



# חומש ויקרא

# THE TORAH

*With an Interpolated English Translation  
and Commentary Based on the Works of  
The Lubavitcher Rebbe  
Rabbi Menachem M. Schneerson*  
יצוקללה"ה נבג"מ זי"ע

Chumash Vayikra  
*The Book of Leviticus*

*Parshat Vayikra*



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**THE TORAH - CHUMASH VAYIKRA**

WITH AN INTERPOLATED ENGLISH TRANSLATION  
AND COMMENTARY BASED ON THE WORKS OF  
THE LUBAVITCHER REBBE

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# ויקרא Vayikra

## Overview

Leviticus is the third, and thus central, book of the Five Books of Moses. As such, its content forms the core of the Torah; in this sense, the Books of Genesis and Exodus can together be considered its prelude and the Books of Numbers and Deuteronomy its postlude.

The Book of Genesis describes why there had to be a Jewish people living in the Land of Israel. There was an original vision for creation, an opportunity that was missed; this set into motion a downward spiral of history that made it necessary for God to isolate a faithful core of humanity—Abraham’s family—to preserve, bear, and eventually re-announce His message to the world. The Book of Exodus describes how this family was made into “a kingdom of nobles and a holy *nation*,” and how the mechanisms whereby this nation could indeed bring the Divine Presence down to earth (i.e., the Torah, repentance, and the Tabernacle) were set up. The Book of Leviticus records the details of exactly how this end is to be achieved.

This notion is eloquently expressed by the very first word in the book, from which the whole book takes its Hebrew name: *Vayikra*, meaning “and He called.” The prefixed “and” immediately connects the beginning of Leviticus with the end of Exodus: “Moses could not enter the Tent of Meeting since the cloud had rested on it and God’s glory filled the Tabernacle.”<sup>1</sup> Since Moses could not enter himself, God called out to him, thereby enabling him to enter and bear the experience of His Glory in order to hear His message. This clearly indicates that the events recorded in the Book of Exodus were intended to set the stage for God to call Moses and convey to him the contents of the Book of Leviticus.

Furthermore, the usual way the Torah opens its descriptions of God talking to Moses is with the ubiquitous phrase, “God spoke to Moses, saying.” In the opening of the Book of Leviticus, however, before the variant of this phrase—“God spoke to him from the Tent of Meeting, saying”—the Torah informs us that whenever “God spoke to Moses,” He first “called out to Moses,” implying that His communications with Moses were not merely for the purpose of laying down His law for humanity, but in order to *call out* to us, imploring us and challenging us to respond, asking us to treat the laws of the Torah not merely as dry obligations but as our common meeting-ground with Him. To emphasize this point,

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1. Exodus 40:35. The next three verses—the final verses of the Book of Exodus, which describe how God used the cloud above the Tabernacle to signal the people when to journey—may be seen as the introduction to the fourth book of the Torah, Numbers, which recounts the journeys of the people in the desert.

this opening phrase is not worded “God called out” but “He called out,” referring to God’s very essence, not to any aspect of Him that can be defined or circumscribed by any of His Names. It is God’s essence that calls out to us in the Book of Leviticus (and thence—since Leviticus is the Torah’s central core—from the rest of the Torah).

Thus, although there is very little dramatic “action” in the Book of Leviticus, it is here that the *real* “action” takes place: the inner life of the individual soul and the soul of the community in their communion with God. The Talmud compares studying the laws of Leviticus to slaying a lion,<sup>2</sup> since it is the most difficult book of the Torah, filled with complex laws and intricate rules. But this, after all, is the essence of the Torah: its instructions for life. The final, summary verse of Leviticus expresses this theme as being that of the entire book: “These are the *commandments* that God commanded Moses to the Israelites on Mount Sinai.”

Leviticus, then, is the quintessential book of the Torah. It is therefore significant that it is not only the middle book of the Torah but the *third* book, for the number three expresses the essence of the Torah. The Torah is composed of *three* parts—the Five Books of Moses, the Prophets, and the Writings; it was given in the *third* month of the Jewish calendar—Sivan; it was given to a nation of *three* classes—Priests, Levites, and Israelites; it was given after *three* days of preparation;<sup>3</sup> and it was taught to the people by *three* siblings—Moses, Aaron, and Miriam.<sup>4</sup> The number three signifies the synergy that results from the paradoxical but harmonious combination of the two elements of a duality, and this is the very essence of the Torah: it takes two opposing entities, the physical and the spiritual, and creates from them a third—the peaceful fusion of the mundane and the holy.<sup>5</sup>



The name of the first *parashah* of the book of Leviticus shares its Hebrew name—*Vayikra* (“and He called”)—with that of the book as a whole. In light of what we said above, this would imply that the principal way through which God calls us, and thus the essence of the entire Book of Leviticus (and therefore of the entire Torah), is contained in this *parashah*.

The subject matter of *parashat Vayikra* is the sacrifices. Although we will continue to use the words “sacrifice” and “offering” to refer to these rites, it should be kept in mind that their Hebrew name, *korban*, carries neither of these meanings, but means “getting close.” Our response to God’s call in the opening word of the *parashah* is our commensurate efforts to draw close to Him.

Although people generally associate sacrifices with atonement for sin, it is significant to note that the first half of this *parashah*’s discussion of sacrifices does not mention sin-offerings at all. The first sacrifices mentioned are voluntary offerings, which the individual brings to God out of an inner desire to draw closer to Him in some way.

Yet the fact that this *parashah* does include sin-offerings, and *ends* with the mention of sin, to boot—“And he will be forgiven for any one of all cases whereby one may commit a sin, incurring guilt through it”<sup>6</sup>—indicates that God’s affectionate and impassioned call to the Jewish people is addressed not only to the guiltless among us (or to any of us only when

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2. *Berachot* 18b; *Tosafot ad loc.*, s.v. *Sifra d’vei Rav*.

3. *Exodus* 19:11.

4. *Shabbat* 88a.

5. *Sefer HaSichot* 5749, vol. 2, pp. 463–464.

6. 5:22, below.

guiltless), but to all of us, at all times. Indeed, it is precisely *because* God's essence calls out to us that it overlooks our spiritual state and instead speaks to our essence.

In this sense, *parashat Vayikra* is clearly an affirmation of the groundwork laid in the closing three *parashiot* of the preceding book, Exodus. It will be recalled that after the sin of the Golden Calf (in *parashat Tisa*), God taught Moses the sublime secret of *teshuvah*—repentance—i.e., how we can invoke our intrinsic connection with God in order to effect atonement for our sins, thereby ascending to a higher connection with God than we enjoyed before the sin. The fact that the Torah introduces the dynamic of *teshuvah* after it gives the instructions for constructing the Tabernacle (in *parashiot Terumah* and *Tetzaveh*) but before they are carried out (in *parashiot Vayakheil* and *Pekudei*) implies that the actual Tabernacle should be infused with the dual consciousness of *teshuvah*: that repentance is, on the one hand, occasioned by a descent from the pristine vision of perfection, but on the other hand, leads to an even higher consummation of that vision.

And so, when the time comes to detail the intricate paths that penitent souls must follow on the path of *teshuvah*, when they once again draw close to God after some temporary estrangement from Him, God calls out to them from His sublime essence, too exalted to be alluded to by any Name, and, on the basis of that intrinsic connection between essence and essence, the process of restitution and rectification begins. It is thus in the forgiveness of sin—the closing note of *parashat Vayikra*—that the opening call from God's essence reaches its fullest and most profound expression.<sup>7</sup>

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7. Based on *Likutei Sichot*, vol. 7, pp. 24-26.

ONKELOS

1:1 ויקרא אל משה ומליל יי עמה  
ממשכן זמנא למימור: 2 מליל עם  
בני ישראל ותימר להון אגש ארי  
קריב מנכון קרבנא קדם יי מן  
בעירא מן תורי ומן ענא תקריבון  
ית קרבנכון:

1:1 ויקרא אל משה וידבר יהוה אליו מאהל מועד  
לאמר: 2 דבר אל בני ישראל ואמרת אליהם אדם  
פי יקריב מכם קרבן ליהוה מן הבמה מן הבקר ומן  
הצאן תקריבו את קרבנכם:

RASHI

נשמע עד החצר החיצנה. יכול מפני שהקול נמוך?  
תלמוד לומר: "כקול אל שדי בדברו". אם כן, למה  
נאמר: "עד החצר החיצנה"? שפיון שפוגע שם,  
היה נפסק: **מאהל מועד לאמר**. יכול מכל הבית?  
תלמוד לומר: "מעל הכפרת". יכול מעל הכפרת  
כלה? תלמוד לומר: "מבין שני הקריבים": **לאמר**.  
צא ואמר להם דברי כבושים: בשבילכם הוא נדבר  
עמי. שכן מצינו, שכל שלשים ושמונה שנה שהיו  
ישראל במדבר כמנדים, מן המרגלים ואילך, לא  
נתיחד הדבור עם משה, שנאמר: "ויהי כאשר תמו  
כל אנשי המלחמה למות וידבר ה' אלי לאמר" —  
אלי היה הדבור. דבר אחר: צא ואמר להן דברי  
והשיבני אם יקבלום, כמו שנאמר: "וישב משה את  
דברי העם" וגו'; 2 **אדם פי יקריב מכם**. כשיקריב.  
בקרבנות נדבה דבר הענין: **אדם**. למה נאמר? מה  
אדם הראשון לא הקריב מן הגול, שהכל היה שלו,  
אף אתם לא תקריבו מן הגול: **הבהמה**. יכול אף היה  
בכלל? תלמוד לומר: "בקר וצאן": **מן הבהמה**. ולא  
כלה, להוציא את הרובע ואת הנרבע: **מן הבקר**.  
להוציא את הנעבד: **מן הצאן**. להוציא את המקצה:  
**ומן הצאן**. להוציא את הנוגח שהמית. כשהוא אומר  
למטה מן הענין: "מן הבקר", שאין תלמוד לומר,  
להוציא את הטרפה: **תקריבו**. מלמד ששנים מתנדבים  
עולה בשתפות: **קרבנכם**. מלמד שהיא באה נדבת  
צבור, היא עולת קיץ המזבח הבאה מן המותרות:

1 ויקרא אל משה. לכל "דברות" ולכל "אמירות"  
ולכל "צווים", קדמה "קריאה" — לשון חבה, לשון  
שמלאכי השרת משתמשין בו, שנאמר: "וקרא זה  
אל זה". אבל לנביאי אמות העולם נגלה עליהן  
בלשון עראי וטמאה, שנאמר: "ויקר אלהים אל  
בלעם": ויקרא אל משה. הקול הולך ומגיע לאזניו,  
וכל ישראל לא שומעין. יכול אף להפסקות היתה  
קריאה? תלמוד לומר: "וידבר" — לדבור היתה  
קריאה ולא להפסקות. ומה היו הפסקות משמשות?  
למן רוח למשה להתבונן בין פרשה לפרשה ובין  
ענין לענין, קל וחמר להדיט הלומד מן ההדיוט:  
**אליו**. למעט את אהרן. רבי יהודה בן בתירא אומר:  
שלוש עשרה דברות נאמרו בתורה למשה ולא אהרן,  
וכנגדן נאמרו שלשה עשר מעוטיין, ללמדך שלא  
לאהרן נאמרו, אלא למשה שיאמר לאהרן. ואלו הן  
שלשה עשר מעוטיין: "לדבר אתו", "מדבר אליו",  
"וידבר אליו", "ונועדתי לה" — כלן בתורת כהנים.  
יכול שמעו את קול הקריאה? תלמוד לומר: "קול  
לו", "קול אליו", משה שמע וכל ישראל לא שמעו:  
**מאהל מועד**. מלמד שהיה הקול נפסק ולא היה  
יוצא חוץ לאהל. יכול מפני שהקול נמוך? תלמוד  
לומר: "את הקול", מהו ה"קול"? הוא הקול המפרש  
בתהלים: "קול ה' בכח, קול ה' בהדר, קול ה' שבר  
ארוזים". אם כן, למה נאמר "מאהל מועד"? מלמד  
שהיה הקול נפסק. פיוצא בו: "קול כנפי הכרובים

1. ישעיה ו, 2. במדבר כג, ד. 3. במדבר ז, פט. 4. שם. 5. שם. 6. שמות כה, כב. 7. במדבר ז, פט. 8. כט, דה. 9. יחזקאל י, ח. 10. שם. 11. דברים ב, טו. 12. שמות יט, ח. 13. פסוק ג.

CHASIDIC INSIGHTS

heights than I have." He understood that true humility does not mean denigrating oneself but seeing the virtue in others.

We are all spiritual heirs of Adam and Moses. When we feel inadequate we must remember that we are Adam, with a big *alef*. When thoughts of "Who am I?" deter us from our task, we must recall that we are Adam, formed by God's own hands, and fully capable of caring for His garden. At the same time, we must recall that we Moses, and thereby ensure that our self-assurance does not develop into conceit.

Moreover, if we remember the small *alef*, we, too, will merit to be called by God, and this revelation will provide us with the strength to answer God's call, drawing ourselves and the world at large closer to Him. This is the true essence of the sacrifices, whose laws are introduced by the lesson of the small *alef*.<sup>9</sup>

**2 Sacrifices:** The institution of sacrifice seems counterintuitive to the teachings of the Torah on several counts, not the least of which is that it involves the seemingly unnecessary taking of animal life. Even from a cold, technical point of view, why would the

9. Likutei Sichot, vol. 17, pp. 7-8.



## How God Spoke to Moses

1:1 As we have seen,<sup>1</sup> the Tabernacle was erected and left standing for the first time on the 1st of Nisan, 2449. From that time on,<sup>2</sup> whenever God wished to transmit any of the Torah's laws to Moses, **He first called out to Moses** to meet Him in the Tabernacle. Moses heard this call audibly—not just mentally—but miraculously, it was not heard by anyone else. Each time God called out him, He did so affectionately, repeating Moses' name ("Moses, Moses!") as He had done at the burning bush,<sup>3</sup> thus preparing him for the address that followed. When God wished to cover several topics in the same communication, He paused in order to give Moses time to absorb each topic before proceeding to the next.<sup>4</sup> (These pauses are indicated by the spaces between paragraphs in the written text of the Torah.) In so doing, God demonstrated the proper and effective way to teach. Since, once the Tabernacle was erected, it was chiefly there that God spoke to Moses, it was also called the "Tent of Meeting."

When God spoke with Moses in the Tent of Meeting, **God spoke to him** in the same thundering voice He used at the Giving of the Torah; nevertheless, the sound of the voice miraculously stopped at the entrance of the Tabernacle and was not heard outside of it.<sup>5</sup> God's voice "descended" from heaven and issued **from** the space between the two cherubs atop the Cover of the Altar in the inner chamber of **the Tent of Meeting**, and Moses heard it while standing in the outer chamber of the Tabernacle.<sup>6</sup>

God instructed Moses **to address** the people in a manner that would inspire them to value His commandments and to inform them that He was giving them His commandments for their sake and in their interest, out of His love for them. He further instructed Moses to report back to Him as to whether the people accepted His commandments, as he had at the Giving of the Torah.<sup>7</sup>

## Ascent-Offerings of Cattle

2 God's first communication to Moses from the newly erected Tabernacle, on the 1<sup>st</sup> of Nisan, 2449, was as follows: "**Speak to the Israelites and say to them:** 'The central feature of the Tabernacle's operation is the sacrificial rites. There are numerous types of sacrifices, which may be categorized in various ways: individual

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### — CHASIDIC INSIGHTS —

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**1 He called to Moses:** The *alef* of the word for "He called" (וִיִּקְרָא), the first word in the Book of Leviticus, is written smaller than usual, alluding to Moses' humility even in the face of his own greatness and his selection by God for his exalted role in human history.<sup>8</sup> In contrast, the *alef* in Adam's name (אָדָם) as the first word of the Book of Chronicles is written larger than usual, alluding to Adam's self-esteem as the acme of God's creation. Although it is both necessary and good to be aware of one's posi-

tive qualities, Adam allowed his self-esteem to degenerate into conceit, and this caused his downfall. Moses rectified Adam's mistake. He recognized his greatness but nevertheless remained humble. His humility was not self-delusional but the result of simple reasoning. "I cannot take any credit for any of my gifts or accomplishments," he thought, "since they are all God-given. Indeed, were another person to have been given my potentials, he would have accomplished more and climbed to greater

1. Exodus 40:2, 17; below, 8:1 ff. 2. *Likutei Sichot*, vol. 17, p. 11. 3. Exodus 3:4. 4. *Likutei Sichot*, vol. 7, p. 24, note 36. 5. Cf. Ezekiel 10:5. 6. Rashi here and Numbers 7:89. 7. Exodus 19:8. 8. Numbers 12:3-8.

therefore, despite its being voluntary, you will more likely feel compelled to offer it up as opposed to other voluntary sacrifices.<sup>16</sup>

The procedures followed when offering up voluntary and obligatory ascent-offerings are identical, so the following instructions will apply to both.<sup>17</sup>

An ascent-offering expresses the desire of the offerer to ascend to a higher level of closeness to God, either (a) in order to atone for having intentionally neglected to perform an active commandment (which it is no longer possible to perform), or (b) in order to atone for having intentionally neglected to perform the active commandment that compensates for having transgressed a passive commandment (and it is no longer possible to perform the active commandment).<sup>18</sup>

**When a man or woman from among you brings a voluntary ascent-sacrifice to God, you must bring your sacrifice only from domestic animals that you own, i.e., from cattle or from the flock.** You may not offer a stolen animal, one that was used for bestiality, one that was worshipped as an idol or even designated as such, one that has fatally gored someone, or one that is suffering from a fatal disease. Two or more people—or even the entire community—may bring a voluntary offering in partnership.

— CHASIDIC INSIGHTS —

With regard to sacrifices, however, no such “ulterior” motivation is possible. As we pointed out, they not only defy any attempt at rationalization but openly violate it; they not only do not make sense but are blatantly counterintuitive. Therefore, no self-interest can be involved here; in fact, the offerer is not at all the focus. Rather, the focus is God—“I said [something] and My will was implemented,” virtually by itself, without any human involvement. The offerer is all but transparent.

Clearly, this is a much more sublime state of self-nullification than that required to fulfill other commandments, even other *chukim*. It is in this otherwise unattainable absorption of the human self into the Divine self that constitutes the unique virtue of the sacrifices.<sup>19</sup>

**The laws regarding voluntary offerings will be given first:** One would think that the Torah would begin with the obligatory offerings, yet those are left for later. By beginning with voluntary offerings, the Torah implies that all offerings, even the obligatory ones, should be voluntary in essence. A vol-

untary offering is brought by a person cognizant of the spiritual significance of the offering. He knows that the offering must express an inner process occurring within the person, not the animal; what matters is not the size or impressiveness of the animal but the intention of the heart.<sup>20</sup>

The importance of the involvement of the offerer’s mind and heart is expressed by the Hebrew word for “sacrifice” (*korban*), which is derived from the verb “to bring close.” The experience of the offering consists of bringing and offering *oneself*, devoting one’s heart, talents, and capabilities to God.<sup>21</sup>

On a deeper level, a sacrifice is an experience of the mind and heart even when the offerer is not aware of it. This is because our inner essence—our Divine soul—is always intrinsically aware of the true meaning of the state of our relationship with God and in what ways it needs to be enhanced or improved (this being the purpose of the sacrifices). Therefore the Torah does not state explicitly that the physical offering up of the animal must be accompanied by the spiritual, inner offering up of the

— A CLOSER LOOK —

**[2] Communal sacrifices:** Some communal sacrifices were indeed offered up on the 1<sup>st</sup> of Nisan: the two daily offerings and the additional offer-

ing for the first of the month (*Rosh Chodesh*). However, in all these cases, Moses performed the rites himself;<sup>22</sup> there was therefore no need

16. *Likutei Sichot*, vol. 17, p. 10, note 9. 17. Rashi on 9:16, below. 18. Rashi on v. 4, below. 19. *Likutei Sichot*, vol. 32, pp. 1-5. 20. Rashi on 1:17; *Menachot* 110a. 21. See *Sefer HaBahir* 46 (109); *Zohar* 3:5a; *Shnei Luchot HaBrit*, *Ta’anit* (211b); *Pri Eitz Chaim*, *Sha’ar HaTefilah* 5; *Likutei Sichot*, vol. 32, p. 15, note 23. 22. Exodus 29; below, chapter 8.

or communal; voluntary or obligatory; animal, vegetable, or mineral; what occasions them; and so on.

There are four broad categories of animal sacrifices: ascent-offerings, peace-offerings, sin-offerings, and guilt-offerings. Now that the Tabernacle has been erected, it is unlikely that you will sin today, since you will be too overcome with religious awe and too anxiously expecting a sign from Me that I approve of your efforts in building the Tabernacle in order to secure My forgiveness for the incident of the Golden Calf. Thus, the first types of sacrifices you will offer will most likely be voluntary (ascent-offerings, grain-offerings, and peace-offerings) rather than obligatory (sin- and guilt-offerings); the laws governing voluntary sacrifices will therefore be given first, followed by the laws regarding obligatory sacrifices. Furthermore, the laws concerning individual sacrifices (both voluntary and obligatory) will be given before the laws of communal sacrifices, inasmuch as the latter will become relevant only later,<sup>10</sup> once Aaron and his sons begin officiating as priests and take over the sacrificial service.<sup>11</sup>

Of the voluntary sacrifices, the first whose laws will be given is the ascent-offering, since it does effect a certain kind of atonement, as will be described presently – and

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✧ CHASIDIC INSIGHTS ✧

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Torah ask us to take valuable property and burn it, or at least part of it, for no apparent benefit? With regard to the sacrifices that the ancients offered up before the Giving of the Torah, we can assume that this was their way of expressing their indebtedness or submission to God. But here, we find God not only accepting sacrifices but explicitly legislating a sophisticated complex of procedures around the ritual of sacrifice, giving every indication that He not only accepts it but wants it. How does this mesh with the obvious truths that God values life and property, and does not at all need to “consume” our sacrifices?

The answer to this is to be found in the fact that the Torah characterizes only the sacrifices—to the exclusion of any other type of commandment—as being “pleasing” to God, the literal idioms used being the daring anthropomorphisms of their being “a pleasing odor to God”<sup>12</sup> or His “food” or “bread.”<sup>13</sup> Why should this be? Certainly God is pleased when we perform *any* commandment, not only when we offer sacrifices.

Rashi<sup>14</sup> describes the pleasure that God derives from the sacrifices as being the sheer pleasure that “I said [something] and My will was implemented.” In other words, it is precisely *because* apparently nothing is accomplished through the sacrifices (and even loss of life and/or property is incurred), other than the pure fulfillment of God’s will, that the sacrifices please God in the most unadulterated, unmediated way.

This is not to deny that there are many allegorical and even mystical explanations and expositions of the great, positive spiritual effects of the sacrificial rites; we will explore some of these explanations presently. But on the most basic, contextual level of understanding the Torah, the only explanation for the seemingly anomalous ritual of the sacrifices is that it is meant to express our unswerving devotion to God’s will.

Now, we have already seen<sup>15</sup> that the commandments may be divided into three categories based on our ability to understand them, and one of these categories is that of the *chukim*, simple “rules” that defy rationalization. It would therefore seem that it is not just the sacrifices but all *chukim* that express our unswerving devotion to God’s will.

The difference, however, is that while we indeed fulfill *chukim* purely out of obedience to God’s will (inasmuch as they by definition have no apparent explanation), there is nothing in the *chukim* that *contravenes* logic; the reasons behind them may be inscrutable to us, but there is no reason not to assume that they do make sense on some plane of understanding beyond our ken. Thus, performing the *chukim* inculcates in us unquestioning devotion to God’s will, but this devotion does not preclude us from understanding that there is indeed some positive reason for these commandments, not the least of which is our very submission to His will and the self-discipline we gain thereby.

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10. Below, chapters 16 and 23; Numbers 28-29. 11. *Likutei Sichot*, vol. 17, pp. 11-12. 12. Below, v. 9, and *infra*. 13. Below, 3:11, 21:6, 8, 17, 21; Numbers 28:2. 14. On Exodus 29:18, below, v. 9, 28:8, Psalms 40:7, 50:13. 15. See Exodus 15:26, etc.

— ONKELOS —

3 אם עלתא קרבנה מן תורי דכר  
שלים יקרבנה לתרע משכן זמנא  
יקריב יתה לרענא לה קדם יי:

3 אִם-עֹלָה קִרְבְּנוֹ מִן-הַבְּקָר וְכֹר תָּמִים יִקְרִיבֵנוּ אֵל-  
פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ לְרֹצְנוֹ לִפְנֵי יְהוָה:

— RASHI —

החלין לצרכי עולות, והרי הן בלן עולות, ותקרב כל  
אחת לשם מי שהוא. יכול אפלו נתערבה בפסולין,  
או בשאינו מינו? תלמוד לומר: "יקריבנו": יקריב  
אותו. מלמד שכופין אותו. יכול בעל כרחו? תלמוד  
לומר: "לרצנו", הא כיצד? כופין אותו עד שיאמר:  
רוצה אני: לפני ה' וסמך. אין סמיכה בכמה:

3 זכר. ולא נקבה. בשהוא אומר "זכר" למטה, שאין  
תלמוד לומר — "זכר", ולא טמטום ואנדרוגינוס:  
תמים. בלא מום: אל פתח אהל מועד. מטפל  
בהבאתו עד העזרה. מהו אומר: "יקריב" "יקריב"?  
אפלו נתערבה עולת ראובן בעולת שמעון, יקריב  
כל אחד לשם מי שהוא. וכן עולה בחלין, ומכרו

14. פסוק י.

— CHASIDIC INSIGHTS —

*From the cattle or from the flock, offer up your sacrifice:*  
Our inner animal can wear several guises. At times,  
our animal soul is as aggressive as a rampaging ox,  
coarsely and forcefully overrunning anything in its  
way. At other times, or in other people, it may re-  
semble a timid sheep, who submits to its cravings  
readily and willingly. Whatever type of animal our  
animal soul may resemble, it must be overcome and  
sacrificed, and in this way we can truly draw close  
to God.<sup>26</sup>

Yet again:

*If a man draws close:* If we experience a desire to

become close to God, we may hesitate, thinking,  
"How can I possibly achieve such a goal? I know  
that I am on a very low spiritual level and have  
sullied my soul with improper behavior." In such  
cases, we must recall that—

*from you:* it depends only on our desire and dedica-  
tion. No matter where we stand on the ladder of ho-  
liness, no matter what spiritual baggage may seem  
to weigh us down, God gives us the strength and  
ability to fulfill all that He asks of us, and when we  
sincerely attempt to become closer to God, we are  
assured that our efforts will be successful.<sup>27</sup>

### A CLOSER LOOK

[continued...] to teach the priests and the people  
at large the laws regarding these sacrifices until  
later.<sup>28</sup>

**Ascent-offerings:** An example of transgress-  
ing an active commandment that it is no longer  
possible to perform is neglecting to recite the  
*Shema* during its prescribed time. An example  
of a passive commandment reparable by an ac-  
tive commandment is stealing: If a person steals  
something, it is possible to atone for the theft by  
returning the stolen item. If the stolen item has  
been lost, or the person from whom it was stol-  
en has died, then this option is no longer avail-  
able and atonement can only be achieved via the  
ascent-offering.

In the case of these types of transgressions, God  
*forgives* us for our misdeeds as soon as we have  
repented properly, i.e., regretted having com-  
mitted the misdeed, confessed our guilt, and  
resolved not to repeat our mistake. (If we have  
wronged another person, God's forgiveness is  
contingent upon our first righting the wrong

done to that person.) However, in order to not  
only be forgiven, i.e., absolved from God's pun-  
ishment, but also to be reinstated in His good  
graces, i.e., to be as beloved by Him as we were  
before the transgression, an ascent-offering is re-  
quired. Spending money on an animal that we  
then watch be consumed in flames on the Altar  
helps us to both de-materialize and spiritualize  
our lives.

When the Temple is not standing and it is there-  
fore not possible to offer up sacrifices, the re-  
instatement into God's good graces that the  
sacrifices would have effected can be achieved  
through fasting, or if fasting is not possible or  
practical, through giving charity. (It is for this  
reason that in the past two centuries, charity has  
all but replaced fasting as a substitute for sac-  
rifices. Recent generations are no longer strong  
enough to fast frequently while continuing to  
function at full mental, emotional, and physical  
capacity.) In each of these cases, we are giving  
to God some part of our physical selves—in the

26. *Sefer HaMa'amarim* 5698, p. 232; *Sefer HaMa'amarim* 5709, pp. 28-30; *Sefer HaMa'amarim* 5710, p. 113. *HaYom Yom*, 12 Adar II;  
*Likutei Sichot*, vol. 27, pp. 6-7. 27. *Sefer HaMa'amarim* 5710, p. 113. 28. *Likutei Sichot*, vol. 17, p. 11.

**3 If the offerer's sacrifice is an ascent-offering from cattle, he must bring an unblemished male.** You may not bring a hermaphrodite or an animal of unknown gender. Once the offerer has orally designated a specific animal as his offering, **he must bring it**; he may not change his mind, and if he does, the court must prevail upon him—even forcibly if necessary—to bring it **willingly**, as he said he would. He must bring the animal **to the entrance of the Tent of Meeting**, thus being considered to have presented it **before God**. If two offerers' designated animals become confused, each offerer should bring one of them to the entrance, intending to offer it up on behalf of whoever designated it. If a designated animal becomes confused with non-designated animals, they should all be sold together to an equal number of people (minus one) who wish to bring ascent-offerings, and then they should all be offered up 'anonymously,' i.e., on behalf of whoever designated them. If, however, an animal designated as an ascent-offering becomes confused with animals disqualified for use as sacrifices, or with animals designated as another type of sacrifice, this solution cannot be used.

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❧ CHASIDIC INSIGHTS ❧

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person, since this is always the case—at least at the soul-level. Instead, the Torah begins its discussion of offerings in general with the voluntary offerings, which manifestly involve the offerer's mind and heart, to indicate that all offerings, even those offered out of obligation, are essentially voluntary offerings in that they stem from the soul's innate desire to come close to God.<sup>23</sup>

**When a man from you brings a sacrifice to God:** The fact that the nouns and verbs we herein translate as "sacrifice," "offering," "to sacrifice," and "to offer up" are all derived from the same Hebrew root meaning "drawing close" indicates that the sacrifices are the ultimate experience of closeness to God that we can achieve. When we offer up a sacrifice, we do not merely connect a specific aspect of our personality with a specific aspect of Divinity, as we do when we fulfill any of God's other commandments, but rather give ourselves away totally to God.

There are two ways in which we can experience a desire to become close to God: either as a result of God's initiative—which we experience as an unanticipated, Divinely-inspired, sudden desire to cling to Him—or as a result of our own yearning for spirituality.

This notion is reflected in the different ways this verse can be read. Let us first note that the literal order of the words is as follows: "A man, if he offers up from you a sacrifice to God: from the animal, from the cattle or from the flock, offer up your sacrifice." Thus, if God takes the initiative, we read the verse like this:

*If a man:* if God, the "Supernal Man"<sup>24</sup>—

*Draws close:* desires to bring us close to Him, then—

*[There will be] from you a drawing close to God:* this will create a reciprocal desire for closeness on our part, which we will experience as our Divine soul drawing us toward God. However, if the relationship does not move beyond God's initial initiative, it will soon dissipate. The Torah therefore advises,

*You must bring your sacrifice from animals.* In order to ensure this arousal's permanence and growth, we must also involve our animal soul, for then, our connection with God will not be solely a result of an external influence but of our own efforts, as well.<sup>25</sup>

If we take the initiative, we read the verse as follows:

*If a man or woman draws close:* if we are aroused on our own to become close to God—

*From you [yourself] a sacrifice to God:* we must sacrifice something of our own self; merely slaughtering a physical animal will not in itself change us. We must bring our sacrifice—

*From the animal:* from our own animal self—our materialistic drives, which, like an animal, are interested only in self-gratification, and which slowly lead us astray from the path of spiritual growth. This animal must be slaughtered—the life-blood and excitement must be let out from these activities and sprayed upon the Altar, i.e., transferred to Divine service. Of course, we must attend to our mundane needs as necessary, but our joy and excitement should be reserved for higher callings. It is only through such commitment and self-sacrifice that we can hope to become *a sacrifice for God*—a true expression of closeness to God.

23. *Likutei Sichot*, vol. 17, pp. 12-13.

24. See Ezekiel 1:26.

25. *Likutei Torah* 2:2b; *Likutei Sichot*, vol. 17, p. 333.



— ONKELOS —

4 ויסמך ידו על ראש העלה ונרצה לו לכפר עליו:  
5 ושחט את־בן הבקר לפני יהוה והקריבו בני אהרן  
הכהנים את־הדם וזרקו את־הדם על־המזבח סביב  
אשר־פתח אהל מועד: 6 והפשיט את־העלה ונתח  
אתה לנתחיה: 7 ונתנו בני אהרן הכהן אש על־המזבח  
וערכו עצים על־האש: 8 וערכו בני אהרן הכהנים את  
הנתחים את־הראש ואת־הפדר על־העצים אשר על־  
האש אשר על־המזבח:

— RASHI —

המזבח. או יכול יקיפנו כחוט? תלמוד לומר: "וזרקו",  
ואי אפשר להקיף בזריקה. אי "וזרקו", יכול בזריקה  
אחת? תלמוד לומר: "סביב", הא כיצד? נותן שתי  
מתנות שהן ארבע: **אשר פתח אהל מועד**. ולא בזמן  
שהוא מפרק: 6 **והפשיט את העלה**. מה תלמוד לומר:  
"העלה"? לרבות את כל העולות להפשט ונתוח:  
**אתה לנתחיה**. ולא נתחיה לנתחים: 7 **ונתנו אש**. אף  
על פי שהאש יורדת מן השמים, מצוה להביא מן  
ההדיוט: **בני אהרן הכהן**. כשהוא בכהונתו, הא אם  
עבד בבגדי כהן הדיוט, עבודתו פסולה: 8 **בני אהרן  
הכהנים**. כשהם בכהונתם, הא כהן הדיוט שעבד  
בשמונה בגדים, עבודתו פסולה: **את הנתחים את  
הראש**. לפי שאין הראש בכלל הפשט, שבקר התו  
בשחיטה, לפיכך הצריך למנותו לעצמו: **ואת הפדר**.  
למה נאמר? ללמדך, שמעלהו עם הראש ומכסה בו  
את בית השחיטה, וזהו דרך כבוד של מעלה: **אשר  
על המזבח**. שלא יהיו הגזירין יוצאין חוץ למערכה:

4 **על ראש העלה**. להביא עולת חובה לסמיכה,  
וללהביא עולת הצאן: **העלה**. פרט לעולת העוף:  
**ונרצה לו**. על מה הוא מרצה לו? אם תאמר: על  
כריתות ומיתות בית דין, או מיתה בידי שמים, או  
מלקות — הרי ענשן אמור. הא אינו מרצה אלא  
על עשה ועל לאו שנתק לעשה: 5 **ושחט והקריבו  
הכהנים**. מקבלה ואילך מצות כהנה, למד על  
השחיטה שפשרה בזה: **לפני ה'**. בעזרה: **והקריבו**. זו  
קבלה שהיא הראשונה. ומשמעה לשון "הולכה",  
למדנו ששתייהן בבני אהרן: **בני אהרן**. יכול חללים?  
תלמוד לומר: "הכהנים": **את הדם וזרקו את הדם**. מה  
תלמוד לומר: "דם" "דם"? שתי פעמים? להביא את  
שנתערב במינו, או בשאינו מינו. יכול אף בפסולים,  
או בחטאות הפנימיות, או בחטאות החיצוניות,  
שאלו למעלה והיא למטה? תלמוד לומר במקום  
אחר: 15: **"את דמו"**: **וזרקו**. עומד למטה וזרק מן הכלי  
לכתל המזבח למטה מחוט הסקרא, כנגד הוויות,  
לכך נאמר: "סביב", שיהא הדם נתן בארבע רוחות

15. פסוק יא.

### ~ A CLOSER LOOK ~

[continued...] case of fasting, the body mass we lose,<sup>42</sup> and in the case of charity, the money we could have used to buy food<sup>43</sup>—similar to how in offering up a sacrifice, we were destroying part of our physical property for the sake of spiritual restoration.

According to Rabbi Menachem HaMe'iri,<sup>44</sup> an ascent-offering is required also to atone for having *inadvertently* neglected to perform an active

commandment or for having neglected to perform the active commandment that compensates for transgressing a passive commandment, and in addition, for having inadvertently committed a sin for which the punishment is lashes or death by the court. According to Nachmanides,<sup>45</sup> a person may also bring a voluntary ascent-offering simply as a means of spiritual growth, unoccasioned by a sin.

42. *Igeret HaTeshuvah*, chapter 2 (91b-92a). 43. *Tanya*, chapter 37 (48b-49a). 44. *Beit HaBechirah* on Yoma 36a. 45. On 22:18, below.

**4 He must lean his hand forcefully upon the head of the ascent-offering and it will be accepted for him to atone for him.** The procedure of leaning on the animal is performed only in the Tabernacle (or its successor, the Temple), but not at a private altar, even when the use of such altars is permitted.<sup>29</sup>

**5 He must slaughter the bull before God**, i.e., within the precincts of the Courtyard of the Tabernacle, and to the north of the Altar.<sup>30</sup> The animal must be slaughtered with the explicit intention that it is to be offered up as a sacrifice; if you are just manipulating the knife and slaughter the animal unintentionally, the sacrifice is invalidated.<sup>31</sup> From this point on, the sacrificial procedures are to be performed by the priests: **Aaron's sons**, or after them, those of his descendants who are **priests**—i.e., who have not been demoted from the priesthood<sup>32</sup>—**must** receive the blood in a consecrated vessel<sup>33</sup> as it issues from the animal, **bring** the vessel containing the blood **to the Altar**, and, while standing on the ground next to the Altar, **dash the blood** onto the northwest and southeast corners of the Outer Altar, which is located outside **the entrance of the Tent of Meeting**. When the blood is dashed against the two diagonally opposite corners of the Altar, it falls onto all its four sides, and thus can be considered to be **encircling** the Altar.

If the blood of the ascent-offering has become mixed with the blood of other ascent-offerings, or with that of other offerings whose blood is also applied to the lower half of the Altar (i.e., peace-offerings<sup>34</sup> or guilt-offerings<sup>35</sup>), it may still be dashed onto the Altar. If, however, it has become mixed with the blood of sacrifices that had become unfit to be offered up or with that of those sin-offerings whose blood is not applied, like the ascent-offering, to the lower half of the Altar, but to the Inner Altar<sup>36</sup> or to the upper half of the Outer Altar,<sup>37</sup> it may not be dashed onto the Altar, and the sacrifice is thus invalidated.

If the Tabernacle has been dismantled, the blood of the animal may not be applied to the Altar, even if the Altar is still in its place.

A regular priest must not perform any sacrificial rites while attired as a high priest or vice versa.<sup>38</sup>

**6 He must then skin the ascent-offering and cut it up into its constituent sections.** He must not, however, cut up these sections into smaller sections.

**7 As will be described later,**<sup>39</sup> **the sons of Aaron the priest** (and after them, his priestly descendants) **must make a fire on the Altar and arrange wood on the fire.** No pieces of wood should protrude from the woodpile.<sup>40</sup> Even though this is just a preparation for the actual sacrificial rites, they must perform this rite only when properly attired as priests.

**8 Aaron's sons** (and after them, his priestly descendants), properly attired as **priests, must then arrange all the sections** into which the animal had been cut up, plus **the head**—whose bottom (i.e., the place where the animal was slaughtered) they have covered by placing **the animal's fat** on it—**on top of the wood that is on the fire on the Altar**. The severed throat is covered by fat in order to present the sacrifice to God in a dignified, respectful manner.

None of the flesh of an ascent-offering may be eaten, but its hide is given to the priest.<sup>41</sup>

29. See Deuteronomy 12:8-9. 30. Below, v. 11; Rashi *ad loc.* 31. Rashi on 19:5, below. 32. See below, 21:4-7. 33. Exodus 30:29. 34. Below, 3:8. 35. Below, 7:2. 36. Below, 4:7 (the high priest's sin-offering) and 4:17 (the Sanhedrin's sin-offering). 37. Below, 4:25 (the leader's sin-offering) and 4:30 (an individual's sin-offering). 38. Rashi on vv. 7-8, below. 39. Below, 6:1-6. 40. Rashi on v. 8, below. 41. Below, 7:8.

— ONKELOS —

9 וְגִנְיָהּ וּבְרֵעֹתֶיהָ יִחְלִיל בְּמִנְיָא וְיִסַּק  
בְּהֵנָּא יֵת בְּלֹא לְמִדְבָּחָא עֲלֵתָא  
קָרְבָן דְּמִתְקַבֵּל בְּרַעְנָא קָדָם יְיָ:  
10 וְאִם מִן עֵנָא קָרְבָנָה מִן אֲמִינָא  
אוּ מִן בְּנֵי עֲזִיזָא לְעֵלְתָא דְּכֵר שְׁלִים  
יְקָרְבָנָה: 11 וְיָכֹס יֵתָה עַל צִדָּא  
דְּמִדְבָּחָא צְפוּנָא קָדָם יְיָ וְיִזְרְקֹן  
בְּנֵי אֲהֶרֶן כְּהֵנָּא יֵת דְּמָה עַל  
מִדְבָּחָא סְחוּר סְחוּר: 12 וְיַפְלֵג יֵתָה  
לְאַבְרֹחִי וְיֵת רִישָׁה וְיֵת תְּרֵבָה  
וְיִסְדֵּר כְּהֵנָּא יִתְהוֹן עַל אֲעִיזָא דִּי  
עַל אֲשָׁא דִּי עַל מִדְבָּחָא: 13 וְגִנְיָ  
וּבְרֵעִיזָא יִחְלִיל בְּמִנְיָא וְיִקְרִיב כְּהֵנָּא  
יֵת בְּלֹא וְיִסַּק לְמִדְבָּחָא עֲלֵתָא  
הוּא קָרְבָן דְּמִתְקַבֵּל בְּרַעְנָא קָדָם  
יְיָ: 14 וְאִם מִן עוֹפָא עֲלֵתָא קָרְבָנָה  
קָדָם יְיָ וְיִקְרִיב מִן שְׁפִינְיָא אוּ מִן  
בְּנֵי יוֹנָה יֵת קָרְבָנָה:

9 וְקָרְבָנוּ וּבְרֵעֵיו יִרְחִין בְּמִיָּם וְהִקְטִיר הִכְהֵן אֶת־הַכֹּל  
הַמִּזְבֵּחַ עֲלֶה אִשָּׁה רִיחַ־נִיחֹחַ לַיהוָה: ס  
10 וְאִם־מִן־הַצֹּאן קָרְבָנוּ מִן־הַבְּשָׂבִים אוּ מִן־הָעוֹיִם  
לְעֹלָה זָכָר תָּמִים יִקְרִיבֵנּוּ: 11 וְשִׁחַט אֹתוֹ עַל יֶרֶךְ  
הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יְהוָה וְזָרְקוּ בְּנֵי־אֹהֶרֶן הַכֹּהֲנִים אֶת־  
דָּמּוֹ עַל־הַמִּזְבֵּחַ סָבִיב: 12 וְנָתַח אֹתוֹ לְנִתְחָיו וְאֶת־  
רֹאשׁוֹ וְאֶת־פְּדָרוֹ וְעֶגְדָּה הִכְהֵן אֹתָם עַל־הָעֵצִים אֲשֶׁר  
עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ: 13 וְהִקְרִיב וְהִבְרָעִים יִרְחִין  
בְּמִיָּם וְהִקְרִיב הִכְהֵן אֶת־הַכֹּל וְהִקְטִיר הַמִּזְבֵּחַ עֲלֶה  
הוּא אִשָּׁה רִיחַ־נִיחֹחַ לַיהוָה: פ

◆ שני 14 וְאִם מִן־הָעוֹף עֲלֶה קָרְבָנוּ לַיהוָה וְהִקְרִיב מִן־  
הַתְּרִים אוּ מִן־בְּנֵי הַיוֹנָה אֶת־קָרְבָנוֹ:

— RASHI —

בְּבָמָה: 14 מִן הָעוֹף. וְלֹא כָל הָעוֹף. לִפִּי שְׁנָאֵמַר:  
"תָּמִים זָכָר בְּבָקָר בְּבָשָׂבִים וּבְעוֹיִם" — תַּמּוּת וְזָכָר  
בְּבָמָה וְאִין תַּמּוּת וְזָכָר בְּעוֹפוֹת, יָכוֹל אִף מִחֶסֶר  
אַבְרָ? תַּלְמוּד לֹמַר: "מִן הָעוֹף": הַתְּרִים. גְּדוֹלִים וְלֹא  
קִטְנִים: בְּנֵי הַיוֹנָה. קִטְנִים וְלֹא גְדוֹלִים: מִן הַתְּרִים אוּ  
מִן בְּנֵי הַיוֹנָה. פֶּרֶט לְתַחֲלַת הַצְּהוּב שְׂבָזָה וְשְׂבָזָה  
שְׂהוּא פֶּסוּל, שְׂגָדוֹל הוּא אֲצֵל בְּנֵי יוֹנָה וְקִטְן אֲצֵל  
תוֹרִים:

9 עֹלָה. לְשֵׁם עוֹלָה יִקְטִירֵנּוּ: אִשָּׁה. כְּשִׁישְׁחָטְנוּ יְהֵא  
שׁוּחָטוֹ לְשֵׁם הָאֵשׁ, וְכָל "אִשָּׁה" לְשׁוֹן אֵשׁ, פּוֹאִיד" א  
בְּלַעֲזוֹ: 16 נִיחֹחַ. נַחַת רוּחַ לִפְנֵי, שְׁאֲמַרְתִּי וְנַעֲשֶׂה  
רְצוֹנִי: 10 וְאִם מִן הַצֹּאן. וְיִזְרְקוּ מוֹסִיף עַל עֲנֵן רֹאשׁוֹן.  
וְלָמָּה הִפְסִיק? לְתַן רוּחַ לְמִשָּׁה לְהַתְּבוֹנֵן בֵּין פֶּרֶשָׁה  
לְפֶרֶשָׁה: מִן הַצֹּאן מִן הַבְּשָׂבִים אוּ מִן הָעוֹיִם. הָרִי אֵלּוֹ  
שְׁלִשָּׁה מַעוֹטִין — פֶּרֶט לְזֶקֶן, לְחוֹלָה וְלִמְזֵהָ: 11 עַל  
יֶרֶךְ הַמִּזְבֵּחַ. עַל צִד הַמִּזְבֵּחַ: צִפְנָה לִפְנֵי ה'. וְאִין צָפוֹן

16. אֵשׁ, מוֹקֵד. 17. וִיקְרָא כב, יט.

## Ascent-Offerings of Fowl

- ◆ **Second Reading 14** If the offerer cannot afford to sacrifice an animal from the herd or flock, he may sacrifice a fowl. **If the offerer's sacrifice to God is an ascent-offering from fowl, he must bring one of the mature turtledoves or one of the young pigeons**, of either gender. The fowl does not have to be unblemished, but it may not be missing a limb. The offerer does not lean on ascent-offerings of fowl, as he must for those of cattle, sheep, or goats.<sup>57</sup>

Turtledoves become suitable as sacrifices only once they reach the age at which their feathers have finished turning yellow. Pigeons are suitable as sacrifices from the age at which plucking a feather causes them to bleed until the age at which their feathers begin to turn yellow. Thus, both turtledoves and pigeons are unsuitable as sacrifices during the beginning stage of their feathers' color-change.<sup>58</sup>

57. V. 4, above; Rashi *ad loc.* 58. *Mishneh Torah, Isurei Mizbeich* 3:2, *Ma'aseh HaKorbanot* 1:1.



9 Before the priest places the animal's sections on the fire, **he must first wash its innards and its legs with water.** Only **then, the priest must burn up all** of the animal's sections **on the Altar.** He must specifically burn it with the intention that it be **an ascent-offering.** Similarly, the slaughtering must be performed with the intention that the animal be **a fire-offering**, i.e., destined to be consumed by fire, and that it be **pleasing to God.** Once the sacrificial rites are completed and the animal has caught fire, Divine fire will descend from heaven and consume the sacrifice.<sup>46</sup>

### Ascent-Offerings of Sheep or Goats

10 If his offering is brought from the flock—from sheep or from goats—as an ascent-offering, **he must sacrifice an unblemished male.** In addition, the animal must not be old, sick, or dirty. The offerer must lean on the animal, as was described above<sup>47</sup> regarding ascent-offerings of cattle.

11 **He must slaughter it next to the north side of the Altar, before God,** i.e., within the precincts of the Courtyard of the Tabernacle. Animals brought as ascent-offerings on private altars,<sup>48</sup> however, need not be slaughtered on the north side. From this point on, the sacrificial procedures are to be performed by the priests: **Aaron's descendants** who are **the priests**—i.e., who have not been demoted from the priesthood<sup>49</sup>—**must** receive the blood in a consecrated vessel, bring the vessel containing the blood to the Altar, and **dash its blood upon the Altar** in the same manner prescribed for the blood of an ascent-offering of cattle,<sup>50</sup> such that the blood is considered to be **encircling** the Altar.

The same laws that apply when the blood of an ascent-offering of cattle becomes mixed with the blood of other animals, as well as the law that blood may be applied to the Altar only when the Tabernacle is erected,<sup>51</sup> also apply to ascent-offerings of sheep and goats.

12 **He must** then skin it<sup>52</sup> and **cut it up into its constituent sections.** He must not, however, cut these sections into smaller sections.<sup>53</sup> Just as with ascent-offerings of cattle,<sup>54</sup> he must cover the bottom of **the animal's severed head with its fat.** **The priest must thus arrange** the sections **on top of the wood that is on the fire on the Altar.** None of its flesh may be eaten, but its hide is given to the priest.<sup>55</sup>

13 Before the priest places the animal's sections on the fire, **he must first wash the innards and the legs with water.** Only **then, the priest must offer up all** of the animal, **burning it up on the Altar.** He must burn it specifically with the intention that it be **an ascent-offering.** Similarly, the slaughtering must be performed with the intention that the animal be **a fire-offering**, i.e., destined to be consumed by fire, and that it be **pleasing to God.** Once the sacrificial rites are completed and the animal has caught fire, Divine fire will descend from heaven and consume the sacrifice.<sup>56</sup>

46. Rashi on v. 7, above. 47. V. 4; Rashi *ad loc.* 48. See Deuteronomy 12:8-9. 49. See below, 21:4-7. 50. Above, v. 5. 51. Above, v. 5. 52. Rashi on v. 6, above. 53. Rashi on v. 6, above. 54. Above, v. 8. 55. Below, 7:8. 56. Rashi on v. 7, above.

— ONKELOS —  
 15 וְקָרְבָנָה בְּהֵנָּה לְמִדְבָּחָא  
 וְיִמְלֹךְ יֵת רִישָׁהּ וְיִסַּק לְמִדְבָּחָא  
 וְיִתְמַצֵּי דְמֹה עַל בְּהֵל מִדְבָּחָא:

# 15 וְהִקְרִיבוּ הַכֹּהֵן אֶל־הַמִּזְבֵּחַ וּמָלַךְ אֶת־רֹאשׁוֹ וְהִקְטִיר הַמִּזְבֵּחַ וְנִמְצָה דָּמוֹ עַל קִיר הַמִּזְבֵּחַ:

— RASHI —

מתמצה ויורד: ומלך והקטיר ונמצה. אפשר לומר בן,  
 מאחר שהוא מקטיר הוא מוצה? אלא, מה הקטרה  
 הראש בעצמו והגוף בעצמו, אף מליקה בן. ופשוטו  
 של מקרא מסרס הוא: ומלך והקטיר, וקדם הקטרה  
 — "ונמצה דמו" כבר:

15 והקריבו. אפלו פרידה אחת יביא: הבהן ומלך. אין  
 מליקה בכלי, אלא בעצמו של בהן, קוצץ בצפרנו  
 ממויל הערף וחותך המפרקת עד שמגיע לסימנין  
 וקוצצין: ונמצה דמו. לשון "מיץ אפים", "כי אפס  
 המין". כובש בית השחיטה על קיר המזבח והדם

18. משלי ל, לג. 19. ישעיה טז, ד.

— CHASIDIC INSIGHTS —

of blood and food between the head and the body. This indicates that the elevation of the animal out of its animality is accomplished by severing the intellect (the head) from the emotions (the body), so that our animalistic urges not befoul our intellect, which must be left free to focus on Divinity. With this in mind, we can understand the difference between how fowl and livestock are sacrificed.

Our intellect and emotions are reflected in the expressions on our faces. The front of the body therefore signifies spiritual life lived in the normal, rational manner—proper behavior inspired by emotions engendered by the intellect. The back of the head, on the other hand, is devoid of expression, and thus signifies a spiritual life imposed by coercion and discipline—proper behavior, but devoid of emotion or inspiration.

A livestock animal—a person who has succumbed to the forces of materialism—must always have recourse to his “neck”—supra-rational discipline—for he cannot rely upon his heart and mind having reached any degree of Divine consciousness. Therefore, he cannot be slaughtered from the back of the neck; this aspect of his psyche must remain intact.

A fowl—an intermediate—under normal circumstances is much the same: his animal drives are fully functional, albeit held in check. But upon being brought as a sacrifice to God in the Holy Temple, i.e. at times of great spiritual awakening, the intermediate person is transformed. He no longer needs the yoke on the nape of his neck, for his complete focus on God enables him to serve Him with his

own intellect and emotion.

Besides the location of the scission, ritual slaughter and nipping differ with regard to who may perform them and how they are performed. Ritual slaughter, even of sacrifices, may be performed by a layperson, but must be performed with a properly prepared knife. Nipping may only be performed by a priest, and is performed with the priest’s thumbnail.

In the process of ritual slaughter, the slaughterer is considered the agent of God, who effects the elevation of the animal, similar to the way Divine discipline must be externally imposed on the spiritually-underdeveloped wicked person. It therefore makes no difference who slaughters the animal; both priest and layman act as God’s agent.

In nipping, however, the priest is acting as his own agent; he kills the fowl directly with his own hand. In this way, he expresses how the more spiritually-developed intermediate person involves his own intellect and emotions in his relationship with God. Therefore, only the priest—who performs the rest of the sacrificial ritual—may perform the nipping.

Similarly, when we are engaged in intense prayer and/or Torah study, we can reach the level signified in the Temple by fowl. (Thus, the synagogue and house of study are considered “a miniature Temple.”) At such times of heightened spiritual awareness, our relationship with God rises to a higher level for we are no longer threatened by external distractions; as a result, we can concentrate fully on connecting with our Creator.<sup>63</sup>

Type of Animal	Created from	Relation with Native Environment	Sacrificed	Preparation for Consumption	Correlate #1	Correlate #2
fish	water	cannot leave it	no	gathering	Divine soul	righteous
fowl	earth and water	can fly above it but must rest on it	by nipping	slaughter	intellectual soul	intermediate
livestock	earth	can be lifted above it	by slaughter	slaughter	body & animal soul	wicked

Figure 1. Livestock, Fowl, and Fish

63. Igrot Kodesh, vol. 1, pp. 46-47, 130-131.

**15 The priest must bring the fowl to the Altar, partially nip off its head** by cutting through the nape of the neck, the neck bone, the esophagus, and the trachea, all with his fingernail—which he must let grow long for this purpose. **He must** then cut off the rest of the fowl’s head completely, even with a knife, and **burn up** the head **on the Altar**. But first, the fowl’s **blood must be made to exude** from its neck **onto the wall of the Altar**—not directly, by squeezing the fowl’s neck, but indirectly, by pressing its neck against the Altar wall.<sup>59</sup>

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∞ CHASIDIC INSIGHTS ∞

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**15 The priest must nip off its head:** We thus see that permitted animals may be divided into three categories vis-à-vis their treatment as sacrifices (and also as food).<sup>60</sup>

- Livestock require ritual slaughter both in order to be offered up as sacrifices and in order to be eaten as food.
- Fowl are killed by “nipping” when they are offered up as sacrifices and by ritual slaughter when they are eaten as food.
- Fish are not brought as sacrifices altogether, and when they are eaten as food they require only to be “gathered” from the water, not ritual slaughter.

The purpose of ritual slaughter, when required, is to render the animal fit to ascend from the animal kingdom into either the human kingdom, by being eaten, or the Divine realm, by being offered up as a sacrifice.<sup>61</sup> Ritual slaughter serves to disconnect the animal from its animality, enabling its physical constituents and life-force to become part of a higher order of being. Without ritual slaughter, the animal retains its animalistic orientation; if it is consumed by a human being it augments his animal nature, drawing him down into its animality rather than being elevated into his humanity. With this in mind, we can understand the different requirements of the above-mentioned three categories of animals with respect to ritual slaughter:

The dry land, whose inhabitants are not at all connected to it, can be seen as an allegory for our physical world, in which Divinity is so obscured that we appear to exist independently of any Divine life-force. The ocean, in contrast, is an allegory for the spiritual worlds, in which Divinity is revealed and whose denizens are therefore aware of the fact that they owe their existence to the Divine life-force within them, much as fish must remain in the water in order to live.

Livestock, who were created from earth, are thus archetypes of non-Divine, “earthly” consciousness. They can be lifted above the earth, but they cannot fly above it on their own. Similarly, our “animal” dimension—our physical body and its animal

soul—is naturally drawn downward toward materiality, and therefore requires the complete rehabilitation effected by ritual slaughtering in order to be elevated above its natural condition.

Fowl, we are told,<sup>62</sup> were created from mud—earth mixed with water—indicating that their “earthly” nature is more dilute than that of earthbound animals. Thus, they can fly, but they must rest upon the earth when tired. Similar, our “avian” dimension—our natural intellect—can soar beyond mundane reality and catch a glimpse of sublime levels of Divinity. Nonetheless, its conceptual abilities remain limited by its human nature. Therefore, the intellect generally also needs to be “slaughtered” in order to be uplifted beyond its natural condition.

Fish were created from the water and must remain there in order to stay alive. Similarly, our “piscine” dimension—our Divine soul—retains at all times its pure and unsullied connection with its source, the Source of all life. It does not need to be “slaughtered,” for it has not lost its Divine connection. However, because it has descended into the body and become vested in the animal soul, it can thereby become diverted from its Godly mission, so it must be “gathered,” i.e., refocused on its goal.

Alternatively, these three categories of creatures can be taken to allude to the three ways people may be categorized with respect to their progress in spiritual growth. Livestock correspond to the wicked, who have succumbed to the pull of their material drives; fish correspond to the righteous, who have so refined themselves that they are no longer challenged by evil; fowl are the intermediates, who constantly struggle with their earthly desires but successfully refrain from wrongdoing.

In these contexts, we can understand why fish are not brought as sacrifices. The purpose of the sacrifices is to refine and elevate the human/animal soul; the Divine soul, therefore—or someone who has completely identified with it—has no place on the Altar.

Fowl and livestock, in contrast, are brought as sacrifices, and both are sacrificed by cutting off the flow

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59. See *Likutei Sichot*, vol. 17, pp. 16-19. 60. *Chulin* 27b. 61. See *Shabbat* 75a. 62. Genesis 1:20-21, 2:19.

— ONKELOS —

16 וְנָעַדִי יָת זָפָקָה בְּאוֹכְלָהּ וְיִרְמִי  
יְתָה בִסְטֵר מִדְּבָחָא קְדוּמָא לְאַתֵּר  
דְּמִוּשְׁדִּין קִטְמָא: 17 וַיִּפְרָק יְתָה  
בְּגִדְפֹהֶי לֹא יִפְרִישׁ וְיִסַּק יְתָה  
כְּהֵנָא לְמִדְּבָחָא עַל אֲעִינֵי דִי עַל  
אֲשָׁא עֲלֵתָא הוּא קָרְבֵּן דְּמִתְקַבֵּל  
בְּרַעְנָא קֳדָם יְיָ: 2 וְאִנְשׁ אָרִי  
יִקְרִיב קָרְבֵּן מִנְחָתָא קֳדָם יְיָ סֵלֶתָא  
יְהִי קָרְבָּנָה וְיִרִיק עֲלֶיהָ מִשְׁחָא וְיִתֵּן  
עֲלֶיהָ לְבוֹנָתָא:

16 וְהִסִּיר אֶת־מִרְאָתוֹ בְּנִצְתָהּ וְהִשְׁלִיךְ אֹתָהּ אֶצֶל  
הַמִּזְבֵּחַ לְקֶדְמָה אֶל־מְקוֹם הַדִּשָּׁן: 17 וַיִּשָּׁע אֹתוֹ בְּכַנְפָּיו  
לֹא יִבְדִּיל וְהִקְטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחַה עַל־הָעֵצִים  
אֲשֶׁר עַל־הָאֵשׁ עָלָה הוּא אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה: 8  
2:1 וְנִפֶּשׁ כִּי־תִקְרִיב קָרְבֵּן מִנְחָה לַיהוָה סֵלֶת יִהְיֶה  
קָרְבָּנָו וַיִּצַק עָלֶיהָ שֶׁמֶן וַתֵּן עָלֶיהָ לְבֹנָה:

— RASHI —

ניחוח". לומר לה: אחד המרבה ואחד הממעיט,  
ובלבד שיכונן את לבו לשמים: 1 ונפש כי תקריב. לא  
נאמר "נפש" בכל קרבנות נדבה, אלא במנחה; מי  
דרבן להתנדב מנחה? עני, אמר הקדוש ברוך הוא:  
מעלה אני עליו כאלו הקריב נפשו: סלת יהיה קרבנו.  
האומר: "הרי עלי מנחה" סתם — מביא מנחת סלת,  
שהיא הראשונה שבמנחות ונקמצת כשהיא סלת,  
כמו שמפרש בענין. לפי שנאמרו כאן חמשה מיני  
מנחות, וכלן באות אפיוות קדם קמיצה חוץ מזו,  
לכך קרויה "מנחת סלת": סלת. אין "סלת" אלא מן  
החטין, שנאמר: "סלת חטים". ואין מנחה פחותה  
מעשרון, שנאמר: "ועשרון סלת למנחה", עשרון  
לכל מנחה: ויצק עליה שמן. על כלה: ונתן עליה לבנה.  
על מקצתה, מניח קמץ לבונה עליה לצד אחד. ומה  
ראית לומר כן? שאין רבוי אחר רבוי בתורה, אלא  
למעט. דבר אחר: שמן על כלה, מפני שהוא נבלל  
עמה ונקמץ עמה, כמו שנאמר: "מסלתה ומשמנה",  
ולבונה על מקצתה, שאינה נבללת עמה ולא נקמצת  
עמה, שנאמר: "על כל לבנתה", שלאחר שקמץ,  
מלקט את הלבונה כלה מעליה ומקטירה: ויצק  
ונתן והביאה. מלמד שיציקה ובלילה כשרים בזה:

16 מראתו. מקום הרעי, וזה הזפק: בנצתה. עם בני  
מעיה. ו"נוצה" לשון דבר המאוס, כמו: "כי נצו גם  
נעו". וזהו שתרגם אנקלוס: "באוכלה". וזהו מדרשו  
של אבא יוסי בן חנני, שאמר: נוטל את הקרקבן  
עמה. ורבותינו זכרונם לברכה אמרו: קודר סביב  
הזפק בסבין כעין ארבה, ונוטלו עם הנוצה שעל  
העור. בעולת בהמה שאינה אוכלת אלא באבוס  
בעליה, נאמר: "והקרב והכרעים ירחץ במים  
והקטיר", בעוף שנזון מן הגזל, נאמר: "והשליך"  
את המעים, שאכלו מן הגזל: אצל המזבח קדמה.  
במזרחו של כבש: אל מקום הדשן. מקום שנותנין  
שם תרומת הדשן בכל בקר, ודשון מזבח הפנימי  
והמנורה, וכלם נבלעים שם במקומו: 17 וישע. אין  
שסוע אלא ביד. וכן הוא אומר בשמשון: "וישסעוהו  
כשסע הגדי": בכנפיו. עם כנפיו, אינו צריך למרט  
כנפי נוצתו: בכנפיו. נוצה ממש. והלא אין לה הדיוט  
שמריח ריח רע של כנפים נשרפים ואין נפשו קצה  
עליו, ולמה אמר הכתוב: "והקטיר"? כדי שיהא  
המזבח שבע ומהדר בקרבנו של עני: לא יבדיל. אינו  
מפרקו לגמרי לשתי חתיכות, אלא קורעו מגבו.  
נאמר בעוף: "ריח ניחוח", ונאמר בבהמה: "ריח

20. איכה ד, טו. 21. בתורת כהנים. 22. זבחים טה, א. 23. פסוק יג. 24. שופטים יד, ו. 25. פסוק ט. 26. שמות כט, ב. 27. ויקרא יד, כא.

the dough.<sup>69</sup> He must then place a fistful of frankincense upon it, taking care not to let the frankincense mix with the commingled flour and oil. The olive oil used for all grain-offerings need not be that obtained when the olives are first crushed; it can be that produced by pressing the olives after they have been crushed, or even that produced by grounding them after they have been pressed.<sup>70</sup>

69. Rashi on v. 6, below. 70. Rashi on v. 4, below. See Exodus 27:20.

**16 He must** then cut into the fowl's body and **remove its crop, along with its entrails** and<sup>64</sup> **along with the** flesh and **feathers** opposite the crop, **and then discard** these pieces **on the east side** of the ramp **next to the Altar, at the place** where the **ashes** removed from the Altar each morning are deposited.<sup>65</sup>

The digestive organs of cattle, sheep, and goats are offered up on the Altar, whereas the digestive organs of fowl are discarded, because livestock only eat their masters' or ownerless food, whereas fowl fly into other people's property and "rob" them in order to eat.

**17 He must** then, with his hands, **rip open** the body of the fowl from behind **with its feathers** intact, **but he must not tear it completely apart. The priest must then burn up** the fowl's body, with its feathers, **on the Altar, on top of the wood on the fire.** He must burn it specifically with the intention that it be **an ascent-offering.** Similarly, the slaughtering must be done with the intention that the fowl be **a fire-offering**, i.e., destined to be consumed by fire, and that it be **pleasing to God.** Once the sacrificial rites are completed and the animal has caught fire, Divine fire will descend from heaven and consume the sacrifice.<sup>66</sup>

Even though the smell of burning feathers is revolting, God insists that the feathers be burned because since it is usually poor people who offer up fowl as ascent-offerings (instead of cattle, sheep, or goats, which are much larger and far more expensive), He wants their sacrifice to look substantial so they should not feel embarrassed. Similarly, although a turtledove or pigeon is much smaller than a bull, sheep, or goat, God still considers it "pleasing" as long as the poor person has offered it up with the proper intentions.

The remainder of the laws concerning ascent-offerings will be given later.<sup>67</sup>

## Grain-Offerings

**2:1** If the offerer cannot even afford a fowl, he may sacrifice a grain-offering instead. There are five types of grain-offerings: unbaked, baked into loaves, baked into flat cakes, fried in a shallow frying pan, and fried in a deep frying pan. We will first describe the differences between them, and then the general procedures common to all of them.

**If a person** declares his intention to **bring a grain-offering to God** without specifying which type he intends to bring, **his offering must be of** the first type, i.e., of unbaked **fine** wheat **flour**, prepared as follows:

He must take at least one *log* (344 ml or 11.6 oz)<sup>68</sup> of olive oil, and **he must pour** this **oil over** one-tenth of an *ephah* (2.5 liter or 2.6 quarts) of flour, stirring the flour until the oil is thoroughly mixed with it, and then pour out the rest of the oil on top of

<sup>64</sup>. *Mishneh Torah, Ma'aseh HaKorbanot* 6:21. <sup>65</sup>. Below, 6:3. <sup>66</sup>. Rashi on v. 7, above. <sup>67</sup>. Below, 6:1-2, 7:8. <sup>68</sup>. Rashi on v. 4, below.



— ONKELOS —

2 וַיִּתְּנָה לֹת בְּנֵי אֶהֱרֹן כֶּהֱנִיא  
וְקִמְצוּ מִמֶּנּוּ מִלֵּי קִמְצָה מִסֵּלֶתָהּ  
וּמִמִּשְׁחָהּ עַל כָּל לְבוֹנֶתָהּ וְיִסַּק  
כֹּהֱנָא יֵת אֲדִכְרֶתָה לְמִדְבָּחָא  
אֲרָבֹן דְּמִתְקַבֵּל בְּרַעְוָא קֹדֶם יִי:  
3 וַיִּשְׁתָּאֵר מִן מִנְחָתָא לְאֶהֱרֹן  
וּלְבִנָּהּ קֹדֶשׁ קֹדֶשִׁין מִקְרִבָּנִיא  
דִּי: 4 וְאֵרִי תִקְרִיב אֲרָבֹן מִנְחָתָא  
מֵאִפָּה תִנּוּרָא סֵלֶתָא גְרִיצֵן פִּטְרִין  
דְּפִילֵן בְּמִשַׁח וְאֶסְפֹּגִין פִּטְרִין  
דְּמִשְׁחִין בְּמִשַׁח: 5 וְאֵם מִנְחָתָא  
עַל מִסְרִיתָא אֲרָבֹן סֵלֶתָא דְּפִילָא  
בְּמִשַׁח פִּטְרִי תִהִי:

2 וַהֲבִיֵּאתָ אֶל־בְּנֵי אֶהֱרֹן הַכֹּהֲנִים וְקִמְצוּ מִשֶּׁם מִלֵּא  
קִמְצוּ מִסֵּלֶתָהּ וּמִמִּשְׁחָהּ עַל כָּל־לְבוֹנֶתָהּ וְהִקְטִיר  
הַכֹּהֵן אֶת־אִזְכָּרְתָּהּ הַמִּזְבֵּחַ אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה:  
3 וְהִנּוֹחֲתָרָת מִן־הַמִּנְחָה לְאֶהֱרֹן וּלְבָנָיו קֹדֶשׁ קֹדֶשִׁים  
מֵאִשֵּׁי יְהוָה: ס

4 וְכִי תִקְרֹב קָרְבָן מִנְחָה מֵאִפָּה תִנּוּר סֵלֶת חֲלוֹת מִצֵּת  
בְּלוֹלֶת בְּשֶׁמֶן וְרִקִּיקֵי מִצֹּת מִשְׁחִים בְּשֶׁמֶן: ס  
5 וְאִם־מִנְחָה עַל־הַמִּחְבֵּת קָרְבָּנָךְ סֵלֶת בְּלוּלָה בְּשֶׁמֶן  
מִצָּה תִהְיֶה:

— RASHI —

חֲלוֹת אוֹ רִקִּיקִין, חֲלוֹת בְּלוֹלֹת וְהִקְטִיקִין מִשְׁחִין.  
וְנִחְלְקוּ רַבּוּתֵינוּ<sup>82</sup> בְּמִשְׁחָתָן: יֵשׁ אוֹמְרִים: מוֹשֶׁחַן  
וְחֹזֶר וּמוֹשֶׁחַן עַד שֶׁיִּכְלֶה כָּל הַשֶּׁמֶן שְׂבֵלָג, שֶׁכָּל  
הַמִּנְחוֹת טְעוֹנוֹת לֵג שֶׁמֶן. וְיֵשׁ אוֹמְרִים: מוֹשֶׁחַן כְּמִין  
כִּ"ף יוֹנִית, וְשָׂאֵר הַשֶּׁמֶן נֶאֱכָל בְּפָנֵי עֲצָמוֹ לַכֹּהֲנִים.  
מִה תִּלְמוּד לֹמֵר "בְּשֶׁמֶן" "בְּשֶׁמֶן" שְׁתֵּי פְעָמִים?  
לְהַכְשִׁיר שֶׁמֶן שְׁנֵי וְשְׁלִישֵׁי הַיּוֹצֵא מִן הַזֵּיתִים, וְאֵין  
צָרִיךְ שֶׁמֶן רֵאשׁוֹן אֵלָּא לְמִנּוּרָה, שֶׁנֶּאֱמַר בּוֹיִס: "וְזָרֵךְ".  
וְשֵׁנִי בְּמִנְחוֹת: כָּל הַמִּנְחוֹת הָאֵפוֹיֹת לְפָנֵי קְמִיצָתָן  
וְנִקְמְצוֹת עַל יְדֵי פְתִיתָהּ, כֵּלָן בָּאוֹת עֶשֶׂר עֶשֶׂר  
חֲלוֹת, וְהָאִמּוּר בֵּה "רִקִּיקִין", בָּאָה עֶשֶׂר רִקִּיקִין:  
5 וְאִם מִנְחָה עַל הַמִּחְבֵּת. שֶׁאִמְרָה: הִרִי עָלֶי מִנְחָת  
מִחְבֵּת. וְכָלִי הוּא שֶׁהִיא בְּמִקְדָּשׁ, שְׂאוּפִין בּוֹ מִנְחָה  
עַל הָאוּר בְּשֶׁמֶן, וְהַכָּלִי אֵינוֹ עֹמֵק אֵלָּא צָף, וּמַעֲשֵׂי  
הַמִּנְחָה שְׂבִתוּכֹו קֶשִׁין, שְׂמִתוּךְ שֶׁהִיא צֶפֶה, הָאוּר  
שׂוֹרֵף אֶת הַשֶּׁמֶן. וְכֵלָן טְעוֹנוֹת שְׁלֹשׁ מִתְּנוֹת שֶׁמֶן:  
יִצִּיקָהּ, וּבְלִילָהּ, וּמִתֵּן שֶׁמֶן בְּכָלִי קֹדֶם לַעֲשִׂיתָן: סֵלֶת  
בְּלוּלָה בְּשֶׁמֶן. מִלְּמַד שְׂבִלְלָן בְּעוֹדֵן סֵלֶת:

2 הַכֹּהֲנִים וְקִמְצוּ. מִקְמִיצָה וְאֵילָךְ מִצֹּת כֶּהֱנָה:  
וְקִמְצוּ מִשֶּׁם. מִמָּקוֹם שְׂרָגְלֵי הָזֶר עוֹמְדוֹת. לְלִמְדָה,  
שֶׁהִקְמִיצָה כְּשֶׁרָה בְּכָל מָקוֹם בְּעוֹרָה, אֵף בְּאֶחָת  
עֶשְׂרָה אֲמָה שֶׁל מָקוֹם דְּרִיסַת רִגְלֵי יִשְׂרָאֵל: מִלֵּא  
קִמְצוּ. יָכוֹל מִבְּרֶךְ, מִבְּצִבְעֵן וְיוֹצֵא לְכָל צֶדֶד תִּלְמוּד  
לֹמֵר בְּמָקוֹם אַחֵר<sup>83</sup>: "וְהִרִים מִמֶּנּוּ בְּקִמְצוֹ" — אֵין  
לָךְ כְּשֶׁר אֵלָּא מִה שְׂבִתוּךְ הַקֶּמֶץ. אִי "בְּקִמְצוֹ",  
יָכוֹל חֶסֶד? תִּלְמוּד לֹמֵר: "מִלֵּא". הָא כִּיצַד? חוֹפָה  
שְׁלֹשׁ אֲצָבְעוֹתָיו עַל פֶּס יָדוֹ, וְזֶהוּ "קִמְצוֹ" בְּמִשְׁמַע  
לְשׁוֹן הָעִבְרִית: עַל כָּל לְבוֹנֶתָהּ. לְבַד כָּל הַלְבוּנָה יֵהָא  
הַקֶּמֶץ מִלֵּא: לְבוֹנֶתָהּ וְהִקְטִירָהּ. אֵף הַלְבוּנָה בְּהִקְטָרָה:  
מִלֵּא קִמְצוּ מִסֵּלֶתָהּ וּמִמִּשְׁחָהּ. הָא אִם קִמְצוּ וְעָלָה בִּידוֹ  
גִּרְגֵר מִלֵּחַ אוֹ קֶרֶט לְבוּנָה, פִּסּוּלָה: אִזְכָּרְתָּהּ. הַקֶּמֶץ  
הָעוֹלָה לְגִבּוֹהַּ הוּא וְכֵרֶן הַמִּנְחָה, שְׂבִי נִזְכָּר בְּעָלֶיהָ  
לְטוֹבָה וּלְנֶחֱת רֹחַ: 3 לְאֶהֱרֹן וּלְבָנָיו. כֵּהֵן גְּדוֹל נוֹטֵל  
חֶלֶק בְּרֵאשׁ, שֶׁלֹּא בְּמִחְלָקָת, וְהַהֲדִיּוֹט בְּמִחְלָקָת:  
קֹדֶשׁ קֹדֶשִׁים. הִיא לָהֶם: מֵאִשֵּׁי ה'. אֵין לָהֶם חֶלֶק בֵּה  
אֵלָּא לְאַחֵר מִתְּנוֹת הָאִשִּׁים: 4 וְכִי תִקְרִיב וְגו'. שֶׁאִמְרָה:  
הִרִי עָלֶי מִנְחָת מֵאִפָּה תִנּוּר. וְלִמַּד הַכְּתוּב שֶׁיָּבִיא אוֹ

28. ויקרא ו, ח. 29. מנחות עה, א. 30. שמות כז, כ. 31. עו, א.

5 If a grain-offering fried in a shallow frying pan is your sacrifice, it must be made of one-tenth of an *ephah* of **fine wheat flour**. The flour is first placed in a vessel containing some of the required *log*<sup>82</sup> of oil; it is then **mixed with** some more of this **oil** and kneaded into ten loaves.<sup>83</sup> It is then baked in the frying pan. Since the pan is shallow, the oil will burn up before it can soften the dough, so the resulting loaves will be crisp. The flour **must be unleavened**.

82. Rashi on v. 4, above. 83. Ibid.

**2 He must then bring the grain-offering to Aaron's descendants, the priests,** because from this point on, the sacrificial procedures are to be performed by them. As will be described presently,<sup>71</sup> the priest must bring the grain-offering to the Altar. After having done this, and while standing anywhere in the Forecourt, or even **from** outside it—**there** where the offerer first gave him the grain-offering—the priest **must scoop out a precise fistful of** the mixture of the grain-offering's **fine flour and oil**. He does this by inserting his open hand into the mixture, closing his middle three fingers on the palm of his hand, and removing the excess by running his two outer fingers down the sides of his closed three fingers. We will presently see<sup>72</sup> that salt must be added to all grain-offerings<sup>73</sup> when they are burned up on the Altar,<sup>74</sup> but this fistful must consist only of the grain-offering's flour and oil, **apart from all its frankincense** or any salt. The priest should therefore be careful not to collect any frankincense in his fistful.<sup>75</sup> However, after removing the fistful and placing it in a vessel, he must gather all the frankincense and place it on top of the fistful. **The priest must** then bring the fistful with its frankincense to the top of the Altar, salt it, and then **burn up** the whole combination as the grain-offering's **memorial portion on the Altar**.<sup>76</sup> These ingredients are together termed the grain-offering's "memorial portion" since it causes the offerer to be remembered, so to speak, on High. Removing the memorial portion from the main mixture must be performed with the intention that it be **a fire-offering**, i.e., destined to be consumed by fire, and that it be **pleasing to God**.

**3 The remainder of the grain-offering will belong to** the priests: first **Aaron** (or after him, the high priest then in office) must take whatever portion of it he chooses, **and then his sons** (or after them, the officiating priests<sup>77</sup>) must take whatever is left, dividing it up among them. The priests must then bake the mixture any way they like, but their portion is still considered an offering of **superior holiness**, and therefore they may only eat it **from** the point in time when the memorial portion has been burned up on the Altar as one of **the fire-offerings of God**. If, however, the offerer is himself a priest, then no "memorial portion" is removed from his grain-offering, for it must be burned up in its entirety; none of it may be eaten.<sup>78</sup> It does, however, still require oil and frankincense.<sup>79</sup>

**4 If you declare your intention to bring a grain-offering baked in an oven, it must consist of** either ten **unleavened loaves** made out of one-tenth of an *ephah* of **fine wheat flour mixed with a log of oil**, or of ten **flat unleavened cakes** made out of one-tenth of an *ephah* of fine flour **smear**ed with a log of oil. Either keep smearing them with oil until the log is used up, or smear them with the oil in the form of the Greek letter *lambda* (Λ)—which is an angular form of the Hebrew letter *kaf* (כ), the initial letter of the word for "priest" (*kohen*, כהן)<sup>80</sup>—and give the rest of the log to the priests to consume separately. After baking the dough (and, in the case of the flat cakes, after applying the oil), break each of the ten loaves in two and then each half in two, so the priest will later be able to easily remove the memorial portion.<sup>81</sup>

71. V. 8, below. 72. V. 13, below. 73. See below, v. 13. 74. *Mishneh Torah, Ma'aseh HaKorbanot* 13:12. 75. Below, 6:8. 76. *Mishneh Torah, Ma'aseh HaKorbanot* 13:12. 77. See Deuteronomy 18:6-8. 78. Below, 6:16. 79. Rashi on 6:7, below. 80. *Likutei Sichot*, vol. 26, pp. 238-246; see on Exodus 29:2. 81. Rashi on v. 6, below.

— ONKELOS —

6 בצע יתה בצועין ותריק עלה  
משחא מנחתא היא: 7 ואם מנחת  
רדתא קרבנך סלתא במשח  
תתעבד: 8 ויתית ית מנחתא די  
יתעבד מאלין קדם יי ויקרבנה  
לות כהנא ויקרבנה למדבחא:  
9 ויפריש כהנא מן מנחתא  
ית אדברתה ויסק למדבחא  
קרבו דמתקבל ברענא קדם יי:  
10 ודישתאר מן מנחתא לאהרן  
ולבנהי קדש קדשין מקרבנא די:  
11 כל מנחתא די תקרבון קדם יי  
לא תתעבד חמיע ארי כל חמיר  
וכל דבש לא תסקון מנה קרבנא  
קדם יי:

6 פְּתוֹת אֹתָהּ פִּתִּים וַיִּצְקֶתָ עָלֶיהָ שֶׁמֶן מִנְחָה הוּא: 8  
שְׁלִישִׁי 7 וְאִם־מִנְחַת מִרְחֶשֶׁת קָרַבְנְךָ סֶלֶת בְּשֶׁמֶן  
תַּעֲשֶׂה: 8 וְהִבֵּאתָ אֶת־הַמִּנְחָה אֲשֶׁר יַעֲשֶׂה מֵאֲלֶה  
לִיהוָה וְהִקְרִיבָה אֶל־הַכֹּהֵן וְהִגִּישָׁה אֶל־הַמִּזְבֵּחַ:  
9 וְהָרִים הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אֲזִכְרָתָהּ וְהִקְטִיר  
הַמִּזְבֵּחַהּ אִשָּׁה רֵיחַ נִיחֹחַ לִיהוָה: 10 וְהַנּוֹתֶרֶת מִן־  
הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדָשִׁים מֵאֲשֵׁי יְהוָה:  
11 כָּל־הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לִיהוָה לֹא תַעֲשֶׂה חֲמִץ בִּי  
כָל־שָׂאֵל וְכָל־דָּבֶשׁ לֹא־תִקְטִירוּ מִמֶּנּוּ אִשָּׁה לִיהוָה:

— RASHI —

מעשי מנחה העשוין לתוכה רוחשין. כל דבר רך  
על ידי משקה נראה ברוחש ומנענע: 8 אֲשֶׁר יַעֲשֶׂה  
מֵאֲלֶה. מאחד מן המינים הללו: וְהִקְרִיבָה. בעליה  
”אֶל הַכֹּהֵן”: וְהִגִּישָׁה. הכהן: אֶל הַמִּזְבֵּחַ. מגישה לקרן  
דרומית מערבית של מזבח: 9 אֶת אֲזִכְרָתָהּ. היא  
הקמץ: 11 וְכָל דָּבֶשׁ. כל מתיקת פרי קרויה ”דבש”:

6 פְּתוֹת אֹתָהּ פִּתִּים. לרבות כל המנחות הנאפות  
קדם קמיצה, לפיתיה: וַיִּצְקֶתָ עָלֶיהָ שֶׁמֶן מִנְחָה הוּא.  
לרבות כל המנחות ליציקה. יכול אף מנחת מאפה  
תנור כן? תלמוד לומר: ”עליה”. אוציא את החלות  
ולא אוציא את הרקיקין? תלמוד לומר: ”היא”:  
7 מִרְחֶשֶׁת. כלי הוא שהיה במקדש, עמק, ומתוך  
שהיא עמקה, שמנה צבור ואין האור שורפו, לפיכך

**11 No grain-offering that you sacrifice to God may be made out of anything leavened, for you must not burn up any leavening agents or any sweet fruits as a fire-offering to God.**

— CHASIDIC INSIGHTS —

**9 Considering it as if they had offered up their very selves:** When we bring a beautiful animal as an offering to God, we are liable to take pride in our generosity and in the fact that we have fulfilled God's will in the best and most beautiful manner. In contrast, when all we can afford to bring God is a meager grain-offering, such feelings of pride are most likely absent; the sole reason we are bringing our sacrifice is to subjugate ourselves to Him. It is therefore specifically the grain-offering of a poor person that most eloquently expresses the essence of the sacrifices, the offering up of *ourselves* to God. When we truly negate our sense of self and undertake to serve God with simple and direct faith rather

than for any ulterior motives or personal ambitions, we are assured of acceptance and atonement. This selflessness is embodied most in the approach of the poor man, which is why it is about him specifically that God says: “I consider it as if he offered up his very self.”<sup>95</sup>

**11 For you must not burn up any** (literally, “all”) **leavening agents or any** (literally, “all”) **sweet fruits as a fire-offering to God.** Rabbi Shmuel of Lubavitch interpreted this verse homiletically: One who is always sour (like leavening) or always sweet without ever changing and showing signs of life cannot be a fire-offering to God.<sup>96</sup>

95. *Likutei Sichot*, vol. 27, p. 15. 96. *Sefer HaSichot* 5704, p. 151; *Hitva'aduyot* 5710, p. 115.



6 After baking the loaves, **break** each one **into** two **pieces**, and then each half in two, so the priest will later be able to easily remove the memorial portion. **You must then pour** the rest of the *log* of **oil over** the loaves. **It is a grain-offering**, and all grain-offerings must have the remainder of their *log* of oil poured on them (except the two types baked in an oven, as above<sup>84</sup>).

- ◆ **Third Reading 7** **If your sacrifice is a grain-offering fried in a deep frying pan, it must be made of** one-tenth of an *ephah* of **fine wheat flour** mixed **with** a *log*<sup>85</sup> of **oil**. Here, too,<sup>86</sup> the flour is first placed in a vessel containing some of the required *log* of oil; it is then mixed with some more of this oil and kneaded into ten loaves. But since in this case the frying pan is deep, enough oil will remain to soften the dough, so the resulting loaves will be elastic and will therefore quiver. After frying the loaves, break each one in half and then each the half into quarters, so the priest will later be able to easily remove the memorial portion.<sup>87</sup> After this, pour the rest of the *log* of oil over them.

**8 Thus you must bring to God the grain-offering that will be made from any of these five preparations of flour.** In each case, the offerer **must bring it to the priest**, and the priest **must bring it close to** the southwest corner<sup>88</sup> of the Altar.

**9** What was said above<sup>89</sup> regarding the unbaked grain-offering applies to all these types of grain-offerings: **The priest must lift out the memorial fistful from the grain-offering and burn it up on the Altar.** Removing the memorial portion from the flour mixture or broken loaves must be performed with the intention that it be **a fire-offering**, i.e., destined to be consumed by fire, and that it be **pleasing to God**.

It is usually poor people who bring grain-offerings, for this is all they can afford. Nevertheless, because their personal sacrifice (in offering up their only food) is greater than that of those who can afford to offer up more expensive sacrifices, God is especially appreciative of their offering, considering it as if they had offered up their very selves.<sup>90</sup>

**10** Similarly,<sup>91</sup> **the remainder of every grain-offering** is to be treated the same way as the remainder of the unbaked grain-offering: **it will belong to** the priests: first **Aaron** (or after him, the then-current high priest) will take whatever portion of it he chooses, **and** then **his sons** (or after them, the officiating priests<sup>92</sup>) will take whatever is left, dividing it up among themselves. Nonetheless, their portion **is** still considered an offering of **superior holiness**, and therefore they may only eat it **from** the point in time when the memorial portion has been burned up on the Altar as one of **the fire-offerings of God**.

If, however, the offerer is himself a priest, then his grain-offering must be burned up in its entirety; none of it may be eaten.<sup>93</sup> Nonetheless, oil and frankincense must still be added to the flour.<sup>94</sup>

84. V. 4. 85. Rashi on v. 4, above. 86. Rashi on v. 5, above. 87. Rashi on v. 6, above. 88. Rashi here and on 6:7, below. 89. V. 2, above. 90. Rashi on v. 1, above. 91. V. 3, above. 92. See Deuteronomy 18:6-8. 93. Below, 6:16. 94. Rashi on 6:7, below.

— ONKELOS —

12 קרבן קדמי תקריבו יתהוה  
קדם יי ולמדבחא לא יתסכון  
לאתקבלא ברעוא: 13 וכל קרבן  
מנחתך במלחא תמלח ולא תבטל  
מלח קים אלהך מעל מנחתך  
על כל קרבנך תקרב מלחא:  
14 ואם תקרב מנחת בכורין קדם  
יי אביב קלי בגור פרוכ ריכין  
תקרב ית מנחת בכורך: 15 ותמן  
עלה משחא ותשוי עלה לבונתא  
מנחתא היא:

12 קרבן ראשית תקריבו אתם ליהוה ואֶל־הַמִּזְבֵּחַ לֹא־  
יַעֲלוּ לְרִיחַ נִיחֹחַ: 13 וְכָל־קֶרְבֶּן מִנְחָתְךָ בַּמֶּלַח תִּמְלַח  
וְלֹא תִשָּׁפֵית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־  
קֶרְבְּנֶךָ תִּקְרִיב מֶלַח: ס

14 וְאִם־תִּקְרִיב מִנְחָת בְּכוֹרִים לַיהוָה אָבִיב קְלֹוי בָּאֵשׁ  
גֵּרֶשׁ בְּרִמְלָה תִּקְרִיב אֶת מִנְחָת בְּכוֹרֶיךָ: 15 וְנָתַתָּ עָלֶיהָ  
שֶׁמֶן וְשִׁמְתָה עָלֶיהָ לְבִנְהָ מִנְחָה הִוא:

— RASHI —

מנחת בכורים. במנחת העמר הכתוב מדבר, שהיא  
באה אביב, בשעת בשול התבואה. ומן השעורים  
היא באה, נאמר כאן: "אביב", ונאמר להלן: "כי  
השערה אביב": קלוי באש. שמינשין אותה על  
האור באבוב של קלאים, שאלולי כן אינה נטחנת  
ברחים, לפי שהיא לחה: גרש ברמל. גרושה בעודה  
לחה: גרש. לשון שבידה וטחינה, גורסה בריחים של  
גרוסות, כמו: "ויגרס בחצץ". וכן: "גרסה נפשי":  
ברמל. בעוד הכר מלא, שהתבואה לחה ומלאה  
בקשין שלה, ועל כן נקראים המלילות "ברמל",  
וכן: "וכרמל בצלקנו":

12 קרבן ראשית תקריבו. מה יש לה להביא מן  
השאור ומן הדבש? "קרבן ראשית" — שתי הלחם  
של עצרת, הבאים מן השאור, שנאמר: "חמץ  
תאפינה", ובכורים מן הדבש, כמו בכורי תאנים  
ותמרים: 13 מלח ברית. שהברית כרותה למלח  
מששת ימי בראשית, שהבטחו המים התחתונים  
לקרב במזבח במלח ונסוף המים בקח: על כל  
קרבנך. על עולת בהמה ועוף ואמורי כל הקדשים  
כלן: 14 ואם תקריב. הרי "אם" משמש בלשון "כי",  
שהרי אין זה רשות, שהרי במנחת העמר הכתוב  
מדבר, שהיא חובה. וכן: "ואם יהיה היכל" וגו':

32. ויקרא כג, יז. 33. במדבר לו, ד. 34. שמות ט, לא. 35. איכה ג, טו. 36. תהלים קיט, כ. 37. מלכים ב, ד.

— CHASIDIC INSIGHTS —

mal element; the person offering the sacrifice and the priest officiating at the sacrifice are the human element. Together with these representatives, the sacrifice elevates all four kingdoms of creation into holiness.

Our tables are compared to the Altar, since the food

we eat becomes the fuel that enables us to fulfill God's commandments and is thereby elevated from mundaneness to holiness. Traditionally, at the beginning of a meal the bread is eaten with salt.<sup>106</sup> In this way, all four elements of creation are present at the table, just as they are at a sacrifice.<sup>107</sup>

### INNER DIMENSIONS

**Salt:** Salt embodies the concept of "sweetening"—i.e., ameliorating or neutralizing—the forces of judgment and severity (המתקת הדינים).

Salt stems from the Divine attribute of judgment (*gevurah*); hence, when applied correctly, it destroys the evil and destructive elements of any entity with which it comes in contact. For example, salting meat removes the non-kosher blood, neutralizing its potentially spiritually debilitating effect on the people who will eat the

meat. At the same time, the fact that salt heals and enhances taste indicates that the severity of its source has been attenuated and made subordinate to sweetness.

Similarly, Nachmanides explains that since salt is formed by the heat of the sun's fire beating down on the water, salt is a combination of water and fire, the symbols of kindness (*chesed*) and judgment (*gevurah*).<sup>108</sup>

106. Shulchan Aruch, Orach Chaim 167:5. 107. Eitz Chaim 50:2. 108. Likutei Torah 2:3d; Or HaTorah, Vayikra, vol. 1, pp. 226 ff.

12 There are, indeed, two instances in which you are required to bring offerings of leavening agents and sweet fruits **to God**, each of which is **an offering of the first** of your produce: (a) the first offering from the annual wheat harvest must be the two loaves of leavened bread brought by the community on *Shavuot*,<sup>97</sup> and (b) the first fruits of the seven types of plants mentioned as distinguishing the Land of Israel<sup>98</sup>—which include figs and dates, whose juice is sweet—must be brought by each individual farmer.<sup>99</sup> Nevertheless, as you will see when the laws of these offerings are given in detail, **these offerings do not ascend the Altar** in order to be burned up as fire-offerings **to please God**.

13 **You must salt every one of your grain-offering sacrifices. You must not omit the salt of your God's covenant** (which He made with salt on the second day of Creation<sup>100</sup>) **from being placed upon your grain-offerings**. In fact, **you must offer up salt on all your sacrifices**, i.e., on ascent-offerings of animals (which are burned up in their entirety on the Altar) and on the portions of other animal offerings that are burned up on the Altar.

14 The two just-mentioned loaves of bread brought on *Shavuot* are indeed the first offering brought from the annual wheat harvest; however, they are preceded by the first offering brought from the annual barley harvest, which occurs earlier. This is the *omer* of barley brought on the second day of Passover.<sup>101</sup> **When you bring this grain-offering of first grains to God, you must bring your first grain-offering from barley, as soon as it ripens**. The kernels must first be **roasted over the fire** in order to be subsequently **ground** into flour, for the barley **husks** at this stage are still **full** and the kernels are soft.

15 **You must put oil on it and place frankincense upon it, for it is a grain-offering** like any other in this respect.

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∞ CHASIDIC INSIGHTS ∞

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13 **You must offer up salt on all your sacrifices:** The process of offering up a sacrifice, i.e., coming close to God, must incorporate the various properties of salt:

- *Taste:* Salt often brings out the taste in otherwise tasteless foods.<sup>102</sup> Thus, salt is compared to the inner dimension of the Torah, which we must study in order to add vitality and “taste” to our observance of the Torah’s laws.
- *Permanence:* Salt is a preservative;<sup>103</sup> it itself never decays. Similarly, our attempts to come close to God must be serious and earnest; they should not be transient affairs. This is possible only when we stir the essence of our soul and reveal our super-rational love for God.

- *Cleansing:* Salt is a cleanser and disinfectant. Similarly, our sacrifices and attempts to come close to God must be accompanied by our attempt to purge our lives of all negative forces.
- *Healing:* The prophet Elisha healed the waters of Jericho with salt.<sup>104</sup> Similarly, our sacrifices and attempts to come close to God must serve to “heal” our animal drives by eliminating their materialistic orientation and directing them toward Divinity.<sup>105</sup>

**You must offer up salt on all your sacrifices:** With salt, the offering incorporates all four kingdoms of creation: mineral, plant, animal, and human. Salt is the mineral element; the oil, wine, and flour are the vegetative element; the animal itself is the ani-

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97. Below, 23:16-17. 98. Deuteronomy 8:8. 99. Exodus 23:19, 34:26; Numbers 18:13; Deuteronomy 26:2-11. 100. Genesis 1:6. 101. Below, 23:9-14. 102. Job 6:6. 103. *Shabbat* 31a. 104. 2 Kings 2:19-22. 105. *Sefer HaSichot* 5749, vol. 1, pp. 337-338.

ONKELOS 16 וְיִסַּק בְּהֶנָּא יִת אֲדִכְרִתָּהּ מִפְּרוּכָה וּמִמְשַׁחָה עַל כָּל לְבוֹנָתָה קֶרְבָּנָא קֹדֶם יִי: 17 וְאִם נִכְסֵת קֶרְשִׁיא קֶרְבָּנָה אִם מִן תּוֹרִי הוּא מִקְרָב אִם דְּכָר אִם נֹקְבָא שְׁלִים יִקְרָבָנָה קֹדֶם יִי: 18 וְיִסְמַךְ יִדָּה עַל רִישׁ קֶרְבָּנָה וְיִכְסֶנָּה בְּתֹרַע מִשְׁפָּן זִמְנָא וְיִזְרְקוּן בְּנֵי אֲהֶרֶן כְּהִנָּיא יִת דְּמָא עַל מִדְּבָחָא סְחוֹר סְחוֹר: 19 וְיִקְרָב מִנְכֶּסֶת קֶרְשִׁיא קֶרְבָּנָא קֹדֶם יִי יִת תִּרְבָּא דְּחִפִּי יִת גִּזָּא וְיִת כָּל תִּרְבָּא דִּי עַל גִּזָּא: 20 וְיִת תִּרְמִין כְּלִין וְיִת תִּרְבָּא דִּי עֲלִיהֶן דִּי עַל גִּסְסִיא וְיִת חֲצָא דְעַל כְּבָדָא עַל כְּלִיתָא יִגְדֶּנָּה: 21 וְיִסְקוּן יִתָּה בְּנֵי אֲהֶרֶן לְמִדְּבָחָא עַל עֲלִתָא דִּי עַל אֲעִיא דִּי עַל אֲשָׁא קֶרְבָן דְּמִתְקַבֵּל בְּרַעְוָא קֹדֶם יִי: 22 וְאִם מִן עֲנָא קֶרְבָּנָה לְנִכְסֵת קֶרְשִׁיא קֹדֶם יִי דְּכָר אִם נֹקְבָא שְׁלִים יִקְרָבָנָה:

16 וְהַקָּטִיר הַכֹּהֵן אֶת־אִזְכָּרְתָּהּ מִגִּרְשָׁהּ וּמִשְׁמֶנֶהָ עַל כָּל־לְבוֹנֶתָהּ אִשָּׁה לַיהוָה: פ

◆ רביעי 3:1 וְאִם־זָכָר שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבֶּקָר הוּא מִקְרִיב אִם־זָכָר אִם־נִקְבָּה תָּמִים יִקְרִיבֵנוּ לִפְנֵי יְהוָה: 2 וְסָמַךְ יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחִטּוֹ פֶּתַח אֹהֶל מוֹעֵד וּזְרָקוּ בְנֵי אֹהֶלן הַכֹּהֲנִים אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב: 3 וְהַקְרִיב מִזָּבַח הַשְּׁלָמִים אִשָּׁה לַיהוָה אֶת־הַחֶלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקֶּרֶב: 4 וְאֵת שְׁתֵּי הַכְּלִיֹּת וְאֶת־הַחֶלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־הַכֶּסֶלִים וְאֶת־הִיתְלֹתָ עַל־הַכְּבֹד עַל־הַכְּלִיֹּת יִסִּירֶנָּה: 5 וְהַקָּטִירוֹ אֹתוֹ בְּנֵי־אֹהֶלן הַמִּזְבֵּחַ עַל־הָעֹלָה אֲשֶׁר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה: פ 6 וְאִם־מִן־הָעֵזָאן קָרְבָּנוֹ לְזָבַח שְׁלָמִים לַיהוָה זָכָר אִם נִקְבָּה תָּמִים יִקְרִיבֵנוּ:

RASHI 16

בגבה הכסלים, ובתחתיתו הבשר חופה: היתרת. הוא דפן המסך, שקורין איברי"ש<sup>39</sup> ובלשון ארמי: "חצרא דכבדא": על הכבד. שיטל מן הכבד עמה מעט, ובמקום אחר<sup>40</sup> הוא אומר: "ואת היתרת מן הכבד": על הכבד על הכליות. לבד מן הכבד ולבד מן הכליות "יסירנה" לזו: 5 על העלה. מלבד העולה, למדנו שתקדים עולת תמיד לכל קרבן על המערכה:

1 שְׁלָמִים. שְׁמִטִּילִים שְׁלֹום בְּעוֹלָם. דָּבָר אַחֵר: "שְׁלָמִים", שֵׁשׁ בָּהֶם שְׁלֹום לְמִזְבֵּחַ וּלְכֹהֲנִים וּלְבָעִלִים: 3 וְאֵת כָּל הַחֶלֶב וגו'. לְהִבִּיא חֶלֶב שְׁעַל הַקֶּבֶה, דְּבָרֵי רַבִּי יִשְׁמַעֵאל. רַבִּי עֲקִיבָא אֹמֵר: לְהִבִּיא חֶלֶב שְׁעַל הַדֶּקֶן: 4 הַכֶּסֶלִים. פְּלֹג"ש בְּלַעֲזָא, שֶׁהַחֶלֶב שְׁעַל הַכְּלִיֹּת — כְּשֶׁהִבְהִמָּה חִיָּה הוּא בְּגִבָּה הַכֶּסֶלִים, וְהֵם מְלֻמָּשָׁה. וְזֶה הַחֶלֶב שֶׁתַּחַת הַמִּתְנִים שְׁקוֹרִין בְּלַעֲזָא לֹונבִיל"ש<sup>38</sup> — לָבָן הַנֶּרְאָה לְמַעַלָּה,

38. חֲשִׁירִים הַפְּנִימִיִּים שֶׁל הַיֶּדֶךְ. 39. חֶלֶק הַבָּטֶן שֶׁבְּאֶזֶר הַכְּלִיֹּת. 40. סְרַעְפָּת. 41. וִיקְרָא ט, י.

## Peace-Offerings of Sheep or Goats

6 The procedure for sacrificing peace-offerings of sheep is the same as that for those of cattle, except that an additional type of fat is included in the portion burned up on the Altar, as follows:

**If his sacrifice is a peace-promoting feast-offering to God from the flock, the animal must be either male or female; he may not bring a hermaphrodite or an animal of unknown gender. He must bring it unblemished.**

16 **Then, the priest must** wave it,<sup>109</sup> bring it to the southwest corner of the Altar, and then **burn up its memorial** fistful, which he must take **from** the dough composed of **its ground flour and of its oil, along with all its frankincense**, which is collected separately. Removing the memorial portion from the dough must be performed with the intention that it be **a fire-offering to God**, i.e., destined to be consumed by fire. The remainder of the *omer* is eaten by the priests.

The remainder of the laws concerning grain-offerings will be given later.<sup>110</sup>

## Peace-Offerings of Cattle

- ◆ *Fourth Reading 3:1* Someone wishing to draw close to God by praising Him for some reason can elect to bring a “peace-offering,” so called because it promotes peace in the world in general, and because it promotes commonality among all the participants in the sacrificial rite (the offerer, the priests, and the Altar) by allotting portions of its meat to each.<sup>111</sup>

**If his sacrifice is a peace-promoting feast-offering**, then **if he brings it from cattle**, the animal must be either **male or female**; he may not bring a hermaphrodite or an animal of unknown gender. It must be **unblemished**. Once the offerer has designated a specific animal as his offering, **he must bring it** to the entrance of the Tent of Meeting, thus being considered to have presented it **before God**.

**2 He must then lean his hand** forcefully **upon the head of his sacrifice and slaughter it** anywhere within the precincts of the Courtyard of the Tabernacle, i.e., beyond **the entrance of the Tent of Meeting**. Those of **Aaron’s descendants** who are **priests**—i.e., who have not been demoted from the priesthood<sup>112</sup>—**must** receive the blood in a consecrated vessel; bring the vessel containing the blood to the Altar; and, while standing on the ground next to the Altar, **dash the blood upon** the northwest and southeast corners of **the Altar** such that the blood can be considered to be **encircling** the Altar.<sup>113</sup>

**3 He must bring a fire-offering to God from the peace-offering**, consisting of the following seven parts of the animal that must be burned up on the Altar: (1) **the fat covering the innards**, i.e., on the omasum and the reticulum; (2) **all the fat that is on the innards**, i.e., on the abomasum (or, alternatively, on the small intestine);

**4 (3) the two kidneys; (4) the fat that is on them; (5) the fat that is on the flanks; he must also remove (6) the diaphragm, along with the kidneys**—as stated—and **along with (7) part of the liver**.

**5 Aaron’s descendants must burn up** these seven parts of the animal **on the Altar**. Like all other sacrifices, this one, too, may be placed on the woodpile only **after the daily morning ascent-offering**<sup>114</sup> has been offered up and **is on top of the wood on the fire**. Slaughtering the animal must be performed with the intention that it be **a fire-offering**, i.e., destined to be consumed by fire, and that it be **pleasing to God**.

109. Below, 23:11. 110. Below, 6:7-11, 7:9-10. 111. Exodus 29:22. 112. See below, 21:4-7. 113. Above, 1:5. 114. Numbers 28:1-6.

— ONKELOS —

7 אם אמר הוא מקרב ית קרבנה ויקרב יתה קדם יי: 8 ויסמך ית ידה על ריש קרבנה ויבוס יתה קדם משכן ומנא ויזרקון בני אהרן ית דמה על מדבחה סחור סחור: 9 ויקרב מנכסת קדשיא קרבנא קדם יי תרבה אליתא שלמתא לקבל שורתא יעדנה וית תרבא דחפי ית גזא וית כל תרבא די על גזא: 10 וית תרתין כלין וית תרבא די עליהן די על גססא וית חצרא דעל כבדא על בלייתא יעדנה: 11 ויסקנה כהנא למדבחה לחם קרבנא קדם יי: 12 ואם מן בני עזיא קרבנה ויקרבנה קדם יי: 13 ויסמך ית ידה על רישה ויבוס יתה קדם משכן ומנא ויזרקון בני אהרן ית דמה על מדבחה סחור סחור: 14 ויקריב מנה קרבנה קרבנא קדם יי ית תרבא דחפי ית גזא וית כל תרבא די על גזא: 15 וית תרתין כלין וית תרבא די עליהן די על גססא וית חצרא דעל כבדא על בלייתא יעדנה:

7 אם־פֶּשֶׁב הוּא־מִקְרִיב אֶת־קֶרְבָּנוֹ וְהִקְרִיב אֹתוֹ לִפְנֵי יְהוָה: 8 וְסִמֵּךְ אֶת־יָדוֹ עַל־רֹאשׁ קֶרְבָּנוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶרֶן אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סָבִיב: 9 וְהִקְרִיב מִזֶּבֶחַ הַשְּׁלָמִים אִשָּׁה לַיהוָה חֶלְבֹו הָאֵלִיָּה תְמִימָה לַעֲמֹת הָעֶצֶה יְסִירָנָה וְאֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֶת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב: 10 וְאֶת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיִּתְדֹת עַל־הַכְּבֹד עַל־הַכְּלָיֹת יְסִירָנָה: 11 וְהִקְטִירוּ הַכֹּהֲנִים הַמִּזְבֵּחַה לַחֵם אִשָּׁה לַיהוָה: פ

12 ואם־עזו קרבנו והקריבו לפני יְהוָה: 13 וסמך את־ידו על־ראשו ושחט אותו לפני אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶרֶן אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סָבִיב: 14 וְהִקְרִיב מִמֶּנּוּ קֶרְבָּנוֹ אִשָּׁה לַיהוָה אֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֶת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב: 15 וְאֶת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיִּתְדֹת עַל־הַכְּבֹד עַל־הַכְּלָיֹת יְסִירָנָה:

— RASHI —

תמימה: "לַעֲמֹת הָעֶצֶה". למעלה מן הכליות היועצות: 11 לַחֵם אִשָּׁה לַה'. לחמו של אש לשם גבוה: לַחֵם. לשון מאכל, וכן: "נשחיתה עץ בלחמו"<sup>42</sup>, "עבד לַחֵם רב"<sup>43</sup>, "לשחוק עשים לַחֵם"<sup>44</sup>:

7 אם פֶּשֶׁב. לפי שיש באמורי הפֶּשֶׁב מה שאין באמורי העז, שהפֶּשֶׁב אליתו קרבה, לִכְך נחלקו לשתי פרשיות: 8 וְזָרְקוּ. שתי מתנות שהן ארבע. ועל ידי הכלי הוא זורק, ואינו נותן באצבע אלא בחטאת: 9 חֶלְבֹו. המבחר שבו, ומהו זה — "האלה

<sup>42</sup> ירמיה יא, יט. <sup>43</sup> דניאל ה, א. <sup>44</sup> קהלת י, יט.

15 (3) the two kidneys along with (4) the fat that is on them, (5) and the fat that is on the flanks. He must also remove (6) the diaphragm, along with the kidneys—as stated—along with (7) part of the liver.

— CHASIDIC INSIGHTS —

11 Food [literally, "bread" for the fire: Sacrifices are often called the "bread" of God, an obvious metaphor. Just as consuming bread—and food in general—serves to keeps body and soul together, the

bread of God—the sacrificial service—keeps God, the soul and life-force of the world, bound together with the world. Through the sacrificial service, Divine energy is drawn into the world.<sup>120</sup>

120. *Sefer HaMa'amarim* 5643, p. 104.



**7 If he brings a sheep as his sacrifice**, then after he designates the animal, **he must bring it** to the entrance of the Tent of Meeting, thus being considered to have presented it **before God**.

**8 He must then lean his hand forcefully upon the head of his sacrifice and slaughter it in front of the Tent of Meeting**, i.e., anywhere within the precincts of the Courtyard of the Tabernacle. Those of **Aaron's descendants** who are **priests**—i.e., who have not been demoted from the priesthood<sup>115</sup>—**must** receive the blood in a consecrated vessel; bring the vessel containing the blood to the Altar; and, while standing on the ground next to the Altar, **dash the blood upon** the northwest and southeast corners of **the Altar** such that the blood can be considered to be **encircling** the Altar.<sup>116</sup>

**9 He must bring a fire-offering to God from the peace-offering**, consisting of the following eight parts of the animal that must be burned up on the Altar: (1) **he must remove its choicest part: the entire fatty tail** beginning at<sup>117</sup> **the kidneys**; (2) **the fat covering the innards**, i.e., on the omasum and the reticulum; (3) **all the fat that is on the innards**, i.e., on the abomasum (or alternatively, on the small intestine); **10 (4) the two kidneys along with (5) the fat that is on them**, (6) and the fat **that is on the flanks**. He must also remove (7) **the diaphragm, along with the kidneys**—as stated—and **along with (8) part of the liver**.

**11 The priest must burn up** these eight parts of the animal **on the Altar, as food for the fire, to God**.

**12** The procedure for sacrificing peace-offerings of goats is the same as that for those of sheep, except that the tail is not included among the parts burned up on the Altar, as follows:

**If his sacrifice is a goat**, then after he designates the animal, **he must bring it** to the entrance of the Tent of Meeting, thus being considered to have presented it **before God**.

**13 He must lean his hand forcefully upon its head and slaughter it in front of the Tent of Meeting**, i.e., anywhere within the precincts of the Courtyard of the Tabernacle. **Aaron's descendants** who are **priests**, i.e., who have not been disqualified from the priesthood on account of the circumstances of their birth or marriage<sup>118</sup>—**must** receive the blood in a consecrated vessel; bring the vessel containing the blood to the Altar; and, while standing on the ground next to the Altar, **dash the blood upon** the northwest and southeast corners of **the Altar** such that the blood can be considered to be **encircling** the Altar.<sup>119</sup>

**14 He must bring from it his offering—a fire-offering to God**—consisting of the following seven parts of the animal that must be burned up on the Altar: (1) **the fat covering the innards**, i.e., on the omasum and the reticulum; (2) **all the fat that is on the innards**, i.e., on the abomasum (or alternatively, on the small intestine);

115. See below, 21:7. 116. Above, 1:5. 117. Rashi on Exodus 29:22. 118. See below, 21:4-7. 119. Above, 1:5.

ONKELOS

16 וְיִסְקֶנּוּן בְּהֵנָּה לְמִדְבָּחָא לְחֵם קֶרֶבָּנָא לְאַתְקַבְּלָא בְּרַעְיָא כָּל תִּרְבָּא קָדָם יי' 17 קִים עֲלֵם לְדִרְיִכּוֹן בְּכָל מוֹתְבִינְכוֹן כָּל תִּרְבָּא וְכָל דְּמָא לֹא תִיכְלוּן: 41 וּמִלִּיל יי' עִם מֹשֶׁה לְמִימְרָא: 2 מִלִּיל עִם בְּנֵי יִשְׂרָאֵל לְמִימְרָא אֲנֹש אָרִי יְחֻב בְּשִׁלּוֹ מִכָּל פְּקוּדֵיָא דִּי דִּי לֹא כְשֵׁרִין לְאַתְעֲבָדָא וְיַעֲבֹד מִן חֹד מְנַהֵן: 3 אִם בְּהֵנָּה רִבָּא יְחֻב לְחֻבַת עֲמָא וְיִקְרִיב עַל חֻבָּתָה דִּי חֵב תוֹר בֵּר תוֹרֵי שְׁלִים קָדָם יי' לְחַטָּאתָא:

16 וְהַקְטִירֶם הַפֶּהֶן הַמִּזְבֵּחַ לֶחֶם אִשָּׁה לְרִית נִיחֹחַ כָּל־חֶלֶב לַיהוָה: 17 חֶקֶת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מוֹשְׁבֵי־יֵכֶם כָּל־חֶלֶב וְכָל־דָּם לֹא תֹאכְלוּ: פ

◆ חמישי 4:1 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: 2 דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ בִּיתְחַטָּא בְּשִׁנְגָּה מְכֻלָּה מִצֹּנוֹת יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָה וְעַשָּׂה מֵאֲחַת מֵהֵנָּה: 3 אִם הַפֶּהֶן הַמִּשְׁיִיחַ יִחַטָּא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא פֶּר בֶּן־בָּקָר תָּמִים לַיהוָה לְחַטָּאת:

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שְׁנָאֵמַר: "לְאַשְׁמַת הָעָם" — וְנִעְלָם דְּבָר מַעֲיָנִי הַקָּהֶל וְעָשׂוֹ". וּפְשׁוּטוֹ לְפִי אַגָּדָה: בְּשִׁהֲבִיחַ גְּדוֹל חוּטָא, "אַשְׁמַת הָעָם" הוּא זֶה, שֶׁהֵן תְּלוּיִין בּוֹ לְכַפֵּר עֲלֵיהֶם וּלְהַתְפַּלֵּל בְּעֵדָם, וְנַעֲשֶׂה מְקַלְקֵל: פֶּר. יָכוֹל זָקֵן תִּלְמוּד לֹמֵר: "בֶּן". אִי "בֶּן", יָכוֹל קָטָן תִּלְמוּד לֹמֵר: "פֶּר". הָא כִּי־צִדָּד זֶה פֶּר בֶּן שְׁלֹשׁ:

17 חֶקֶת עוֹלָם. יִפָּה מִפְּרָשׁ בְּתוֹרַת כְּהֻנִּים כָּל הַפְּסוּק הַזֶּה: 2 מִכָּל מִצְוֹת ה'. פֶּרְשׁוֹ רַבּוֹתֵינוּ: אֵין חַטָּאת בָּאָה אֶלָּא עַל דְּבָר שְׁדוּדוֹנוֹ לֹא וְכֶרֶת וְשִׁגְגָתוֹ חַטָּאת: מֵאֲחַת מֵהֵנָּה. מִמְקַצֵּת אֲחַת מֵהֵן, כְּגוֹן: הַכּוֹתֵב בְּשִׁבְתָּ "שֵׁם" מִשְׁמַעוֹן, "נֶחֱ" מִנְחֹר, "דֶּן" מִדְּנִיָּאל: 3 אִם הַפֶּהֶן הַמִּשְׁיִיחַ יִחַטָּא לְאַשְׁמַת הָעָם. מִדְּרָשׁוֹ: אֵינוֹ חֵיב אֶלָּא בְּהִעָלֵם דְּבָר עִם שִׁגְגָת מַעֲשֶׂה, כְּמוֹ

45. תורת כהנים. 46. שם. 47. פסוק יג. בכמה כתי"י דפוסים ומהדורות הגירסא הוא "כמו שנאמר באשמת העם ועולם דבר מעיני הקהל ועשוי" ולכאורה כצ"ל — עיני לקוי"ש כתי"ז עמ' 16 הערה 3.

3 If the anointed high priest commits the same sin that, as will be described presently,<sup>130</sup> implicates the Sanhedrin, the supreme court of the people, obligating them to bring a sin-offering—specifically, if he mistakenly concludes and rules that a particular act is permitted when in fact it is both prohibited and punishable by excision if performed intentionally, and then commits the act, relying on his mistaken conclusion—then, when his mistake is discovered, in order to atone for

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In fact, even the *nefesh* is incapable of sinning, intentionally or unintentionally. In the words of Rabbi Shneur Zalman of Liadi, "A Jew is by nature neither capable of sinning, nor does he desire to do so."<sup>131</sup> The soul is intrinsically connected with God, and any deviation from this connection, on any level, is unnatural. Therefore, even when this lowliest

level of the soul is unfaithful, God is "shocked."<sup>132</sup> How, then, do we sin? The Talmud states: "A person does not commit a sin unless he has been overcome by a spirit of folly,"<sup>133</sup> meaning that the evil inclination has convinced the person that even upon sinning he will not be disconnected from God. This misconception allows the individual to stray.<sup>134</sup>

## A CLOSER LOOK

[2] A partial act that is a complete act in its own right: For example, writing words is prohibited on the Sabbath. If a person forgot that it was the Sabbath, or forgot that writing is pro-

hibited on the Sabbath and intended to write the name "Daniel" but instead only wrote the name "Dan," he or she is liable to bring a sin-offering since "Dan" is also a word. If, however,

130. Vv.13-21. 131. *HaYom Yom*, 25 Tamuz; *Igrot Kodesh Mehorayatz*, vol. 4, p. 384. 132. *Zohar* 3:16a. 133. *Sotah* 3a. 134. *Tanya*, chapter 14 (19b); *Sefer HaMa'amarim Melukat*, vol. 1, pp. 29-35.



**16 The priest must burn up** these seven parts of the animal **on the Altar, as food for the fire**, with the intention that it be **pleasing** to God. **All sacrificial fat belongs to God.**

**17** The rule that all fat included in the prescribed fire-offering belongs to God is **an eternal rule**, which will apply **in all your generations**—even when you enter the Land of Israel and are allowed to consume meat without first bringing the animal as a peace-offering, and even in those times when the Tabernacle (or its successor, the Temple) is not standing and fat and blood are not used for sacrifices—and **in all your habitations**, even outside the Land of Israel, where sacrifices are not offered up. In all these cases, **you must consume neither any sacrificial fat nor any blood.**<sup>121</sup> The remainder of the laws concerning peace-offerings will be given later.”<sup>122</sup>

## The Sin-Offering of the High Priest

### ◆ *Fifth Reading 4:1* **God spoke to Moses, saying,**

**2** “With the exception of the two obligatory offerings briefly mentioned above,<sup>123</sup> our discussion thus far has been of voluntary offerings.<sup>124</sup> We will now turn to the subject of obligatory offerings. **Speak to the Israelites, saying:** ‘There are two types of sacrifices whose purpose is to counteract the effects of wrongdoing: the sin-offering and the guilt-offering. Both of these types of sacrifices counteract only specific types of sins, as will be described, but of the two, the sin-offering is more general. It will therefore be discussed first.’<sup>125</sup>

**If a person unintentionally transgresses any of the passive commandments of God**, then he or she must sacrifice a sin-offering if (a) the punishment for transgressing that passive commandment would be excision (i.e., dying prematurely and childless<sup>126</sup>) were it committed intentionally, and (b) **he** either completed one of these acts or **committed part of one of them**—provided that the partial act was also a complete act in its own right.

The sin-offering and the circumstances that occasion it differ for a high priest, the Sanhedrin, a king, or a commoner, as follows:

### — CHASIDIC INSIGHTS —

**2 If a person unintentionally transgresses:** Our deepest interests and aspirations as well as our most intimate cares and concerns are betrayed by our spontaneous actions, through which our “subconscious” self involuntarily surfaces. This is why we must atone for inadvertent transgressions. The need for atonement stems not from the transgression per se—since it was done inadvertently—but from all the previous conduct and laxity that molded an identity whose interests run contrary to God’s will and that spontaneously rejects it. In fact, the inadvertent transgression warrants greater atonement, in this sense, than the intentional transgression,

for the former declares, “This is who I am.” It indicates a deep and intimate subconscious attachment to this type of behavior, which the intentional transgression does not.<sup>127</sup>

**If a person** [literally, “a soul” (*nefesh*)] **unintentionally transgresses:** As has already been pointed out,<sup>128</sup> the soul comprises five parts, or levels:<sup>129</sup> the *nefesh* (“creature”), the *ruach* (“spirit”), the *neshamah* (“breath [of life]”), the *chayah* (“living being”), and the *yechidah* (“unique one”). The *nefesh* is the lowest of the five. It is this level that is referred to in connection to sin, for it is only this level that can possibly stoop so low as to transgress God’s will.

<sup>121</sup>. See below, 7:25-27. <sup>122</sup>. Below, 7:11-21, 28-38. <sup>123</sup>. 2:12. <sup>124</sup>. *Likutei Sichot*, vol. 13, p. 24, note 1\*. <sup>125</sup>. *Likutei Sichot*, vol. 17, p. 9. <sup>126</sup>. Rashi on 17:9, 20:20, and 23:30, below. <sup>127</sup>. *Likutei Sichot*, vol. 3, pp. 944-945. <sup>128</sup>. On Exodus 30:2. <sup>129</sup>. *Bereishit Rabbah* 14:9; *Devarim Rabbah* 2:9; *Sha’ar HaGilgulim* 1.

— ONKELOS —

4 וַיִּזְיֵי יֵת תּוֹרָא לְתַרְע מִשְׁכָּן  
זִמְנָא לְקֹדֶם יִי וַיִּסְמְךָ יֵת יְדָה עַל  
רִישׁ תּוֹרָא וַיְכּוּס יֵת תּוֹרָא קֹדֶם יִי;  
5 וַיִּסֵּב כְּהֵנָּא רַבָּא מִדְּמָא דְּתוֹרָא  
וַיַּעֲלֵל יֵתָה לְמִשְׁכָּן זִמְנָא: 6 וַיִּטְבֹּל  
כְּהֵנָּא יֵת אֶצְבָּעָה בְּדָמָא וַיְדִי  
מִן דְּמָא שְׂבַע זִמְנִין קֹדֶם יִי קֹדֶם  
פְּרָכְתָּא דְּקֹדֶשׁ: 7 וַיִּתֵּן כְּהֵנָּא מִן  
דְּמָא עַל קֶרְנֵת מִדְּבָחָא דְּקִטְרֵת  
בְּסִמְיָא קֹדֶם יִי דִּי בְּמִשְׁכָּן זִמְנָא  
וַיֵּת כָּל דְּמָא דְּתוֹרָא יְשׁוּד לִישׁוּדָא  
דְּמִדְּבָחָא דְּעֵלְתָא דִּי בְּתַרְע  
מִשְׁכָּן זִמְנָא: 8 וַיֵּת כָּל תְּרַב תּוֹרָא  
דְּחִטָּאָתָא יִפְרִישׁ מִנָּה יֵת תְּרַבָּא  
דְּחָפִי עַל גִּזָּא וַיֵּת כָּל תְּרַבָּא דִּי עַל  
גִּזָּא: 9 וַיֵּת תְּרַמִּין כְּלִין וַיֵּת תְּרַבָּא  
דִּי עֲלִיָּהּ דִּי עַל גִּסְסִיָּא וַיֵּת חֲצָרָא  
דְּעַל כְּבֹדָא עַל כְּלִיָּתָא יַעֲדִנָּה:

4 וַהֲבִיֵּא אֶת־הַפֶּה אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה  
וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הַפֶּה וְשָׁתַט אֶת־הַפֶּה לִפְנֵי  
יְהוָה: 5 וְלָקַח הַכֹּהֵן הַמֹּשִׁיחַ מִדָּם הַפֶּה וַהֲבִיֵּא אֹתוֹ  
אֶל־אֹהֶל מוֹעֵד: 6 וְטָבַל הַכֹּהֵן אֶת־אֶצְבָּעוֹ בְּדָם וְהִזָּה  
מִן־הַדָּם שִׁבְעַת פְּעָמִים לִפְנֵי יְהוָה אֶת־פָּנָיו פֶּרֶכֶת הַקֹּדֶשׁ:  
7 וַנִּתֵּן הַכֹּהֵן מִן־הַדָּם עַל־קֶרְנוֹת מִזְבֵּחַ קִמְיֹת הַסִּמִּים  
לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת אֶל־הַדָּם הַפֶּה יִשְׁפֹךְ  
אֶל־יִסּוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד: 8 וְאֶת־  
כָּל־חֵלֶב פֶּה הַחֲטָאת יָרִים מִמֶּנּוּ אֶת־הַחֵלֶב הַמְכַסֶּה  
עַל־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב: 9 וְאֵת שְׁתֵּי  
הַכְּלִיֹּת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר עַל־הַכְּסָלִים  
וְאֶת־הַיֹּתֶרֶת עַל־הַכֹּכֵד עַל־הַכְּלִיֹּת יִסִּירָנָה:

— RASHI —

“פר” לרבות פר של יום הכפורים לכליות ולחלבאים  
וליותרת: החטאת. להביא שעירי עבודה זרה  
לכליות ולחלבאים וליותרת: ירים ממנו. מן המזבח,  
שלא ינתחנו קדם הסרת חלבו:

5 אל אהל מועד. למשכן. ובבית עולמים, להיכל:  
6 את פני פרכת הקדש. כנגד מקום קדשתה, מכון  
כנגד בין הבדים. ולא היו נוגעים דמים בפרכת,  
ואם נגעו נגעו: 7 ואת כל דם. שירי הדם: 8 ואת כל  
חלב פר. “חלב” היה לו לומר, מה תלמוד לומר:

8 Before cutting the bull into pieces, he must remove all the sin-offering bull’s fat—i.e., the following seven parts—from it: (1) the fat covering the innards, i.e., on the omasum and the reticulum; (2) all the fat that is on the innards, i.e., on the abomasum (or alternatively, on the small intestine);

9 (3) the two kidneys; (4) the fat that is on them; (5) the fat that is on the flanks; he must also remove (6) the diaphragm, along with the kidneys—as stated—and along with (7) part of the liver.

#### ⌘ A CLOSER LOOK ⌘

[continued...] the person intended to write “Reuben” and only wrote “Re,” he or she is exempt from having to bring a sin-offering, since “Re” is not a word. (By rabbinic prohibition, even writ-

ing a non-word is forbidden, but transgressing a rabbinic prohibition does not obligate the transgressor to bring a sin-offering.)

**his sin that he has unwittingly committed, he must bring an unblemished young bull** (i.e., between one and three years old<sup>135</sup>) **as a sin-offering to God**. However, if the high priest knew that the act was forbidden but simply committed it unintentionally, he is not required to bring a sin-offering at all, unlike the leader<sup>136</sup> or a lay person,<sup>137</sup> who are required to bring a sin-offering when they either (a) did not know that the act is forbidden, or (b) knew that the act is forbidden but did not realize that what they were doing was the forbidden act, or (c) knew that the act is forbidden but did not know that it is punishable by excision.<sup>138</sup> If, however, they concluded erroneously that a specific act is permitted when in fact it is forbidden, and then committed the act relying on their erroneous conclusion, they are not liable to bring a sin-offering.

**When the anointed high priest sins, it reinforces the people's guilt**, since, as will be explained later,<sup>139</sup> they rely on him to atone for them by performing the *Yom Kippur* rites, and he lacks the merit to do so if he himself is tainted by sin.<sup>140</sup> In contrast, since he represents the notion of atonement for sin, when the people see him atoning for *his* inadvertent sin, it impresses them with the necessity to atone for their own sins, even their inadvertent ones, and, following his example, they will not be ashamed to do so.<sup>141</sup>

**4 He must bring the bull to the entrance of the Tent of Meeting**, thus being considered to have presented it **before God**. **He must lean his hand forcefully upon the bull's head and slaughter the bull before God**, i.e., within the precincts of the Courtyard of the Tabernacle.

**5 The anointed high priest must** receive the blood in a consecrated vessel, and **take some of the bull's blood and bring it into the Tent of Meeting**.

6 Standing inside the Sanctuary (the outer chamber of the Tabernacle)<sup>142</sup> and facing the Curtain that divides the Sanctuary from the Holy of Holies (the inner chamber), **the priest must dip his finger into the blood and sprinkle some of the blood seven times before God, toward the holy part of the Curtain**, i.e., the part directly in front of the Ark, this being the two-and-a-half-cubit space between the slight protrusions in the Curtain caused by the Ark's two poles.<sup>143</sup> The blood does not have to reach the Curtain, but if some of it does, it does not thereby invalidate the procedure.

**7 The priest must then place some of the blood on the four protrusions of the incense Altar, which is located inside the Tent of Meeting directly in front of the place where God's Presence is revealed**, i.e., directly in front of the Ark. (If he omits one of these blood-applications, intentionally or inadvertently, the rite is invalidated.<sup>144</sup>) **He must then exit the Tent of Meeting and pour all the rest of the bull's blood onto the base of the Altar used for ascent-offerings**, i.e., the Outer Altar—specifically, onto the side of the base **that faces the entrance of the Tent of Meeting**, i.e., the west side.<sup>145</sup>

135. *Mishneh Torah*, *Ma'aseh HaKorbanot* 1:14. 136. Below, v. 22. 137. Below, v. 27. 138. *Mishneh Torah*, *Shegagot* 2:2. 139. Below, 16:1-34. 140. *Vayikra Rabbah* 5:6. 141. *Likutei Sichot*, vol. 17, p. 39. 142. Exodus 26:33. 143. Exodus 25:13-15, 26:33-34. 144. Rashi on 4:20, below.

— ONKELOS —

10 כְּמֵא דִּי מִתְפָּרֵשׁ מִתּוֹר נִסְכָּת קִדְשִׁיא וְיִסְקֹנוּ כְּהֵנָּא עַל מִדְּבָרָא דְעֵלְתָא: 11 וְיִת מִשְׁךְ תּוֹרָא וְיִת כָּל בְּסֵרָה עַל רִישָׁה וְעַל כְּרַעוּהִי וְגִזָּה וְאֻכְלָה: 12 וְיִפֹּק יֵת כָּל תּוֹרָא לְמִבְרָא לְמִשְׁרִיתָא לְאַתֵּר דְּכִי לְאַתֵּר בֵּית מִיִּשְׁד קֹטְמָא וְיוֹקֵד יִתָּה עַל אֶעֱיָא בְּאַשָּׁא עַל אֲתֵר בֵּית מִיִּשְׁד קֹטְמָא יִתּוֹקֵד: 13 וְאִם כָּל כְּנִשְׁתָּא דִּישְׂרָאֵל יִשְׁתַּלּוּן וְיִהְיִי מִכְסָּא פִתְגָמָא מֵעֵינֵי קְהֵלָא וְיַעֲבֹדוּן חֹד מִכָּל פְּקוּדֵי דִּי דִּי לָא כְּשֵׁרִין לְאַתְעֵבְדָּא וְיִחֻבוּן: 14 וְתִתִּידַע חֻבְתָּא דִּי חֲבוּ עֲלֶה וְיִקְרְבוּן קְהֵלָא תוֹר בֵּר תּוֹרִי לְחֻטָּאתָא וְיִיתֵנוּ יִתָּה לְקֹדֶם מִשְׁכָּן זְמָנָא: 15 וְיִסְמְכוּן סְבִי כְּנִשְׁתָּא יֵת יִדְיוֹן עַל רִישׁ תּוֹרָא קֹדֶם יֵי וְיִבֹּס יֵת תּוֹרָא קֹדֶם יֵי: 16 וְיַעֲלֵל כְּהֵנָּא רְבָא מִן דְּמָא דְתּוֹרָא לְמִשְׁכָּן זְמָנָא:

10 כְּאִשֶּׁר יוֹרָם מִשּׁוֹר זָבַח הַשְּׁלָמִים וְהַקְטִירֶם הַכֹּהֵן עַל מִזְבֵּחַ הָעֹלָה: 11 וְאֶת־עוֹר הַפָּר וְאֶת־כָּל־בָּשָׂרוֹ עַל־רֹאשׁוֹ וְעַל־כְּרָעָיו וְקִרְבּוֹ וּפְרָשׁוֹ: 12 וְהוֹצִיא אֶת־כָּל־הַפָּר אֶל־מַחוּץ לְמַחֲנֶה אֶל־מְקוֹם טְהוֹר אֶל־שַׁפְּךְ הַדָּשָׁן וְשָׂרַף אֹתוֹ עַל־עֵצִים בָּאֵשׁ עַל־שַׁפְּךְ הַדָּשָׁן יִשְׂרָאֵל: פ

13 וְאִם כָּל־עֲדַת יִשְׂרָאֵל יִשְׁגּוּ וְנִעְלָם דְּבָר מֵעֵינֵי הַקֹּהֵל וְעָשׂוּ אַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשִׂינָהּ וְאָשָׁמוּ: 14 וְנִדְעָה הַחֲטָאתָא אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקֹּהֵל פֶּר בֶּן־בָּקָר לַחֲטָאתָא וְהֵבִיאוּ אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד: 15 וְסִמְכוּ וְקָנִי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר לִפְנֵי יְהוָה וְשָׂחַט אֶת־הַפָּר לִפְנֵי יְהוָה: 16 וְהֵבִיא הַכֹּהֵן הַמִּשְׁיִיחַ מִדָּם הַפָּר אֶל־אֹהֶל מוֹעֵד:

— RASHI —

למחנה זה, שהוא חוץ לעיר, שיהיה המקום טהור: מחוץ למחנה. חוץ לשלש מחנות. ובבית עולמים — חוץ לעיר. כמו שפרשו רבותינו במסכת יומא<sup>49</sup> ובסנהדרין<sup>50</sup>: אל שפך הדשן. מקום ששופכין בו הדשן המסלק מן המזבח, כמו שנאמר: "והוציא את הדשן אל מחוץ למחנה: על שפך הדשן ישרא". שאין תלמוד לומר, אלא ללמד שאפלו אין שם דשן: 13 עדת ישראל. אלו סנהדרין: ונעלם דבר. טעו להורות באחת מכל בריתות שביתורה, שהוא מקור: הקהל ועשו. שעשו צבור על פיהם:

10 כְּאִשֶּׁר יוֹרָם. מאותן אמורין המפרשין בשור זבח השלמים. וכי מה פרש בזבח השלמים שלא פרש באזן אלא, להקישו לשלמים: מה שלמים לשמן, אף זה לשמו, ומה שלמים שלום לעולם, אף זה שלום לעולם. ובשחיטת קדשים מצריכו ללמד הימנו, שאין למדין ללמד מן הלמד בקדשים, בפרק "אינהו מקומן"<sup>48</sup>: על הכבד על הפליות על ראשו ועל פרעיו. כלן לשון תוספת הן, כמו "מלבד": 12 אל מקום טהור. לפי שיש מחוץ לעיר מקום מוכן לטמאה, להשליך אבנים מנגעות ולבית הקברות, הוצרך לומר: "מחוץ

48. זבחים מט, ב. 49. סח, א. 50. מב, ב. 51. ויקרא ו, ד.

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expected to be sensitive enough to Divine concerns to regret having contravened them, even inadvertently, even through no fault of their own.

The easiest way the people can acquire such keen sensibility to the significance of even the most forgivable sin is through the example of their leader. The true leader, rather than pretending to be infallible, should serve as an example of honest self-appraisal to his people, and not hesitate to seek atone-

ment for even his inadvertent sins. In this way, he will inspire the people to seek atonement for their sins as well, even one so pardonable as the one described here. It is for this reason that the sin-offering of the leader is treated directly after the sin-offering of the Sanhedrin, to indicate that the people will seek atonement for themselves on account of the Sanhedrin's error only if the leader inculcates them, by his own behavior, with proper sensitivity to the gravity of sin.<sup>156</sup>

155. Deuteronomy 17:11, etc.

**10 Just as with the fat parts that are removed from the bull** sacrificed as a peace-offering,<sup>146</sup> **the priest must then burn them up on the Altar** used for ascent-offerings, doing so specifically with the intention that they be a fire-offering, i.e., destined to be consumed by fire, and that it be pleasing to God. The high priest's sin-offering is similar to a peace-offering also in that it promotes peace between God and the people, for, as mentioned previously,<sup>147</sup> until the high priest has atoned for his own sin, he cannot effect atonement for the people.

**11 Regarding the bull's hide, all of its flesh, its head, its legs, its innards, and its waste matter,**

**12 he must take all this, i.e., the entire bull** (save for the parts burned up on the Altar), **to an undefiled place outside the camp**, namely, to the place designated, as will be described later,<sup>148</sup> as **the ash depository, and he must burn it up there in the fire, on wood. It must be burned up in this ash depository** even if there happen to be no ashes there. No part of the high priest's sin-offering may be eaten.

### The Sin-Offering of the Sanhedrin

**13 If the Sanhedrin, the supreme court of the entire community of Israel,**<sup>149</sup> **errs because** the correct decision regarding a matter—specifically, a passive commandment punishable by excision—**eluded** the Sanhedrin (who are allegorically termed ‘the eyes’ of the community<sup>150</sup>), **and, relying on the Sanhedrin's incorrect ruling that this matter is permissible, the people transgress any of the passive commandments of God** punishable by excision if performed intentionally, thereby **incurring guilt, then—**

**14 when the sin that they had committed is discovered, the community** (i.e., each tribe individually<sup>151</sup>) **must bring a young bull** (i.e., between one and three years old<sup>152</sup>) **as a sin-offering. They must bring it before the Tent of Meeting.**

**15 The elders of the community, i.e., the Sanhedrin, must lean their hands** forcefully **upon the bull's head before God**, i.e., within the precincts of the Courtyard of the Tabernacle, **and one of them or their agent must slaughter the bull before God**, i.e., within the precincts of the Courtyard of the Tabernacle.

**16 After the blood has been received in a consecrated vessel, the anointed high priest must bring some of the bull's blood into the Tent of Meeting,**

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**14 The community must bring:** If it is the Sanhedrin who erred, why must the community pay for the sacrificed animal and seek atonement?<sup>153</sup> Normally, as we have seen,<sup>154</sup> an inadvertent sin must be atoned for because it bespeaks some hidden flaw that has suddenly surfaced. But in this case, the people acted exactly as the Torah instructs them

to;<sup>155</sup> how, then, can they be expected to feel remorse or regret?

Indeed, if it was merely a question of fault, the people would have no reason to regret their actions. But since, regardless of who was at fault, the will of God was transgressed—His plan for the world was in whatever way not carried out—the people are

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<sup>146.</sup> Above, 3:3-4. <sup>147.</sup> V. 3. <sup>148.</sup> Below, 6:4. <sup>149.</sup> Cf. Numbers 35:24-25. <sup>150.</sup> Numbers 15:24. <sup>151.</sup> *Mishneh Torah, Shegagot* 12:1, *Ma'aseh HaKorbanot* 1:5. <sup>152.</sup> *Mishneh Torah, Ma'aseh HaKorbanot* 1:14. <sup>153.</sup> Vv. 20-21, below. <sup>154.</sup> Above, on v. 2.



— ONKELOS —

17 וְיִטְבֵּל בְּהֵנָּה אֶצְבָּעָה מִן דָּמָא  
וְיָדֵי שֶׁבַע זְמַנִּין קָדָם יִי יֵת קָדָם  
פְּרֻכְתָּא: 18 וּמִן דָּמָא יֵתָּן עַל קִרְנֵת  
מִדְּבָחָא דִּי קָדָם יִי דִּי בִּמְשָׁכָן  
זְמַנָּא וְיֵת כָּל דָּמָא יִשׁוּד לִיסוּדָא  
דִּמְדָּבְחָא דְעֵלְתָא דִּי בִּתְרַע מְשָׁכָן  
זְמַנָּא: 19 וְיֵת כָּל תְּרֻבָּה יִפְרִישׁ מִנָּה  
וְיִסַּק לְמִדְּבָחָא: 20 וְיַעֲבֹד לְתוֹרָא  
כְּמָא דְעֵבֶד לְתוֹרָא דְחֻשְׁתָּא כֵּן  
יַעֲבֹד לָהּ וְיִכְפֹּר עֲלֵיהּ בְּהֵנָּה  
וְיִשְׁתַּבֵּק לַהּ: 21 וְיִפֹּק יֵת תוֹרָא  
לְמִבְרָא לְמִשְׁרֵיתָא וְיִוְקֹד יֵתָּה  
כְּמָא דִּי אֻקִּיד יֵת תוֹרָא קְרֻמָּאָה  
חֻשְׁתָּא קֹהֵלָא הוּא:

17 וְיִטְבֵּל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהָיָה שֶׁבַע פְּעָמִים לִפְנֵי  
יְהוָה אֶת פְּנֵי הַפְּרֻכֶּת: 18 וּמִן־הַדָּם יִתֵּן אֶל־קִרְנֵת  
הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֶת כָּל־  
הַדָּם יִשְׁפֹךְ אֶל־יִסּוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל  
מוֹעֵד: 19 וְאֶת כָּל־חֲלָבֵי יָרִים מִמֶּנּוּ וְהִקְטִיר הַמִּזְבֵּחַ: 20  
וְעָשָׂה לִפְרָא כְּאֲשֶׁר עָשָׂה לִפְרָא הַחֲטָאת כֵּן יַעֲשֶׂה־לּוֹ  
וְכִפֹּר עֲלֵיהֶם הַכֹּהֵן וְנִסְלַח לָהֶם: 21 וְהוֹצִיא אֶת־הַפֶּהַר  
אֶל־מַחוּץ לַמַּחֲנֶה וְשָׂרָף אֹתוֹ כְּאֲשֶׁר שָׂרָף אֶת הַפֶּהַר  
הָרִאשׁוֹן חֲטָאת הַקֹּהֵל הוּא: פ

— RASHI —

מה לא נתפרשו בו? תנא דבי רבי ישמעאל<sup>163</sup>: מִשָּׁל  
לְמַלְךְ שׁוֹעֵם עַל אוֹהֶבּוֹ, וּמַעֲט בְּסִרְחוֹנוֹ מִפְּנֵי חֲבֵתוֹ:  
20 וְעָשָׂה לִפְרָא. וְהוּא, "כְּאֲשֶׁר עָשָׂה לִפְרָא הַחֲטָאת", כְּמוֹ  
שֶׁמִּפְרָשׁ בְּפֶרֶךְ מִשִּׁיחַ: לְהַבִּיא יוֹתֵרֶת וּשְׁתֵּי כְלִיּוֹת,  
שֶׁפֶרֶשׁ שָׁם מִה שְׁלֹא פֶרֶשׁ כָּאֵן, וְלִכְפֹּל בְּמִצּוֹת  
הָעֲבוֹדוֹת, לְלַמֵּד, שֶׁאִם חָסֵר אֶחָת מִכָּל הַמִּתְנִיּוֹת —  
פְּסוּל. לְפִי שֶׁמִּצִּינוּ בְּנִתְּנֵין עַל הַמִּזְבֵּחַ הַחִיצוֹן שֶׁנִּתְּנָן  
בְּמִתְּנֶה אֶחָת — כִּפֹּר, הֲצָרָה לוֹמֵר כָּאֵן שֶׁמִּתְּנֶה אֶחָת  
מִהֵן מַעֲבָת:

17 אֶת פְּנֵי הַפְּרֻכֶּת. וּלְמַעַלְהָ<sup>164</sup> הוּא אוֹמֵר: "אֶת פְּנֵי  
פְּרֻכֶּת הַקֹּדֶשׁ". מִשָּׁל לְמַלְךְ שֶׁסְּרָחָה עָלָיו מְדִינָה,  
אִם מַעֲוִטָה סְרָחָה — פְּמָלִיא שְׁלוֹ מִתְקִימָת, וְאִם  
כְּלָה סְרָחָה — אֵין פְּמָלִיא שְׁלוֹ מִתְקִימָת. אִף  
כָּאֵן, כְּשֶׁחֲטָא כְּהֵן מִשִּׁיחַ, עֲדִין שָׁם קִדְשֵׁת הַמִּקְוֶה  
עַל הַמִּקְדָּשׁ, מִשְׁחָטָאוֹ כָּלָם, חֵס וְשָׁלוֹם, נִסְתַּלְקָה  
הַקֹּדֶשׁ: 18 יִסּוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר פֶּתַח אֹהֶל מוֹעֵד.  
וְהוּא מִצְוָה, שְׁהוּא כְּנֶגֶד הַפֶּתַח: 19 וְאֶת כָּל חֲלָבֵי  
יָרִים. אִף עַל פִּי שְׁלֹא פֶרֶשׁ כָּאֵן יוֹתֵרֶת וּשְׁתֵּי כְלִיּוֹת,  
לְמִדִּין הֵם מִ"וְעָשָׂה לִפְרָא כְּאֲשֶׁר עָשָׂה" וּגו'. וּמִפְּנֵי

52. פסוק ו. 53. ובהים מא, ב.

— CHASIDIC INSIGHTS —

world and the Divine dimension, and therefore it is aptly the first place where any departure of holiness would be manifest.<sup>163</sup>

**20 So as not to dwell on the wrongdoings of His people:** How can it be that even after the majority of the Jewish people have sinned, God's love for them remains so strong that He avoids discussing their shortcomings? The Torah just noted<sup>164</sup> that such widespread sin causes God's "holiness to depart" from the Tabernacle!

The answer is that God considers the Jewish people not only His chosen people, but, as He Himself states: "Israel is My firstborn";<sup>165</sup> "Israel is a child, and I love him."<sup>166</sup> The love that a parent has for his children is unconditional, for the child is a part of the parent's essence, regardless of his behavior. Similarly, God's love for the Jewish people is so intense that He does not differentiate between Himself and them. Regardless of how low the Jewish

people may sink or what sins they may commit, God's essential connection with them remains unsullied and it pains Him even to discuss their shame.

God expects us to learn from His example. Our love for our fellow Jew<sup>167</sup> should permeate us so thoroughly that when we do him a favor, we feel that we are doing it for ourselves rather than for someone else. Similarly, anything that happens to another Jew, good or bad, should affect us personally. And of course, we should recoil at the very prospect of saying something depreciative about another Jew.

Inasmuch as unjustified hatred brought about our present exile,<sup>168</sup> such "unjustified," unconditional love between us will, by nullifying the cause of the exile, nullify the effect, and usher in the final Redemption.<sup>169</sup>

163. *Likutei Sichot*, vol. 27, p. 18, note 16. 164. V. 17, above. 165. Exodus 4:22. 166. Hosea 11:1. 167. Below, 19:18. 168. Yoma 9b. 169. *Likutei Sichot*, vol. 27, pp. 16-22.

17 and, standing inside the Sanctuary and facing the Curtain that divides the Sanctuary from the Holy of Holies, **the high priest must dip his finger into the blood and sprinkle it seven times before God, toward the part of the dividing Curtain** directly in front of the Ark, this being the two-and-a-half-cubit space between the slight protrusions in the Curtain caused by the Ark's two poles.<sup>157</sup> The blood does not have to reach the Curtain, but if some of it does, it does not thereby invalidate the procedure. (Here, this part of the Curtain is not termed "holy," as it was in the description of the procedure for the high priest's sin-offering,<sup>158</sup> since when only the high priest sins, the holiness of the Tabernacle remains intact, whereas when the entire community sins, the holiness of the Tabernacle departs, so to speak.)

18 **He must then place some of the blood on the four protrusions of the incense Altar, which is located in the Tent of Meeting directly in front of the place where God's presence is revealed, i.e., directly in front of the Ark. He must then exit the Tent of Meeting and pour all the rest of the blood onto the base of the Altar used for ascent-offerings, i.e., the Outer Altar—specifically, onto the side of the base that faces the entrance of the Tent of Meeting, i.e., the west side.**

19 **He must separate all its fat from it—i.e., the same fat that is removed from other offerings, as has been described<sup>159</sup>—and burn it up on the Outer Altar.**

20 As to the non-fat portions of the animal that are also removed from other offerings—i.e., the kidneys and the diaphragm—**he must do to the bull** under discussion here **just as he would do to the sin-offering bull** of the high priest, i.e., he must remove these parts, too. (God does not wish to detail all the procedures of this sin-offering explicitly so as not to dwell on the wrongdoings of His people; He therefore refers to some of the procedures indirectly.<sup>160</sup>) Regarding the application of the blood to the four protrusions of the Inner Altar, **he must do this to it in order for the priest to make atonement for the community so that they may be forgiven**; if he omits one of the blood-applications, intentionally or inadvertently, the rite is invalidated.

21 **He must then take the rest of the bull outside the camp, i.e., to the ash depository, and burn it, just as he would burn the remainder of the first bull** just described—the sin-offering of the high priest—for **this is a sin-offering** like that one, but **for the entire community**. No part of this sin-offering may be eaten, either.

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❧ CHASIDIC INSIGHTS ❧

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17 **When the entire community sins, the holiness of the Tabernacle departs, so to speak:** This loss of holiness is manifest specifically with regard to the Curtain, rather than any other component of the Tabernacle, because the Curtain divides the main Sanctuary from the Holy of Holies.<sup>161</sup> The Holy

of Holies, figuratively speaking, is the "abode" of God's presence on earth, being the locale where the Divine Presence is manifest openly and communicates with humanity.<sup>162</sup> In this context, the Curtain is the door to the private chamber of the Divine Presence, so to speak, the interface between this

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156. Exodus 25:13-15, 26:33-34. 157. Above, v. 6. 158. Above, vv. 8-9, etc. 159. See *Likutei Sichot*, vol. 27, pp.16-23. 160. *Likutei Sichot*, vol. 17, pp. 37-38. 161. Exodus 26:33. 162. Exodus 25:22.

— ONKELOS —

22 אם רבא יחוב ויעבד חד מכל פקודיא דיי אלהה די לא כשרין לאתעבדא בשלו ויחוב: 23 או אחידע לה חובתה די חב בה וייתי ית קרבנה צפיר בר עזין דכר שלים: 24 ויסמך ידה על רישא דצפירא ויבוס יתה באתרא דיבוס ית עלתא קדם יי חטאתא הוא: 25 ויסב כהנא מודמא דחטאתא באצבעה ויתן על קרנת מדבחה דעלתא וית דמה ישוד ליסודא דמדבחה דעלתא: 26 וית כל תרבה יסק למדבחה בתרב נכסת קדשיא ויכפר עלוהי כהנא מחובתה וישתבק לה: 27 ואם אגש חד יחוב בשלו מעמא דארעא במעבדה חד מפקודיא דיי די לא כשרין לאתעבדא ויחוב:

22 אֲשֶׁר נָשִׂיא יִחַטָּא וְעָשָׂה אֶחָת מִכָּל-מִצְוֹת יְהוָה אֱלֹהֵיו אֲשֶׁר לֹא-תַעֲשִׂינָהּ בְּשִׁנְנָה וְאָשָׁם: 23 אוֹ-הוֹדַע אֵלָיו חֲטָאתוֹ אֲשֶׁר חָטָא בָּהּ וְהֵבִיא אֶת-קָרְבָּנוֹ שְׁעִיר עִזִּים זָכָר תָּמִים: 24 וְסָמַךְ יָדוֹ עַל-רֹאשׁ הַשְּׁעִיר וַיִּשְׁחַט אוֹתוֹ בַּמָּקוֹם אֲשֶׁר-יִשְׁחַט אֶת-הָעֵלָה לִפְנֵי יְהוָה חֲטָאת הוּא: 25 וְלָקַח הַכֹּהֵן מִדָּם הַחֲטָאת בְּאֶצְבָּעוֹ וַיָּנִתֵן עַל-קֶרֶנֶת מִזְבֵּחַ הָעֵלָה וְאֶת-דָּמּוֹ יִשְׁפֹּךְ אֶל-יִסּוּד מִזְבֵּחַ הָעֵלָה: 26 וְאֶת-כָּל-חֶלְבֹּו יִקְטִיר הַמִּזְבֵּחַ בַּחֶלֶב זֶבַח הַשְּׁלָמִים וּכְפָר עָלָיו הַכֹּהֵן מִחֲטָאתוֹ וְנִסְלַח לוֹ: פ

ששי 27 ואם-נפש אחת תחטא בשננה מעם הארץ בעשתה אחת ממצוות יהוה אשר לא-תעשינה ואשם: ♦

— RASHI —

מכאן נודע לו שאסור היה: 24 במקום אשר ישחט את העלה. בצפון, שהוא מפרש בעולה: חטאת הוא. לשמו — כשר, שלא לשמו — פסול: 25 ואת דמו. שיירי הדם: 26 בחלב זבח השלמים. באותן אמוזין המפרשים בעו, האמור אצל שלמים:

22 אֲשֶׁר נָשִׂיא יִחַטָּא. לשון "אשרי" — אשרי הדור שהנשיא שלו נותן לב להביא כפרה על שגגתו, קל וחמר שמתחרט על ודגותיו: 23 או הודע. כמו "אם הודע", הרבה "או" יש שמשמשין בלשון "אם" ו"אם" במקום "או", וכן: 54: "או נודע כי שור נגח הוא": הודע אליו. כשחטא היה סבור שהוא הותר, ולאחר

54. שמות כא, לו.

— CHASIDIC INSIGHTS —

**26 In contrast to the special sin-offering of the high priest:** In terms of their respective roles in the spiritual life of the people, the function of the high priest is to imbue the people with the love of God, whereas the function of the king is to imbue them with the fear of heaven—the sense of awe before God's presence.

Since love is an expansive, inclusive emotion, the love of God does not necessarily shrink our ego; it can even enhance our ego by focusing us on how much *we* love God. Therefore, loving God, no matter how intensely, cannot guarantee that we will not inadvertently sin. It can only guarantee that if we do sin, we will regret it so deeply that we will not hesitate to seek atonement.

The nature of fear, in contrast, is opposite to that of love. Fear is a constrictive emotion; it focuses us on the immensity of the thing before us, shriveling our sense of self into a sliver of what is was previously.

Therefore, the experience of fear or awe of God can indeed assure us of not sinning even inadvertently.<sup>178</sup>

**27-28 A female goat:** There are two basic explanations of how sacrificing an animal atones for sin:

- Sacrificing the animal is an enactment of what ought to be done to the sinner. The sinner should imagine all that is being done to the animal being done to him. The sacrifice thus jolts the sinner out of his negative ways.<sup>179</sup>
- The animal personifies the animal instincts of the sinner, which led to the sin, whereas the sinner's true essence, his Divine soul, did not participate in the sin. This realization stirs the sinner's Divine soul, inspiring him to renew his devotion to God and to serve Him better than previously.

The first explanation is harsher than the second and is therefore appropriate for more severe sins. Therefore, the guilt-offering,<sup>180</sup> which can atone for deliberate sins, is brought from male animals,

178. *Likutei Sichot*, vol. 17, pp. 39-40. 179. Nachmanides on Leviticus 1:9. 180. Below, 5:14-26, 7:1-7; Numbers 5:5-8.



## The Sin-Offering of the Leader

**22 If a leader of Israel sins by unintentionally transgressing any of the passive commandments of God, his God, thereby incurring guilt, then—**

**23 if the sin that he committed is made known to him, he must bring his offering, an unblemished male goat up to a year old,<sup>170</sup> to the entrance of the Tent of Meeting.**

**24 He must lean his hand forcefully upon the goat's head and slaughter it in the place where he slaughters ascent-offerings, i.e., on the north side of the Altar, before God, i.e., within the precincts of the Courtyard of the Tabernacle. He must slaughter it with the intention that it be a sin-offering and that it undergo the procedures applying to sin-offerings; otherwise, it becomes invalidated. The same applies to all sin-offerings.<sup>171</sup>**

**25 The priest must ascend the ramp of the Altar, take some of the blood of the sin-offering with his finger, and place it on the four protrusions of the Altar used for ascent-offerings. (If, however, he applies the blood to only one of the protrusions, the sacrifice is still valid after the fact.<sup>172</sup>) He must then descend the ramp and pour the rest of its blood onto the south side<sup>173</sup> of the base of the Altar used for ascent-offerings.**

**26 He must burn up all its fat on the Altar, just like the fat of the peace-offering of goats.<sup>174</sup> Thus the priest makes atonement for the leader's sin so that he may be forgiven.** The remainder of the goat is eaten by the priests, like that of the sin-offering of an individual.<sup>175</sup>

In contrast to the special sin-offering of the high priest, which, as stated above,<sup>176</sup> will only impress the people with the importance of seeking atonement for their sins (since the concept of atonement is the essence of the priesthood), the special sin-offering for the leader will impress the people with the necessity to guard themselves from sinning in the first place (for *his* function is to lead the people and govern them properly). Seeing that their leader is sufficiently cognizant of the gravity of sin to take care to atone for his inadvertent sins (and is therefore certainly sufficiently cognizant of the gravity of sin to repent for his intentional sins), the rest of the people will be inspired to similarly guard themselves from sin—and of course, if they do sin, even inadvertently, to seek atonement.<sup>177</sup>

## Sin-Offerings from Individuals

- ◆ **Sixth Reading** **27** Now that we have discussed the special sin-offerings for the nation's leaders, we will now turn to the sin-offering brought by an ordinary individual. **If some other person, who is one of the common people of the land, unintentionally commits a sin punishable by excision if committed intentionally, by his (or her) transgressing any of the passive commandments of God, thereby incurring guilt, then—**

<sup>170</sup>. *Mishneh Torah*, *Ma'aseh HaKorbanot* 1:14. <sup>171</sup>. See 5:9, 12, below; *Mishneh Torah*, *Pesulei HaMukdashin* 15:1-3. <sup>172</sup>. Rashi on 4:20, above. <sup>173</sup>. *Zevachim* 5:3, 53a. <sup>174</sup>. Above, 3:14-16. <sup>175</sup>. Below, 6:19. <sup>176</sup>. V. 3. <sup>177</sup>. Rashi on v. 22, above; *Likutei Sichot*, vol. 17, pp. 34-40.

— ONKELOS —

28 ואי אתידע לה חובתה די חב וייתי קרבנה צפירת עזין שלמחא נקבתא על חובתה די חב: 29 ויסמך ית ידה על ריש חטאתא ויבוס ית חטאתא באתרא דעלתא: 30 ויסב כהנא מדמה באצבעה ויתן על קרנת מדבחא דעלתא וית כל דמה ישוד לישודא דמדבחא: 31 וית כל תרבה יעדי כמא די מתעדא תרב מעל נכסת קדשיא ויסק כהנא למדבחא לאתקבלא ברענא קדם יי וכפר עלוהי כהנא וישתבק לה: 32 ואם אמר ייתי קרבנה לחטאתא נקבתא שלמחא ויתנה: 33 ויסמך ית ידה על ריש חטאתא ויבוס יתה לחטאתא באתרא די יבוס ית עלתא: 34 ויסב כהנא מדמא דחטאתא באצבעה ויתן על קרנת מדבחא דעלתא וית כל דמה ישוד לישודא דמדבחא: 35 וית כל תרבה יעדי כמא די מתעדא תרב אמר מנכסת קדשיא ויסק כהנא יתהון למדבחא על קרבניא דיי וכפר עלוהי כהנא על חובתה די חב וישתבק לה:

28 או הודע אליו חטאתו אשר הטא והביא קרבנו שעירת עזים תמימה נקבה על-חטאתו אשר הטא: 29 וסמך את-ידו על ראש החטאת ושחט את-החטאת במקום העלה: 30 ולקח הכהן מדמה באצבעו ונתן על-קרנת מזבח העלה ואת-כל-דמה ישפך אל-יסוד המזבח: 31 ואת-כל-חלבה יסיר באשר הוסר חלב מעל זבח השלמים והקטיר הכהן המזבחה לריח ניחח ליהוה וכפר עליו הכהן ונסלח לו: פ

32 ואם-כבש יביא קרבנו לחטאת נקבה תמימה יביאנה: 33 וסמך את-ידו על ראש החטאת ושחט אותה לחטאת במקום אשר ישחט את-העלה: 34 ולקח הכהן מדם החטאת באצבעו ונתן על-קרנת מזבח העלה ואת-כל-דמה ישפך אל-יסוד המזבח: 35 ואת-כל-חלבה יסיר באשר יוסר חלב-הכֹּשֶׁבַח השלמים והקטיר הכהן אתם המזבחה על אש יהוה וכפר עליו הכהן על-חטאתו אשר-הטא ונסלח לו: פ

— RASHI —

שנתרבו אמוריו באלה, אף חטאת, כשהיא באה כשבה טעונה אליה עם האמורין: על אשׁי ה'. על מדרות האש העשויות לשם, פואילי"ש בלעז<sup>55</sup>:

31 באשר הוסר חלב מעל זבח השלמים. באמורי עז האמורים בשלמים: 33 ושחט אותה לחטאת. שתהא שחיתתה לשם חטאת: 35 באשר יוסר חלב הכֹּשֶׁבַח.

55. מוקדי אש.

— CHASIDIC INSIGHTS —

suggesting the "male" type of meditation necessary to shake a person free from deliberate sins. The second, softer, more "female" type of meditation is more appropriate for unintentional sins; therefore, the sin-offering, which atones for such sins, is brought from female animals.<sup>187</sup>

Similarly, nowadays, when an individual feels estranged from God, he must evaluate what is causing this feeling. Then he can meditate on his relationship with God in the way appropriate to his situation and awaken himself to Divine reality.

187. *Likutei Sichot*, vol. 32, pp. 16-17.

**28 if his sin that he committed is made known to him,** he must bring either a goat or a sheep as a sin-offering.

If he chooses to bring a goat, then **he must bring his sacrifice, an unblemished female goat, for his sin that he committed,** to the entrance of the Tent of Meeting.

**29 He must lean his hand forcefully on the sin-offering's head and slaughter the animal**—with the intention that it be a **sin-offering—in the place** where the **ascent-offering** is slaughtered, i.e., on the north side of the Altar within the precincts of the Courtyard of the Tabernacle.

**30 The priest must** ascend the ramp of the Altar, **take some of animal's blood with his finger, and place it on the four protrusions of the Altar used for ascent-offerings.** If, however, he applies the blood to only one of the protrusions, the sacrifice is still valid after the fact.<sup>181</sup> **He must** then descend the ramp and **pour all of its remaining blood onto** the south side<sup>182</sup> **of the base of the Altar.**

**31 He must remove all of its fat, just as the fat would be removed from the peace-offering of goats.**<sup>183</sup> **The priest must then burn it up on the Altar** with the intention that it please God. **Thus the priest makes atonement for the individual so that he may then be forgiven.**

**32 If he brings a sheep for his sin-offering, he must bring an unblemished female.**

**33 He must lean his hand forcefully upon the sin-offering's head and slaughter it**—with the intention that it **be a sin-offering—in the place where he slaughters the ascent-offering,** i.e., on the north side of the Altar within the precincts of the Courtyard of the Tabernacle.

**34 The priest must** ascend the ramp of the Altar, **take some of the blood of the sin-offering with his finger, and place it on the four protrusions of the Altar used for ascent-offerings.** If, however, he applies the blood to only one of the protrusions, the sacrifice is still valid after the fact.<sup>184</sup> **He must** then descend the ramp and **pour all of its remaining blood onto** the south side<sup>185</sup> **of the base of the Altar.**

**35 He must remove all its fat, just as the sheep's fat is removed from the peace-offering** (i.e., similar to the goat but also including the tail).<sup>186</sup> **The priest must then burn them up on the Altar, upon the fires** that are there on which to burn up the sacrifices offered to God. **Thus the priest makes atonement for the individual for his sin that he committed, so that he may then be forgiven.**

181. Rashi on 4:20, above. 182. *Zevachim* 5:3, 53a. 183. Above, 3:14-16. 184. Rashi on 4:20, above. 185. *Zevachim* 5:3, 53a. 186. Above, 3:9-11.

ONKELOS

5:1 וְנִפֶּשׁ בִּיְתֵחֶמָּה וְשִׁמְעָה קוֹל אֱלֹהִים וְהוּא עֹד אוֹ רֹאֶה  
 אוֹ יָדַע אִם-לֹא יָגִיד וְנִשָּׂא עֹנֹו: 2 אוֹ נֶפֶשׁ אִשָּׁר תִּגַּע  
 בְּכָל-דָּבָר טָמֵא אוֹ בְּנִבְלַת חַיָּה טָמֵאָה אוֹ בְּנִבְלַת  
 בְּהֵמָה טָמֵאָה אוֹ בְּנִבְלַת שָׂרִץ טָמֵא וְנִעְלָם מִמֶּנּוּ וְהוּא  
 טָמֵא וְאִשָּׁם: 3 אוֹ כִּי יֵנַע בְּטִמְאַת אָדָם לְכָל טִמְאַתּוֹ  
 אִשָּׁר יִטְמֵא בָּהּ וְנִעְלָם מִמֶּנּוּ וְהוּא יָדַע וְאִשָּׁם:

RASHI

קֹדֶשׁ אוֹ בְּבִיאת מִקְדָּשׁ: 3 בְּטִמְאַת אָדָם. זוֹ טִמְאַת  
 מֵת: לְכָל טִמְאַתּוֹ. לְרֵבּוֹת טִמְאַת מִגַּע וְזִין וְזֵבוֹת:  
 אִשָּׁר יִטְמֵא. לְרֵבּוֹת הַנוֹגַע בְּבוֹעֵל נִדָּה: בָּהּ. לְרֵבּוֹת  
 בּוֹלַע נִבְלַת עוֹף טְהוֹר: וְנִעְלָם. וְלֹא יָדַע, שֶׁשָּׂכַח  
 הַטִּמְאַה: וְאִשָּׁם. בְּאִכִּילַת קֹדֶשׁ אוֹ בְּבִיאת מִקְדָּשׁ:

1 וְשִׁמְעָה קוֹל אֱלֹהִים. בְּדָבָר שֶׁהוּא עֹד בּוֹ, שֶׁהִשְׁבִּיעוּהוּ  
 שְׂבוּעָה, שֶׁאִם יוֹדֵעַ לוֹ עֲדוֹת שִׁיעִיד לוֹ: 2 אוֹ נֶפֶשׁ אִשָּׁר  
 תִּגַּע וּגו'. וְלֹאֲחֹר הַטִּמְאַה הַזֶּה יֵאָכַל קֹדָשִׁים, אוֹ יִכָּנס  
 לְמִקְדָּשׁ, שֶׁהוּא דָּבָר שֶׁזִּדְּוֹנוֹ כְּרַת. בְּמִסְכַּת שְׂבוּעוֹת<sup>201</sup>  
 נִדְרָשׁ בֵּן: וְנִעְלָם מִמֶּנּוּ. הַטִּמְאַה: וְאִשָּׁם. בְּאִכִּילַת

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who has not yet been purified of his defilement) and thereby **defiles** him,<sup>201</sup> or (d) eats carrion of a fowl that would have been permitted for consumption had it been properly slaughtered, **and** in any of these cases, he was originally aware that he had become ritually defiled in this way, but at some later point forgot about it, and during the period in which **he did not know** that he was ritually defiled he ate consecrated food or entered the Tabernacle precincts, **and he later realizes** that he was defiled when he did so — **he has** thereby **incurred guilt**.

The cases of eating consecrated food or entering the Tabernacle precincts while in a state of ritual defilement are just specific instances of the type of transgression that normally obligates a person to bring a regular sin-offering, namely, inadvertently transgressing a passive commandment punishable by excision if performed intentionally.<sup>202</sup> The difference is that the individual is obligated to bring a variable sin-offering only if he knew originally that he had become defiled, forgot about it, and committed the sin before he remembered. Means of atonement for committing this sin under other circumstances will be discussed later.<sup>203</sup>

### A CLOSER LOOK

[1] **An oath containing an explicit or implicit curse:** If a potential witness refuses a litigant's request to testify on his behalf, the litigant is allowed to administer an oath to the recalcitrant witness, saying, "I hereby make you, so-and-so the son of so-and-so, swear in the name of God that you do not have any testimony to offer in my case (and you are hereby cursed if you do have testimony to offer and you do not pres-

ent it)," the words in parentheses being implied even if they are not explicitly said.<sup>204</sup>

[2] **Of any spiritually defiled animal:** A carcass of a permitted animal that died other than via proper ritual slaughter also imparts ritual defilement,<sup>205</sup> and someone who touches it and then intentionally enters the Tabernacle precincts is liable to excision, just as is the case with the types of defilement mentioned explicitly in this verse.<sup>206</sup>

201. Below, 15:24. 202. Above, 4:2; see below, 7:21. 203. Below, 16:6. 204. *Shevuot* 35b; *Mishneh Torah*, *Shevuot* 9. 205. Below, 11:39. 206. *Tosefta*, *Shevuot* 1:4; *Mishneh Torah*, *Biat HaMikdash* 3:1, 10, 12-13.

## The Variable Sin-Offering

5:1 In the following four cases, a person must bring, instead of the ordinary sin-offering, a sin-offering in accordance with his or her means:

You have seen<sup>188</sup> (and will see further<sup>189</sup>) that you must recognize and respect the power of speech, particularly with regard to the consequences of oaths, vows, pledges, dedications, and the like. There are two types of oaths that, if violated, require you to bring the variable sin-offering about to be described.

The first oath regards giving testimony. In general, you should not refrain from testifying in a court case if you have any testimony to offer; in fact, if a litigant asks you to testify on his behalf and you deny having any testimony to offer, the litigant is allowed to make you swear to that effect. **If a person sins by having heard** a litigant summon him to testify on his behalf by administering to him an oath containing an explicit or implicit **curse**—and the person **is** indeed **a witness** to the incident in question **by virtue of having seen it or having** otherwise **known** what happened—**if he** denies under oath having witnessed the incident and therefore **does not testify, he will bear** the punitive consequences of **his transgression** unless he expiates it by offering up this sacrifice. It does not matter, in this case, whether the person swears intentionally or unintentionally.<sup>190</sup>

The second type of oath whose violation requires you to bring a variable sin-offering will be discussed presently.<sup>191</sup>

2 **Or**, it will be explained later that animal carcasses (other than carcasses of permitted animals that were properly ritually slaughtered) impart ritual defilement. Thus, **if a person touches** the carcass of **any** spiritually **defiled** animal, **whether it be the carcass of a spiritually defiled wild animal**,<sup>192</sup> **the carcass of a spiritually defiled domestic animal**,<sup>193</sup> **or the carcass of a spiritually defiled crawling animal**,<sup>194</sup> **but** he forgot that he had become ritually defiled in this way, and during the period in which **he did not know** that he was ritually defiled he ate consecrated food or entered the precincts of the Tabernacle (which is punishable by excision if done intentionally<sup>195</sup>), and he later realizes that he was defiled when he did so, **he thereby incurs guilt**.

3 **Or**, it will be explained later that a person contracts ritual defilement through touching a corpse,<sup>196</sup> through touching a person who had a seminal or uterine discharge,<sup>197</sup> through touching a menstruant,<sup>198</sup> through touching a woman after childbirth,<sup>199</sup> or through eating carrion of a permitted fowl that was not slaughtered properly (even without otherwise touching it).<sup>200</sup> Thus, **if** someone either (a) **touches** a corpse (either directly or indirectly, i.e., by touching someone who has touched a corpse and has not yet been purified of this defilement), this being **the** basic form of ritual **defilement imparted by a human**, or (b) contracts **some** other **form of ritual defilement** by touching someone who had a seminal or uterine discharge, a menstruant, or a woman after childbirth, or even (c) touches a man **who** is defiled on account of having conducted marital relations with a menstruant (and

188. Exodus 20:7. 189. Below, 9:11-12; Numbers 30:2-17. 190. *Mishneh Torah, Shevuot* 1:12. 191. Below, v. 4. 192. Below, 11:27-28. 193. Below, 11:26. 194. Below, 11:29-38. 195. Below, 7:20; Numbers 19:20. 196. Numbers 19:11-16; see also Numbers 5:1-4, 9:6-14. 197. Below, 15:1-18, 25-33; see also Numbers 5:1-4. 198. Below, 15:19-24. 199. Below, 12:1-8. 200. Below, 17:15-16, 22:8.

— ONKELOS —

4 או אִנְשׁ אֲרִי יָקִים לַפֶּרֶשׁ אֲבִיבָא  
בְּסִפּוֹן לְאַבְשָׁא או לְאוֹטְבָא  
לְכָל דִּי יִפְרֹשׁ אֲנָשׁ בְּקִיּוּם וְיָהִי  
מִכְסָּא מִנָּה וְהוּא יָדַע וְחָב לְחָדָא  
מֵאֵלִין: 5 וְיָהִי אֲרִי יָחֹב לְחָדָא  
מֵאֵלִין וְיָדַי דִּי חָב עֲלָה: 6 וְיִיְיָתִי יָת  
אֲשָׁמָה לְקֹדֶם יִי עַל חֻבְתָּהּ דִּי חָב  
נִקְבָּתָא מִן עֲנָא אֲמִרְתָּא או צִפִּירִית  
עִי לְחֻטְאָתָא וְיִכְפֹּר עֲלוּהִי כְהֵנָּא  
מִחֻבְתָּהּ: 7 וְאִם לֹא תִמְטִי יָדָהּ  
כְּמִסַּת שִׁיתָא וְיִיְיָתִי יָת חֻבְתָּהּ דִּי  
חָב תִּרְיִן שְׁפִינִין או תִּרְיִן בְּנֵי יוֹנָה  
קֹדֶם יִי חָד לְחֻטְאָתָא וְחָד לְעֲלָתָא:  
8 וְיִיְיָתִי יִתְהוֹן לָוֶת כְּהֵנָּא וְיִקְרִיב יָת  
דִּי לְחֻטְאָתָא קְדָמִיתָא וְיִמְלֹךְ יָת  
רִישָׁהּ מִקְבֵּל קְדֻלָּה וְלֹא יִפְרִישׁ:  
9 וְיָדַי מִדְּבָרָא וְיִשְׁתַּאֲרַב בְּדָמָא יִתְמַצִּי  
לִישׁוּדָא וְיִמְדֻבְחָא חֻטְאָתָא הוּא:  
10 וְיָת תִּנְיָנָא יַעֲבֹד עֲלֵתָא כְּדֻחִי  
וְיִכְפֹּר עֲלוּהִי כְהֵנָּא מִחֻבְתָּהּ דִּי  
חָב וְיִשְׁתַּבַּח לָהּ:

4 או נֶפֶשׁ כִּי תִשָּׁבַע לְבָטָא בְּשִׁפְתָּיִם לְהַרְעָ | או  
לְהִיטִיב לְכָל אִשָּׁר יִבְטָא הָאָדָם בְּשִׁבְעָה וְנִעְלָם מִמֶּנּוּ  
וְהוּא יָדַע וְאִשָּׁם לְאַחַת מֵאֵלֶּה: 5 וְהִיָּה כִּי־יֵאָשֵׁם  
לְאַחַת מֵאֵלֶּה וְהִתְנַדָּה אִשָּׁר חָטָא עָלֶיהָ: 6 וְהִבִּיא אֶת־  
אֲשָׁמוֹ לַיהוָה עַל חֲטָאתוֹ אִשָּׁר חָטָא נִקְבָּה מִן־הַצֹּאֵן  
בְּשִׁבְעָה או־שְׁעִירַת עֲזִים לְחֲטָאת וּכְפָר עָלָיו הִכְהִין  
מִחֲטָאתוֹ: 7 וְאִם־לֹא תִגִּיעַ יָדוֹ דִּי יֶשֶׁה וְהִבִּיא אֶת־  
אֲשָׁמוֹ אִשָּׁר חָטָא שְׁתֵּי תָרִים או־שְׁנֵי בְּנִי־יוֹנָה לַיהוָה  
אֶחָד לְחֲטָאת וְאֶחָד לְעֹלָה: 8 וְהִבִּיא אֹתָם אֶל־הַכֹּהֵן  
וְהִקְרִיב אֶת־אִשָּׁר לְחֲטָאת רִאשׁוֹנָה וּמִלֶּךְ אֶת־רִאשׁוֹ  
מִמּוֹל עֶרְפוֹ וְלֹא יִבְדִּיל: 9 וְהָיָה מִדָּם הַחֲטָאת עַל־קִיר  
הַמִּזְבֵּחַ וְהִנְשָׂאָר בָּדָם יִמְצָה אֶל־יְסוֹד הַמִּזְבֵּחַ חֲטָאת  
הוּא: 10 וְאֶת־הַשְּׁנֵי יַעֲשֶׂה עֹלָה בְּמִשְׁפַּט וּכְפָר עָלָיו  
הִכְהִין מִחֲטָאתוֹ אִשָּׁר־חָטָא וְנִסְלַח לוֹ: 8

— RASHI —

4 וְלֹא יִבְדִּיל. אֵינוֹ מוֹלֵךְ אֶלָּא סִימָן אֶחָד. "עֶרֶף" —  
הוּא גְבִיהַּ הָרֹאשׁ הַמְּשֻׁפָּע לְצַד הַצֹּאֵר. "מוֹל עֶרֶף" —  
מוֹל הַרֹאשׁ אֶת הָעֶרֶף, וְהוּא אֶרֶץ כָּל אַחֲוֵי הַצֹּאֵר:  
9 וְהָיָה מִדָּם הַחֲטָאת. בְּעוֹלָה לֹא הִטְעִין אֶלָּא מִצּוֹי,  
וּבַחֲטָאת הִזָּה וּמִצּוֹי, אוֹחֵז בָּעֶרֶף וּמִתִּי, וְהָדָם נִתְּזוּ  
וְהוֹלֵךְ לְמִזְבֵּחַ: חֲטָאת הוּא. לְשִׁמָּה — כְּשֶׁרָה, שְׁלֹא  
לְשִׁמָּה — פְּסוּלָה: 10 בְּמִשְׁפָּט. כִּדָּת הָאָמֹר בְּעוֹלַת  
הָעוֹף שֶׁל נִדְבָה בְּרֹאשׁ הַפֶּרֶשׁ:

4 בְּשִׁפְתָּיִם. וְלֹא בִלְבָב: לְהַרְעָ. לְעֲצֻמוֹ: או לְהִיטִיב.  
לְעֲצֻמוֹ, כְּגוֹן: אֲכַל וְלֹא אֲכַל, אִישׁוֹן וְלֹא אִישׁוֹן: לְכָל  
אִשָּׁר יִבְטָא. לְרִבּוֹת לְשַׁעֲבֹר: וְנִעְלָם מִמֶּנּוּ. וְעִבֵּר עַל  
שְׁבוּעָתוֹ, כָּל אֶלֶף בְּקָרְבָן עוֹלָה וְיִוָּרֵד כְּמִפְרֹשׁ כָּאֵן,  
אֲבָל שְׁבוּעָה שִׁישׁ בָּהּ כְּפִירַת מָמוֹן, אֵינָה בְּקָרְבָן זֶה,  
אֶלָּא בְּאִשָּׁם: 8 וְהִקְרִיב אֶת אִשָּׁר לְחֲטָאת רִאשׁוֹנָה.  
חֲטָאת קוֹדֶמֶת לְעוֹלָה, לָמָּה הִדְבֵּר דוּמָה? לְפָרְקִלִּיט  
שְׁנִכְנִס לְרִצּוֹת, רִצָּה פְּרָקִלִּיט, נִכְנֵס דוֹרוֹן אַחֲרָיו:

#### ~ A CLOSER LOOK ~

[4] To harm himself or to do good to himself or others: Examples of this are if a person says, "I will fast," or "I will eat," or "I will feed someone." Even though one is not allowed to swear

that he will harm himself, such an oath is nonetheless binding;<sup>215</sup> in contrast, an oath to cause another person harm is not binding.<sup>216</sup>

215. *Mishneh Torah, Shevuot* 5:17. 216. *Ibid.*, 5:16.



4 Or there is the following case, that of violating an “oath of expression”:

If a person swears, pronouncing with his lips his intention to harm himself or to do good to either himself or others in the future; or if he deliberately swears falsely regarding whether any particular event in the past concerning which a man may make an assertion in an oath actually took place; and, after swearing concerning his intention, the details of the oath escape him, and because of this memory lapse he violates his oath; or, when he deliberately swore falsely concerning something that occurred in the past, he did not realize that doing so would obligate him to offer up this sacrifice,<sup>207</sup> and he is later informed that (in the case of intention for the future) he violated the oath or (in the case of swearing falsely about a past event) that what he did obligates him to bring this sacrifice, he thereby incurs guilt in one of these ways.

5 When someone incurs guilt in any one of these cases, he must confess the sin that he committed

6 and bring to God an animal sacrifice in acknowledgment of his guilt in order to atone for his sin that he committed, this animal being a female from the flock—either a sheep or a goat—which he must then designate as a sin-offering. The priest must then make atonement for his sin by offering up this animal in accordance with all the procedures previously detailed with regard to a sin-offering offered up by an individual.<sup>208</sup>

7 If he cannot afford a sheep, he must bring, in acknowledgment of his guilt for having sinned, two turtledoves or two young pigeons, of either gender and of the proper age,<sup>209</sup> before God, i.e., to the entrance of the Tent of Meeting, one for a sin-offering and one for an ascent-offering.

8 He must bring them to the priest, who must first offer up the fowl that is designated as the sin-offering. He must nip off its head by cutting through the nape of its neck below the back of its head with his fingernail, as is done with an ascent-offering of fowl,<sup>210</sup> but in this case he must not sever the head completely, by cutting both the trachea and the esophagus; rather, he must cut only one or the other.

9 Holding the fowl near the Altar, he must sprinkle some of the blood of the sin-offering on the wall of the Altar by raising and lowering the fowl as its blood spurts onto the Altar.<sup>211</sup> The remainder of the blood must then be pressed out onto the base of the Altar, as is done with ascent-offerings of fowl.<sup>212</sup> The priest must nip the fowl’s head off and sprinkle and press out its blood with the intention that it be considered a sin-offering.

10 He must then offer up the second fowl as an ascent-offering, in accordance with the ordinance described for ascent-offerings of fowl.<sup>213</sup> Thus the priest must make atonement for him, for his sin that he had committed, and he will then be forgiven. In this case, atonement consists of two stages: the sin-offering effects pardon and the ascent-offering is a gift to God to reinstate the forgiven sinner in His favor.<sup>214</sup>

207. *Shabbat* 69a; *Shevuot* 26b; *Mishneh Torah*, *Shevuot* 3:7. 208. Above, 4:27-35. 209. Above, 1:14. 210. Above, 1:15. 211. *Likutei Sichot*, vol. 17, p. 17, note 18. 212. Above, 1:15. 213. Above, 1:14-17. 214. Rashi on v. 8, above; *Igeret HaTeshuvah* 2 (98b), 4 (93b).

ONKELOS

11 ואם לא תדביק ידה לתרין שפנינן או לתרין בני יונה וייתי ת קרבנה די חב חוד מן עשרא בתלת סאין סלתא לחטאתא לא ישרי עלה משחא ולא יתן עלה לבונתא ארי חטאתא היא: 12 וייתנה לוח כהנא ויקמין כהנא מנה מלי קמצה ית אדברתה ויסק למדבחה על קרבניא דיי חטאתא היא: 13 ויכפר עלוהי כהנא על חובתה די חב מדבחה מאלין וישתבק לה ותהי לכהנא במנחתא: 14 ומליל יי עם משה למימר: 15 אנש ארי ישקר שקר ויחוב בשלו מקדשיא דיי וייתי ת אשמה לקדם יי דכר שלים מן ענא בפרסנה בסף סלעין בסלעי קדשא לאשמה:

◆ שביעי\* 11 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 הוא: 12 והביאה אל הכהן וקמין הכהן מלמנה מלוא קמצו את אפרתה והקטיר המזבחה על אשי יהוה חטאת הוא: 13 וכפר עליו הכהן על חטאתו אשר חטא מאחת מאלה ונסלח לו והיתה לבתן במנחה: ס

14 וידבר יהוה אל משה לאמר: 15 נפש כיתמעל מעל וחטאה בשגגה מקדשי יהוה והביא את אשמו ליהוה איל תמים מן הצאן בערבך בסף שקלים בשקל הקדש לאשם:

RASHI

לקלין לעשירית האפה בדלי דלות: והיתה לבתן במנחה. ללמד על מנחת חוטא שיהיו שיריה נאכלין, זהו לפי פשוטו. ורבותינו דרשו: "והיתה לבתן במנחה", ואם חוטא זה כהן הוא, תהא לו בשאר מנחת נדבת כהן, שהיא ב"כליל תהיה לא תאכל". 15 כי תמעל מעל. אין "מעילה" בכל מקום, אלא שנוי, וכן הוא אומר: "וימעלו באלהי אבותיהם ויונו אחרי אלהי עמי הארץ". וכן הוא אומר בסוטה: "ומעלה בו מעל": וחטאה בשגגה מקדשי ה'. שגגה מן ההקדש. והיכן הזהר? נאמר כאן: "חטא", ונאמר להלן: "חטא" בתרומה: "ולא ישאו עליו חטא", מה להלן הזהיר, אף כאן הזהיר. אי מה להלן לא הזהיר אלא על האוכל, אף כאן לא הזהיר אלא על האוכל? תלמוד לומר: "תמעל מעל", רבה: מקדשי ה'. המיוחדים לשם, יצאו קדשים קלים: איל. לשון קשה, כמו: "ואת אילי הארץ לקח", אף כאן קשה, בן שתי שנים: בערבך בסף שקלים. שיהא שוה שתי סלעים:

11 כי חטאת הוא. ואין בדין שיהא קרבנו מהדר: 12 חטאת הוא. נקמצה ונקטרה לשמה — כשרה, שלא לשמה — פסולה: 13 על חטאתו אשר חטא. כאן שנה הכתוב, שהרי בעשירות ובדלות נאמר: "מחטאתו", וכן בדלי דלות נאמר: "על חטאתו". דקדקו רבותינו מכאן, שאם חטא כשהוא עשיר, והפריש מעות לכשבה או שעירה, והעני, יביא ממקצתן שתי תורים. הפריש מעות לשתי תורים והעני, יביא ממקצתן עשירית האפה, לכך נאמר: "מחטאתו". הפריש מעות לעשירית האפה והעשיר, יוסיף עליהן ויביא קרבן עשיר, לכך נאמר: "על חטאתו": מאחת מאלה. מאחת משלש כפרות האמורות בענין: או בעשירות, או בדלות, או בדלי דלות. ומה תלמוד לומר? שיכול החמורין שבהם יהיו בכשבה או שעירה, והקלין יהיו בעוף, והקלין שבקלין יהיו בעשירית האפה, תלמוד לומר: "מאחת מאלה", להשוות קלין לחמורין לכשבה ושעירה אם השיגה ידו, ואת החמורין

57. פסוק י. 58. כריתות כז, ב. 59. תורת כהנים. 60. ויקרא ו, טז. 61. דב"ח"ה, כה. 62. במדבר ה, יב. 63. ויקרא כב, ט. 64. יחזקאל יז, יג.

must bring as his guilt-offering to God an unblemished ram from the flock—i.e., a male sheep more than thirteen months but less than two years old<sup>220</sup>—worth at least two silver shekels of the "sacred shekel" (i.e., the shekel I have designated for use in all holy purposes, which is worth 20 *gerah*<sup>221</sup>) for a guilt-offering.

\*If the Sabbath of *parashat Vayikra* occurs on the 1<sup>st</sup> of Nisan, the sixth reading continues until the end of the *parashah*, the *Maftir*-reading for *Rosh Chodesh* (p. 266) is the seventh reading, and the *Maftir* of *Shabbat HaChodesh* (p. 281) is read as the *Maftir*.

◆ *Seventh Reading\** **11 But if he cannot even afford two turtledoves or two young pigeons, then he must bring as his sacrifice for his sin one-tenth of an ephah** [2.5 liters or 2.6 quarts] **of fine wheat flour for a sin-offering.** The same procedures followed for preparing and offering up an unbaked grain-offering<sup>217</sup> should be followed with this flour, except that **he must not pour any oil over it, nor may he place any frankincense on it, for it is a sin-offering,** and it is not appropriate for a sin-offering to be so embellished.

**12 He must then bring it to the priest,** because from this point on, the sacrificial procedures are to be performed by them. The priest must bring the grain-offering to the Altar; after having done this, **the priest must scoop out a precise fistful as its memorial portion and burn it up on the Altar, upon the fires** that are there on which to burn up the sacrifices offered up to **GOD.** Scooping out the memorial portion and burning it up must be performed with the intention that **it be considered a sin-offering.**

**13 Thus the priest will make atonement for his sin that he committed**—whether it was through violating an oath regarding testimony, eating consecrated food or entering the Tabernacle in a state of defilement, or violating an oath of expression—**through any one of these** sacrificial rites, **and he will be forgiven,** provided that his sacrifice is in accordance with his means.

In the case of a lay sinner's grain-offering, the remainder of the flour **will belong to the priest, just like** the remainder of **the voluntary grain-offering,** and the priests must bake the flour in any way they please and must eat it in the Tabernacle precincts. If, however, the sinner is himself a priest, then his grain-offering must be burned up in its entirety, just like a priest's voluntary grain-offering.<sup>218</sup>

If, when the person sinned, he set aside money to purchase a goat, but before buying it he became poor, he may purchase and offer up two fowl in place of the goat; if he could only afford to set aside money for two fowl, but before buying them he became even poorer, he may purchase and offer up grain in their stead. Conversely, if, when he sinned, he could only afford to set aside money to purchase flour, but before buying it he became rich enough to afford two fowl, or even richer, so that he could afford a goat, he should offer them up instead of the grain; if he could only afford to set aside money to purchase two fowl, but before buying them he became rich enough to afford a goat, he should purchase and offer up a goat instead of the fowl.

The remainder of the laws concerning sin-offerings will be given later."<sup>219</sup>

### **Guilt-Offerings for Misappropriation**

**14 God spoke to Moses, saying,**

**15 "If a person acts unfaithfully to God, sinning by unintentionally making personal use of any one of the sacrificial portions that are sacred exclusively to GOD—i.e., any part of an ascent-offering (other than the hides) or any part of a grain-offering, peace-offering, sin-offering, or guilt-offering that is supposed to be or has been burned up on the Altar, all these being termed sacrifices of "superior holiness"—he**

<sup>217</sup>. Above, 2:1-3. <sup>218</sup>. Above, 2:3; below, 6:16. <sup>219</sup>. Below, 6:17-23. <sup>220</sup>. *Parah* 1:3. <sup>221</sup>. Exodus 30:13.

— ONKELOS —

16 וְהָיָה דִּי חָב מִן קִדְשָׁא יִשְׁלַם  
וְהָיָה חֲמִשָּׁה יוֹסֵף עֲלוּהִי וְהָיָה  
יְתֵה לְכַהֲנָא וְכַהֲנָא יִכְפֹּר עֲלוּהִי  
בְדִבְרָא דְאַשְׁמָא וְיִשְׁתַּבֵּק לֵהּ:  
17 וְאִם אֲנֵשׁ אֲרִי יְחֹב וְיַעֲבֹד חֹד  
מִכָּל פְּקוּדֵי דִּי דִּי לֹא בְּשִׁרִין  
לְאַתְעֵבְדָּא וְלֹא יָדַע וְחָב וְיִקְבֹּל  
חֹבֶה: 18 וְיִיתִי דְכֹר שְׁלִים מִן  
עֵנָא בְּפִרְסָנָה לְאַשְׁמָא לֹת בְּהֵנָא  
וְיִכְפֹּר עֲלוּהִי כַהֲנָא עַל שְׁלוֹתָהּ  
דְּאַשְׁתְּלִי וְהוּא לֹא יָדַע וְיִשְׁתַּבֵּק  
לֵהּ: 19 אֲשָׁמָא הוּא עַל חֹבֶתָהּ  
דְּהוּא חָב אֲשָׁמָא יִקְרַב קָדָם יי:

16 וְאֵת אֲשֶׁר חָטָא מִן־הַקֹּדֶשׁ יִשְׁלַם וְאֶת־חֲמִישָׁתּוֹ  
יוֹסֵף עָלָיו וְנָתַן אוֹתוֹ לַכֹּהֵן וְהַכֹּהֵן יִכְפֹּר עָלָיו בְּאֵיל  
הָאֲשָׁם וְנִסְלַח לוֹ: פ

17 וְאִם־נָפֵשׁ בִּי תַחְטֹא וַעֲשֵׂתָהּ אַחַת מִכָּל־מִצְוֹת יְהוָה  
אֲשֶׁר לֹא תַעֲשִׂינָהּ וְלֹא־יָדַע וְאֲשָׁם וְנִשְׂא עֹנֹו: 18 וְהָבִיא  
אֵיל תַּמִּים מִן־הַצֹּאן בְּעֶרְכָּךְ לְאֲשָׁם אֶל־הַכֹּהֵן וְכִפֹּר  
עָלָיו הַכֹּהֵן עַל שִׁגְגָתוֹ אֲשֶׁר־שָׁגָג וְהוּא לֹא־יָדַע וְנִסְלַח  
לוֹ: 19 אֲשָׁם הוּא אֲשָׁם אֲשֶׁם לִיהוָה: פ

— RASHI —

הַכְּתוּב שֶׁלֹּשָׁה? אֵלָּא, לְהִבִּיא שְׁלִישִׁי לְהַחֲמִיר עָלָיו,  
וְלַעֲשׂוֹת דִּינוֹ כִּיּוֹצֵא בְּאֵלוֹ לַעֲנִין עֲנֵשׁ וְהִזְמָה. אִם כֵּן  
עֲנֵשׁ הַכְּתוּב לְנִטְפֹּל לְעוֹבְרֵי עֲבָרָה כְּעוֹבְרֵי עֲבָרָה,  
עַל אַחַת כִּמְהָ וְכִמְהָ שִׁיִּשְׁלַם שָׂכָר טוֹב לְנִטְפֹּל  
לְעוֹשֵׁי מִצְוָה כְּעוֹשֵׁי מִצְוָה. רַבִּי אֱלֶעָזָר בֶּן עֲזַרְיָה  
אוֹמֵר: "כִּי תִקְצֹר קִצְיָךְ בְּשָׂדֶךָ, וְשִׁכַּחְתָּ עֹמֶר  
בְּשָׂדֶךָ", הֲרִי הוּא אוֹמֵר: "לְמַעַן יִבְרָכְךָ" וְגו' —  
קִבַּע הַכְּתוּב בְּרָכָה לְמִי שֶׁבָּאת עַל יְדוֹ מִצְוָה בְּלֹא  
יָדַע. אָמַר מַעֲתָה: הִיְתָה סֵלַע צְרוּרָה בְּכַנְפָּיו וְנִפְלָה  
הִימָנוּ, וּמִצְאָהּ הִעֲנִי וְנִתְפָּרַס בָּהּ, הֲרִי הַקֹּדֶשׁ בְּרוּךְ  
הוּא קוֹבֵעַ לוֹ בְּרָכָה: 18 בְּעֶרְכָּךְ לְאֲשָׁם. בְּעֶרְךָ הָאֲמֹר  
לְמַעַלְהָ: אֲשֶׁר שָׁגָג וְהוּא לֹא יָדַע. הָא אִם יָדַע לְאַחַר  
וְמֵן, לֹא נִתְכַּפֵּר לוֹ בְּאֲשָׁם זֶה עַד שֶׁיִּבִּיא חֲטָאתָה. הָא  
לְמָה זֶה דוֹמָה? לְעִנְיָה עֲרוּפָה שֶׁנִּתְעַרְפָּה וְאַחַר כֵּן  
נִמְצָא הַהוֹרֵג, הֲרִי זֶה יִהְיֶה: 19 אֲשָׁם הוּא אֲשָׁם אֲשָׁם.  
הֲרֵאשׁוֹן כָּלוּ קִמְצִין, שֶׁהוּא שֵׁם דְּבָר, וְהִתְאַחֲרוֹן חֲצִי  
קִמְצִין וְחֲצִי פֶתַח, שֶׁהוּא לְשׁוֹן פֶּעַל. וְאִם תֹּאמְרָה:  
מִקְרָא שֶׁלֹּא לְצִרְךָ הוּא, כִּבְּר נִדְרָשׁ הוּא בְּתוֹרַת  
כֹּהֲנִים: אֲשָׁם אֲשָׁם. לְהִבִּיא אֲשָׁם שֶׁפָּחָה חֲרוּפָה,  
שֶׁיֵּהָא אֵיל בֶּן שְׁתֵּי שָׁנִים שׁוֹה שְׁתֵּי סָלְעִים. יָכוֹל  
שֶׁאֵנִי מְרַבֵּה אֲשָׁם נְזִיר וְאֲשָׁם מְצָרַע? תִּלְמֹוד לֹמַר:  
"הוּא"

16 וְאֵת אֲשֶׁר חָטָא מִן הַקֹּדֶשׁ יִשְׁלַם. קֶרֶן וְחֻמֶּשׁ  
לְהַקְדֵּשׁ: 17 וְלֹא יָדַע וְאֲשָׁם וְהָבִיא. הָעֲנִין הַזֶּה מְדַבֵּר  
בְּמִי שֶׁבָּא סֶפֶק בְּרַת לִידוֹ, וְלֹא יָדַע אִם עָבַר עָלָיו אִם  
לֹא, כְּגוֹן: חֶלֶב וְשֶׁמֶן לִפְנֵי, וְכִסְבוֹר שֶׁשְׁתִּיתָהּ הַתֵּר,  
וְאָבֵל אֶת הָאֶחָת. אָמְרוּ לוֹ: אַחַת שֶׁל חֶלֶב הִיְתָה.  
וְלֹא יָדַע אִם זֶה שֶׁל חֶלֶב אָבֵל, הֲרִי זֶה מִבִּיא אֲשָׁם  
תָּלוּי, וּמִגֵּן עָלָיו כָּל זְמַן שֶׁלֹּא נֹדַע לוֹ שֶׁיִּשְׁדָּא חֲטָא,  
וְאִם נֹדַע לוֹ לְאַחַר זְמַן, יִבִּיא חֲטָאתָה: וְלֹא יָדַע וְאֲשָׁם  
וְנִשְׂא עֹנֹו. רַבִּי יוֹסִי הַגִּלְלִי אוֹמֵר: הֲרִי הַכְּתוּב עֲנֵשׁ  
אֶת מִי שֶׁלֹּא יָדַע, עַל אַחַת כִּמְהָ וְכִמְהָ שִׁיִּעֲנִישׁ אֶת  
שְׁדָּעוֹ. רַבִּי יוֹסִי אוֹמֵר: אִם נִפְשָׁךְ לִידַע מִתֵּן שְׂכָרְךָ  
שֶׁל צְדִיקִים, צֹא וּלְמַד מֵאֲדָם הֲרֵאשׁוֹן, שֶׁלֹּא נִצְטוּהָ  
אֵלָּא עַל מִצְוֹת "לֹא תַעֲשֶׂה" וְעָבַר עָלֶיהָ, רֵאזָה כִּמְהָ  
מִיתוֹת נִקְנְסוּ עָלָיו וּלְדוֹרוֹתָיו! וְכִי אִיזוֹ מִדָּה מְרַבָּה,  
שֶׁל טוֹבָה אוֹ שֶׁל פְּרָעָנוּת? הֲרִי אוֹמֵר: מִדָּה טוֹבָה.  
אִם מִדַּת פְּרָעָנוּת הִמְעוּסָה, רֵאזָה כִּמְהָ מִיתוֹת נִקְנְסוּ  
לוֹ וּלְדוֹרוֹתָיו, מִדָּה טוֹבָה הִמְרַבָּה — הַיּוֹשֵׁב לוֹ מִן  
הַפְּגוּלִין וְהַנּוֹתְרוֹת, וְהַמְתַּעֲנֶה בַּיּוֹם הַכַּפּוּרִים — עַל  
אַחַת כִּמְהָ וְכִמְהָ שִׁזְנָה לוֹ וּלְדוֹרוֹתָיו וּלְדוֹרוֹת  
דוֹרוֹתָיו עַד סוֹף כָּל הַדּוֹרוֹת. רַבִּי עֲקִיבָא אוֹמֵר: הֲרִי  
הוּא אוֹמֵר: "עַל פִּי שְׁנַיִם עֲדִים אוֹ שְׁלֹשָׁה עֲדִים"  
וְגו' — אִם מִתְקַיֵּמַת הָעֲדוּת בְּשְׁנַיִם, לְמָה פִּרְט לָךְ

65. דברים יז, ו. 66. דברים כד, יט. 67. שם. 68. פסוק טו.

### ~ A CLOSER LOOK ~

[continued...] sacrificed<sup>233</sup> the punishment for doing so is excision. It is permitted to eat other types of fat from kosher animals, provided that the animal was properly slaughtered, etc. If a

person ate some fat and is not sure whether it was the forbidden or permitted type, he must bring a suspensive guilt-offering.

233. Below, 7:23.

16 In addition, **he must pay** the monetary value of **the sacred item with which he sinned** by making personal use of it, **plus** a fine of 25% of its value, which now becomes **one-fifth of the total payment**,<sup>222</sup> **by giving it to the priest. The priest must then make atonement for him through the ram of the guilt-offering, and he will be forgiven.** The procedures for offering up a guilt-offering will be detailed later.<sup>223</sup>

### Suspensive Guilt-Offerings

17 We will now discuss the various types of guilt-offerings. **If a person** realizes that he might have **sinned by transgressing one of the passive commandments of God** that are punishable by excision if committed intentionally, **but he does not know** for sure, **he is** nonetheless considered **guilty** of an offense, **and he will bear** the punitive consequences of **his transgression** unless he expiates it by offering up the following sacrifice.

18 **He must bring an unblemished ram from the flock**—i.e., a male sheep more than thirteen months but less than two years old<sup>224</sup>—**with the value** prescribed above,<sup>225</sup> **as a guilt-offering, to the priest. The priest will then make atonement for his unintentional sin that he might have committed but does not know** for sure, by performing the rites that will be detailed later,<sup>226</sup> **and he will** thereby **be forgiven.** However, if he later discovers that he indeed sinned unintentionally, he must then bring the regular sin-offering of an individual,<sup>227</sup> similar to how, as will be explained later,<sup>228</sup> a decapitated calf atones for an unsolved murder until the murderer is found, in which case the murderer must be executed. In both cases, provisional atonement is provided until it becomes possible to ascertain certain guilt, in which case the preferred method of atonement can be employed. If atonement is required for sins about which one only suspects that he might have committed, then someone who sins intentionally will certainly be punished.

19 Besides this guilt-offering and the one that will be presently discussed, there are three other cases when a guilt-offering is required: (a) when someone violates a betrothed bondswoman,<sup>229</sup> (b) when a Nazirite becomes ritually defiled,<sup>230</sup> and (c) when someone is cured of the condition known as *tzara'at*,<sup>231</sup> which will be described later.<sup>232</sup> In the first of these three cases, the offering required **is a guilt-offering** like the one described here, in that the animal sacrificed is a ram and must be worth at least two sacred shekels. With regard to the other two cases, however, although in each the person required to bring the guilt-offering **has indeed incurred guilt before God**, he is required only to bring a lamb, not a ram, and it is not required to be of any minimum value."

#### ❧ A CLOSER LOOK ❧

[17] **But he does not know for sure:** For example: it is forbidden to eat the various animal fats that are removed and offered up on the Altar in sacrificial rites (even from animals that are not

222. *Mishneh Torah*, *Me'ilah* 1:5. 223. Below, 7:1-7. 224. *Parah* 1:3. 225. V. 15. 226. Below, 7:1-7. 227. Above, 4:27-35. 228. Deuteronomy 21:1-9. 229. Below, 19:20-22. 230. Numbers 6:9-12. 231. Below, 14:12-14. 232. Below, 13:1-46.



— ONKELOS —

20 ומליל י' עם משה למימר:  
21 אַנש אַרי יחוב וישקר שקר  
קדם י' וכדב בחברה בפקדונא או  
בשתפות ידא או בגזלא או עשק  
ית חברה: 22 או אשכח אבדתא  
וכדב בה ואשתבע על שקרא על  
חזא מכל די יעבד אנשא למחב  
בהון: 23 ויהי ארי יחטי ויחוב  
ייתב ית גזלא די גול או ית עשקא  
די עשק או ית פקדונא די אתפקד  
לותרא או ית אבדתא די אשכח:

20 וידבר יהוה אל-משה לאמר: 21 נפש כי תחטא  
ומעלה מעל ביהוה וכחש בעמיתו בפקדון או  
בתשומת יד או בגזל או עשק את-עמיתו: 22 או-מצא  
אברה וכחש בה ונשבע על-שקר על-אחת מכל אשר-  
יעשה האדם לחטא בהנה: 23 והיה כייחטא ואשם  
והשיב את-הגזלה אשר גזל או את-העשק אשר עשק  
או את-הפקדון אשר הפקד אתו או את-האברה אשר  
מצא:

— RASHI —

שביניהם: בתשומת יד. ששם בידו ממון להתעסק  
או במלוה: או בגזל. שגזל מידו כלום: או עשק.  
הוא שכר שכיר: 22 וכחש בה. שכפר על אחת מכל  
אלה אשר יעשה האדם לחטא ולהשבע על שקר  
לכפירת ממון: 23 כי יחטא ואשם. כשיכיר בעצמו  
לשוב בתשובה ולדעת ולהתודות כי חטא ואשם:

21 נפש כי תחטא. אמר רבי עקיבא: מה תלמוד לומר:  
"ומעלה מעל בה"? לפי שקל המלוה והלווה והנושא  
והנותן, אינו עושה אלא בעדים ובשטר, לפיכך בזמן  
שהוא מכחש — מכחש בעדים ובשטר, אבל המפקיד  
אצל חברו ואינו רוצה שתדע בו נשמה אלא שלישי  
שביניהם, לפיכך כשהוא מכחש — מכחש בשלישי

— CHASIDIC INSIGHTS —

tion in his debt and duty towards the creditor may lessen the obligation that the creditor feels towards him, but it must not affect the creditor's duty towards God.

Nevertheless, this section concludes: "The priest will make atonement for him before God and he will be forgiven."<sup>238</sup> Despite the fact that our actions constituted an open trespass against God, God nonetheless holds open the door for repentance, allowing all our sins to be completely forgiven.<sup>239</sup>

**If a person sins, acting unfaithfully to God:** The word for "sin" in Hebrew can also be understood to mean "a failing." Even if one merely fails to offer assistance to a friend, this too is an act of unfaithfulness to God.<sup>240</sup>

**23 He must return the article that he had robbed:** Allegorically, "robbed articles" refers to any element of creation that humanity, by sinning, has "robbed" from God and given over to the forces of

evil. These elements of creation could be a physical object, a moment in time, or human potential.

Our task in life is to return the world's robbed entities to their rightful owner, i.e., to reorient everything that has been marshaled to the cause of evil toward Divinity, beginning with whatever we ourselves have "robbed" from God through sinning. This is the essence of repentance: restoring the world to its natural, Divine state. Through repentance, it is further possible for us to reach even greater heights than we had attained before sinning.

Of course, this does not mean that we should sin in order to reach the sublime spirituality accessible through repentance. Even if someone steals with the intention of later returning the very same object, he has still transgressed.<sup>241</sup> In the event that we transgress, however, God always provides us with the opportunity to fulfill the commandment of repentance.<sup>242</sup>

238. V. 26. 239. *Likutei Sichot* vol. 7, pp. 1-8. 240. *Likutei Sichot* vol. 7, pp. 7-8. 241. *Shulchan Aruch HaRav*, *Gezeilah uGeneivah* 3. See on Genesis 2:17. 242. *Likutei Sichot*, vol. 25, pp. 398, 455-457.



## Guilt-Offerings for Dishonesty

**20** God spoke to Moses, saying,

**21** “If a person sins,<sup>234</sup> acting unfaithfully to God by falsely denying the claim of his fellow that (a) the latter gave him an article as a **deposit** on a loan; or that (b) the latter had **given money into his hand**, either in a business partnership or as a loan; or that (c) an **object taken** from the latter **by robbery** was in fact taken by him; or that (d) **he**, as an employer, **withheld wages from his fellow**;

**22** or that (e) **he found a lost article and denied** having found it—and moreover, **he swore falsely regarding any one of all these five cases whereby a man may sin** in this way, hoping thereby to repudiate a monetary claim, then—

**23** when he acknowledges that **he has sinned**, admits that **he is guilty**, and wishes to make amends, **he must first return the article that he had robbed, the funds—**i.e., the loan, the partnership money, or the wages—**that he had withheld, the article that had been deposited with him, the article that he had found,**

### — ❧ CHASIDIC INSIGHTS ❧ —

**21 If a person sins, acting unfaithfully to God:** When no one is called to witness a deposit and no contract is signed, the two parties rely only on each other’s honesty and their mutual awareness that God is their witness. Denying having given someone a deposit in such a case is thus a direct, arrant act of unfaithfulness to God.

Moreover, ownership in general is only possible because God, the true owner of all creation,<sup>235</sup> allows human beings to assume ownership of part of creation through means that He established. Thus, denying rightful ownership is tantamount to denying God’s ownership and mastery over the world.

Nonetheless, committing *any* sin can be considered “acting unfaithfully to God.” When we sin, we are acting in opposition to God’s will; as such, any sin is no less a denial of God’s omnipresence than brazen idolatry.

Significantly, the Torah makes this point in the case of someone who contradicts his fellow. In areas pertaining to our relationship with God, it is easily understood that even a minor detail is a direct trespass against God. In areas pertaining to interpersonal relationships, however, it is common to erroneously believe that since these laws are ultimately intended to protect our fellow human beings, if we don’t follow them, it is only a matter between us and them and does not reflect upon our relationship with God (even if we acknowledge that it was God who gave them).

The Torah therefore specifies clearly and unequivocally that although it may seem that we are merely contradicting our fellow, doing so is also a direct affront and act of unfaithfulness to God. Even if a specific commandment serves a “social” purpose—such as the protection afforded the lender or owner in this case—its import is not limited to this purpose; it remains a command issued by God Himself, with all of the spiritual ramifications this entails.

Based on this idea, we may understand the law that when a person is given an object to guard by someone who owes him money, he may not withhold the deposit against payment of the debt.<sup>236</sup> This law is suggested by God’s own example:<sup>237</sup> Every night upon going to sleep, we “deposit” our soul with its Guardian, trusting that He will return it to us the following day. Over the course of the day, we may have incurred many debts towards God, yet He does not withhold our soul in the morning, but returns it to us, thereby giving us the opportunity to provide restitution.

Logically, it would seem that since the depositor has just as much an obligation toward the creditor as the creditor has toward the depositor, why should the creditor have to return the depositor’s object to him and then fight to collect his debt? However, as explained, the creditor’s duty to return the object is not only a duty towards the depositor; it is God’s command, and must be accepted as such—as a law that is spiritual in nature. The depositor’s dereliction

<sup>234</sup>. Below, 19:11. <sup>235</sup>. Genesis 14:19. <sup>236</sup>. *Kuntres Acharon* on *Shulchan Aruch HaRav, Orach Chaim* 443:2. <sup>237</sup>. *Zohar* 3:119a.

— ONKELOS —

24 או מכלא די ישתבע עלוהי לשקרא וישלם יתה ברישה וחמשה יוסף עלוהי לדי הוא דילה יתננה ביומא דחובתה: 25 וית אשמה ייתי לקדם יי דבר שלים מן ענא בפרסנה לאשמה לות בהנא: 26 ויכפר עלוהי כהנא קדם יי וישתבק לה על חדא מכל די יעבד למחב בה:

◆ מפטיר 24 או מכל אשר-ישבע עליו לשקר ושלם אתו בראשו וחמשתיו יסף עליו לאשר הוא לו יתננו ביום אשמתו: 25 ואת-אשמו יביא ליהודה איל תמים מן-הצאן בערבה לאשם אלה-הבהן: 26 וכפר עליו הבהן לפני יהוה ונסלח לו על-אחת מכל אשר-יעשה לאשמה בה:

ק"א פסוקים. דעוא"ל סימן.

— RASHI —

משנה פרוטה: לאשר הוא לו. לאפוקי בנו ושלוחו — תורת כהנים. למי שהממון שלו: חסלת פרשת ויקרא

24 בראשו. הוא הקרן, ראש הממון: וחמשתיו. רבחה תורה חמשות הרבה לקרן אחת, שאם כפר בחמש ונשבע והודה, חוזר ומביא חמש על אותו חמש, וכן מוסיף והולך, עד שיתמעט הקרן שנשבע עליו פחות

— CHASIDIC INSIGHTS —

making it happen.

If so, one could ask, why should the thief make compensation to the victim altogether? The victim was preordained to lose this sum of money. Maybe we should just take from the thief the value of that which he stole, plus any applicable fines, and use them for some good cause?

The answer, obviously, is that the fact that the money was stolen only proves that the victim was supposed to lose it temporarily, not permanently. It is still his money, and it must be returned to him as soon as possible, for its return, too, is part of the Divine plan. The same reasoning applies even to the extra fifth being given as compensation for lost income: since it is possible to reimburse the victim completely so that he not incur any loss whatsoever, it is possible that even his feeling of loss was only supposed to be a temporary one, but at this point he is preordained to escape unscathed.

The Torah's insistence that the fine be given to the victim is thus intended not merely as an instruction, but also as an explanation: the money must be given to the victim because it belongs to him. Any Divine plan that was involved in the money being taken away from him is not our concern; as far as we are concerned, it is his money and it must be returned to him in as complete a form as possible.

This serves as a lesson for all interpersonal dealings. When we have wronged a friend, our evil inclination immediately goes to work. "Why should you ask him for forgiveness? He obviously would have

undergone the same pain in any case, so his trouble is not your concern. True, by being the agent you have committed a sin. But that is between you and God. Go ahead and repent, but there's no reason for you to apologize to the other person!"

In light of the above, this argument is now easy to counter. Just as an extra fifth is paid in an effort to make the restitution complete (i.e., to make up for lost income), an apology helps to lessen the pain of the injury. One is obligated to attempt to right the wrong as much as possible, and an apology is a step in the right direction.

But our evil inclination does not stop here. "You are supposed to concentrate only on God," he cries. "Even those commandments that are logical and understandable are to be fulfilled simply as Divine commandments. So, if the Torah demands that you beg your victim's forgiveness, you must do so. But why should it actually bother you? You should only be bothered by your problems in your relationship with God. As a matter of fact, if you truly consider your victim important, you are denying that 'there is no true existence other than God.'"

The truth is that this, too, is no more than the evil inclination's trickery. Logical commandments must be treated as God's decrees in the sense that their fulfillment may not be subject to our understanding, but that is not intended in any way to limit their logical and practical application, i.e., the necessity to behave in a moral and ethical manner born of true and sincere concern for others.<sup>249</sup>

249. *Likutei Sichot*, vol. 7, pp. 9-19.

- ◆ **Maftir 24 or anything else regarding which he had sworn falsely.** If he withheld money, **he must pay for it** first by restoring the value of **its principal** and then **adding** a fine equal to 25% of the principal, which now becomes one-fifth of the grand total. If he only repays the principal, then swears falsely that he also paid this fine, and later repents and wishes to make amends, he must pay the fine he previously avoided plus 25% of the fine, which now becomes one-fifth of the new total. If he then denies paying this new fifth, swears, and repents, and so on, he must keep adding **its fifths to it** until the amount of the fifth shrinks to less than the value of a *perutah* (25 mg or less than 0.01 oz of silver). He must give the money—the principal and the fine—to **its rightful owner** (i.e., not to his child or agent)<sup>243</sup> **on the day** he repents of **his guilt**.

**25 He must then bring his guilt-offering to God: an unblemished ram from the flock with the specified value, as above, for a guilt-offering, to the priest.**

**26 The priest will make atonement for him before God** by performing the rites that will be detailed later<sup>244</sup> **and he will thereby be forgiven for any one of all cases whereby one may commit a sin, incurring guilt through it.** Additional details of the laws of guilt-offerings for dishonesty will be given further on,<sup>245</sup> as will the remainder of the laws regarding guilt-offerings in general."<sup>246</sup>

The *Haftarah* for *parashat Vayikra* is on p. 235.

If it is *Shabbat Zachor*, the *Maftir* and *Haftarah* for *Shabbat Zachor* (p. 272) are read instead of the *Maftir* and *Haftarah* for *parashat Vayikra*.

If it is the 1<sup>st</sup> of Nisan, the seventh reading is the reading for *Rosh Chodesh* (p. 266) and the *Maftir* and *Haftarah* for *Shabbat HaChodesh* (p. 281) are read instead of the *Maftir* and *Haftarah* for *parashat Vayikra*.



#### — CHASIDIC INSIGHTS —

**24 He must pay its principal, adding its fifth to it. He must give the money to its rightful owner:** On the face of it, the fine of an extra fifth is punitive rather than compensatory, as is underscored by the fact that the denier need only pay it if he had a change of heart and admitted that he had lied. If it were intended to compensate the victim, the fine would be applicable even if he were proven to be a liar through witnesses who contradict his story. Thus, it is clear that the fine is intended to be part of the atonement process, which can occur only if he repented, not if he was forced to admit his guilt.

It would therefore be logical to assume that the fine should be paid to charity or some other beneficiary, since the victim has no claim to this fine.

Nonetheless, the Torah stipulates that the fine be paid to the victim. The reason, as explained in the commentary *Keli Yakar*, is that the extra fifth is in-

deed compensatory, to make up for the loss of income that could have been earned with the stolen money during the interim. If the thief does not make restitution for this lost income, he explains, we cannot consider him to have “returned that which he had stolen,” since there is still something missing.

But if this is so, then, contrariwise, why does the Torah need to emphasize such an obvious fact?

To understand this, let us first examine the spiritual implications of a theft. We are told not to harbor a grudge against someone who has wronged us,<sup>247</sup> for the fact that the wrong occurred proves that God willed it to be so.<sup>248</sup> This is no excuse for the criminal, since he need not have been the agent of misfortune, and he is therefore indeed culpable for choosing to carry out this specific “mission.” But as far as the victim is concerned, his misfortune was preordained; had this criminal not chosen to be the agent, God would have found some other way of

243. *Likutei Sichot*, vol. 7, pp. 9-16. 244. 7:1-7. 245. Numbers 5:5-8. 246. Below, 7:1-7. 247. Below, 19:18. 248. See *Igeret HaKodesh* 25.

*Dedicated in honor of our children*

**Nathan, Yitzchok,  
Moshe Lev,  
and Gilana**

*May you continue to grow in the ways  
of our holy Torah*

**Yuri and Deana Pikover**

