



Likkutei Sichos Source Sheet

Volume 16 | Pekudei | Sicha 1

.א.

1. רש"י על שמות ל"ה:

(נדיב לבו. על שם שלבו נודבו, קרוי נדיב לב.) כבר פרשתי נדבת המשכן ומלאכתו במקום צנאתו:

Rashi on Shemos 35:5

(נדיב לבו [WHOSOEVER] IS OF A WILLING HEART — Because his heart prompts one to generosity, he is called נדיב לב, one who is prompted to generosity by the heart.) I have already explained the various materials which formed the contribution towards the Tabernacle and the work done for it in the passages where the commands about them were given.

2. רש"י על שמות ל"ד:כ"ו

לא תבשל גדי [בחלב אמו]: אזהרה לבשר בחלב, ושליש פעמים כתוב בתורה, אָחַד לְאֹכִילָהּ וְאֶחָד לְהִנָּאֵה וְאֶחָד לְאִסּוּר בְּשׁוּל (חולין קט"ו):

Rashi on Shemos 34:26

THOU SHALT NOT SEETHE A KID [IN ITS MOTHER'S MILK] — This is a prohibition to mix meat with milk. This is written three times in the Torah: once to prohibit the eating of such mixture, once to prohibit us from deriving any other benefit (besides eating) from it and once to prohibit the cooking of it (Chullin 115b; cf. Rashi on Shemos 23:19).

3. שמות ל"ח:כ"ב

וּבְצִלְאֵל בֶּן-אֹרִי בֶן-חֹרִי לְמַטֵּה יְהוּדָה עָשָׂה אֶת כָּל-אֲשֶׁר-צִוָּה ה' אֶת-מֹשֶׁה:

Shemos 38:22

And Betzalel the son of Uri, the son of Hur, of the tribe of Yehuda, made all that Hashem commanded Moshe.

4. רש"י על שמות ל"ח:כ"ב

ובצלאל בן אורי וגו' עשה את כל אשר צוה ה' את משה. ואשר צוה משה אין כתיב כאן, אלא כל אשר צוה ה' את משה, אפלו דברים שלא אמר לו רבו, הסכימה דעתו למה שנאמר למשה בסיני, כי משה צוה לבצלאל לעשות תחלה כלים ואחר כך משכן, אמר לו בצלאל מנהג עולם לעשות תחלה בית ואחר כך משים כלים בתוכו. אמר לו כך שמעתי מפי הקב"ה. אמר לו משה בצל אל הייתי, כי בודאי כך צוה לי הקב"ה, וכן עשה המשכן תחלה ואחר כך עשה הכלים:

Rashi on Shemos 38:22

Bezalel, the son of Uri... had made all that Hashem had commanded Moshe: "That Moshe had commanded him is not written here, but all that Hashem had commanded Moshe," [meaning that] even [in] things that his master [Moshe] had not said to him, his [Bezalel's] view coincided with what was said to Moshe on Sinai. For Moshe commanded Bezalel to first make the furnishings and afterwards the Mishkan. (Rashi is not referring to the command to donate [the materials for the Mishkan and its furnishings], since, on the contrary, the Holy One, blessed be He, commanded the opposite in Parshas Terumah. [I.e.,] first [G-d commanded them to make] the furnishings: the table, the menorah, the curtains, and afterwards [He gave] the command to make the planks [i.e., the Mishkan, whereas] the command of our teacher, Moshe, may he rest in peace, at the beginning of Vayakhel lists first the Mishkan and its tent, and afterwards the furnishings. Rather, Rashi is referring to the command to the worker, [i.e.,] in what order he should work. You will find in the parsha of Ki Thissa [where G-d commanded concerning the order of the Mishkan's construction]: "See, I have called by name Bezalel..." , that first the Tent of Meeting is mentioned and afterwards the furnishings. As far as [the command in Terumah] to donate, to prepare what they would require [for the Mishkan and its furnishings], what difference does it make what they donated first? [Thus the order of the furnishings listed there is irrelevant.] See Tosafoth in the chapter entitled הַרְוָאָה (Ber. 55a): If you ask, how do we know that our teacher, Moshe, may he rest in peace, commanded Bezalel to do the opposite [of what G-d had commanded him? Since it is not found in the text that Moshe commanded Bezalel to construct first the furnishings and then the Mishkan], we may reply that it is written in Parshas Vayakhel: "And Moshe called Bezalel and Oholiab..." . [There] the Torah is very brief in explaining what he [Moshe] said to them. From this verse (38:22), which is worded, "all that Hashem commanded Moshe," we see that he [Moshe] commanded them in the opposite manner. [Therefore the text here does not state "that Moshe had commanded him."] Study this well.) Bezalel responded, "It is common practice to first make a house and then to put furniture into it." He said to him, "This is what I heard from the mouth of the Holy One, blessed is He." Moshe said to him [Bezalel], "You were in the shadow of G-d [בְּצֵל אֵל, which is the meaning of Bezalel's name. I.e., you are right], for surely that is what the Holy One, blessed be He, commanded me." And so he did: [Bezalel] first [made]

the Mishkan, and afterwards he made the furnishings. -[from Ber. 55a]

5. שמות ל"ט:ט ואילך

וַיָּבִיאוּ אֶת־הַמִּשְׁכָּן אֶל־מֹשֶׁה אֶת־הָאֹהֶל וְאֶת־כָּל־כֵּלָיו קְרָסָיו קְרָשָׁיו בְּרִיחוֹ [בְּרִיחֵי] וְעַמֻּדָיו וְאֹדָגָיו: וְאֶת־מִכְסֵּה עוֹרֹת הָאֵילָנִים... כָּל אֲשֶׁר־צִוָּה ה' אֶת־מֹשֶׁה בְּן עֵשׂוֹ בְּנֵי יִשְׂרָאֵל אֵת כָּל־הָעֲבֹדָה:

Shemos 39:33 etc

And they brought the tabernacle to Moshe, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets, and the covering of rams' skins dyed red... According to all that Hashem commanded Moshe, so the children of Yisrael did all the work.

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6. שמות ל"ח:כ"א

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בִּן־אַהֲרֹן הַכֹּהֵן:

Shemos 38:21

These are the records of the Tabernacle, the Tabernacle of the testimony, which were drawn up at Moshe' bidding—the work of the Levites under the direction of Ithamar son of Aaron the priest.

7. רש"י על שמות ל"ח:כ"א

משכן העדות. עדות לישראל שויתר להם הקב"ה על מעשה העגל, שהרי השרה שכינתו ביניהם:

Rashi on Shemos 38:21

THE TABERNACLE OF THE TESTIMONY — The Tabernacle was a testimony to Israel that G-d had shown Himself indulgent to them in respect to the incident of the golden calf, for through the Temple He made His Shechinah dwell amongst them

8. שמות ל"ב:י, י"א, י"ד, ל"ד

וַעֲתָה הִנֵּי־חָה לִּי וַיִּחַר־אַפִּי בָהֶם וְאֶכְלָם וְאֶעֱשֶׂה אוֹתָךְ לְגוֹי גָדוֹל: וַיַּחַל מֹשֶׁה אֶת־פְּנֵי ה' אֶלְקָיו וַיֹּאמֶר לָמָּה ה' יִחַרֶּה אַפְּךָ בְּעַמֶּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכַח גָּדוֹל וּבְיָד חֲזָקָה... וַיִּנָּחֵם ה' עַל־הַרְעָה אֲשֶׁר דִּבַּרְתָּ לַעֲשׂוֹת לְעַמּוֹ... וַעֲתָה לָךְ א נָחָה אֶת־הָעָם אֵל אֲשֶׁר־דִּבַּרְתָּ לָךְ הִנֵּה מִלְּאֲנֵי לָךְ לִפְנֵיךָ וּבַיּוֹם פָּקֹדֵי וּפְקֹדֵי עֲלֵיהֶם חֲטָאתָם:

Shemos 32:10, 11, 14, 34

Now, let Me be, that My anger may blaze forth against them and that I may destroy them, and make of you a great nation.” And Moshe besought Hashem his G-d, and said, Lord, why does thy wrath burn against thy people, whom thou hast brought forth out of the land of Mizrayim with great power, and with a mighty hand? ...And Hashem relented of the evil which he thought to do to his people... Go now, lead the people where I told you. See, My angel shall go before you. But when I make an accounting, I will bring them to account for their sins.”

9. רש"י על בראשית כ"ד:מ"ב

ואבא היום. היום יצאתי והיום באתי, מכאן שקפצה לו הארץ. אמר רבי אהא יפה שיחתן של עבדי אבות לפני המקום מתורתן של בנים, שהרי פרשה של אליעזר כפולה בתורה והרבה גופי תורה לא נתנו אלא ברמיזה (בראשית רבה):

Rashi on Bereishis 24:42

היום AND I CAME THIS DAY — Today I started on my journey and today I have arrived here. Hence we may infer that the earth (the road) shrunk for him (i. e. that the journey was shortened in a miraculous manner) (Sanhedrin 95a). R. Acha said: The ordinary conversation of the patriarchs' servants is more pleasing to G-d than even the Torah (religious discourse) of their children, for the chapter of Eliezer (the account of his journey) is repeated in the Torah (i. e. it is written once as a narrative and again repeated as part of the conversation of the patriarch's servant) whereas many important principles of the Law are derived only from slight indications given in the Text.

.ה.

10. יומא י"ט ב'

נתנו רבנן ודברת בם בם ולא בתפלה ודברת בם בם יש לך רשות לדבר ולא בדברים אחרים. רבי אהא אומר ודברת בם עשה אותן קבע ואל תעשם עראי.

Yoma 19b

the Sages taught: "And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently unto your children, **and you shall talk of them** when you sit in your house, and when you walk by the way, and when you lie down, and when you arise" (Devarim 6:6–7). This means that in the course **of** reciting **them**, the study of Torah and the recitation of *Shema*, it is permitted to interrupt to state a significant matter, **but not** in the course **of** reciting the *Amida* prayer, which may not be interrupted for any kind of speech. Another interpretation of the verse is: **And you shall talk of them** is to emphasize that **it is permitted** to interrupt *Shema* **to speak these matters** of Torah, but not to speak **other matters** that may lead to levity.

Rabbi Aḥa says: **Talk of them** means one must **render them**, the words of Torah, **a permanent** fixture, **and not render them a temporary** exercise.

.ו.

11. שמות ל"ו:ד-ז'

ויבאו כל-החכמים העשׂים את כל-מלאכת הקדש איש-איש ממלאכתו אשר-המה עשׂים: ויאמרו אל-משה לאמר מרבים העם להביא מדי העבדה למלאכה אשר-צנה ה' לעשׂת אתה: ויצו משה ויעבירו קול במחנה לאמר איש ואשה אל-יעשו-עוד מלאכה לתרומת הקדש ויכלא העם מהביא: והמלאכה היתה דים לכל-המלאכה לעשות אתה והותר:

Shemos 36:4-7

And all the wise men, that carried out all the work of the sanctuary, came every man from his work which they did; and they spoke to Moshe saying, The people bring much more than enough for the service of the work, which Hashem commanded to do. And Moshe gave commandment, and they caused it to be proclaimed

throughout the camp saying, Let neither man nor woman do any more work for the offering of the sanctuary. So the people were restrained from bringing. For the material they had was sufficient for all the work to do it, and too much.

12. שמות כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְבְּנוּ לְבֹו תִקְחוּ אֶת־תְּרוּמַתִּי:

Shemos 25:2

Speak to the B'nei Yisrael and have them take for Me a terumah-offering. From every man whose heart impels him to generosity shall you take My terumah-offering.

13. שמות ל"ו:ב'

וַיִּקְרָא מֹשֶׁה אֶל־בְּצַלְאֵל וְאֶל־אֶהֱלִיאֵב וְאֶל־כָּל־אִישׁ חַכְמֵ־לֵב אֲשֶׁר נָתַן ה' חֲכָמָה בְּלִבּוֹ כֹּל אֲשֶׁר נִשְׁאָו לְבֹו לְקַרְבָּה אֶל־הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ:

Shemos 36:2

Moshe called to Betzalel and to Oholiov, and to every wise-hearted man whom Hashem had endowed with wisdom in his heart, everyone whose heart moved him to approach the task—to execute it.

14. ברכות כ"ו ב

יְצַחֵק תִּקְוַן תְּפִלַּת מְנוּחָה, שְׁנֵאמַר "וַיֵּצֵא יְצַחֵק לְשׁוּחַ בְּשָׂדֵה לְפָנוֹת עֶרְבֹו", וְאִין "שִׁיחָה" אֶלָּא תְּפִלָּה, שְׁנֵאמַר "תְּפִלָּה לְעֵנִי כִי יַעֲטֹף וְלִפְנֵי ה' יִשְׁפֹךְ שִׁיחוֹ".

Berachos 26b

Yitzchak instituted the afternoon prayer, as it is stated: "And Yitzchak went out to converse [*lasuah*] in the field toward evening" (Bereishis 24:63), and conversation means nothing other than prayer, as it is stated: "A prayer of the afflicted when he is faint and pours out his complaint [*sichah*] before Hashem" (Tehilim 102:1). (Obviously, Yitzchak was the first to pray as evening approached, at the time of the afternoon prayer.)

15. משנה תורה, הלכות תפילה וברכת כהנים א':א'

יִמְצוֹת עֲשֵׂה לְהַתְּפַלֵּל בְּכָל יוֹם שְׁנֵאמַר) שמות כג כה ("וְעַבַּדְתֶּם אֶת ה' אֱלֹהֵיכֶם". מִפִּי הַשְּׁמוּעָה לְמַדּוֹ שְׁעִבּוּדָה זֹו הִיא תְּפִלָּה שְׁנֵאמַר) דברים יא יג ("וְלַעֲבֹדוֹ בְּכָל לְבַבְכֶם" אָמְרוּ חֲכָמִים אִי זֹו הִיא עֲבֹדָה שְׁבִלְב זֹו תְּפִלָּה. וְאִין מְנִין הַתְּפִלוֹת מִן הַתּוֹרָה. וְאִין מְשַׁנָּה הַתְּפִלָּה הַזֹּאת מִן הַתּוֹרָה. וְאִין לְתְּפִלָּה זְמַן קָבֹוע מִן הַתּוֹרָה:

Mishneh Torah, Prayer and the Priestly Blessing 1:1

To pray daily is an affirmative duty, as it is said, "And you shall serve Hashem, your G-d" (Shemos 23:25). The service, here referred to, according to the teaching of tradition, is Prayer, as it is said, "And to serve Him with all your heart" (Devarim 11:13), on which the sages commented, "What may be described as Service of the Heart? Prayer". The number of prayers is not prescribed in the Torah. No form of prayer is prescribed in the Torah. Nor does the Torah prescribe a fixed time for Prayer.