



# Likkutei Sichos Source Sheet

Volume 17 | Kedoshim | Sicha 1

.א

1. ויקרא י"ט:יא

לא תגנבו ולא תכחשו ולא תשקרו איש בעמיתו:

## Leviticus 19:11

You shall not steal; you shall not deal deceitfully or falsely with one another.

2. סנהדרין פ"ו א'

ת"ר (שמות כ, יב) לא תגנוב בגונב נפשות הכתוב מדבר אתה אומר בגונב נפשות או אינו אלא בגונב ממון אמרת צא ולמד משלש עשרה מדות שהתורה נדרשת בהן דבר הלמד מעניינו במה הכתוב מדבר בנפשות אף כאן בנפשות תניא אידך (ויקרא יט, יא) לא תגנובו בגונב ממון הכתוב מדבר אתה אומר בגונב ממון או אינו אלא בגונב נפשות אמרת צא ולמד משלש עשרה מדות שהתורה נדרשת בהן דבר הלמד מעניינו במה הכתוב מדבר בממון אף כאן בממון

## Sanhedrin 86a

**The Sages taught** in a *baraita*: “**You shall not steal**” (Exodus 20:13), and it is **with regard to** one who **abducts people** that the verse is speaking. **Do you say** that the verse is speaking **with regard to** one who **abducts people**, or perhaps the verse is speaking **only with regard to** one who **steals property**? **You say: Go out and learn from** one of the **thirteen hermeneutical principles: A matter derived from its context. With regard to what** context are the adjacent prohibitions “You shall not kill; you shall not commit adultery” in the verse speaking? They are speaking **with regard to capital** cases. **So too here**, the prohibition is speaking **with regard to a capital** case of abduction. **It is taught** in another *baraita*: “**You shall not steal**” (Leviticus 19:11), and it is **with regard to** one who **steals property** that the verse is speaking. **Do you say** that the verse is speaking **with regard to** one who **steals property**, or perhaps the verse is speaking **only with regard to** one who **abducts people**? **You say: Go out and learn from** one of the **thirteen hermeneutical principles: A matter derived from its context. With regard to what** context is the subsequent **verse**: “You shall neither exploit your neighbor nor rob him” (Leviticus 19:13), **speaking**? It is

speaking **with regard to property**. So too here, the verse is speaking **with regard to property**.

### 3. מסכת שמחות ב'י"א

הרוגי מלכות אין מונעין מהן כל דבר מאימתי מתחילין למנות להם משעה שנתיישו מלשאול אבל לא מלגנוב שכל הגונב הרי זה שופך דמים ולא שופך דמים בלבד אלא כאילו עובד עבודת כוכבים וכו':

#### Tractate Semachot 2:11

We do not withhold mourning rites from those executed by the Government (*i.e. the occupying power, viz. the Romans.*)

When do we begin to count [the days of mourning] for them? *Usually this begins from the moment the grave is filled in, but here the body of the victim was not handed over to the family for burial.* From the time that [the relatives] despaired in their appeal [for the body to be delivered to them for burial], but not [given up the hope] of stealing it. For he who steals is as if he shed blood, and not only is he as if he had shed blood, but also as if he worshipped idols, etc.

ב.

### 4. דברים י"ג:י"ג-י"ט

כִּי־תִשְׁמָעַ בְּאַחַת עָרֶיךָ אֲשֶׁר־ה' אֱלֹקֶיךָ נָתַן לָךְ לְשִׁבְתָּ שָׁם לְאֶמְרָה: יֵצְאוּ אַנְשִׁים בְּנֵי־בְלִיעַל מִקִּרְבְּךָ וַיִּזְדַּחוּ אֶת־יִשְׁבֵי עִירָם לְאֶמְרָה: נִלְכָה וְנַעֲבֹדָה אֱלֹקִים אַחֵרִים אֲשֶׁר לֹא־יִדְעֶתֶם: וְדַרְשַׁתָּ וְחִקְרַתָּ וְשִׂאֲלַתָּ הֵיטֵב וְהִנֵּה אָמַת נִכּוֹן הַדָּבָר נַעֲשִׂיתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבְּךָ: הֲכֵה תִכֶּה אֶת־יִשְׁבֵי הָעִיר הַהוּא [הַהִיא] לְפִי־חֲרֹב הַחֲרֹם אֹתָהּ וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־בְּהֵמָתָהּ לְפִי־חֲרֹב: וְאֶת־כָּל־שְׁלָלָהּ תִּקְבְּצוּ אֶל־תֵּנוּף רַחֲבָהּ וְשִׂרְפֹתָ בְּאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שְׁלָלָהּ כְּלִיל לֵה' אֱלֹקֶיךָ וְהִיִּתָה תֵּל עוֹלָם לֹא תִבָּנֶה עוֹד: וְלֹא־יִדְבַק בְּיָדְךָ מְאוּמָה מִן־הַחֲרֹם לְמַעַן יָשׁוּב ה' מִחֲרוֹן אַפָּו וְנִתְּוֹלָךְ רַחֲמִים וְרַחֲמֶךָ וְהִרְבֵּה כְּאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם: כִּי תִשְׁמָע בְּקוֹל ה' אֱלֹקֶיךָ לְשַׁמֵּר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם לַעֲשׂוֹת הַיֵּשֶׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

#### Deuteronomy 13:13-19

If you hear it said, of one of the towns that Hashem your G-d is giving you to dwell in, that some scoundrels from among you have gone and subverted the inhabitants of their town, saying, "Come let us worship other G-ds"—whom you have not experienced— you shall investigate and inquire and interrogate thoroughly. If it is true, the fact is established—that abhorrent thing was perpetrated in your midst— put the inhabitants of that town to the sword and put its cattle to the sword. Doom it and all that is in it to destruction: gather all its spoil into the open square, and burn the town and all its spoil as a holocaust to Hashem your G-d. And it shall remain an everlasting ruin, never to be rebuilt. Let nothing that has been doomed stick to your hand, in order that Hashem may turn from His blazing anger and show you compassion, and in His compassion increase you as He promised your fathers on oath— for you will be heeding Hashem your G-d, obeying all His commandments that I enjoin upon you this day, doing what is right in the sight of Hashem your G-d.

ב.

### 5. משנה סנהדרין קי"א ב'

ולא ידבק בידך מאומה מן החרם (שם), שכל זמן שהרשעים בעולם, חרון אף בעולם. אבדו רשעים מן העולם, נסתלק חרון אף מן

**Mishneh Tractate Sanhedrin 111b**

**“And there shall cleave nothing of that which was devoted to your hand”** (Deuteronomy 13:18). This teaches that **as long as the wicked exist in the world**, there is **wrath in the world**; once **the wicked are eliminated from the world**, **wrath leaves the world**.

**Gemara:** Who are these wicked people mentioned in the mishna? Rav Yosef said: They are thieves.

ג.

**6. סנהדרין קי"ג ב'**

ת"ר רשע בא לעולם חרון בא לעולם שנא' (משלי יח, ג) בבא רשע בא גם בוז ועם קלון חרפה רשע אבד מן העולם טובה באה לעולם שנא' (משלי יא, י) ובאבוד רשעים רנה צדיק נפטר מן העולם רעה באה לעולם שנאמר (ישעיהו נז, א) הצדיק אבד ואין איש שם על לב ואנשי חסד נאספים באין מבין כי מפני הרעה נאסף הצדיק צדיק בא לעולם טובה באה לעולם שנאמר (בראשית ה, כט) זה ינחמנו ממעשינו ומעצבון ידינו:

**Sanhedrin 113b**

**“The Sages taught** in a *baraita*: **When a wicked person comes into the world, wrath comes into the world, as it is stated: “When the wicked comes into the world, contempt also comes, and with ignominy, reproach”** (Proverbs 18:3). **When a wicked person is eliminated from the world, good comes into the world, as it is stated: “And when the wicked perish there is jubilation”** (Proverbs 11:10). **When a righteous person passes from the world, evil comes into the world, as it is stated: “The righteous perishes and no man lays it to heart; and merciful men are taken, none understand that due to the evil the righteous is taken”** (Isaiah 57:1) **When a righteous person comes into the world, good comes into the world with him, as it is stated with regard to Noah: “This is one who shall comfort us for our work and the toil of our hands”** (Genesis 5:29).

ו.

**7. משנה תורה, הלכות סנהדרין והעונשין המסורין להם י"ח ב'**

כל לאו שאין בו מעשה אין לוקין עליו חוץ מנשבע ומימר ומקלל את חברו בשם. וכל לאו שנתן לאזהרת מיתת בית דין כגון לא תנאף לא תעשה מלאכה בשבת אין לוקין עליו. וכל לאו שנתן לתשלומין כגון לא תגזל ולא תגנב אין לוקין עליו. וכל לאו שנתן לעשה כגון לא תקח האם על הבנים לא תכלה פאת שדה אין לוקין עליו אלא אם לא קים עשה שבהן. וכל לאו שבכללות אין לוקין עליו. ושאר כל הלאוין שבתורה לוקין עליהן:

**Mishneh Torah, The Laws of the Courts and the Penalties placed under their Jurisdiction 18:2**

Whenever a prohibition does not involve a deed, it is not punishable by lashes except for a person who takes a false oath, a person who transfers the sanctity of one sacrificial animal to another, and one who curses a colleague using G-d's name. Similarly, any prohibition punishable by execution by the court, e.g., "Do not commit adultery," or do not perform labor on the Sabbath is not punishable by lashes.

Whenever a prohibition requires financial recompense, e.g., "Do not rob," or "Do not steal," it is not punishable

by lashes. Whenever a prohibition can be corrected by the performance of a positive commandment, e.g., "Do not take the mother together with the offspring," or "Do not complete the reaping of the corners of your field," it is not punishable by lashes, unless one does not perform the positive commandment.

Similarly, a prohibition of a general nature is not punishable by lashes. All other Scriptural prohibitions are punishable by lashes.

.ט

#### 8. בבא קמא ע"ט ב'

שאלו תלמידיו את רבן יוחנן בן זכאי מפני מה החמירה תורה בגנב יותר מגזלן אמר להן זה השווה כבוד עבד לכבוד קונו וזה לא השווה כבוד עבד לכבוד קונו כביכול עשה עין של מטה כאילו אינה רואה ואוזן של מטה כאילו אינה שומעת

#### Bava Kamma 79b

**His students asked Rabban Yoḥanan ben Zakkai: For what reason was the Torah stricter with a thief than with a robber?** Only a thief is required to pay the double, fourfold, or fivefold payment, not a robber. Rabban Yoḥanan ben Zakkai **said to them** in response: **This one**, the robber, **equated the honor of the servant to the honor of his Master, and that one**, the thief, **did not equate the honor of the servant to the honor of his Master**. The robber fears neither G-d nor people, as he is not afraid to rob in public. The thief does not fear G-d but he does fear other people, which demonstrates that he is more concerned about humans than G-d. **As it were**, the thief **establishes the eye below**, i.e., G-d's eye, **as though it does not see, and the ear below**, i.e., G-d's ear, **as though it does not hear**.

#### 9. ירמיהו כ"ג:כ"ד

אִם-יִסְתֵּר אִישׁ בְּמַסְתָּרִים וְאֲנִי לֹא-אֶרְאֶנּוּ נְאֻם-יְהוָה הֲלוֹא אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֲנִי מְלֵא נְאֻם-יְהוָה:

#### Jeremiah 23:24

If a man enters a hiding place, Do I not see him? —says Hashem. For I fill both heaven and earth —declares Hashem.

#### 10. ברכות כ"ח ב'

וּכְשֶׁחָלָה רַבִּי יוֹחָנָן בֶּן זַכַּאי נִכְנְסוּ תַלְמִידָיו לְבַקְרוֹ... אָמְרוּ לוֹ: רַבֵּינוּ, בְּרַכְנּוּ. אָמַר לָהֶם: "יְהִי רְצוֹן שְׁתֵּהא מוֹרָא שְׁמַיִם עֲלֵיכֶם כְּמוֹרָא בְּשַׁר וָדָם". אָמְרוּ לוֹ תַלְמִידָיו: עַד כָּאן? אָמַר לָהֶם: וְלוֹא, תִּדְעוּ כְּשֶׁאָדָם עוֹבֵר עֲבִירָה אוֹמֵר: "שְׁלֵא יֵרְאֵנִי אָדָם".

#### Berakhot 28b

**When Rabbi Yoḥanan ben Zakkai fell ill his students entered to visit him...** His students **said to him: Our teacher, bless us**. He **said to them: May it be His will that the fear of Heaven shall be upon you like the fear of flesh and blood**. His students were puzzled and **said: To that point** and not beyond? Shouldn't one fear G-d more? **He said to them: Would that** a person achieve that level of fear. **Know that when one commits a transgression, he says** to himself: I hope **that no man will see me**. If one is as concerned about avoiding shame before G-d as he is before man, he will never sin.

מתני' דיני ממונות בשלשה גזילות וחבלות בשלשה נזק וחצי נזק תשלומי כפל ותשלומי ארבעה וחמשה בשלשה... סנהדרין גדולה היתה של שבעים ואחד וקטנה של עשרים ושלשה מנין לגדולה שהיא של שבעים ואחד שנאמר (במדבר יא, טז) אספה לי שבעים איש מזקני ישראל ומשה על גביהן ר' יהודה אומר שבעים ומנין לקטנה שהיא של עשרים ושלשה שנאמר (במדבר לה, כד) ושפטו העדה והצילו העדה עדה שופטת ועדה מצלת הרי כאן עשרים ומנין לעדה שהיא עשרה שנאמר (במדבר יד, כז) עד מתי לעדה הרעה הזאת יצאו יהושע וכלב ומנין להביא עוד שלשה ממשמע שנאמר (שמות כג, ב) לא תהיה אחרי רבים לרעות שומע אני שאהיה עמהם לטובה אם כן למה נאמר אחרי רבים להטות לא כהטייתך לטובה הטייתך לרעה הטייתך לטובה על פי אחד הטייתך לרעה על פי שנים ואין בית דין שקול מוסיפין עליהם עוד אחד הרי כאן עשרים ושלשה וכמה יהא בעיר ותהא ראויה לסנהדרין מאה ועשרים רבי נחמיה אומר מאתים ושלשים כנגד שרי עשרות:

### Sanhedrin 2a-2b

**MISHNA:** Cases concerning **monetary law** are adjudicated **by three** judges. Cases concerning **robbery and personal injury** are adjudicated **by three** judges. Cases concerning **damage** that one is responsible for because he or his property caused the damage are adjudicated by three judges as well. Likewise, cases concerning payment for **half the damage**, which is paid in the event that an ox whose owner has not been warned that it gored more than two times gores another animal (see Exodus 21:35); cases concerning **payment of double** the principal by a thief who was caught stealing (see Exodus 22:3); **and** cases concerning **payment of four or five** times the principal by a thief who slaughtered or sold a stolen ox or a lamb (see Exodus 21:37) are all adjudicated **by three** judges... The **Great Sanhedrin** was composed of **seventy-one** judges, **and a lesser Sanhedrin** was composed of **twenty-three**. **From where** is it derived **that the Great Sanhedrin was composed of seventy-one** judges? **As it is stated:** “**Gather Me seventy men of the Elders of Israel**, whom you know to be the Elders of the people and officers over them, and bring them into the Tent of Meeting, and they shall stand there with you” (Numbers 11:16), **and** together with **Moshe at the head** of this body, there are a total of seventy-one. **Rabbi Yehuda says:** Moshe was indeed at the head of the body, but he is not counted as part of the group. Consequently, a future Great Sanhedrin modeled after these Elders is to be composed of **seventy** judges. **And from where** is it derived **that a lesser Sanhedrin is composed of twenty-three** judges? **As it is stated:** “**And the congregation shall judge** between the assailant and the avenger...**and the congregation shall save** the manslayer from the hands of the avenger” (Numbers 35:24–25). Therefore, there must be **a congregation**, which consists of at least ten judges, that **judges** the accused and attempts to convict him, **and** there must be **a congregation**, also consisting of at least ten judges, which attempts to **save** the accused by finding him innocent. Together, **there are twenty** judges **here**. Before proceeding to derive the requirement for the final three judges, the mishna clarifies: **And from where** is it derived **that a congregation** consists of at least **ten** men? **As it is stated** concerning the spies: “**How long shall I bear with this evil congregation** that keep complaining about me?” (Numbers 14:27) There were twelve spies; **excluding Joshua and Caleb**, who did not complain, there would be ten men who are called: A congregation. Accordingly, the verses describing a congregation that attempts to convict the accused and a congregation that attempts to acquit him together add up to twenty judges. **And from where** is it derived **to bring three more** judges to the court? **From the implication of that which is stated:** “**You shall not follow a multitude to convict**” (Exodus 23:2), I would **derive that** I may not convict a person on the basis of a majority but I **should follow** the majority **to exonerate**. **If so, why is it stated** in the same verse: “**To incline after a multitude**,” from which it can be understood that the majority is followed

in all cases? In order to resolve the apparent contradiction it must be explained: **Your inclination** after the majority **to exonerate is not like your inclination** after the majority **to convict**. **Your inclination** after the majority **to exonerate** can result in a verdict **by** a majority of **one** judge. But **your inclination** after the majority **to convict** a transgressor must be **by** a more decisive majority of at least **two**. Therefore, the court must have at least twenty-two judges. **And** since there is a principle that **a court may not** be composed of **an even** number of judges, as such a court may be unable to reach a decision, therefore **they add another one to them**, and **there are twenty-three** judges here. **And how many** men must **be in the city** for it **to be eligible for** a lesser **Sanhedrin? One hundred and twenty**. **Rabbi Neḥemya says: Two hundred and thirty, corresponding to the ministers of tens**, as outlined by Moshe and Yitro in the wilderness (Exodus, chapter 18). That is to say, each member of the Sanhedrin can be viewed as a judge with responsibility for ten residents. If there are not enough men in the city to enable this calculation, it would not be honorable to appoint a Sanhedrin, as their members will each preside over less than the minimum of ten residents.

#### 12. דברים כ"א:כ"א

וְרָגְמָהוּ כָּל־אִנְשֵׁי עִירוֹ בְּאֲבָנִים וְמוֹת וּבַעֲרַת הָרֶעַ מִקֶּרְבָּהּ וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ:

#### Deuteronomy 21:21

Thereupon the men of his town shall stone him to death. Thus you will sweep out evil from your midst: all Israel will hear and be afraid.

#### 13. תנא דבי אליהו פרק י"א

...לפי שהיה להם לסנהדרין גדולה שהניח משה ויהושע ופנחס בן אלעזר עימהם, לילך ולקשור חבלים של ברזל במותניהם ולהגביה בגדיהם למעלה מארכובותיהם ויחזרו בכל עיירות ישראל, יום אחד ללכיש, יום אחד לבית אל, יום אחד לחברון, יום אחד לירושלים וכן בכל מקומות ישראל. וילמדו את ישראל דרך ארץ בשנה ושתיים ובשלוש, עד שיתישבו ישראל בארצם. כדי שיתגדל ויתקדש שמו של הקב"ה...

#### Tanna Devei Eliyahu Chapter 11

...Because there was the High Court of the Sanhedrin that Moshe, Yehoshua and Pinchas placed to go out, and to tie ropes of iron at their waists, to lift their clothes above their thighs and to return to every city of Yisrael, one day in Lachish, and one day in Chevron, one day in Bais El, one day in Yerushalayim, and, so, too, in all places of Yisrael, and they should teach Yisrael one matter in the first, second and third years in order to exalt and make special His name of the Holy One, Blessed is He.

#### 14. משנה תורה, הלכות סנהדרין והעונשין המסורין להם ב'א'

כ אין מעמידין בסנהדרין בין בגדולה בין בקטנה אלא אנשים חכמים ונבונים מופלגין בחכמת התורה בעלי דיעה מרובה יודעים קצת משאר חכמות כגון רפואות וחשבון ותקופות ומזלות ואיצטגנינות ודרכי המעוננים והקוסמים והמכשפים והבלי ע"ז וכיוצא באלו כדי שיהיו יודעים לדון אותם ואין מעמידין בסנהדרין אלא כהנים לויים וישראלים המיוחסים הראויים להשיא לכהונה שנאמר והתיצבו שם עמך בדומין לך בחכמה וביראה וביחס.

#### Mishneh Torah, The Sanhedrin and the Penalties within their Jurisdiction 2:1

We appoint to a *Sanhedrin* - both to the Supreme *Sanhedrin* and to a minor *Sanhedrin* - only men of wisdom and understanding, of unique distinction in their knowledge of the Torah and who possess a broad intellectual potential. They should also have some knowledge concerning other intellectual disciplines, e.g., medicine, mathematics, the fixation of the calendar, astronomy, astrology, and also the practices of fortune-telling, magic, sorcery, and the hollow teachings of idolatry, so that they will know how to judge them.

We appoint to the *Sanhedrin* only priests, Levites, and Israelites of lineage of fine repute who can marry into the priesthood. This is derived from Number 11:16: "And they shall stand there with you." Implied is that they should resemble you, Moshe in wisdom, the fear of heaven, and in lineage.