



B”H

Likkutei Sichos Source Sheet

Volume 15 | Vayechi | Sicha 1

A note to the user. A few of the sources appear in close proximity in the torah. They were therefore placed together, although they may be mentioned a bit further on in the Sicha.

Additionally, the translations represent the simple reading of the text. Based on the Sicha, some of these sources acquire a different, deeper meaning.

Introduction:

(1) ויגש מ"ז, כ"ז

וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיַּאֲחֲזוּ בָּהּ וַיִּפְרוּ וַיִּרְבוּ מְאֹד:

And Israel dwelt in the land of Egypt in the land of Goshen, and they acquired property in it, and they were prolific and multiplied greatly.

(2) ויחי מ"ז, כ"ח

וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת עָשָׂרָה שָׁנָה וַיְהִי יְמֵי יַעֲקֹב שְׁנַיִם חֲמִישִׁים וְשִׁבְעֵים וְאַרְבָּעִים וּמֵאֵת שָׁנָה:

And Jacob lived in the land of Egypt for seventeen years, and Jacob's days, the years of his life, were a hundred and forty seven years.

(3) ויחי מ"ז, כ"ט

וַיִּקְרָבוּ יְמֵי יִשְׂרָאֵל לָמוּת וַיִּקְרָא | לְבָנָו לְיוֹסֵף וַיֹּאמֶר לוֹ אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ שִׁים־נָא יָדְךָ תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי חֶסֶד וְאֱמֶת אֶל־נָא תִקְבְּרֵנִי בְּמִצְרַיִם:

When the time drew near for Israel to die, he called his son Joseph and said to him, "If I have now found favor in your eyes, now place your hand beneath my thigh, and you shall deal with me with lovingkindness and truth; do not bury me now in Egypt.

(4) בראשית רבה ריש פרשתינו (צ"ו, א')

יוחי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם (בראשית מז, כח), לָמָּה פָּרַשָׁה זוֹ סְתוּמָה מְכַל הַפְּרָשִׁיּוֹת שֶׁל תּוֹרָה, אֲלָא כִּיּוֹן שְׁנַפְטָר אַבְיָנוּ יַעֲקֹב הִתְחִילָה שְׁעֵבִיד מִצְרַיִם עַל יִשְׂרָאֵל. דְּבַר אַחַר, לָמָּה הִיא סְתוּמָה מִפְּנֵי שְׁבִקְשׁ יַעֲקֹב אַבְיָנוּ לְגַלוּת אֶת הַקֶּץ וְנִסְתָּם מִמֶּנּוּ. דְּבַר אַחַר, לָמָּה הִיא סְתוּמָה מִפְּנֵי שְׁסֻתָּם מִמֶּנּוּ כָּל צְרוּת שְׁבַעֲוֹלָם.

96:3 "And Israel approached the time of dying" (Gen 47:29). It is written, "No one rules over the wind to restrain the wind, and there is no ruling over the day of death" (Eccles 8:8). Rabbi Yehoshua of Sichnin said in the name of Rabbi Levi: The trumpets which Moses made in the wilderness were hidden by the Holy One, who is blessed, when Moses neared death so that no one else would sound them while they were coming to him, as it is written, "Gather to me all the elders of your tribes" (Deut 31:28), in order to fulfill what is stated, "And there is no ruling over the day of death"....And so too when Jacob neared death he began to lower himself before Joseph and said to him, "Please, if I have found favor in your eyes" (Gen 47:29). When [did he say this]? As he was approaching death, as it is stated, "And Israel drew near to the time of dying" (ibid.).

5 רש"י ריש פרשתינו (מ"ז, כ"ח)

יוחי יַעֲקֹב: לָמָּה פָּרַשָׁה זוֹ סְתוּמָה, לִפִּי שְׁכִיּוֹן שְׁנַפְטָר יַעֲקֹב אַבְיָנוּ נִסְתָּמוּ עֵינֵיהֶם וּלְבָבָם שֶׁל יִשְׂרָאֵל מִצַּרְתִּי הַשְּׁעֵבִיד שֶׁהִתְחִילוּ לְשַׁעֲבֵדָם. דְּבַר אַחַר שְׁבִקְשׁ לְגַלוּת אֶת הַקֶּץ לְבָנָיו וְנִסְתָּם מִמֶּנּוּ:

And Jacob lived: Why is this section [completely] closed? Because, as soon as our father Jacob passed away, the eyes and the heart of Israel were "closed," (i.e., it became "dark" for them) because of the misery of the slavery, for they (the Egyptians) commenced to subjugate them. Another explanation: That he (Jacob) attempted to reveal the End [of the exile] to his sons, but it was "closed off" (concealed) from him. [This appears] in Gen. Rabbah (91:1).

א'

6 ויגש מ"ז, ט'

וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יְמֵי שְׁנֵי מִגּוּרֵי שְׁלֹשִׁים וּמֵאֵת שָׁנָה מֵעַט וְרַעִים הָיוּ יְמֵי שְׁנֵי חַיֵּי וְלֹא הִשְׁיִגוּ אֶת־יְמֵי שְׁנֵי חַיָּי אַבְתִּי בְיַמֵּי מִגּוּרֵיהֶם:

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."

7 ויצא ל"א, מ'

הָיִיתִי בַּיּוֹם אֲכַלְנִי חֶרֶב וְקָרָח בַּלַּיְלָה וַתִּדְד שְׁנֵתִי מֵעֵינָי:

I was [in the field] by day when the heat consumed me, and the frost at night, and my sleep wandered from my eyes.

8 רשי" כ"ג, א'

שני חיי שרה: כלן שוין לטובה:

the years of the life of Sarah: All of them equally good.

ה'

9 ויגש מ"ה, כ"ז

וַיְדַבְּרוּ אֵלָיו אֵת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר אֲלֵהֶם וַיֵּרָא אֶת־הַעֲגָלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לְשֵׂאת אֹתוֹ וַתְּחִי רוּחַ יַעֲקֹב אָבִיהֶם:

And they told him all of Joseph's words that he had said to them, and he saw the wagons that Joseph had sent to carry him, and the spirit of their father Jacob was revived.

ו'

10 ירמי' י', י'

וַיְהִי אֱלֹהִים אֱמֶת הוּא־אֱלֹהִים חַיִּים וַיִּמְלֶךְ עוֹלָם מִקְצֵפוֹ תִּרְעַשׂ הָאָרֶץ וְלֹא־יִכְלוּ גוֹיִם זַעֲמוֹ:

But the Lord God is true; He is a living God and the King of the world; from His anger the earth quakes, and the nations cannot contain His fury.

11 פרה, פ"ח, מ"ט

הַמַּיִם הַמְּכִים, פְּסוּלִים. אֵלוֹ הֵן הַמְּכִים, הַמְּלוּחִים וְהַפּוֹשְׁרִים. הַמַּיִם הַמְּכֻזְבִּים, פְּסוּלִין. אֵלוֹ הֵם הַמַּיִם הַמְּכֻזְבִּים, הַמְּכֻזְבִּים אֶחָד בְּשָׁבוּעַ. הַמְּכֻזְבִּים בְּפִלְמָסוֹת וּבְשָׁנֵי בְצֻרוֹן, כְּשָׂרִים. רַבִּי יְהוּדָה פּוֹסֵל:

Spoiled waters are unfit. The following are spoiled waters: those that are salty or lukewarm. Waters that disappoint are unfit. The following are waters that disappoint: those that disappoint even once in a seven year cycle. Those that disappoint only in times of war or in years of drought are fit. Rabbi Judah says: they are unfit

12 ירושלמי סנהדרין פ"א, ה"א

מָהוּ חוֹתְמוֹ שְׁלֵהֲקֵדוּשׁ בְּרוּךְ הוּא. רַבִּי בִּיבִי בְּשֵׁם רַבִּי רֵאוּבֵן. אֱמֶת. מָהוּ אֱמֶת. אָמַר רַבִּי בּוּן. שֶׁהוּא אֱלֹהִים חַיִּים וַיִּמְלֶךְ עוֹלָם. אָמַר רִישׁ לְקִישׁ. אֶלֶּיךָ רִישִׁיָּה דְאֵלְמָה־בֵּיטָא. מֵיָם בְּאִמְצָעֵיתָא. תִּיּוֹ בְּסוּפָה. לּוֹמַר אֲנִי יי רֵאשׁוֹן שְׁלֵא קִיבַלְתִּי מֵאַחַר. וּמִבְּלַעֲדִי אֵין אֱלֹהִים שְׂאִין לִי שׁוֹתֵף. וְאֶת־אַחֲרוֹנִים אֲנִי־הוּא. שְׂאִינִי עֵתִיד לְמוֹסְרָה לְאַחַר.

What is the seal of the Holy One, praise to Him? Rebbi Bevai in the name of Rebbi Reuben, "true." What means "true"? Rebbi Abun said that He is a Living Power and the King of this World. Rebbi Simeon ben Lakish said, א is the start of the alphabet, מ the middle, and ת the end. To say, I, the Eternal, am First, I did not receive anything from another. Besides Me there

is no supreme power, for I have no co-owner. And with the last, I shall be, I shall not in the future turn it over to anybody else.

13) ישעי' מ"ד, ו'

כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וְאַחֲרוֹן וּמִבְּלַעַד־י אֵין אֱלֹהִים:

So said the Lord, the King of Israel and his Redeemer the Lord of Hosts, "I am first and I am last, and besides Me there is no God.

14) ואתחנן ד', ד'

וְאַתֶּם הַדְּבָקִים בְּיְהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:

But you who cleave to the Lord your God are alive, all of you, this day.

ד'

15) ב"ר פמ"ז, ו'

אָמַר רִישׁ לְקִישׁ הָאֲבוֹת הֵן הֵן הַמְרַכְּבָה, שְׁנָאֲמַר: וַיַּעַל אֱלֹהִים מֵעַל אַבְרָהָם, (בראשית לה, יג): וַיַּעַל מֵעַל אֱלֹהִים, (בראשית כח, יג): וְהִנֵּה ה' נֹצֵב עָלָיו.

As we can see from multiple Pesukim, our forefathers are compared to G-d's "chariot".

16) אבות פ"ב, מ"ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנִי כְרְצוֹנָךְ, כְּדִי שִׁיעֲשֶׂה רְצוֹנָךְ כְּרְצוֹנִי. בִּטְל רְצוֹנָךְ מִפְּנֵי רְצוֹנִי, כְּדִי שִׁיבְטֵל רְצוֹן אַחֲרֵים מִפְּנֵי רְצוֹנָךְ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצְּבוּר, וְאַל תִּתְּמֵן בְּעַצְמָךְ עַד יוֹם מוֹתֶךָ, וְאַל תִּדְּוֵן אֶת חֲבֵרְךָ עַד שֶׁתִּגְיַע לְמִקְוֹמוֹ, וְאַל תִּתְּמֵן דְּבַר שְׂאֵי אֶפְשֶׁר לְשִׁמְעַ, שְׁסוּפוּ לְהִשְׁמַע. וְאַל תִּתְּמֵן לְכִשְׂאֶפְנָה אֲשֶׁנָּה, שְׁמָא לֹא תִפְנָה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be understood [trusting] that in the end it will be understood. Say not: 'when I shall have leisure I shall study;' perhaps you will not have leisure.

17) רש"י וישלח ל"ב, י"א

קִטְנֵתִי מִכָּל הַחֲסָדִים: נִתְמַעֲטוּ זְכוּיֹתַי עַל יְדֵי הַחֲסָדִים וְהֵאֱמַת שְׁעִשִׂית עִמִּי, לִכְךָ אֲנִי יָרָא, שְׁמָא מִשְׁהִבְחַתְנִי נִתְלַכְלַכְתִּי בַחֲטָא וְיִגְרוּם לִי לְהַמְסַר בִּיד עֵשׂו:

I have become small: My merits have diminished because of the kindnesses and the truth that You have rendered me. Therefore, I fear lest I have become sullied with sin since [the time

that] You promised me, and it will cause me to be delivered into Esau's hand[s]. — [from Shab. 32a, Ta'anith 20b, Ber. 41]

18) פרשתינו מ"ח, כ'

וַיְבָרְכֶם בַּיּוֹם הַהוּא לְאִמּוֹתְכֶם בְּךָ יִבְרַךְ יִשְׂרָאֵל לֵאמֹר יְשַׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה וַיִּשֶׂם אֶת־אֶפְרַיִם לִפְנֵי מְנַשֶּׁה:

So he blessed them on that day, saying, "With you, Israel will bless, saying, 'May God make you like Ephraim and like Manasseh,' " and he placed Ephraim before Manasseh.

19) רש"י

בך יברך ישראל: הבא לברך את בניו, יברכם בברכתם ויאמר איש לבנו ישימך א-להים כאפרים וכמנשה:

With you, Israel will bless: Whoever wishes to bless his sons, will bless them with their blessing (with a blessing related to them), and a man will say to his son, "May God make you like Ephraim and like Manasseh." - [from Sifrei Nasso 18]

ח'

20) תענית ה', ב'

א"ר יוחנן יעקב אבינו לא מת א"ל וכי בכדי ספדו ספדניא וחנטו חנטייא וקברו קברייא א"ל מקרא אני דורש שנאמר (ירמיהו ל, י) ואתה אל תירא עבדי יעקב נאם ה' ואל תחת ישראל כי הנני מושיעך מרחוק ואת זרעך מארץ שבים מקיש הוא לזרעו מה זרעו בחיים אף הוא בחיים

Rabbi Yohanan said as follows: Our patriarch Jacob did not die. Rav Nahman asked him in surprise: And was it for naught that the eulogizers eulogized him and the embalmers embalmed him and the buriers buried him? Rabbi Yitzhak replied to Rav Nahman: I am interpreting a verse, as it is stated: "Therefore do not fear, Jacob My servant, says the Lord, neither be dismayed, Israel, for I will save you from afar, and your seed from the land of their captivity" (Jeremiah 30:10). This verse juxtaposes Jacob to his seed: Just as his seed is alive when redeemed, so too, Jacob himself is alive.

ט'

21) י"ג עיקרים, עיקר י"ב

יב - אָנִי מְאֲמִין בְּאִמּוּנַת שְׁלֵמָה. בְּבִיאַת הַמְּשִׁיחַ. וְאִף עַל פִּי שְׂיִתְמַהֲמָהּ. עִם כָּל זֶה אֲחַפֵּה לּוֹ בְּכָל יוֹם שְׂיָבוֹא:

12. I believe with complete faith in the coming of Moshiach, and although he may tarry, nevertheless, I wait every day for him to arrive.
