



- הענינים מלקר"ש השבועי ועוד -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos
- Designed for use in the classroom or at the Shabbos Table

Understanding the Parsha according to the Rebbe

QUESTION: *The marriage of Yitzchak and Rivkah is the first Jewish marriage in the Torah. What is one of the lessons about the chasan's preparations prior to marriage?*

ANSWER: Prior to the marriage (and immediately after the Akeidah) Yitzchak prepared for marriage by going to a spiritual place (Gan Eden) for three years. Marriage seeks to establish an enduring structure. In order to prepare properly one requires guarding beforehand, which involves a *shomer* (from the bad influences of the world). Further, one should obtain ordination (semicha). Prior to building a physical "home" one must build a home in Torah.

(לקוטי שיחות כרך א, עמ' 50)

QUESTION: *Why did G-d weaken the eyesight of Yitzchak?*

ANSWER: G-d did not reveal to Yitzchak that Eisav was bad (not to engage in Lashon Hara), rather He allowed Yitzchak to lose his sight, so that Yaacov could receive the blessings. One must go to extreme lengths to avoid Lashon HaRa about another Jew.

(לקוטי שיחות כרך טו, עמ' 211)

QUESTION: *How do we understand the Medrosh that (inside Rivkah) Eisav was inclined to Avodah Zarah, whereas Yaacov was inclined to good?*

ANSWER: The inclination in Eisav to "bad" is actually another possible method of service to HaShem. Yaacov's method of services is "wholly" righteous. Eisav was presented with another type of service of HaShem, entitled "overcoming evil", the task of conquering one's innate tendency towards evil.

(לקוטי שיחות כרך כ, עמ' 108)

QUESTION: *What is the question of Eisav, how does one take maaser from salt and from straw?*

ANSWER: In the house of Avrohom they took a tenth from all their possessions based on value (not like after Matan Torah when maaser only applies to certain types of food). Eisav questioned the evaluation of an item's value, whether at the present, or the future, potential value (salt and straw).

(לקוטי שיחות כרך כה, עמ' 116)

QUESTION: *What is the allusion of the three wells that Yitzchak dug?*

ANSWER: Ramban says the three wells of Yitzchak allude to the three Holy Temples. At the beginning one expends effort to dig the well, followed by the water filling the well without one's direct effort. Similarly, with the Holy Temple, the Jews expend effort and build the building. Later, G-d's Presence dwells within the Temple without our direct effort. Even by the third Temple (which currently resides in the Heavens), the building is made by the acts of Mitzvos which are done during Galus with *mesiras nefesh*.

(לקוטי שיחות כרך ל, עמ' 116)



פ' תולדות OVERVIEW לקוטי שיחות

בס"ד

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CONTENT HIGHLIGHT	פסוק	חלק
Central themes in the life of Yitzchak: fear of G-d; order of marriage, blessings not yet fulfilled		א
Miracles, a natural matter to a Jew	אברהם הוליד את יצחק	ג
The good precedes the bad	*ואלה תולדות	הא
What is the merit of a "hundred gates"?	*מאה שערים	הב
To perfect G-d's world	*ופרינו בארץ	יא
Giving the ability to give again	ויתן לך	יב
Yitzchak has an effect that Eisav remains a Jew	ואלה תולדות	טוא
Holiness of the land in the time of the Avos	*גור בארץ הזאת	טוב
Blindness to avoid Lashon HaRa	*ותכהין	טוג
Be stringent with oneself but give others extra room	*לא ידעתי יום מותי	טוד
Eisav understood two things; blessings connected to Padan Aram and the need to go to Yishmael for a wife	*וישמע יעקב	טוה
Yitzchak had a different avodah but appeared physically similar to Avrohom	אברהם הוליד את יצחק	כא
Eisav was not born bad	ויגדלו הנערים	כב
Yaacov inherited Avrohom's blessings	*את ברכת אברהם	כג
Deep implications of Eisav's questions	*יודע ציד	כהא
Yitzchak continued Avrohom's mission by creating spiritual off-springs (Toldos)	תולדות	כהב
In the outside world, one must remain connected to the essence	גור בארץ הזאת	כהג
Service of awe allows true bitul, which leads to closeness to G-d	הוליד את יצחק	לא
Accomplishment of overcoming one's bad inclination is a great achievement	*וימלאו ימי'	לב
Wells are dug by our effort and then the water flows into it	באר אחרת	לג
The Avos lived 15 years together in this world; the first three Chabad Rebbes lived 24 years together in this world		להא
Connection of Avrohom to Torah & Mitzvos	שמע אברהם בקולי	להב
Two types of "bad" – apparent and one "mixed" with good	*על נשיו	להג



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הוראה	ענין	פסוק	חלק
<p>A Jew should not fear the burdens of the world, since the Avos provided the ability to attach to G-d and vanquish all</p> <p>Bitul provides the special ability to renounce mundane pleasures and seek other-worldly delights</p> <p>Prior to building a physical "home" one must build a home in Torah</p> <p>Converting the folly of the "opposing side" enables one to go higher than by use of reason</p> <p>Disclosure of the pnimiyus of the Torah in recent times are the beginning of the revelation</p>	<p>(א) Avrohom gave birth to Yitzchak, giving the ability to his offspring to do good deeds and standing firm; thus, his offspring were able to overcome even King Og</p> <p>(ה) Yitzchak's entire life was bound with awe of G-d and bitul which strongly connected him with the world to come</p> <p>(ג) Marriage seeks to establish an enduring structure; requires guarding beforehand, a shomer and ordination (<i>smicha</i>)</p> <p>(כב) Blessings through מרמה in order to restore the sparks that fell through מרמה</p> <p>(כה) Yaacov's blessings have not yet been fulfilled; like a treasure that is contained in a box, protected and awaiting the future</p>		א
<p>Four interrelated interpretations of the seeming redundancy in the verse <i>Talmud</i>, revealed Torah - in order to refute mockers, Yitzchak's exact resemblance to Avrohom; teaches even a Jew's material affairs are not limited by nature</p> <p><i>Medrash</i>, an intermediate level in Torah – each took pride in the other; teaches that the Jew can operate even above the order of <i>Hahishtalshelus</i></p> <p><i>Chasidus</i>, the inner part of Torah –in Divine service one can combine the elements of love (Avrohom) and fear (Yitzchak), which are usually not combinable</p> <p><i>Zohar</i>, the mystical part of Torah - connects with the world to come, that each of the above three interpretations shows that a Jew merits the future pleasure</p>		<p>אברהם הוליד את יצחק כה, יט</p>	ג
<p>Yetzer haRa (Eisav) is revealed first, but the Yetzer Tov (Yaacov) is the initial source</p>	<p>ו"ו - connection to Avrohom Yaacov (first), then Eisav to Yitzchak; similar, Yitzchak & Yishmael to Avrohom</p>	<p>*ואלה תולדות כה, יט</p>	הא
<p>Learning of Torah and keeping the Mitzvos allows us the ability to break normal limitations</p>	<p>HaShem blessed Yitzchak with a great abundance in the merit of the Mitzvah of Maaser; <i>segulah</i> for physical riches</p>	<p>*מאה שערים כו, יב</p>	הב
<p>HaShem's creation is for man to strive in this world (specifically with the mouth – Tehillim)</p>	<p>Rashi clarifies "HaShem will make an increase for us" does not refer to children, but to an increase in Yitzchak himself</p>	<p>*ופרינו בארץ כו, כב</p>	יא



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חלק	פסוק	ענין	הוראה
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תהלים	קאפיטעל (פרק)	Standard	ירושלמי מס' סופרים מדרש תהלים
	#1, #2	Counted as two	Counted as one
	כלו תפלות דוד	72 nd	71 st - 70 years of King Dovid
	#114, #115	Counted as two	Counted as one
	#116, #117	Counted as two	Counted as one
	Reason	When not doing the Will of G-d	When doing the Will of G-d Time of King Dovid and of Moshiach
	Total	150	147

The Baal Teshuvah's avodah is to continually rise by doing Teshuvah, a level of using one's blessing on one's own	G-d's blessing is to give and give again; such a blessing is that a person can also rise to a level where one can make use of the blessing on one's own, thus, gaining again	ויתן לך כז, כח	יב
Our mission includes bringing close all Jews since in reality they want to do Mitzvos	Yitzchak's avodah differed from Avrohom <u>see table below</u> ; Yitzchak has an effect that Eisav remains a Jew (<i>mumar</i>)	ואלה תולדות כה, יט	טוא
Through our actions we can cause the land to become a constant state of being a "holy" land	Yitzchak's avodah differed from Avrohom <u>see table below</u> ; designated as holy it was appropriate to only reside in a place where it was "habitual" for the people to mention G-d	*גור בארץ הזאת כו, ג	טוב
<u>Advantage</u> Reveals light to world	<u>Effect</u> No lasting effect on the inheritor	מלמעלה למטה	אברהם גמילת חסדים חסד ואהבה
Affects others - has inheritors	Does not go out of holy place (א"י)	ממטה למעלה	יצחק עבודה גבורה ויראה
מטה שלימה perfection	Effects all in all places	Combines both	יעקב תורה תפארת ורחמים
One must go to extreme lengths to avoid Lashon HaRa about another Jew	G-d did not reveal to Yitzchak that Eisav was bad, rather He allowed Yitzchak to lose his sight, so that Yaacov receives the blessings	*ותכהין כז, א	טוג



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Even if one is stringent with oneself, regarding others one must give extra measure of beneficial care	Yitzchak was exact with himself, concerned about a possible earlier time (dying within 5 years of his mother's age at death) rather than a later time (of his father); but when blessing others (Yaacov), Yitzchak blessed him with a good eye (not exacting)	*לא ידעתי יום מותי כו, ב	טו
Eisav saw what happened between Yitzchak & Yaacov; then, he understood that Canaanite women were not acceptable to his father וירא עשו is written twice; first, he saw that Padan Aram was connected to the blessing that Yaacov received; second, he understood to go to Yishmael for his daughter as a wife		*וישמע יעקב כה, ז	טוה
One needs to attempt to unite chesed and gevurah; however, if in doubt go with Chesed	Avrohom is Chesed; Yitzchak is Gevurah Even though different, miraculously they were created with similar appearances	אברהם הוליד את יצחק כה, יט	כא
The service of "Toldos Yitzchak" is both services of "dweller of tents" and of "man of the field"; first should be learning Torah, then one can change the world	Yaacov & Eisav represent 2 types of avodah: Yaacov is "wholly righteous" Eisav is "overcoming evil", the task of conquering one's innate tendency towards evil	ויגדלו הנערים כב, כז	כב
Yaacov inherited the blessing given to Avrohom to have children while traveling away from home; also, the blessing to Avrohom to make his name exalted, was fulfilled with Yaacov, as the Jews are called children of Yisrael		*את ברכת אברהם כה, ד	כג
Essence of Eisav is a high source; how to make birur on the source of salt (root of <i>gevurah</i>) and on the source of straw (root of <i>kelipah</i>)	In the house of Avrohom they took a tenth from <u>all</u> their possessions based on value (not like after Matan Torah when maaser only applies to certain types of food) Eisav questioned the evaluation of an item's value, whether at the present or the future, potential value (salt and straw) Rashi vs. Medrosh reflects disagreement of Rambam and Raavad on maaser	*יודע ציד כה, כז	כהא



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Those involved in worldly pursuits need to also learn Torah; and those who solely learn Torah also must do so in a way to affect those that are involved with the world	Avrohom's mission involved reaching out to the entire world; Yitzchak's mission was more internal and only in Eretz Yisrael Nevertheless, Yitzchak continued the mission of Avrohom, since he also bought people closer to G-d (but stayed in his place)	תולדות כה, יט	כהב
We say Parsha Akeida each day to remind us that even when involved in the outside world, one's ashes (one's physicality) must remain near the Altar of holiness (a true bitul)	יצחק – עולה תמימה כל ארץ ישראל כמו העזרה In a sense the ashes of Yitzchak were gathered together to remain near the Altar, as if the Akeida and its merits are continuing to take place even now	גור בארץ הזאת כו, ג	כהג
Yitzchak's spiritual service of awe served as a prelude to the true, unlimited joy of closeness to G-d; although the spiritual service of Avrohom and Yitzchak were externally dissimilar, they were similar in the end, a coming closer to G-d		הוליד את יצחק כה, יט	לא
Intention that Eisav (and all of us) overcome the bad inclination that is our nature in order to achieve a higher level	Rivkah gave birth at nine months (and not seven like Tamar) since her twins were lacking (חסר וא"ו) in the womb, Eisav needed more time to mature	*וימלאו ימי כב, כד	לב
Ramban says the three wells of Yitzchak allude to the three Holy Temples At the beginning one expends effort to dig the well, followed by filling of the water without one's direct effort; so too with the Holy Temple, we build the building, and G-d's Presence dwells without our direct effort Even by the third Temple (which resides in the Heavens), the building is made by the acts of Mitzvos which are done during Galus with mesiras nefesh		באר אחרת כו, כב	לג



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Through Matan Torah, and in particular now thru Chabad Chasidus, one can make all of one's 24 hours a Chassidic life	The three Avos lived together 15 years in this world; only 15 hours of daylight (spirituality); the first 3 Chabad leaders were together 24 years <small>see table below</small>		להא
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15 YEARS THE 3 AVOS SHARED

YEAR	אברהם	יצחק	יעקב
1948			
2048			
2108			
2123			
2228			
2255			

15 hours for Torah & Tefillah (9 hours for needs of the body) **כל הנשמה תהלל י"ה**
 15 years the Avos lived together they unified their approach in a spiritual level as well as living physically together

All 24 hours Avos involved in thoughts of heavenly matters
 24 verses in Tanach that Avrohom, Yitzchak, and Yaakov are listed in order

Nevertheless, the Avos could not join heaven & earth

THE CHASSIDIC MOVEMENT

בעל שם טוב נסת' תק"כ מגיד רבינו הזקן נולד תק"ה (קה"ת)	15 years together בחינת מקיף עבודת רוחניות	תורת חסידות הכללית Initial Introduction of Chassidus
אדמו"ר הזקן נסת' תקע"ג אדמו"ר האמצעי צמח צדק נולד תקמ"ט	24 years together נמשך בכל חלקי האדם To enliven all 24 hours	חסידות חב"ד

Connection of Avrohom to Torah and Mitzvos like one that is not commanded but fulfills the mitzvah; or, no concept of fulfilling a mitzvah exists, but he performed deeds that provide ability for latter generations to accomplish מעשה אבות סימן לבנים	שמע אברהם בקולי כו, ה	להב
Two types of bad – one revealed (black and white) and the other hidden in the good (shades of color); one has to fight both, even harder with the latter	Eisav again shows his hypocrisy (צביעות) by taking a lady for a wife which appears to be a good act; yet this was only for show, since he did not leave the other wives	*על נשיו כח, ט להג