



לקוטי שיחות
PROJECT
LIKKUTEI
SICHOS

B”H

Likkutei Sichos Source Sheet

Volume 15 | Vayetzei | Sicha 2

א'

(1) פרשתינו כ”ח,

י': ויצא יעקב מבאר שבע וילך חרנה:

And Jacob left Beer sheba, and he went to Haran.

י”ד: והיה זרעך כפער הארץ ופרצת ימה וקדמה וצפנה ונגבה ונברכו בה כל משפחת האדמה ובזרעך:

And your seed shall be as the dust of the earth, and you shall gain strength westward and eastward and northward and southward; and through you shall be blessed all the families of the earth and through your seed.

י”ט: ויקרא את שם המקום ההוא בית-אל ואולם לוז שם העיר לראשנה:

And he named the place Beth El, but Luz was originally the name of the city.

(2) פסחים פ”ח, א'.

ואמר רבי אלעזר, מאי דכתיב: “והלכו עמים רבים ואמרו לכו ונעלה אל הר ה' אל בית אלהי יעקב וגו'”. אלהי יעקב, ולא אלהי אברהם ויצחק?

And Rabbi Elazar said: What is the meaning of that which is written: “And many peoples shall go and say: Go and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths” (Isaiah 2:3)? The Gemara notes that Jacob is the only Patriarch mentioned and asks: Is He the God of Jacob and not the God of Abraham and Isaac?

אלא, לא כאברהם שכתוב בו “הר”, שנאמר: “אשר יאמר היום בהר ה' יראה”, ולא כיצחק שכתוב בו “שדה”, שנאמר: “ויצא יצחק לשוח בשדה”, אלא כיעקב שקראו “בית”, שנאמר: “ויקרא את שם המקום ההוא בית אל”.

Rather, the verse specifically mentions Jacob to allude to the fact that the Temple will ultimately be described in the same way that Jacob referred to it. It will not be referred to as it was referred to by Abraham. It is written of him that when he prayed at the location of the Temple mountain,

he called it mount, as it is stated: "As it is said on this day: On the mount where the Lord is seen" (Genesis 22:14). And it will not be referred to as it was referred to by Isaac. It is written of him that he called the location of the Temple field when he prayed there, as it is stated: "And Isaac went out to meditate in the field" (Genesis 24:63). Rather, it will be described as it was referred to by Jacob, who called it house, as it is stated: "And he called the name of that place Beth-El" (Genesis 28:19), which means house of God.

(3) שבת קי"ח, ח, א/ב'.

אמר רבי יוחנן משום רבי יוסי: כל המעינג את השבת נותנין לו נחלה בלי מצרים, שנאמר: "אז תתענג על ה' והרכבתיה על במותי ארץ והאכלתיך נחלת יעקב אביך וגו'". לא פאברהם, שכתוב בו "קיום התהלה בארץ לארקה וגו'". ולא כיצחק, שכתוב בו "כי לך ולזרעך אתן את כל הארצות האל". אלא כיעקב, שכתוב בו "ופרצת ימה וקדמה וצפונה ונגבה".

Rabbi Yohanan said in the name of Rabbi Yosei: With regard to anyone who delights in the Shabbat, God gives him a boundless portion, i.e., a very large reward, as it is stated: "If you keep your feet from violating Shabbat, from pursuing your affairs on My holy day, and you call Shabbat a delight, the Lord's holy day honored, and you honor it by not going your own way, or attending to your own matters or speaking idle words. Then you shall delight in the Lord and I will cause you to ride on the heights of the world, and to feast on the inheritance of Jacob your father, as the mouth of God has spoken" (Isaiah 58:13–14). The reward for delighting in Shabbat is specifically the portion of Jacob. Not that of Abraham, about whom it is written, "Rise, walk through the land through its length and its width because I have given it to you" (Genesis 13:17), i.e., only this land alone in its borders. And not that of Isaac, about whom it is written, "Dwell in this land and I will be with you and I will bless you because I will give all of these lands to you and your offspring" (Genesis 26:3), meaning these lands and no others. Rather, that of Jacob, about whom it is written, "And your offspring will be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south, and all of the families of the land will be blessed through you and your offspring" (Genesis 28:14). There are no boundaries for Jacob's portion.

(4) ויגש מ"ז, ט'. וברש"י.

ויאמר יעקב אל־פרעה ימי שני מגורי שלשים ומאת שנה מעט ורעים היו ימי שני חיי ולא השיגו את ימי שני חיי אבתי בימי מגוריהם:

And Jacob said to Pharaoh, "The days of the years of my sojournings are one hundred thirty years. The days of the years of my life have been few and miserable, and they have not reached the days of the years of the lives of my forefathers in the days of their sojournings."

רש"י

שני מגורי: ימי גרותי, כל ימי הייתי גר בארץ אחרים:

The years of my sojournings: The days of my being a stranger. All my days, I have been a stranger in the land.

ולא השיגו: בטובה:

And they have not reached: in goodness.

(5) וישלח ל"ב, ה'.

וַיִּצַו אֹתָם לְאמֹר כֹּה תֹאמְרוּן לְאֲדֹנָי לְעִשָׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם־לָבָן גִּרְתִּי נֶאֱחָר עַד־עַתָּה:

And he commanded them, saying, "So shall you say to my master to Esau, 'Thus said your servant Jacob, "I have sojourned with Laban, and I have tarried until now.

(6) רש"י וישב ל"ז, ב'.

...ועוד נדרש בו וישב ביקש יעקב בשלוה, קפץ עליו רוגזו של יוסף. צדיקים מבקשים לישב בשלוה אומר הקב"ה לא דיין לצדיקים מה שמתוקן להם לעולם הבא, אלא שמבקשים לישב בשלוה בעולם הזה:

...It is further expounded upon [as follows]: "dwelt" (verse 1) When Jacob sought to dwell in tranquility, the troubles of Joseph sprang upon him. The righteous seek to dwell in tranquility. Said the Holy One, blessed be He, "What is prepared for the righteous in the world to come is not sufficient for them, but they seek [also] to dwell in tranquility in this world!"

(7) ישעי' ב', ג'.

הֲלֹכֹ עַמִּים רַבִּים וְאָמְרוּ לְכֹן | וְנִעְלָה אֶל־הַר־יְהוָה אֶל־בַּיִת אֱלֹהֵי יַעֲקֹב וְיִרְנֹנוּ מִדְּרָכָיו וְנִלְכָה בְּאַרְחֻתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַם:

And many peoples shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.

(8) שבת קל"ח, ב'.

תנו רבנן: כְּשֶׁנִּכְנסוּ רְבוּתֵינוּ לְכָרֶם בְּיַבְנָה אָמְרוּ, עֲתִידָה תוֹרָה שֶׁתִּשְׁתַּפַּח מִיִּשְׂרָאֵל, שֶׁנֶּאֱמַר: "הִנֵּה יָמִים בָּאִים נְאֻם ה' אֱלֹהִים וְהִשְׁלַחְתִּי רָעַב בְּאַרְצָךְ לֹא רָעַב לֶלֶחֶם וְלֹא צָמָא לַמַּיִם כִּי אִם לְשִׁמוּעַ אֶת דְּבָרֵי ה'", וְכָתִיב: "וְנָעוּ מַיִם עַד יָם וּמִצְפּוֹן וְעַד מִזְרַח יְשׁוּטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה' וְלֹא יִמְצְאוּ".

The Sages taught a similar idea in the Tosefta: When our Sages entered the vineyard in Yavne, they said: The Torah is destined to be forgotten from the Jewish people, as it is stated: "Behold, days are approaching, says the Lord God, and I will send forth a hunger in the land, not a hunger for bread and not a thirst for water, but for hearing the words of the Lord" (Amos 8:11). And it states: "And they will drift from sea to sea, and from north to east they will roam to find the word of the Lord, but they will not find it" (Amos 8:12).

”דְּבַר ה'” — זו הַלְכָה, ”דְּבַר ה'” — זֶה הַקֶּץ, ”דְּבַר ה'” — זו נְבוּאָה.

“The word of the Lord” in this context bears many meanings. “The word of the Lord”; that is halakha. “The word of the Lord”; that is the end of days. “The word of the Lord”; that is prophecy. All these will be lost from the Jewish people.

(9) שבת י"ט, ב'

ההוא תלמידא דאורי בחרתא דארגיז כרבי שמעון, שמתיה רב המנונא. והא כרבי שמעון סבירא לן? באתריה דרב הוה לא איבעי ליה למיעבד הכי.

The Gemara relates: There was this student who issued a ruling in the city of Harta De'argiz that items that are set aside are permitted, in accordance with the opinion of Rabbi Shimon, and Rav Hamnuna excommunicated him. The Gemara asks: Don't we hold that the halakha is in accordance with the opinion of Rabbi Shimon? Why, then, did Rav Hamnuna excommunicate him? The Gemara answers: This incident was in the place of Rav and the student should not have done this; even if the accepted ruling is lenient, the city was under Rav's jurisdiction, and the student's public ruling, contrary to Rav's opinion, was a blatant display of disrespect.

(10) ברכות ל"ו, ב'.

רבי עקיבא במקום רבי אליעזר עבדינן כותיה, ובית שמאי במקום בית הלל — אינה משנה.

The Gemara answers: The general rule that outside of Eretz Yisrael one acts in accordance with the lenient opinion in a dispute within Eretz Yisrael applies when Rabbi Akiva expresses a more lenient opinion in place of Rabbi Eliezer, and we act in accordance with his opinion. And however, when Beit Shammai express an opinion where Beit Hillel disagree, their opinion is considered as if it were not in the mishna, and is completely disregarded.

(11) עירובין י"ג, ב'

אמר רבי אבא אמר שמואל: שלש שנים נחלקו בית שמאי ובית הלל, הללו אומרים: הלכה כמותנו, והללו אומרים: הלכה כמותנו. יצאה בת קול ואמרה: אלו ואלו דברי אלהים חיים הן, והלכה כבית הלל.

Rabbi Abba said that Shmuel said: For three years Beit Shammai and Beit Hillel disagreed. These said: The halakha is in accordance with our opinion, and these said: The halakha is in accordance with our opinion. Ultimately, a Divine Voice emerged and proclaimed: Both these and those are the words of the living God. However, the halakha is in accordance with the opinion of Beit Hillel.

וכי מאחר שאלו ואלו דברי אלהים חיים, מפני מה זכו בית הלל לקבוע הלכה כמותן? מפני שנוחין ועלובין היו, ושונין דבריהן ודברי בית שמאי, ולא עוד אלא שמקדימין דברי בית שמאי לדבריהן.

The Gemara asks: Since both these and those are the words of the living God, why were Beit Hillel privileged to have the halakha established in accordance with their opinion? The reason is that they were agreeable and forbearing, showing restraint when affronted, and when they taught the halakha they would teach both their own statements and the statements of Beit Shammai. Moreover, when they formulated their teachings and cited a dispute, they prioritized the statements of Beit Shammai to their own statements, in deference to Beit Shammai.

ה

(12) ירמיה ל"א, ב'.

הציבי לך צינים שמי לך תמרוורים שתי לבן למסלה דרו הלכת (כתיב הלכת) שובי בתולת ישראל שבי אל-ערוך אלה:

Set up markers for yourself, place small palms for yourself, put your heart to the highway, the road upon which you went. Return, O virgin of Israel, return to these your cities.

(13) ראה י"ד, כ"ג.

וְאָכַלְתָּ לִפְנֵי | יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר-יִבְחַר לְשִׁכַּן שְׁמוֹ שָׁם מֵעַשָׂר דְּגַנָּה תִירֹשָׁה וַיִּצְהָרְךָ וּבְכֹרֶת בְּקָרְךָ וְצֹאֲנֶךָ לְמַעַן תִּלְמַד לִירְאָה אֶת-יְהוָה אֱלֹהֶיךָ כָּל-הַיָּמִים:

And you shall eat before the Lord, your God, in the place He chooses to establish His Name therein, the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep, so that you may learn to fear the Lord, your God, all the days.

(14) תוד"ה כי מציון ב"ב כ"א, א'.

כי מציון תצא תורה. לפי שהיה רואה קדושה גדולה וכהנים עוסקים בעבודה היה מכוון לבו יותר ליראת שמים וללמוד תורה כדדרשי' בספרי למען תלמד ליראה וגו' גדול מעשר שני שמביא לידי תלמוד לפי שהיה עומד בירושלים עד שיאכל מעשר שני שלו והיה רואה שכולם עוסקים במלאכת שמים ובעבודה היה גם הוא מכוון ליראת שמים ועוסק בתורה:

(15) תנחומא ראה, ח'.

חֲבִיבָה אֶרֶץ יִשְׂרָאֵל שִׁבְחָהּ בְּהַקְדוּשׁ בְּרוּךְ הוּא. אֶתָּה מוֹצֵא, כְּשִׁבְרָא הָעוֹלָם, חֶלֶק הָאֲרָצוֹת לְשָׂרֵי הָאֲמוֹת וּבְחַר בְּאֶרֶץ יִשְׂרָאֵל. מִנִּין, שְׁכֵן מֹשֶׁה אָמַר, בְּהִנְחַל עָלֵינוּ גוֹיִם וְגו' (שם לב, ח), וּבְחַר לְחֶלְקוֹ יִשְׂרָאֵל, שֶׁנֶּאֱמַר: כִּי חֶלֶק ה' עִמּוֹ, יַעֲקֹב חֶבֶל נִחְלָתוֹ (שם פסוק ט). אָמַר הַקְדוּשׁ בְּרוּךְ הוּא, יָבֹאוּ יִשְׂרָאֵל שְׂבָאוֹ לְחֶלְקִי, וַיִּנְחַלוּ אֶת הָאֶרֶץ שְׂבָאָה לְחֶלְקִי.

Beloved is the Land of Israel, as the Holy One, blessed be He, chose it. You find that when He created the world, He apportioned the lands to the ministering angels of the nations, and He chose the Land of Israel [for Himself]. From where [do we know this]? As so did Moshe say (Deuteronomy 32:8), "When the Most High gave nations their inheritances, etc." And He chose [the people of] Israel as His portion, as stated (Deuteronomy 32:9), "For the Lord's portion is His people, Yaakov His allotment." The Holy One, blessed be He, said, "Let Israel, who has come to be My portion, inherit the land that has come to be My portion."

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(16) תהלים קמ"ה, י"ג.

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתָּךְ בְּכָל-דּוֹר וָדוֹר:

Your kingdom is a kingdom of all times, and Your ruling is in every generation.

הלכה י: משה רבנו לא הנחיל התורה והמצוות אלא לישראל. שנאמר (דברים לג, ד) "מורשה קהלת יעקב". ולכל הרוצה להתגייר משאר האמות. שנאמר (במדבר טו, טו) "ככם כגור". אבל מי שלא רצה אין כופין אותו לקבל תורה ומצוות. וכן צוה משה רבנו מפי הגבורה לכף את כל באי העולם לקבל מצוות שנצטוו בני נח. וכל מי שלא יקבל יהרג. והמקבל אותם הוא הנקרא גר תושב בכל מקום. וצריך לקבל עליו בפני שלשה חברים. וכל המקבל עליו למוול ועברו עליו שנים עשר חדש ולא מל הרי זה כמון האמות:

Moses only gave the Torah and mitzvot as an inheritance to Israel, as Deuteronomy 33:4 states: 'The Torah... is the inheritance of the congregation of Jacob,' and to all those who desire to convert from among the other nations, as Numbers 15:15 states 'the convert shall be the same as you.' However, someone who does not desire to accept Torah and mitzvot, should not be forced to.

By the same regard, Moses was commanded by the Almighty to compel all the inhabitants of the world to accept the commandments given to Noah's descendants.

If one does not accept these commands, he should be executed. A person who formally accepts these commands is called a resident alien. This applies in any place. This acceptance must be made in the presence of three Torah scholars.

Anyone who agrees to circumcise himself and allows twelve months to pass without circumcising himself is considered as one of the nations

הלכה י"א: כל המקבל שבע מצוות ונזהר לעשותן הרי זה מחסידי אמות העולם. ויש לו חלק לעולם הבא. והוא שיקבל אותן ויעשה אותן מפני שצוה בהן הקדוש ברוך הוא בתורה והודיענו על ידי משה רבנו שבני נח מקדם נצטוו בהן. אבל אם עשאן מפני הכרע הדעת אין זה גר תושב ואינו מחסידי אמות העולם ולא מחכמייהם:

Anyone who accepts upon himself the fulfillment of these seven mitzvot and is precise in their observance is considered one of 'the pious among the gentiles' and will merit a share in the world to come.

This applies only when he accepts them and fulfills them because the Holy One, blessed be He, commanded them in the Torah and informed us through Moses, our teacher, that Noah's descendants had been commanded to fulfill them previously.

However, if he fulfills them out of intellectual conviction, he is not a resident alien, nor of 'the pious among the gentiles,' nor of their wise men.

,

דקיימא סיהרא באשלמותא, ובי מקדשא אתבני

...that the moon was complete, and the Bais hamikdash was built.

ובמקדש שני מי הוא? והאמר רב שמואל בר אינאי: מאי דכתיב: "וארצה בו ואכבד", וקרינן "ואכבדה". מאי שנא דמחוסר ה"א — אלו חמשה דברים שהיו בין מקדש ראשון למקדש שני, ואלו הן: ארון וכפורת וכרובים, אש, ושכינה, ורוח הקודש, ואורים ותומים.

The Gemara asks: And was there fire that descended from the heavens in the Second Temple? Didn't Rav Shmuel bar Inya say: What is the meaning of that which is written with regard to the Second Temple: "Go up to the hills and get wood and build the house; and I will look on it favorably and I will be glorified [ve'ekkaved], said the Lord" (Haggai 1:8)? Even though it is written ve'ekkaved, we read it ve'ikkavda, with an added letter heh. The Gemara explains: What is different that the word is missing the letter heh? This represents five, the numerological value of heh, phenomena that constituted the difference between the First Temple and the Second Temple, in that they were not in the Second Temple. And these are: The Ark of the Covenant, and the Ark cover upon it, and the cherubs that were on the Ark cover; fire; and the Divine Presence; and the Divine Spirit; and the Urim VeTummim.

י"א

ואתה ישראל עבדי יעקב אשר בחרתיך זרע אברהם אהבי:

But you, Israel My servant, Jacob whom I have chosen, the seed of Abraham, who loved Me,

לולי אלהי אבי אלהי אברהם ופחד יצחק הנה לי כי עתה ריקם שלחתיני את-עניי ואת-יגיע כפי ראה אלהים ויזכח אמיש:

Had not the God of my father, the God of Abraham and the Fear of Isaac, been for me, you would now have sent me away empty handed. God has seen my affliction and the toil of my hands, and He reproved [you] last night."

י"ב

דאמר רבי שמעון בן לקיש: "ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם". ביקש יעקב לגלות לבניו קץ הימין, ונסתלקה ממנו שכינה. אמר: שמא חס ושלום יש במטתי פסול, כאברהם שיצא ממנו ישמעאל, ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלהינו ה' אחד". אמרו: פשם שאין בלבך אלא אחד, כך אין בלבנו אלא אחד. באותה שעה פתח יעקב אבינו ואמר: "ברוך שם כבוד מלכותו לעולם ועד".

As Rabbi Shimon ben Lakish said that it is written: "And Jacob called his sons and said, Gather around and I will tell you what will occur to you in the end of days" (Genesis 49:1). Jacob wanted to reveal to his sons when the complete redemption would arrive at the end of days (see Daniel 12:13), but the Divine Presence abandoned him, rendering him unable to prophesy. He said: Perhaps the Divine Presence has abandoned me because, Heaven forbid, one of my descendants is unfit, as was the case with my grandfather Abraham, from whom Ishmael emerged, and like my

father Isaac, from whom Esau emerged. His sons said to him: Hear Israel, our father, the Lord is our God, the Lord is One. They said: Just as there is only one God in your heart, so too, there is only one in our hearts. At that moment Jacob our father said in praise: Blessed be the name of His glorious kingdom for ever and ever, as all his children were righteous.
