



B”H

Likkutei Sichos Source Sheet

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א

(1) פרשתינו כ”ח, י”ד.

וְהָיָה זְרַעְךָ כְּעֶפְרַר הָאָרֶץ וּפְרֻצְתָּ יָמָה וּקְדָמָה וְצַפֹּנָה וְנִגְבָּה וּנְבָרְכֶיךָ בְּהֵלַל מִשְׁפַּתַּת הָאָדָמָה וּבְזַרְעֶךָ:

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.

(2) שבת קי”ח, א”ב.

אָמַר רַבִּי יוֹחָנָן מִשׁוּם רַבִּי יוֹסֵי: כָּל הַמְעַנֵּג אֶת הַשַּׁבָּת נוֹתֵנִין לוֹ נַחְלָה בְּלֵי מִצְרַיִם, שְׁנֵאמַר: “אֲזַתְתָּעֲנֹג עַל ה’ וְהִרְכַּבְתִּיהָ עַל בְּמֹתַי אֶרֶץ וְהִאֲכַלְתִּיהָ נַחֲלַת יַעֲקֹב אָבִיךָ וְגו’.” לֹא כְּאַבְרָהָם, שְׁכָתוּב בּוֹ “קוּם הִתְהַלֵּךְ בְּאֶרֶץ לְאֶרְכָּהּ וְגו’.” וְלֹא כִּי־צַחֲקוֹ, שְׁכָתוּב בּוֹ “כִּי לָךְ וּלְזַרְעֶךָ אֶתְּן אֶת כָּל הָאֲרָצוֹת הָאֵלֶּה.” אֲלֵא כִּי־עַקְבֵּי, שְׁכָתוּב בּוֹ “וּפְרֻצְתָּ יָמָה וּקְדָמָה וְצַפֹּנָה וְנִגְבָּה.”

Rabbi Yoḥanan 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.

ב

(3) בראשית רבה פי"א, ז'.

רבי יוחנן בשם רבי יוסי בר חלפתא אמר, אברהם שאין כתוב בו שמירת שבת, ירש את העולם במדה, שנאמר (בראשית יג, יז): קום התהלך בארץ לארצה ולרחבה וגו'. אבל יעקב שכתוב בו שמירת שבת, שנאמר (בראשית לח, יד): ויחן את פני העיר, נכנס עם דמדומי חמה, וקבע תחומין מבעוד יום, ירש את העולם שלא במדה, שנאמר (בראשית כח, יד): והיה זרעך כעפר הארץ וגו'.

Shabbos observance is not explicitly mentioned with regards to Avraham. Accordingly, he inherited the world in a limited fashion as it says, "Rise, walk in the land, to its length and to its breadth".

Yaakov however, being as he does have an explicit mention of Shabbos observance, as it says, "and he encamped before the city", (which is interpreted as -) he entered towards the end of the day, and set Shabbos boundaries while it was still day,

Inherited the world in an unlimited form, as it says, "And your seed shall be as the dust of the earth".

(4) תולדות כ"ו, ה'.

עֲקֵב אֲשֶׁר-שָׁמַע אַבְרָהָם בְּקוֹלִי וַיִּשְׁמֹר מִשְׁמֵרָתִי מִצְוֹתַי חֻקוֹתַי וְתוֹרָתַי:

Because Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My instructions."

(5) בראשית רבה פס"ד, ד'.

וישמר משמרתתי מצותי חקותי ותורתתי, רבי יונתן משם רבי יוחנן אמר אפלו הלכות ערוכי חצרות היה אברהם יודע. תורתתי, שתי תורות, שקיים אפלו מצוה קלה שבעל פה.

R' Yonatan said in the name of R' Yochanan – even the laws of mixing courtyards were known to Avraham, 'My instructions (Torati)', Avraham kept two Torahs, even the simple commandments of the oral law.

ג

(6) שו"ע אדה"ז ש"ו, סכ"א

מתר להרהר בעסקיו, אפלו היאך לעשות מלאכות גמורות אחר השבת, שלא אסרו אלא דבור לבד, שנאמר "ודבר דבר", דבור – אסור, הרהור – מתר.

ומכל מקום, אם יש לו מתוך הרהור טרדת הלב או נדנוד דאגה – אסור ומשום ענג שבת מצוה שלא להרהר כלל בעסקיו, קצה אלא יהא בעיניו כאלו כל מלאכתו עשויה, וזהו שכתוב "ששת ימים תעבד ועשית כל מלאכתך", ואין אדם יכול לעשות כל מלאכתו בשבוע אחד, אלא יראה אדם בכל שבת כאלו כל מלאכתו עשויה, ואין לה ענג גדול מזה:

It is permitted to think about one's business affairs [on Shabbos], even how to perform labors after Shabbos that are absolutely forbidden on Shabbos, for [our Sages] forbade only speech, [as

reflected by the prooftext¹ that mentions] “speaking about [mundane matters].” [Implied is that] speech is forbidden; thought is permitted. Nevertheless, if thinking about [his business concerns will cause him] anxiety or even a trace of worry, it is forbidden. [Indeed,] it is an expression of Shabbos pleasure not to think about one’s business concerns at all, but rather to consider all of his work as having been completed. This is [hinted at by] the verse: “Six days shall you labor and you shall perform all your work.” Now, [the verse cannot be understood literally because] there is no way a person can perform all his work in one week. [Instead, the intent is that] every Shabbos, a person should consider all of his work as having been completed. There is no greater pleasure than this.

ד

(7) נוסח תפילת מנחת שבת

.. כי מאתך היא מנוחתם, ועל מנוחתם יקדישו את שמך

That from you is their rest, and by their rest they sanctify your name.

ה

(8) מגילה ג', א'.

וראיתי אני דניאל לבדי את המראה והאנשים אשר היו עמי לא ראו את המראה אבל חרדה גדולה נפלה עליהם ויברחו בהחבא מאן נינהו אנשים אמר ר' ירמיה ואיתימא רבי חייא בר אבא זה חגי זכריה ומלאכי אינהו עדיפי מיניה ואיהו עדיף מינייהו אינהו עדיפי מיניה דאינהו נביאי ואיהו לאו נביא איהו עדיף מינייהו דאיהו חזא ואינהו לא חזו וכי מאחר דלא חזו מ"ט איבעיתו אע"ג דאינהו לא חזו מזלייהו חזו אמר רבינא שמע מינה האי מאן דמיבעית אע"ג דאיהו לא חזי מזליה חזי מאי תקנתיה ליקרי ק"ש ואי קאים במקום הטנופת לינשוף מדוכתיה ארבע גרמידי ואי לא לימא הכי עיזא דבי טבחי שמינא מינאי:

“And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great trembling fell upon them, so that they fled to hide themselves” (Daniel 10:7). Who were these men? The term “men” in the Bible indicates important people; who were they? Rabbi Yirmeya said, and some say that it was Rabbi Hiyya bar Abba who said: These are the prophets Haggai, Zechariah, and Malachi. ¹²The Gemara comments: In certain ways they, the prophets, were greater than him, Daniel, and in certain ways he, Daniel, was greater than them. They were greater than him, as they were prophets and he was not a prophet. Haggai, Zechariah, and Malachi were sent to convey the word of God to the Jewish people, while Daniel was not sent to reveal his visions to others. In another way, however, he was greater than them, as he saw this vision, and they did not see this vision, indicating that his ability to perceive obscure and cryptic visions was greater than theirs. The Gemara asks: Since they did not see the vision, what is the reason that they were frightened? The Gemara answers: Even though they did not see the vision, their guardian angels saw it, and therefore they sensed that there was something fearful there and they fled. Ravina said: Learn from this incident that with regard to one who is frightened for no apparent reason, although he does not see anything menacing, his guardian angel sees it, and therefore he should take steps in order to escape the danger. The Gemara asks: What is his remedy? He should recite Shema, which will afford him protection. And if he is standing in a place of filth, where it is prohibited to recite verses from the Torah, he should distance himself four cubits from his current location in order to escape the danger. And if he is not able to do so, let him say the following incantation: The goat of the slaughterhouse is fatter than I am, and if a calamity must fall upon something, it should fall upon it.

וְהֵי אַרְבַּע אַמּוֹת הֵיכָא כְּתִיבָא?

The Gemara inquires about the basis of this law: These four cubits within which a person is always permitted to walk on Shabbat, where are they written in the Torah?

כְּדִתְנִיא: "שְׁבוּ אִישׁ תַּחְתּוֹ" — כְּתִיבָא. [וְכִמְה תַּחְתּוֹ] גּוֹפוּ שְׁלֹשׁ אַמּוֹת, וְאַמָּה כְּדִי לִפְשׁוּט יָדָיו וְרַגְלָיו — דְּבַרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: גּוֹפוּ שְׁלֹשׁ אַמּוֹת, וְאַמָּה כְּדִי שְׂיִטּוֹל חֶפֶץ מִתַּחַת מְרַגְלוֹתָיו וּמְנִיחַ תַּחַת מְרַאשׁוֹתָיו.

The Gemara answers: As it was taught in a baraita: The verse "Remain every man in his place; let no man go out of his place on the seventh day" (Exodus 16:29), means one must restrict his movement to an area equal to his place. And how much is the area of his place? A person's body typically measures three cubits, and an additional cubit is needed in order to allow him to spread out his hands and feet, this is the statement of Rabbi Meir. Rabbi Yehuda says: A person's body measures three cubits, and an additional cubit is needed in order to allow him to pick up an object from under his feet and place it under his head, meaning, to give him room to maneuver.
