

- הענינים מלקו"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: *What is the connection between Yaacov's actions of sending messengers to appease Eisav and also carrying the message that he fulfilled the 613 mitzvos when he was with Lavan (there is no apparent relevance between these messages)?*

ANSWER: Yaacov went to Charan to transform the holy sparks that were within Lavan in preparation for Geulah. He accomplished in twenty years this task of rectification turning all the forces of physicality into the holiness of Torah and Mitzvos. Now, he was sending a message of notification to Eisav that he had done his part and inquiring if Eisav has done his part. Had Eisav also been rectified in order for the Redemption to occur?
(לקוטי שיחות כרך א, עמ' 68)

QUESTION: *Rashi informs us of the statement of Chaza"l that Yaacov did three things prior to meeting Eisav (sent gifts, prepared for war, and prayed). What is the meaning of the word התקין in place of the word הכין (which means prepared)?*

ANSWER: The term "התקין" indicates a change in the person himself. Yaacov changed himself and expressed this change in the three actions of: Gifts – אהבה War - יראה Prayer – רהמים. Both in fighting one's Yetzer HaRa and in educating Jewish children, it is insufficient to work in the usual manner; one needs to change oneself in all three fronts.
(לקוטי שיחות כרך טו, עמ' 265)

QUESTION: *Why are the Jews sometimes called by the name Yaacov and sometimes referred to by the name of Yisrael?*

ANSWER: The names, Yaacov (י עקב) and Yisrael (לי ראש), refer to two different services of HaShem. The service of Yaacov represents the service of conflict with the world and our nature, refining the world through toil and labor. There are times when we are "forced" to engage in service of HaShem, when we practice "deceit" ("fake it till you make it"). The service of Yisrael represents service of happiness to serve HaShem without inner conflict. Obviously, the level of Yisrael is the ultimate goal. However, we can only reach that level, through our initial service of Yaacov, engaging and transforming the world. Therefore, we continue to need the name (service) of Yaacov.
(לקוטי שיחות כרך ג, עמ' 795)

QUESTION: *How is it possible that the initial source for the concept of Bar Mitzvah at the age of 13, (when a boy is called איש and the Yetzer Tov enters his life) is the action of Levi at Shechem?*

ANSWER: The truth of the matter is that Shimon and Levi executed a righteous judgment, and not an act of calculated revenge. They acted from a place of mesiras nefesh. Thus, this action does serve as a "role model" for all that reach Bar Mitzvah. At the age of 13 one reaches adult maturity to serve HaShem with logic and comprehension. Yet "each man took his sword" shows that one must also approach Mitzvos with mesiras nefesh which transcends logic.
(לקוטי שיחות כרך ה, עמ' 150)

QUESTION: *We commemorate Yaacov's salvation more than anyone else, since this indicates that HaShem always saves the Jewish people from "Eisav". Why commemorate this moment in the minor detail of Gid haNasheh?*

ANSWER: Even this small detail is important to HaShem. Thus, the Gid haNasheh reflects the concept that HaShem's providence over the Jews extends equally to every detail of their lives, since He Chose us (contrary to the providence over the rest of Creation).
(לקוטי שיחות כרך ל, עמ' 148)



פ' וישלח OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
Coming of Moshiach contingent on our avodah of birurim	עם לבן גרתי	א
Two Names, Two Paths of Divine Service	ולא יקרא עוד יעקב	ג
Shimon & Levi as role model for Bar Mitzvah	איש חרבו	הא
Eisav's Wives	*בשמת בת ישמעאל	הב
Shliach needs to remain connected to the Sender	וישלח יעקב מלאכים	יא
Jew always a stranger in a foreign land	*ולא יכלה ארץ מגוריהם	יב
Yaacov needed a change in himself in order to face Eisav	*והי' המחנה הנשאר לפליטה	טוא
Tzedaka and Mishpat	כי במקלי	טוב
The Inner Dimension of Bar Mitzvah	איש חרבו	טוג
HaShem is found in the small items	ויותר יעקב לבדו	טוד
The older will serve the younger; Kings of Edom were not descendants of Eisav	*יובב בן זרח מבצרה	טוה
Eisav's Kiss - secret to conduct during Galus	*וישקהו	כא
A Jew should not feel at home in Galus	*עד אשר אבוא	כב
<i>Katnus</i> as an instrument to reach higher	קטנתי מכל החסדים	כג
Wholeness in all aspects	*ויבא יעקב שלם	כהא
Yaacov did not pay full price	במאה קשיטה	כהב
Two levels of Divine Providence: for the Jews and for the rest of Creation	גיד הנשה	לא
Idolatry exists to be eliminated	הסירו את אלקי הנכר	לב
One's sins are forgiven at the <i>Chupah</i>	בשמת בת ישמעאל	לג
Fighting the Yetzer - Connecting to G-d	*פניאל פנואל	להא
Temporary evil can become a friend	*עשו לדרכו	להב
Power of Jewish women	*בת דינה	להג



לקוטי שיחות פ' וישלח ABSTRACT

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ענין	הוראה	פסוק	חלק
(א) Realm of Lavan was "alien" to Yaacov; his true home was Torah; and his priority was the coming of Moshiach contingent upon the avodah of <i>birurim</i> (י) Moshiach himself will be riding on the donkey (chamor-physicality חומר-המור) (יז) Kislev is the time of the revelation of the <i>pnimiyus</i> of Torah, 3 rd month (from Tishrei) of the Teshuvah season	Every Jew realizes the world is not yet purified for the redemption, but one must prepare all one's possessions for the future redemption "Where are you?" Are you acting your purpose of transforming? <i>Pnimiyus</i> of Torah is related to the miracles of this month, especially the oil (רזין דרזין)	עם לבן גרתי לב, ה וחמור לב, ו	א
Two names, two paths of Divine service עקב י lowest level of soul power לי ראש highest level of soul power see table below	On Shabbos we exist on level of Yisrael having no fear or need for strenuous effort to refine the world	ולא יקרא עוד יעקב לה, י	ג
B'nai Noach is obligated in honoring their parents to maintain a stable society Shimon & Levi's attach on Shechem was for the same reason (the good of society); thus, this gain to society (from their quick actions), overrode not consulting (and, thus, not honoring) their parent Shimon & Levi (called Ish, & thus, Bar Mitzvah) did not spill innocent blood	Obligation in Mitzvos at 13 learned from actions of Shimon & Levi; who acted out of passion to defend righteousness, putting aside rational considerations Thus, every Jewish child upon reaching the age of maturity, also needs to observe Mitzvos with <i>Mesiras Nefesh</i>	איש חרבו לד, כה	הא
This parsha reveals the real names of Eisav's wives; Parshas Toldos uses descriptive names to show Eisav's intent		*בשמת בת ישמעאל לו, ג	הב
The Maggid states Yaacov sent the "mamash" of the angels (their bodies) but kept the souls with him; not that he split the angels, but even when the angels went on their mission, they remained loyal (their souls) to Yaacov	1) One makes <i>birur</i> in one's body by means of the one's soul 2) A <i>Shliach</i> needs to remain connected to the Sender in order to not be influenced by the physical environment	וישלח יעקב מלאכים לב, ד	יא
Eisav left since he always planned to leave Eretz Yisrael to avoid the decree of exile, and now with the numerous possessions of Yaacov, he had a cover; plus, he was embarrassed by the sale of the birthright	Eisav settled in the Diaspora, but a Jew is always a stranger in a foreign land until we return to our true home in full and total settlement	*ולא יכלה ארץ מגוריהם לו, ז	יב



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Term "התקין" (and not "הכין") indicates a change in the person himself Yaacov changed himself and expressed this change in the three actions of: Gifts – אהבה – War – יראה – Prayer – רחמים	Both in fighting one's Yetzer HaRa and in educating Jewish children, it is insufficient to work in the usual manner; one needs to change oneself on all three fronts: רחמים יראה רחמים	*והי' המחנה הנשאר לפליטה לב, ט	ט"א
Yaacov only with his stick, nothing of worth (felt himself unworthy) could request Tzedaka from Hashem (despite his being entitled to it) לישועתך קייתי ה' On the other hand, Yaacov used the stick to perform the miracle of splitting the river, since he showed bitul in requesting G-d's Chesed, even though he was worthy according to Mishpat ברוך כבוד ה' ממקומו	Despite the fact that a Jew can ask Tzedakah in a way of Mishpat, yet a greater <i>bitul</i> is achieved if one requests Tzedakah despite being owed; then one draws down success beyond limitations	כי במקלי לב, יא	ט"ב
Shimon & Levi were adults at time of their action in Shechem (a source of 13 for Bar Mitzvah) <u>see table below</u> At this age one reaches the adult maturity to serve with logic & comprehension; but also, "each man took his sword" shows that one must also approach Mitzvos with mesiras nefesh which transcends logic	Divine service must begin with acceptance of the Divine Yoke, ensuring that one is not blinded by their own logic; afterwards one applies their intellect and comprehension to the service of HaShem	איש חרבו לד, כה	ט"ג
returned for the sake of small items; or לבדו Yaacov stood alone, like HaShem stands alone Two explanations are connected; in the service of birur of small items almost lost in the darkness, is where HaShem can be recognized and felt	Chassidus is needed in these generations either due to the deep darkness, or as "a taste of Shabbos on Erev Shabbos" Chassidus needs to spread out & be felt outside just like on the inside	ויותר יעקב לבדו לב, כה	ט"ד
refers to the kingships; at times Eisav is greater; other times Yaacov refers to individuals where children of Yaacov are always greater Thus, Kings of Edom were not from Eisav	Sometimes necessary for the Tzadik to lower to the level of <i>Kelipah</i> temporarily in order to elevate the <i>Kelipah</i>	*יובב בן זרח מבצרה לו, לג	ט"ה
Eisav's kiss was only temporarily sincere; as Rabbi Shimon Bar Yochai had fled from the Romans, later became ambassador to them since he was a miracle worker; so Yaacov who had fled from Eisav was now able to change him	A Jew must not count on a non-Jew for assistance; however, on a temporary basis, a non-Jew can be influenced to assist, setting the model for the real change in times of Moshiach	*וישקהו לג, ד	כ"א



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Yaacov did not lie to Eisav, but indicated that he would travel at a different pace and eventually would meet Eisav, at the time of Moshiach	A Jew should not feel "at home" in Galus, but be aware we are in a journey which will only be completed in the time of Moshiach	*עד אשר אבוא לג, יד	כב
To reach a higher level, one experiences a lessening (קטנות) of the prior level; similar to questions and confusion that leads to a deeper understanding	Alter Rebbe revealed his greatness primarily after the imprisonment in Petersburg of כסלו י"ט	קטנתי מכל החסדים לב, יא	כג
Yaacov upon returning to Eretz Yisrael obtained a wholeness in all aspects, greater than the G-d's initial promise, in finances, in body and in Torah learning	The Jewish people upon the final Redemption will emerge whole without even scars, both physically and spiritually	*ויבא יעקב שלם לג, יח	כהא
Yaacov did not buy land permanently in area of Shechem and thus, did not pay full price, since only there temporarily	The Chasidus of Rabbi Akiva is to bring merit to Jews in all places	במאה קשיטה לג, יט	כהב
The wounding of Yaacov in that particular place is seemingly only one small detail; this reflects the concept that HaShem's providence over the Jews extends equally to every detail since He Chose us		גיד הנשה לב, לג	לא
Idolatri exists so that it can be eliminated - not as a natural development, but as a result of the spiritual service of the Jews; therefore, He created the world in such a manner that idolatri is possible, so that the Jewish people might reveal the true belief in the One G-d	When a person cleaves to such a degree that G-d's true unity is revealed within him, then all opposition to G-dliness will end, much as darkness - something that has no true existence - is dispelled before light	הסירו את אלקי הנכר לה, ב	לב
Any Jew that gets married (learned from Eisav) has one's sins forgiven at the marriage even though not yet accomplished the Mitzvah of bearing children ; three reasons see table below	Creating spiritual children (those lacking in Jewish education) does not have to wait for one to be complete; but involvement brings forth one's forgiveness	בשמת בת ישמעאל לו, ג	לג
"I saw G-d face to face" that place פני א-ל (plural faces of G-d & Yaacov); After left the place is called "his face saw G-d" חיצוניות פניו א-ל (Yaacov's face)	Avodah of fighting the Yetzer (Yaacov) and of connecting of the inner part of the heart to G-d (Yisrael), can be one <i>avodah</i>	*פניאל פנואל לב, לא-לב	להא
Eisav still intended to harm Yaacov, but was unable since his army left him, who were scared off by the angels (and they were rewarded in days of David)	Temporarily evil can be transformed into a friend as in the time of Yud-Tes Kislev	*עשו לדרכו לג, טז	להב
Dinah's intention was to use her outgoing personality for the sake of Heaven attracting others to the ways of G-d	Jewish women who are capable, while maintaining modesty, should bring others closer to Judaism, spending time outside the home	*בת דינה לד, א	להג



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Reference for Bar Mitzvah in the Torah

Shimon & Levi Were Brothers of Dina, a Man to His Sword שמעון ולוי אחי דינה איש הרבו

Year	Event
2192	Yaacov marries Leah & Rochel; 12 children in 7 years
2195	16 th Nissan Levi born
2199	Yosef, the last child in Galus, is born Yaacov begins last 6 years of work for Lavan
2205	Yaacov and family leave Lavan; meet Eisav Yaacov arrives in Succoth; stays for 18 months
2207	Yaacov moves to Shechem and buys property
2208	Incident with Dinah
	14 th Nissan people of Shechem were circumcised
	16 th of Nissan Shimon and Levi killed people of Shechem Levi called איש; Levi turns 13 that day

Reason for Chosson & Kallah to Fast	Yom Kippur Effects Forgiveness	Chasanah Effects Forgiveness for Chosson & Kallah
Since forgiven for sins, the day becomes their personal Yom Kippur	Only works if do Teshuvah (Rabbanan)	Fasting needed to facilitate Teshuvah
Perhaps they would become <i>shikur</i> (drunk), and be unable to properly perform the legal acts of marriage	Essence of day accomplishes forgiveness whether did Teshuvah or not (Rebbi)	Teshuvah not required
Since Mitzvos are beloved they are accustomed, like the original Chassidim, to fast prior to doing the Mitzvah of marriage (like prior to doing Lulav, Shofar)	Fasted due to preciousness of Mitzvos, even without Teshuvah (Rabbanan according to Rambam)	Kiruv to HaShem even without fasting

TWO NAMES TWO PATHS OF DIVINE SERVICE

Weekday activities to refine the world by toil and labor	During the week Jews practiced "deception", like eating for sake of Heaven	Service to elevate sparks of G-dliness in the material	Blessings through deceit	Cleverness (deception)	יעקב (י עקב)
Shabbos activities have no fear or strenuous effort to refine the world	On Shabbos for Jews' eating reflects holiness	Direct service No concealment; no conflict	Revealed blessings as be fits a ruler	Mastery	ישראל (לי ראש)