

# Source Sheet Vayikra

וַיִּקְרָא אֱלֹהִים אֶל־מֹשֶׁה וַיְדַבֵּר  
יְיָ אֵלָיו מֵאֹהֶל מוֹעֵד

“And HaShem called unto Moshe, and spoke unto him  
out of the tabernacle of the congregation, saying...”

Leviticus 1:1

1. **Numbers 23:4** *God chanced upon Balaam, and he said to Him, "I have set up the seven altars, and I have offered up a bull and a ram on [each] altar."*

וַיִּקְרָא אֱלֹהִים אֶל־בַּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שִׁבְעַת הַמִּזְבְּחוֹת עָרַכְתִּי וְאָעַל פָּר וְאֵיל בַּמִּזְבֵּחַ

Rashi on this verse:

**God] chanced upon:** Heb. וַיִּקְרָא, an expression denoting [a] casual [meeting or occurrence], and it denotes something shameful, an expression [used for] the uncleanness caused by seminal emission קָרַי, as if to say, [God appeared to him] with reluctance and with contempt. He would never have appeared to him by day, but He wanted to show His love for Israel. — [Gen. Rabbah 52:5]

לשון עראי, לשון גנאי, לשון טומאת קרי, כלומר בקושי ובבזיון, ולא היה נגלה עליו: וייקר  
ביום אלא בשביל להראות חבתן של ישראל

2. **Deuteronomy 34:10** *And there was no other prophet who arose in Israel like Moses, whom the Lord knew face to face,*

וְלֹא־קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדָעוּ יְהוָה פָּנִים אֶל־פָּנִים

3. **Exodus 32:7** *And the Lord said to Moses: "Go, descend, for your people that you have brought up from the land of Egypt have acted corruptly.*

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר יֵרֵד כִּי שָׁחַת עַמִּי אֲשֶׁר הֵעֲלִיתִי מֵאֶרֶץ מִצְרָיִם

4. **Exodus 33:11** *Then the Lord would speak to Moses face to face, as a man would speak to his companion, and he would return to the camp, but his attendant, Joshua, the son of Nun, a lad, would not depart from the tent.*

וְדַבֵּר יְהוָה אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כְּאִשֶּׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וְשָׁב אֶל־הַמַּחֲנֶה וּמֹשֶׁה לֹא יִשָּׁע בְּיָנוּן נָעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל

Rashi on this verse:

**and he would return to the camp:** After He spoke with him, Moses would return to the camp and teach the elders what he had learned. Moses conducted himself in this way from Yom Kippur until the Mishkan was erected, but no more [than that]. For on the seventeenth of Tammuz the tablets were broken, and on the eighteenth he burned the calf and judged the sinners, and on the nineteenth he went up [Mount Sinai], as it is said: “It came to pass on the next day that Moses said to the people, etc.” (Exod. 32:30). He spent forty days there and begged for mercy, as it is said: “And I cast myself down before the Lord, etc.” (Deut. 9:18). On Rosh Chodesh Elul it was said to him, “And in the morning you shall ascend Mount Sinai” (Exod. 34:2) to receive the second tablets, and he spent forty days there, as it is said concerning them, “And I remained upon the mountain just as the first days” (Deut. 10:10). Just as the first ones [days] were with good will [from the seventh of Sivan to the seventeenth of Tammuz], so were the last ones [days] with good will. [We may] deduce from this that the intermediate ones were with wrath. On the tenth of Tishri the Holy One, blessed is He, was appeased to Israel joyfully and wholeheartedly, and He said to Moses, “I have forgiven, as you have spoken.” He [God] gave over to him the second tablets, and he [Moses] descended, and He [God] began commanding him concerning the work of the Mishkan. They constructed it until the first of Nissan, and once it was erected, He no longer spoke with him except from the Tent of Meeting. -[from Midrash Tanchuma 31, Seder Olam ch. 6

לאחר שנדבר עמו, היה משה שב אל המחנה ומלמד לזקנים מה שלמד. **וישב אל המחנה** והדבר הזה נהג משה מיום הכפורים עד שהוקם המשכן ולא יותר, שהרי בשבעה עשר בתמוז נשתברו הלוחות, ובשמונה עשר שרף את העגל ודן את החוטאים, ובתשעה עשר עלה, שנאמר (שמות לב ל) ויהי ממחרת ויאמר משה אל העם וגו', עשה שם ארבעים יום ובקש רחמים, שנאמר (דברים ט יח) ואתנפל לפני ה' וגו', ובראש חדש אלול נאמר לו (שמות לד ב) ועלית בבקר אל הר סיני, לקבל לוחות האחרונות, ועשה שם ארבעים יום, שנאמר בהם (דברים י י) ואנכי עמדתי בהר כימים הראשונים וגו', מה הראשונים ברצון אף האחרונים ברצון, אמור

מעשה אמצעיים היו בכעס. בעשרה בתשרי נתרצה הקב"ה לישראל בשמחה ובלב שלם, ואמר לו למשה סלחתי כדברך, ומסר לו לוחות אחרונות. וירד והתחיל לצוותם על מלאכת המשכן ועשאוהו עד אחד בניסן, ומשהוקם לא נדבר עמו עוד אלא מאהל מועד

5. **Job 33:33** *If not, you listen to me; be silent and I will teach you wisdom.' "*

אם־אין אתה שמע־לי הִתְחַלֵּף וְאַאֲלֶפֶךָ חֲכָמָה

6. **Leviticus 1:2** *Speak to the children of Israel, and say to them: When a man from [among] you brings a sacrifice to the Lord; from animals, from cattle or from the flock you shall bring your sacrifice.*

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲלֵם כִּי־יִקְרִיב מִכֶּם קֹרְבָן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבְּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קֹרְבַנְכֶם

Rashi on this verse:

**(A) When a man from [among] you brings a sacrifice:** Heb. יִקְרִיב כִּי, when he brings. [That is, Scripture is not dealing here with an obligatory sacrifice, in which case it would have said, “a man shall bring ....” Rather,] Scripture is speaking here of voluntary sacrifices [and thus says, “When a man ...brings a sacrifice”]. — [Torath Kohanim 1:12]

כשיקריב, בקרבנות נדבה דבר הענין: **אדם כי יקריב מכם**

**(B) a man:** Heb. אָדָם. Why is this term used here [as opposed to “אִישׁ”]? [It alludes to Adam, the first man on earth, and teaches us:] Just as Adam, the first man, never offered sacrifices from stolen property, since everything was his, so too, you must not offer sacrifices from stolen property. — [Vayikra Rabbah 2:7]

למה נאמר, מה אדם הראשון לא הקריב מן הגזל, שהכל היה שלו, אף אתם לא תקריבו: **אדם מן הגזל**

**(C) from animals:** but not all of them. [The phrase therefore comes] to exclude the case of animals that have cohabited with a human, as an active or a passive party. - [Torath Kohanim 1:17]

ולא כולה, להוציא את הרובע ואת הנרבע: **מן הבהמה**

**(D) you shall bring:** Heb. תִּקְרִיבוּ [The plural form of the verb] teaches [us] that two people may donate a voluntary burnt offering in partnership. — [Torath Kohanim 1:19]

מלמד ששנים מתנדבים עולה בשותפות: **תקריבו**

7. **Leviticus 2:1** *And if a person brings a meal offering to the Lord, his offering shall be of fine flour. He shall pour oil over it and place frankincense upon it.*

וּנְפֹשׁ קַיִם-תִּקְרִיב קֶרְבַּן מִנְחָה לַיהוָה סֶלֶת יִהְיֶה קֶרְפֵּנוֹ וַיִּצַק עָלֶיהָ שֶׁמֶן וַיִּתֵּן עָלֶיהָ לְבָנָה

Rashi on this verse:

**And if a person brings:** [literally, “**And if a soul brings.**”] Regarding all the sacrifices which were donated voluntarily, the only instance where Scripture states the word נֶפֶשׁ “soul” is in the case of the meal-offering. Now, who usually donates a meal-offering? A poor man [because flour is less expensive than birds or animals]. [Hence,] the Holy One Blessed is He, says: **“I account if for him as if he has sacrificed his very soul!”** - [Men. 104b]

לא נאמר נפש בכל קרבנות נדבה אלא במנחה, מי דרכו להתנדב מנחה, עני, **ונפש כי תקריב** אמר הקב"ה מעלה אני עליו כאלו הקריב נפשו

8. **Genesis 4:2-4** (2) *And she continued to bear his brother Abel, and Abel was a shepherd of flocks, and Cain was a tiller of the soil.* (3) *Now it came to pass at the end of days, that Cain brought of the fruit of the soil an offering to the Lord.* (4) *And Abel **he too brought** of the firstborn of his flocks and of their fattest, and the Lord turned to Abel and to his offering.*

וַתִּסֶּף לֵלֶדֶת אֶת-אָחִיו אֶת-הָבֶל וַיְהִי-הֶבֶל רֹעֵה רְעִיָּה וְצֹאן וְלִיֵּן הָיָה עֹבֵד אֲדָמָה  
וַיְהִי מִקֵּץ יָמִים וַיָּבֵא לָנוֹן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה  
וְהָבֶל הֵבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֲלֵבֶתוֹ וַיִּשַׁע יְהוָה אֶל-הָבֶל וְאֶל-מִנְחָתוֹ

Rashi on verse 3:

**of the fruit of the soil:** of the most inferior (Gen. Rabbah 22:5), and there is an Aggadah that states that it was flaxseed (Mid. Tan. Bereishith 9, Targum Jonathan). (Another explanation: of the fruit From whatever came to his hand, not the best and not the choicest.)

9. **Leviticus 22:18** *Speak to Aaron and to his sons and to all the children of Israel and say to them: Any man whatsoever from the house of Israel or from the strangers among Israel who offers up his sacrifice for any of their vows or for any of their donations that they may offer up to the Lord as a burnt offering*

דִּבֶּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל־כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר  
בְּיִשְׂרָאֵל אֲשֶׁר יִקְרִיב קָרְבָּנוֹ לְכָל־נְדָבָתָם וְלְכָל־נְדָבוֹתָם אֲשֶׁר־יִקְרִיבוּ לַיהוָה לְעֹלָה

10. **Leviticus 1:16** *And he shall remove its crop along with its entrails, and cast it next to the altar on the east side, to the place of the ashes.*

וְהִסִּיר אֶת־מְרָאָתוֹ בְּנוֹצָתָהּ וְהִשְׁלִיךְ אֹתָהּ אֶצְלַת הַמִּזְבֵּחַ לְקֹדֶמָה אֶל־מְקוֹם הַדָּשָׁן

Rashi on this verse:

**its crop:** Heb. מְרָאָתוֹ, the place of the רָעִי, the digested food or waste, i.e., the crop, [known in the Talmud as נֶפֶק] The word מְרָאָתוֹ stems from רָאִי, which is equivalent to רָעִי, since an “aleph” is sometimes interchangeable with an “ayin.”- [Torath Kohanim 1:84]

מקום הראי וזה הזפק: **מראתו**

**with its entrails:** Heb. בְּנוֹצָתָהּ, with its entrails (Zev. 64b). The word נוֹצָה denotes something disgusting, as [in the verse], “for they are foul (נָצוּ), even slipping” (Lam. 4:15). And this is what Onkelos means [when he translates this word as]: בְּאוֹכְלֶיהָ, “with its digested food” [i.e., the excrement found in its entrails]. This is the explanation given by Abba Yose ben Hanan, who states: The kohen removes the gizzard with it. But our Rabbis, of blessed memory, [understanding נוֹצָה to mean “feathers,”] explain [the verse as follows]: With a knife, he cuts an opening around the crop, like a window, and takes it [together] with the feathers (נוֹצָה) that are on the skin (Zev. 65a). In the case of the burnt offering of an animal, which eats exclusively from the feeding trough of its owner, it says, “And the innards and the legs, he shall wash with water. ... and cause it to [go up in] smoke [on the altar]” (verse 13). However, regarding birds, which feed themselves on things stolen [from other people’s property], the verse says here, “And he shall [remove its crop]...and cast” the entrails, which ate from stolen property. — [Vayikra Rabbah 3:4]

עם בני מעיה. ונוצה לשון דבר המאוס, כמו כי נצו גם נעו (איכה ד טו) וזה שתרגם: **בנוצתה**  
אנקלוס באוכליה. וזהו מדרשו של אבא יוסי בן חנון, שאמר נוטל את הקורקבן עמה. ורז"ל

אמרו קודר סביב הזפק בסכין כעין ארובה ונוטלו עם הנוצה שעל העור. בעולת בהמה, שאינה אוכלת אלא באבוס בעליה, נאמר (פסוק יג) והקרב והכרעים ירחץ במים והקטיר, ובעוף, שנזון מן הגזל, נאמר והשליך, את המעים, שאכל מן הגזל

11. **Leviticus 5:23** *and it shall be, when he has sinned and is guilty, that he shall return the article which he had robbed, or the funds which he had withheld, or the item which had been deposited with him, or the article which he had found;*

וְהָיָה כִּי־יִחַטָּא וְאָשָׁם וְהָשִׁיב אֶת־הַגְּזוּלָה אֲשֶׁר גָּזַל אוֹ אֶת־הַעֲשָׂק אֲשֶׁר עָשָׂק אוֹ אֶת־הַפְּקֻדֹן אֲשֶׁר הִפְקִיד אֹתוֹ אוֹ אֶת־הָאֲבָקָה אֲשֶׁר מָצָא

Rashi on this verse:

**when he has sinned and is guilty:** When he himself recognizes that he must repent, knowing and acknowledging that he has sinned, and is guilty. [Some editions: and he intends to confess that he has sinned.]

כשיכיר בעצמו לשוב בתשובה, ולדעת ולהתודות כי חטא ואשם: **כי יחטא ואשם**

12. **Psalms 12:6** *Because of the plunder of the poor, because of the cry of the needy, Now I will rise, the Lord shall say; I will grant them salvation, He shall speak concerning them.*

מִשָּׁד עֲנִיִּים מֵאֲנָקַת אֲבִיּוֹנִים עֲתָה אֲקוּם יֹאמֶר יְהוָה אֲשִׁית בְּלִשְׁעֵי פִיָּה לּוֹ

Rashi on this verse:

**Because of the plunder of the poor:** Because of the plunder of the poor who are robbed by you for example, I myself and my men and the priests of Nob and because of the cry of the needy, the Lord shall say, “Now I will rise to their help.

**I will grant them salvation, He shall speak:** I will grant them salvation, He will speak concerning them. *יפיה* is an expression of speech. There are many [examples] in the Book of Proverbs, and in [Habakkuk \(2:3\)](#): “and He shall speak (*יפה*) of the end, and it shall not fail.” However, Menachem (p. 141), interpreted it as an expression of a snare, as (below 124:7) “the snare (*הפה*) broke.”

13. **Deuteronomy 24:6** *One shall not take the lower or the upper millstone as security [for a loan], because he is taking a life as security.*

לֹא־יִחַזְקֵל רִתּוּם וְרֶכֶב כִּי־נַפֵּשׁ הוּא חֶבֶל

Rashi on this verse:

**One shall not take the lower or the upper millstone as security [for a loan]:** If [a creditor] comes to the court to demand security for a debt [for which no security had previously been required], he may not take as security articles used in the preparation of food. — [B.M. 115a

אם בא למשכנו על חובו בבית דין, לא ימשכנו בדברים שעושים בהן אוכל נפש: **לא יחבול**

14. **Proverbs 22:23** *For the Lord will plead their cause and rob those who rob them, of life.*

כִּי־יִהְיֶה יָרִיב רִיבָם וְקָבַע אֶת־קִבְעֵיהֶם נַפְשׁ