



- העניינים מלקו"ש השבועי ועוד -

ונשחת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמן

- 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: Why did Yaakov select Yehudah (and not Yosef) to establish the Yeshiva in Goshen?

ANSWER: Yosef was always connected to G-d throughout his time in Egypt, and one would have assumed that he was uniquely suited to establish the first Yeshiva in Galus. However, Torah was not his occupation. Yehudah's occupation was Torah and thus, was selected to establish the Yeshiva. All aspects of Yeshiva have to reflect that Torah is their occupation, including the outreach efforts of the students.

(לקוטי שיחות כרך ג, עמ' 827)

QUESTION: The Torah mentions that 70 souls went down to Egypt, yet lists only 69 names. Who is the 70th (unlisted) soul?

ANSWER: The 70th (unlisted) soul completed the count and contributed to the Jews' ability to cope with the darkness, and to accomplish the purpose of this exile (birur & bitul) in preparation to Matan Torah.

HaShem	<i>Medrash</i> Hidden secrets of Torah	Jews are connected to G-d; they exist above the pains of Galus	Complete Bitul
Yaakov	<i>Torah commentators</i> Connected to Text but not the Pshat	Inherited from Yaakov, Jews above Galus yet related to the world	Bitul but with a connection to the world
Yocheved	<i>Rashi</i> פשו"טו של מקרא	As a new-born and as a renewed nursing mother; "plain" faith overcomes Galus	Bitul within the world itself

(לקוטי שיחות כרך כ, עמ' 218)

QUESTION: Prior to revealing himself to his brothers, Yosef had asked about his father. Why immediately after revealing himself, does Yosef again ask if his father still lives?

ANSWER: It was not a question, rather an exclamation. Yosef expressed amazement that Yaakov was still alive in order to impress his brothers the urgency of bringing him to Egypt (and not a reproach to them). Thus, when one needs to reproach another, must be careful to revert to Chesed. (לקוטי שיחות כרך טו, עמ' 391)

QUESTION: Upon reaching the border of Egypt, G-d tells Yaakov not to fear going to Egypt. Why did Yaakov fear now greater than earlier (at his home)?

ANSWER: Upon reaching the border, Yaakov felt the pain of being forced to leave Eretz Yisrael in actuality, not just in theory. G-d reassured him that he was not wrong in wishing to stay, but now at the beginning of the establishment of the nation, he needed to look forward. We must have faith in HaShem that we can be successful in Exile; nevertheless, we must feel the pain that we are not yet in our land and ask "Ad Mosai".

(לקוטי שיחות כרך לה, עמ' 198)



לקוטי שיחות OVERVIEW ס' ויגש

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CONTENT HIGHLIGHT	פסוק	חלק
Responsibility for a Jewish child	ויגש להורות לפניו הא לכם זרע	א
Jews were never without Yeshivos, even in difficult exile <i>Hey lachem zera</i> (Yosef's order to the Egyptians to circumcise)	לפליטה גדולה להורות לפניו	ג
For the sake of "Great Wealth" – purpose of exile Yehudah established a yeshivah since Torah is his occupation	*בן הכנענית	הא
How is Dinah allowed to marry Shimon?	ויכלכל יוסף	הב
The ability to act with Chesed	בכה על צואריו	יא
When to cry and when not to cry	*שליח כזאת	יב
Yosef sent gifts to his father of his own, sending a message	*העוד אבי חי	טוֹא
Yosef expressed amazement (not a question) "My father is alive"	*ומקצתה אחיו	טוּב
Yosef selected five brothers; who were the weaker?	וינהלם	טוֹג
Yosef managed (not just distributed) the food supply	*ויאחזו בה	טוֹז
Goshen a foreign land that was "grasping" them away	*דבר באזני	כָּא
Speaking to the heart	הבא מצרים שבעים	כָּב
70 souls indicate an ability to bear the difficulties of Galus	ויכלכל יוסף	כָּהָא
A Jew inherits ability to be involved with the world and yet remain unified with HaShem	הפטורה	כָּהָב
The drawing close of Yehudah (deed) to Yosef (learning)	ערבת את הנער	לָא
Mutual guarantorship of the Jews indicates their true oneness	ויראת העגלות	לָב
The allusion of Yosef regarding the wagons	*אל תירא מרדה מצרים מה	לָג
Yaakov should not fear leaving, but can feel the pain	והקהל נשמע	לְהָא
Not raising one's voice in prayer (עמידה) to HaShem	אל תרגזו בדרך	לְהָבָד
Yosef warns the brothers regarding learning on the way back	הפטורה	לְהָג
Levels of Moshiach – Nasi & Melech		



לקרוטי שיחות פ' ויגש ABSTRACT

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הוראה	ענין	פסק	חלק
Every parent must exhibit mesiras nefesh for a single child's education Our current exile is not as severe, we must support the Yeshivos Despite our concern to bring everyone close to Yiddishkeit, one should not budge from principle	(א) Yehudah's sense of responsibility for Binyomin compelled him to jeopardize himself for a single younger brother (ג) Despite the harsh Egyptian exile, they still had Yeshivos (ט) Problem of <i>Hey lachem zera</i> (Yosef's order to the Egyptians to circumcise), which caused the severity of the Exile, because Yosef did this on his own	ויגש מד, יח להורות לפניו מו, כה הא لكم זרע מז, כג	א
A person can only fulfill the mission of one's soul when involved with the world (& not if locked up in 4 amos of Torah); for Yeshiva students Torah is their occupation; even their outreach efforts are an expression of this concept	Yosef understood that his being sold and subsequent rise to power, fulfills the Divine purpose of raising "Great Wealth", elevating the sparks of holiness Even though Yosef was always connected to HaShem, Yaakov sent Yehudah to establish a Yeshivah, since for Yosef Torah was not his occupation	לפליטה גדרה מה, ז להורות לפניו מו, כה	ג
Jews are designated as slaves to HaShem (Kabalos Ol without yeshus); a slave to a King is like a King	Dinah designated as a Cana'anite is to explain why she was permitted to marry Shimon, since her slave status disassociated her from her family connections	* בן הכנעניות מו, י	הא
When a Jew looks at another Jew's essence (and not their appearance), then one can respond in kindness	Yosef sustained the Jews not just physically but also spiritually, enabling them to respond with kindness to all like Yosef did with his brothers	ויכלכל יוסף מז, יב	הב
One weeps for the pain of another; on one's own pain, one takes action to fix it	Neck (Bais HaMikdash) connects the body & the head; Yosef & Binyomin did not cry for their own loss, only for the other's loss	בכה על צואריו מה, יד	יא
One should not give up hope if not successful in the physical since G-d can and will remove obstacles; we must act b'hidur despite physical limitations	Yosef from himself in addition to the command of Paroh לאבוי שלחה per this reckoning, same as Paroh's Yosef showed honor to his father to lessen the pain when he would become aware of the sale of Yosef (since it was all for the best)	* שלוח צזאת מה, כג	יב
When one needs to reproach another, must be careful to revert to Chesed	Yosef expressed amazement that Yaakov was still alive in order to impress to his brothers the urgency of bringing him to Egypt	* העוד אבי כי מה, ג	טוֹא
	Yosef selected five weak brothers; based on blessing of Moshe that doubled the names of 5 of the brothers, who were either the weak ones, or the strong ones	* ומקצתה אחיו מז, ב	טוֹב



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The hidden love in each Jew (כסף), is drawn down uniquely to each Jew by Yosef, the Nasi of the generation	Yosef managed (not just distributed) the food supply for the entire, needed period of the famine	וינהלם מצ, ז	טו ג
Purpose of exile is to “grab” the sparks in the foreign land, and afterwards go out with wealth	The Jews settled comfortably in Goshen, yet they ultimately remained strangers in a foreign land that was “grasping” them away	*ויאחזו בה מצ, כז	טו ד
When Jewish children are subject to bad influences one must step forward to speak out for them	Not just hear the words, but that the words are directed to Yosef’s heart to change his decision and free Binyomin	דבר באזני מד, יח	כ א
The three mitzvos specifically geared to women transform the three basic human activities into uniquely Jewish activities	The 70th (unlisted) soul completed the count and contributed to the Jews’ ability to cope with the darkness, and to accomplish the purpose of this exile (birur & bitul) in preparation to Matan Torah	הבא מצרים שבעים מו, כז	כ ב

70th Soul that Completed the Count of Those Going to Mitzraim

HaShem	Medrosh Hidden secrets of Torah	Jews connected to G-d; above pains of Galus	Complete Bitul
Yaakov	Torah commentators Connected to Text but not the Pshat	Inherited from Yaakov, Jews above Galus yet related to the world	Bitul but with a connection to the world
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All Jews are in essence removed from the world, but also have the ability to do their service in the world while remaining unified with HaShem	As Yosef supported his family during the physical famine, so too in spirituality Yosef was involved with the world, yet remained completely united with HaShem; Jews inherited this ability for all time	ויכלכל יוסף מצ, יב	כה א
In essence the doing of Mitzvos results from the bitul that is higher from intellect	The joining of Yehudah, the King, & Yosef (deeds and learning) during the time of Moshiach indicates the primacy of deed yet incorporating Talmud	הפטורה	כה ב

Yosef	Talmud	תלמוד מביא לידי מעשה	יראה היזוני	In Galus
Yehudah	Deed	מעשה גדול	יראה מהעצם	Time of Moshiach

כלי ישראל ערבית זה בזה The unity of all Jews is as if one unit, no head, and all one source	Yehudah’s status of guarantor was to stand in Binyomin’s place; due to the central connection of one Jew to another	ערבת הנער מד, לב	לא
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The Previous Rebbe, the Yosef of our generation, provided the impetus and ability to spread Torah & Mitzvos throughout the world that today is in a state of "Mitzraim"	Calf with the broken neck is the idea of the Elders providing for the spiritual needs of the Jewish people, even in the "field" The wagons sent the message that Yosef was still alive spiritually, as well as physically Yosef effected in the Jews: 1) strength to withstand the Galus 2) ability to grow in Galus (יוסף expresses adding)	וירא את העגלות מה, כז	לב
We must have faith in HaShem that we can be successful in Exile; nevertheless, we must feel the pain that we are not yet in our land and ask "Ad Mosai"	Upon reaching the border, Yaakov felt the pain of being forced to leave Eretz Yisrael in actuality; G-d reassured him that he was not wrong in wishing to stay, but now the beginning of the nation had started	*אל תירא מרדת מצרים מו, ג	לג
In the world to come prayer is to be said loudly due to revelation of the unity of the Jews with G-d; purpose of loud prayer is to reveal the bitul	Not raising one's voice in prayer (עמידה) to HaShem; different opinions in halacha & in understanding of prayer (see table below)	והקהל נשמע מה, טז	להא

Do Not Raise Your Voice in Prayer (עמידה) to HaShem

	טור	"Side" issur to pray loudly as if G-d cannot hear (lack of faith)
Prayer like speaking מבקש צרכיו	רמב"ם	Speak quietly due to awe in the presence of the King
Proper intention עובדת שבלב	בית יוסף	Requires quiet speech; loud prayer would disturb oneself
In the World of Atzilus, world of unity, to stand together with G-d in complete bitul	זוהר (פנימיות התורה)	Words not even heard by one's own ears

Striving in Torah provides the ability to overcome Galus; thus, striving in Torah is also one of the characteristics of Moshiach	Yosef warns the brothers regarding learning Torah on the way back to Yaakov; this trip required greater protection offered by learning b'iyun, since now leading the Jews into the descent of galus	אל תרגזו בדרך מה, כד	להב
Eternal idea of Moshiach is not in being a King but in the effect from a Nasi as a spiritual shepherd	Levels of Moshiach: Nasi – teaches all Jews Torah; no inherent change in nature; but fulfills main purpose Melech – rules over entire world; change does occur in the world חיזוש	הפטורה	להג