



- 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 teachings of the Rebbe

QUESTION: *Why was the beginning of Galus expressed in the labor involving bricks?*

ANSWER: The main purpose of a Jew is to build a dwelling place in this world for HaShem. Two types of building materials can be used to build a physical home, stones (made by Heaven) and bricks (made by man). Stones represent a level of actions of a heavenly origin, a lofty spiritual level. However, the main service is for a person to use the physical, and transform it into holy matters. This is the service of man-made bricks, transforming the darkness into light.

(לקוטי שיחות כרך ו, עמ' 13)

QUESTION: *How did the Egyptians make bitter the lives of the Jews?*

ANSWER: The Egyptians gave tasks to the Jews without an end and without a purpose, which deprived the Jews of any feeling of accomplishment. Similarly, preoccupation with the "hard labor" of business makes bitter one's spiritual life.

(לקוטי שיחות כרך ג, עמ' 848)

QUESTION: *What is the inner meaning that Moshe asked how can the Jews be redeemed while transgressing Lashon haRa?*

ANSWER: Lashon haRa is especially insidious. Lashon haRa is an expression of the lack of unity within the Jewish people, lacking an identity as a unique people. Unity can be achieved and redemption follows, when the Jews do not engage in Lashon HaRa.

(לקוטי שיחות כרך לא, עמ' 8)

QUESTION: *Avrohom, Moshe and Moshiach are connected by use of a donkey (chamor). What does this express?*

ANSWER: Chamor alludes to the material (chomer) world. Avrohom saddled the donkey, subduing and breaking the physical. Moshe caused the donkey to be ridden, enabling the physical to be a means to be spiritual. Moshiach himself is revealed on the donkey, the physical revealing the spiritual.

(לקוטי שיחות כרך לא, עמ' 15)

QUESTION: *On what basis does a man trust (bitachon) with certainty that G-d will act benevolently toward him, even though he is undeserving of this?*

ANSWER: "Think good and it will be good." Trust in G-d will in fact do the good and this *bitachon* will allow one to be a vessel for blessings. One should cast one's burden upon G-d, with complete trust, without any calculations; then, G-d responds "measure for measure", even if one does not deserve, to provide a visible and manifest good. The reward of trust is that one receives the good.

(לקוטי שיחות כרך לו, עמ' 1)



לקוטי שיחות פ' שמות OVERVIEW

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CONTENT HIGHLIGHT	פסוק	חלק
Spiritual death worse than physical death	וכל הבת תחיון	א
Fight spiritual challenges by not giving in, even "one hair"	לסבלותיכם	ב
The message in the name Shmos	שמות	ג
Two expressions of love: by counting and by calling a name	*וואלה שמות	ו
The Brick Factory	בחומר ובלבנים	וב
Mother of Moshe countered the experiences in Mitzraim	ויקח את בת לוי	וג
No Jew will be left behind	אהי' אשר אהי'	יא
Moshe & Moshiach's role in the process of Redemption	שלח נא ביד תשלח	יאב
Paroh's sin against man or against HaShem	מלך חדש	טזא
Nurturing Emunah	שפת הנהר	טזב
Two types of growth by Moshe	*ויגדל משה	טזג
Paroh wished to separate the Torah from the State	לסבלותיכם לכו	טזד
Making a house by action	ויעש להם בתים	כא
Silver & gold as payment for the servitude	רכוש גדול	כאב
Love for the oldest child vs. the youngest	בני בכורי ישראל	כאג
Birth day of Moshe	כי טוב הוא	כוא
The Essence reflects involvement	אהי' אשר אהי'	כוב
Paradoxical behavior of mercy in Exile	*זה שמי לעלם	כוג
Three views about raising one's hand against a fellow Jew	למה תכה רעך	לא
Unity as the condition for Redemption	אכן נודע דבר	לאב
Avrohom, Moshe, & Moshiach – physical and revelation	*על החמור	לאג
The meaning of Bitachon	*וירא משה	לוא
Merit of anticipating receiving the Torah was a cause of redemption	כי אוציא	לוב



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הוראה	ענין	פסוק	חלק
<p>Do not worry about a child's future livelihood, but emphasize the child's Jewish education</p> <p>Every Jew is obligated to toil with mesiras nefesh to educate a fellow Jew</p> <p>Everyone (whether high or low) needs to worry about the education of Jewish children</p> <p>Changing one's habits is called "serving G-d", which can become a substitute for the enslavement of Galus</p>	<p>(א) Paroh's decree was physical death for the Jewish boys & even worse, spiritual death for the Jewish girls</p> <p>(ו) "Our toil means our children" (Hagadah) in other words, we need to toil in mesiras nefesh for them</p> <p>(ט) Merit of Yehoshua ben Gamala (the leader) that he created schools even for young children</p> <p>(יא) Since the question of "why you mistreated" is written in the Torah, it remains a question for all time</p>	<p>כל הבן... וכל הבת תחיון א, כב</p> <p>למה הרעתה ה, כב</p>	א
<p>The way to deal with spiritual challenges is to not give in at all</p>	<p>Tribe of Levi was not enslaved because they did not give in spiritually to Paroh</p>	<p>לסבלותיכם ה, ד</p>	ב הוספות
<p>Galus does not affect the essence of the Jew, and can not conceal the essence; the avodah in exile causes an elevation</p> <p>Physical freedom from exile is attained by freeing ourselves from spiritual exile</p>	<p>(א) Only the name, a glimmer of the soul's essence, descends into exile; the essence of the soul remains above exile to enable us to protect that part of the soul that descends into the exile</p> <p>(ב) Preoccupation with business ("hard labor") makes bitter one's spiritual life</p>	<p>שמות א, א וימררו את חייהם א, יד</p>	ג
<p>When the essence of the soul shines, one can overcome all difficulties; using one's unique abilities to fulfill one's purpose elevates one's soul</p>	<p>Two ways HaShem expresses His love: 1) counting - emphasis on what the recipients have in common חלק א-לוה 2) calling by name - emphasis on the unique distinctions of the recipients</p>	<p>*וואלה שמות א, א</p>	ו
<p>Our main avodah in Galus is making bricks of holiness from permissible materials for G-d's Home below; turning bad into good and darkness into light</p>	<p>Two types of building materials: <i>stones</i>, made from Heaven indicate a lofty level; <i>bricks</i>, man-made from permissible matters reflects the main service in Egypt and in this world</p>	<p>בחומר ובלבנים א, יד</p>	ז
<p>Just as descent (physical) after descent (spiritual) to enter Galus, so too the Geulah requires ascent after ascent</p>	<p>Mother of the Redeemer needed elements contrary to the concept of Mitzraim: 1. שבט לוי not enslaved 2. conceived outside of its borders 3. supernatural (return of signs of נערות)</p>	<p>ויקח את בת לוי ב, א</p>	ח



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הוראה

ענין

פסוק

חלק

Due to HaShem's choice of the Jews, in the final redemption process every Jew will do Teshuvah and all will be redeemed	An individual before Matan Torah had a choice to refuse to leave, but Klal Yisrael could not refuse (connected like a child) After Matan Torah due to G-d's choice of the Jews (connection to HaShem is not subject to change) no one is left behind	אהי' אשר אהי' ג, יד	יאא
Daily avodah begins with prayer and Torah; gives us the ability to deal with daily refinement of our surroundings (level of Moshe & Matan Torah) which leads to the general redemption (Moshiach)	Moshe & Matan Torah started the capability to refine the world Moshiach is the culmination of the process of the avodah that accomplishes the refinement of the world started by Moshe משה + אחד = משיח	שלח נא ביד תשלח ד, יג	יאב
Mesiras Nefesh in Jewish education is more important than obtaining friends in higher places	Shmuel (looks at the context) the <i>same king but new decrees</i> ; ungrateful to Yosef; doing bad between "man and his fellow" Rav (literal translation) says <i>a new king</i> , which was a direct rebellion against G-d	מלך חדש א, ח	טזא
The level of Moshe in each of us can imbue us with emunah from our inner essence to make positive effects in the world	Moshe as a child in the Nile leads to the nullification of idol worship and of the decree to throw the children in the Nile; the pattern is set for Moshe's entire life	שפת הנהר ב, ג	טזב
1 st phase assumed a stature exceeding his contemporaries 2 nd phase assumed a rank to influence others	1 st phase of growth by Moshe, not at weaning, but later when showing adult status (no longer a child attached to his nursemaid, Yocheved); 2 nd growth is assuming a high position at an early age	*ויגדל משה ב, יא	טזג
Love your fellow Jew, because without your fellow Jew, <i>you</i> are subject to limitations	Leviim were teachers and not laborers; Paroh accepted Moshe & Aaron as religious figures but believed they should not be involved in people's daily life	לכו לסבלותיכם ה, ד	טזד
The greatest nachas for a Jewish mother is Jewish children making a house in the level of Cohen, Levi, and Kingship	Making a House: מדה כנגד מדה rewarded with "houses", not for the feeling or the intent, but for the <u>action</u> of saving the ancestors of the Jewish people	*ויעש להם בתים א, כא	כאא
One's service is not just to accomplish an end result, but the means of one's service needs to be effused with mesiras nefesh	Silver & gold as a payment to the Jews for their labor (not as a punishment to the Egyptians); thus, needed to be given willingly by the Egyptians Means are as important as the end result	רכוש גדול ג, כא	כאב



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Serving G-d with all our abilities; with one's essence (Kabolat Ol) and with one's unique abilities (intellectual understanding)	Love for the oldest child vs. the youngest Love to a young child is from one's essence; whereas, for love to an older child one adds reason and appreciation	בני בכורי ישראל ד, כג	כאג
Moshe's soul enclothes itself in the Nasi of each generation	Since at the birth of Moshe, his house (his physical body) was filled with light (level of Emes); contrary to the nature of the body concealing the light of the soul Birth of Moshe removed any negative effects of his death (same date אדר ז')	כי טוב הוא ב, ב	כוא
All the holy names of G-d are for us in Galus but are just names; this reference is connected	This reference to G-d, reflects His involvement and sharing of the Jews' suffering in Galus (hidden mercy)	*אהי אשר אהי ג, יד	כוב
G-d's Mercy is present and active in Exile, but its effects are concealed	Paradoxical behavior of mercy in Exile; it is concealed (Name not pronounced) and yet active (direct substitution)	*זה שמי לעולם ג, טו	כוג
Raising one's hand to help another beyond one's limitations can affect the entire person	Three explanations of the prohibition to raise one's hand against a fellow Jew Just raising one's hand is counter to the purpose of Creation (act for good)	למה תכה רעך ב, יג	לאג
The ultimate unity, which brings the ultimate redemption, is one which comes from himself	Moshe saw Lashon HaRa as an indicator of the lack of unity among the Jews, thus, were unworthy of Redemption	אכן נודע דבר ב, יד	לאב
חומר - חומריות Avodah of saddling, causing to ride, and use of the essence of physicality, leads to geulah	Avrohom's relationship to the material (<i>chumrius/chamor/donkey</i>) was to subdue and break the physical Moshe's relationship was to make the physical a means for spiritual revelation Moshiach's relationship is that the physical itself should reveal the spiritual	*על החמור ד, כ	לאג
One should cast one's burden upon G-d, with complete trust, without any calculations; then, G-d relates "measure for measure", even if the tally shows that one does not deserve, to provide good that is visibly and manifestly good	On what basis does a man trust (<i>bitachon</i>) with certainty that G-d will act benevolently toward him, even though he is undeserving of this? Think good and it will be good Trust in G-d will in fact do the good and this <i>bitachon</i> will allow one to be a vessel for blessings	*וירא משה ב, יד	לוא
Bitul to receive the Torah leads us to a higher level, the true freedom of release from one's limitations	The Jews' anticipation of receiving the Torah aroused a great love which caused a great merit, allowing for their redemption from Egypt	כי אוציא ג, יא	לוב