

# Likkutei Sichos Source Sheet

Volume 16 | Vayakhel | Sicha 1

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## 1. שמות ל"ה:כ"א-כ"ט

כא ויבאו כל-איש אִשְׁרֵי-נִשְׂאָו לְבֹו וְכָל אִשְׁרֵי גְדֻבָּה רוּחוֹ אֵלָיו הֵבִיאוּ אֶת-תְּרוּמַת ה' לַמִּלְאכָת אֲהֵל מוֹעֵד וְלִכְל־עֲבֹדָתוֹ וְלַבְגְּדֵי הַקֹּדֶשׁ: כב ויבאו האֲנָשִׁים עַל-הַנָּשִׁים כָּל | נְדִיב לֵב הֵבִיאוּ חָח וְנָזָם וְטַבַּעַת וְכוּמָז כָּל-כְּלִי זָהָב וְכָל-אִישׁ אִשְׁרֵי הַנִּיף תְּנוּפֶת זָהָב לֵה': כג וְכָל-אִישׁ אִשְׁרֵי-נִמְצָא אֵלָיו תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים וְעֹרֹת אֵילִם מְאֻדָּמִים וְעֹרֹת תְּחָשִׁים הֵבִיאוּ: כד כָּל-מְרִים תְּרוּמַת לְסֹף וְנִחֲשֶׁת הֵבִיאוּ אֶת תְּרוּמַת ה' וְכָל אִשְׁרֵי נִמְצָא אֵלָיו עֲצֵי שֹׁטִים לְכָל-מִלְאכָת הָעֲבֹדָה הֵבִיאוּ: כה וְכָל-אִשָּׁה חַכְמַת-לֵב בְּיָדֶיהָ טָווּ ויבִיאוּ מִטָּוֶה אֶת-הַתְּלָלִת וְאֶת-הָאַרְגָּמָן אֶת-תוֹלַעַת הַשָּׁנִי וְאֶת-הַשֵּׁשׁ: כו וְכָל-הַנָּשִׁים אִשְׁרֵי נָשָׂא לֶבָן אֶתְנָה בְּחֻמָּה טָווּ אֶת-הָעִזִּים: כז וְהַנָּשָׂאִים הֵבִיאוּ אֶת אַבְגֵי הַשֵּׁהָם וְאֶת אַבְגֵי הַמִּלְאִים לְאַפֹּד וְלַחֲשׂוֹן: כח וְאֶת-הַבָּשָׂם וְאֶת-הַשָּׁמֶן לְמֵאֹר וְלַשֶּׁמֶן הַמִּשְׁחָה וְלַקְטֹרֶת הַסַּמִּים: כט כָּל-אִישׁ וְאִשָּׁה אִשְׁרֵי נָדַב לִבָּם אֶתֶם לְהֵבִיא לְכָל-הַמִּלְאכָה אִשְׁרֵי צִוָּה ה' לַעֲשׂוֹת בְּיַד-מֹשֶׁה הֵבִיאוּ בְנֵי-יִשְׂרָאֵל גְּדֻבָּה לֵה':

### Shemos 35:21-29

**21** Every man whose heart uplifted him came, and everyone whose spirit inspired him to generosity brought the offering of Hashem for the work of the Tent of Meeting, for all its service, and for the holy garments. **22** The men came with the women; every generous hearted person brought bracelets and earrings and rings and buckles, all kinds of golden objects, and every man who waved a waving of gold to Hashem. **23** And every man with whom was found blue, purple, or crimson wool, linen, goat hair, ram skins dyed red or tachash skins, brought them. **24** Everyone who set aside an offering of silver or copper brought the offering for Hashem, and everyone with whom acacia wood was found for any work of the service, brought it. **25** And every wise hearted woman spun with her hands, and they brought spun material: blue, purple, and crimson wool, and linen. **26** And all the women whose hearts uplifted them with wisdom, spun the goat hair. **27** And the princes brought the shoham stones and filling stones for the ephod and for the choshen; **28** and the spice and the oil for lighting and for the anointing oil, and for the incense. **29** Every man and woman whose heart inspired them to generosity to bring for all the work that Hashem had commanded to make, through Moshe, the children of Israel brought a gift for Hashem

## 2. רש"י על שמות ל"ה:כ"ז

והנשאים הביאו. אמר ר' נתן: מה ראו נשיאים להתנדב בחנכת המזבח בתחלה ובמלאכת המשכן לא התנדבו בתחלה? אלא כך אמרו נשיאים, יתנדבו צבור מה שמתנדבין, ומה שמספרים, אנו משלימין אותו, כיון שהשלימו צבור את הכל – שני' והמלאכה היתה דים – אמרו נשיאים מה עלינו לעשות? הביאו את אבני השהם וגו', לכך התנדבו בחנכת המזבח תחלה, ולפי שנתעצלו מתחלה נחסרה אות משמם, והנשאים קתיב (ספרי במדבר מ"ה):

### Rashi on Shemos 35:27

AND THE PRINCES BROUGHT [ONYX STONES] R. Nathan asked, "What reason had the princes to give their contributions at the dedication of the altar (Bamidbar 7:12ff.) first of all the people, whereas at the work of the Tabernacle they were not the first, but the last to contribute?" But — replied he — the princes spoke thus: "Let the community in general contribute all they with to give and what will then be lacking we shall supply" But when the community gave everything needed in its entirety — as it is said, (Shemos 36:7) "For the stuff they had was enough [for all the work to make it, and some was left]" — the princes asked, "What can we now do?" therefore הביאו את אבני השהם וגו' THEY BROUGHT THE ONYX STONES etc. That is why they were the first to contribute at the consecration of the altar. Because, however, they were dilatory at the beginning, a letter is missing here from their title (thus intimating that something, viz., zeal was lacking in them): for it is written והנשאים instead of והנשיאים. R. Meir said: The Holy One, blessed be He, removed from beneath His throne of glory a coin of fire (the size of a half-shekel coin) and showed it to Moshe. Then He said to him: *This they shall give*. That is to say, everyone who passes by as the census is taken shall give something similar to them.

## 3. שמות כ"ה:ג-ח'

וזאת התרומה אשר תקחו מאתם זהב וכסף ונחשת: ותקלת וארגמן ותולעת שני ושש ועזים: וערת אילים מאדמים וערת תחשים ועצי שטים: שמן למאר בשמים לשמן המשחה ולקטרת הסמים: אבני-שׁהם ואבני מלאים לאפד ולהשן: ועשו לי מקדש ושכנתי בתוכם:

### Shemos 25:3-8

And these are the gifts that you shall accept from them: gold, silver, and copper; blue, purple, and crimson yarns, fine linen, goats' hair; and rams' skins dyed red, and tañash skins, and shittim wood, oil for lighting, spices for the anointing oil and for the aromatic incense; shoham stones, and stones to be set in the efod, and in the breastplate. And let them make Me a sanctuary that I may dwell among them.

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## 4. שמות ל"ו:ה'

ויאמרו אל-משה לאמר מרבים העם להביא מדי העבדה למלאכה אשר-צנה ה' לעשות אתה:

## Shemos 36:5

and they spoke to Moshe saying, The people bring much more than enough for the service of the work, which Hashem commanded to do.

ה.

## 5. שמות י"ט:י"ד

וַיְרַד מֹשֶׁה מִן־הַהָר אֶל־הָעָם וַיְקַדֵּשׁ אֶת־הָעָם וַיְכַבְּסוּ שְׂמֹלֵתָם:

## Shemos 19:14

And Moshe went down from the mountain to the people, and sanctified the people; and they washed their clothes.

## 6. רש"י על שמות י"ט:י"ד

מן ההר אל העם. מלמד שלא היה משה פונה לעסקיו, אלא מן ההר – אל העם:

## Rashi on Shemos 19:14

**מן ההר אל העם** [AND MOSHE WENT DOWN] FROM THE MOUNTAIN UNTO THE PEOPLE —This tells us that Moshe did not betake himself first to his personal concerns but went direct from the mountain to the people.

## 7. שמות ט"ז:כ"ב

וַיֹּצֵעַ מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיֵּצְאוּ אֶל־מִדְבַר־שׁוּר וַיֵּלְכוּ שְׁלֹשַׁת־יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מַיִם:

## Shemos 15:22

**AND MOSHE CAUSED [ISRAEL] TO JOURNEY** away from the Reed Sea, and they went out into the desert of Shur, they traveled for three days in the desert and they did not find any water.

## 8. רש"י על שמות ט"ז:כ"ב

**ויסע משה**. הסייען בעל כרחם, שעטרו מצרים את סוסייהם בתכשיטי זהב וכסף ואבנים טובות, והיו ישראל מוצאין אותן בים – וגדולה היתה בזת הים מבזת מצרים שנאמר "תורי זהב נעשה לך עם נקודות הכסף" (שיר השירים א') – לפיכך הצרך להסייען בעל כרחם:

## Rashi on Shemos 15:22

**AND MOSHE CAUSED [ISRAEL] TO JOURNEY** — He made them journey against their own will, because the Egyptians had adorned their horses with ornaments of gold and silver and with precious stones, and the Israelites were finding these in the sea. Greater, indeed, was the booty they obtained at the Red Sea than the booty they had brought out of Egypt — as it is said (Song 1:11) "Circlets of gold (the booty of the Sea) will we make thee together with the studs of silver" (which we brought forth from Egypt) (Mekhilta d'Rabbi Yishmael 12:36). On this account he was compelled to make them journey on against their will.

וַיֵּבֵא מֹשֶׁה וְאַהֲרֹן אֶל-אֱהֹל מוֹעֵד וַיִּצְאוּ וַיְבָרְכוּ אֶת-הָעָם וַיֵּרָא כְבוֹד-ה' אֶל-כָּל-הָעָם:

### Vayikra 9:23

Moshe and Aharon then went inside the Tent of Meeting. When they came out, they blessed the people; and the Presence of Hashem appeared to all the people.

### 10. רש"י על ויקרא ט':כ"ג

וַיִּצְאוּ וַיְבָרְכוּ אֶת הָעָם. אָמְרוּ וַיְהִי נֵעַם ה' אֱלֹהֵינוּ עֲלֵינוּ, יְהִי רְצוֹן שְׁתִּשְׁרָה שְׁכִינָה בְּמַעֲשֵׂה יְדֵיכֶם; לְפִי שְׂכָל שְׁבַעַת יְמֵי הַמְּלוּאִים שֶׁהָעַמִּידוּ מִשָּׁה לְמִשְׁכַּן וְשָׁמַשׁ בּוֹ וּפְרָקוּ בְּכָל יוֹם לֹא שָׁרְתָה בּוֹ שְׁכִינָה, וְהָיוּ יִשְׂרָאֵל נִכְלָמִים וְאוֹמְרִים לְמֹשֶׁה, מִשָּׁה רַבְּנוּ, כָּל הַטָּרַח שֶׁטָּרַחְנוּ שְׁתִּשְׁרָה שְׁכִינָה בֵּינֵינוּ וְנִדְעֵה שְׁנִתְפַּכֵּר לָנוּ עוֹן הָעֵגֶל, לְכָר אָמַר לָהֶם זֶה הַדָּבָר אֲשֶׁר צִוָּה ה' תַּעֲשׂוּ וַיֵּרָא אֲלֵיכֶם כְּבוֹד ה' — אֲהֲרֹן אַחִי קָדָאִי וְחֲשׁוּב מִמֶּנִּי, שְׁעַל יְדֵי קַרְבָּנוֹתָיו וְעִבּוּדָתוֹ תִּשְׁרָה שְׁכִינָה בְּכֶם וְתִדְעוּ שֶׁהַמְּקוֹם בָּחַר בּוֹ:

### Rashi on Vayikra 9:23

וַיִּצְאוּ וַיְבָרְכוּ אֶת הָעָם AND THEY CAME OUT AND BLESSED THE PEOPLE — They said the words that conclude “The Prayer of Moshe” (Tehilim 90:17): “May the beauty of Hashem our G-d be upon us” — i. e. May it be G-d’s will that the Shechinah may rest upon the work of your hands (see Rashi on Shemos 39:43). They invoked just this blessing and not another formula because during the whole seven days of the installation when Moshe was setting up the Tabernacle and officiating therein and dismantling it daily the Shechinah had not rested upon it and the Israelites felt ashamed, saying to Moshe: “O, our Teacher Moshe! All the trouble which we have taken was only that the Shechinah may dwell amongst us, so that we may know that the sin of the golden calf has been atoned for on our behalf!” He therefore had said to them (v. 6): “This is the thing which Hashem commanded that ye should do so that the glory of Hashem may appear unto you” (i. e. only after these offerings will have been brought by Aharon (cf. v. 7) will G-d’s glory appear unto you). My brother Aharon is more worthy and excellent than I am, so that through his sacrifices and ministrations the Shechinah will rest upon you, and ye will thereby know that the Omnipresent G-d has chosen him to bring His Shechinah upon you.

### 11. קידושין ט"ו א:ח'

א"ר נתן מנין לנושה בחברו מנה וחברו בחברו מנין שמוציאין מזה ונותנין לזה ת"ל (במדבר ה, ז) ונתן לאשר אשם לו

### Kiddushin 15a

Rabbi Natan says: From where **is it derived** that **in the case of** one who lends one hundred dinars to another, and the other **lends a similar sum** to **yet another, a third person**, from where **is it derived** that **the court appropriates the money** from this one, **the third person**, and gives it to that one, **the first creditor, without going through the second person, who owes money to the first and is owed that same amount by the third?** The verse states: “And he shall give it to him whom he has wronged” (**Bamidbar 5:7**), which indicates **that the loan should be repaid to the creditor to whom the money is ultimately owed.**

י"ב.

## 12. נדרים ל"ב ב:ג'

ואמר רמי בר אבא מאי דכתיב עיר קטנה ואנשים וגו' עיר קטנה זה הגוף ואנשים בה מעט אלו אברים ובה אליה מלך גדול וסבב אתה זה יצר הרע ובנה עליה מצודים וחרמים אלו עונות

### Nedarim 32b

And Rami bar Abba said: What is **the meaning of that** which is written: "There was a little city and **few** men in it, and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a man poor and wise, and he by his wisdom delivered the city; yet no man remembered that same poor man" (Koheles 9:14–15)? "A little city," this is referring to the body; "and few men in it," this is referring to the limbs; "and there came a great king against it and besieged it," this is referring to the evil inclination; "and built great bulwarks against it," these are sins.

## 13. ברכות ל"ד ב

אמר רבי יצחק בר נחמני: לדידי מפרשא לי מיניה דרבי יהושע בן לוי: הדיוט, כמו שאמרנו. כהן גדול, תחלת כל ברכה וברכה. המלך — כיון שקרע שוב אינו זוקף, שנאמר: "ויהי ככלות שלמה להתפלל וגו' קם מלפני מזבח ה' מקרע על ברכיו".

### Berachos 34b

Rabbi Yitzhak bar Nahmani said: It was explained to me **directly** from Rabbi Yehoshua ben Levi **himself differently**: An ordinary **person, conducts himself** as we said; a High Priest **bows at** the beginning of each and every blessing; the king, once he has bowed **at the beginning of the first blessing**, does not rise **until he concludes the entire prayer**, as it is stated: "And it was that when Solomon finished praying **all of his prayer to Hashem**, he rose from before the altar of Hashem, from kneeling upon his knees **with his hands spread forth toward the heavens**".