפרשה שלמעלה יצא, לגלג ואמר "ביום השבת יערקנו" דרך המלך לאכל פת חמה בכל יום, שמא פת צוננת של תשעה ימים, בתמיה? ומתניתא אמרה מבית דינו של משה יצא, מחיב, בא לטע אהלו בתוך מחנה דן, אמרו לו מה טיבך לכאן? אמר להם מבני דן אני, אמרו לו "איש על דגלו באתת לבית אבתם" פתיב (במדבר ב'), נכנס לבית דינו של משה ויצא מחיב, עמד וגדף.

Rashi on Vayikra 24:10

AND THE SON OF THE ISRAELITISH WOMAN WENT OUT — Whence did he go out? Surely not from the camp, since Scripture states "and they strove in the camp"! Rabbi Levi said, "He went out from (by his blasphemous utterance he lost) his eternal life (עולמו; R. Levi evidently connects ויצא with the last word of v. 8; "the everlasting covenant, ברית עולם"). R. Berachya said, "He set forth (יצא) (started his argument) from the above section. He said sneeringly: "Every Sabbath he shall set it in order!?! Surely it is the way of a king to eat fresh (lit., warm) bread every day; is it perhaps his way to eat bread nine days old (lit., cold bread of nine days)?! (The Hebrew word בתמיה "Say this in the intonation of a question" means nothing other than our question mark) (Midrash Tanchuma 38 23). A Baraita states that ויצא means, he came out of the judicial court of Moshe where he had been pronounced to be in the wrong in the following matter: although his father was an Egyptian he had gone to pitch his tent in the camp of the tribe of Dan to whom his mother belonged (cf. v. 11). They (the men of Dan) said to him, "What have you to do here" (lit., what is your character that gives you the right to come here?). He replied. "I am one of the children of the tribe of Dan". Thereupon they said to him, "Scripture states: (Bamidbar 2:2) "Every man [of the children of Israel shall encamp] by his own

standard, that bears the signs of their father's house"! He thereupon went in to the judicial court of Moshe to have the matter decided and came forth (יצא) declared to be in the wrong. He then stood up and blasphemed.

.ה.

7. חגיגה ו' א'ו' ב'

תניא רבי ישמעאל אומר כללות נאמרו בסיני ופרטות באהל מועד ורבי עקיבא אומר כללות ופרטות נאמרו בסיני ונשנו באהל מועד ונשתלשו בערבובת מואב

Chagigah 6a-6b

it is taught in a *baraita* that **Rabbi Yishmael says: General statements were said at Sinai**, i.e., Moshe received general mitzvot at Sinai, including the Ten Commandments. **And the details** of the mitzvot, e.g., the particulars of the sacrificial process, were said to Moshe at a later time **in the Tent of Meeting**. **And Rabbi Akiva says: Both general statements and the details** of mitzvot **were said at Sinai and later repeated in the Tent of Meeting, and reiterated a third time** by Moshe to the Jewish people **in the plains of Moab**, as recorded in the book of Deuteronomy.

.ו.

8. ויקרא כ"ג:א-ב'

וידבר ה' אל-משה לאמר: דבר אל-בני ישראל ואמרת אליהם מועדי ה' אשר-תקראו אתם מקראי קדש אלה הם מועדי:

Vayikra 23:1-2

Hashem spoke to Moshe, saying: Speak to the Israelite people and say to them: These are My fixed times, the fixed times of Hashem, which you shall proclaim as sacred occasions.

.ז.

9. רש"י על במדבר כ"ח:ב'

צו את בני ישראל. מה אמור למעלה? יפקד ה', אמר לו הקב"ה עד שאתה מצוני על בני, צוה את בני עלי, משל לבת מלך שהיתה נפטרת מן העולם והיתה מפקדת בעלה על בניה וכו' כדאיתא בספרי:

Rashi on Bamidbar 28:2

COMMAND THE CHILDREN OF ISRAEL — What is said above? Moshe said, "Let Hashem set [a man over the congregation]" (Bamidbar 27:16). The Holy One, blessed be He, said to him, "Instead of giving Me a command regarding My children, command My children regarding Me!" A parable! It may be compared to the case of a princess who was departing this world and gave her husband charge concerning her children, etc., as it is related in Sifrei Bamidbar 142:1.

.ח.

10. שולחן ערוך הרב א"א:י"א

ואמרו חכמים: כל העוסק בתורת עולה כאלו הקריב עולה, וכל העוסק בתורת חטאת כאלו הקריב חטאת. לפיכך טוב לומר בכל יום פרשת העולה ומנחה ושלמים ותודה וחטאת ואשם ודאי ואשם תלוי וקרוב עולה ויורד, דהיינו פרשת "ושמעה קול אלה" וגו'. ולפי שכל קרבן הבא בנדבה טעון נסכים, לפיכך אחר עולה ושלמים ותודה יאמר פרשת נסכים. אבל חטאת ואשם אין טעונים נסכים:

10. Shulchan Aruch of the Alter Rebbe, 1:1:11

Our Sages declare: “Whoever occupies himself with the laws of the burnt-offering is considered to have brought a burnt-offering, and whoever occupies himself with the laws of the sin-offering is considered to have brought a sin-offering.” It is therefore desirable to recite every day the Biblical passages pertaining to the burnt-offering, the meal-offering, the peace-offering, the thanksgiving-offering, the sin-offering, the definite guilt-offering, the provisional guilt-offering, and the adjustable guilt-offering spoken of in the passage beginning, “[If a person will sin] and accept a charge with an oath...”

Since every voluntary sacrifice must be accompanied by a libation, [the passages concerning] the burnt-offering, the peace-offering and the thanksgiving-offering should be followed by the passage concerning the libation. Neither a sin-offering nor a guilt-offering requires a libation.