



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: *Moshe asked why it is worse for the Jews, and HaShem answered that the Avos did not question the ways of G-d. How do we understand this dialogue?*

ANSWER: The Avos were associated with faith based on emotions, whereas Moshe is associated with intellect. G-d told Moshe, whose service centered on intellect, to temper his approach with emotion, like the Avos' unquestioning faith. The ultimate path is to combine the opposites of intellect and emotion. From one side, we need to implement unquestioning faith in G-d, yet we must also cry out "we want Moshiach now"

(לקוטי שיחות כרך ג, עמ' 854)

QUESTION: *Turning the Nile into blood and letting loose the frogs in the land were the first two plagues. What lesson does these two plagues teach us?*

ANSWER: The plagues physically broke the Galus, despite the great severity of the Galus. The first plague, blood (hot) overcame the Nile (cold), and the second plague, frogs (cold) overcame even the ovens (hot). The "avodah of the plagues" enables one to break the power of one's own Egypt, by bringing passion (hot) into one's avodah & calm (cold) into dealings with the world.

(לקוטי שיחות כרך א, עמ' 119)

QUESTION: *If Aharon was able to speak to Paroh in an understandable manner, why did Moshe also need to speak to Paroh?*

ANSWER: When the Egyptians stood in their full power, reasoning with words were not enough. Moshe, whose function was to judge (not explain), had the mission to break through by show of the power of Hashem to Paroh and his nation. Likewise, by connecting to the Moshe of our generation, we can break through even this darkest Galus.

(לקוטי שיחות כרך טז, עמ' 69)

QUESTION: *Why did the warning for the next plague last for three weeks (after the previous plague had lasted for one week)?*

ANSWER: The three-week period of warning about next plague came as a direct continuation (and longer period than) the prior plague. Thus, the warning period caused an increase in the effect of the previous plague. The purpose of the plagues was not just to punish, but to break the spirit of opposition to HaShem, leading to total victory

(לקוטי שיחות כרך לא, עמ' 34)

QUESTION: *What was the purpose of the uniqueness of the plague of boils?*

ANSWER: The plague of boils combined a natural occurrence and miraculous effects together at the same time, resulting in the total humiliation of Paroh's magicians making them aware of HaShem's power to the extent that they could no longer stand in front of Moshe

(לקוטי שיחות כרך לו, עמ' 26)



לקוטי שיחות פ' וארא OVERVIEW

- הענינים מלקו"ש השבועי -

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CONTENT HIGHLIGHT	פסוק	חלק
1. Spiritual concept of the plagues of blood and frogs 2. Fifth expression of Geulah indicates it is here already (just hidden)		א
How could Moshe question when the Avos didn't? HaShem's reply	וארא אל אברהם	ג
Yocheved had a distinguished ancestry as Amram	*יוכבד דודתו	וא
Nature of a miracle; dynamics of sin, punishment and repentance	*ומטר לא נתך ארצה	וב
Concept of freedom at the Seder expressed by reclining & 4 cups	ד' כוסות	יאא
Mixture of <u>wild</u> animals and its purpose; the first mention of setting apart the land of Goshen	*משליח בכך	יאב
Redemption came as a result of Moshe's question and G-d's response	וארא אל האבות	טזא
Moshe & Aharon not just equal but they are one in their mission	*אהרן ומשה	טזב
Only Moshe the leader of the generation has the capability to break through to Paroh	*אתה תדבר	טזג
Did Aharon only begin the plague of frogs or was he responsible for it's spreading as well	*ותעל הצפרדע	טזד
Going out of Egypt applies to all layers of the soul	הגדה ר"א ור"ע	טזה
Sparks (explanations-Pardas) go in many directions from the hammer hitting the rock	*וגם הקמתי	כאא
Three levels of denial of G-d; Bilam, Paroh, and Sanicherev	צפרדעים	כאב
Prophecy about Paroh and of Nevuchadnezzar	הפטרה	כאג
Geulah: 3 Matzos and 4 cups	ד' כוסות	כוא
Nature of a miracle within a miracle	ויבלע מטה אהרן	כוב
Revelation of הו"י in Egypt though the service of man	שמי ה'	לאא
Paroh (also) hardened his own heart	*כבד	לאב
Uniqueness of the Blood plague; warning about next plague direct continuation of the affliction of this plague	*וימלא שבעת ימים	לאג
Uniqueness of the plague of hail, expressed in the exact time	*כעת מחר	לאד
Miracles occur within nature	*וזרקו משה	לוא
Everything for the sake of the Jews	הפטרה	לוב



לקוטי שיחות פ' וארא ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

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הוראה	ענין	פסוק	חלק
The "avodah of the plagues" enables one to break the power of one's own Egypt, by bringing passion (hot) into one's avodah, & calm (cold) into dealings with the world It's easier to overcome Galus, if we know that the Geulah is already here	(א) The plagues broke the Galus, despite the severity of the Galus; for example, blood (hot) overcame the Nile (cold), and the frogs (cold) overcame all, even the ovens (hot) (ד) The fifth expression of Geulah means it's here already (just hidden)		א
Combining the opposites of intellect and emotion, one who sit in the tents of Torah also should be involved in the world, similar to the Previous Rebbe whose talks were translated worldwide	The Avos were associated with emotions; G-d told Moshe, whose service centers on intellect, to temper it with emotion, like the Avos' unquestioning faith On Rosh Chodesh Shvat Moshe began expounding the Torah in 70 languages combining intellect with emotion	וארא אל אברהם ו, ב	ג
	Yocheved had a distinguished ancestry as much as Amram	*יוכבד דודתו ו, ב	ו
Teshuvah of a Jew changes the past and uproots the entire sin	Cessation of hail was response to the teshuvah of Paroh; did it (only) not reach the ground or did it (even) cease to fall? Does the Teshuvah of a non-Jew only stop the punishment or entirely remove it?	*ומטר לא נתך ארצה ט, לג	ז
Chacham placed next to the Rasha to have an influence; in education must reach all children	Reclining and the 4 cups at the Seder express freedom in detail and in general	ד' כוסות	יא

FOUR CUPS OF THE SEDER (קידוש, הגדה, ברכת המזון, נרצה)

לפי סדר תורה (הגדה) מעלת התורה

ולקחתי	וגאלתי	והצלתי	והוצאתי	ד' לשונות
שאינו יודע לשאול	תם	רשע	חכם	ד' בנים
ורדפהו	בקש שלום	ועשה טוב	סור מרע	ד' תשובה

לפי סדר שו"ע אדה"ז (הרב) המעשה הוא העיקר

והצלתי	ולקחתי	וגאלתי	והוצאתי	ד' לשונות
רשע	שאינו יודע לשאול	תם	חכם	ד' בנים
יצירה	בריאה	עשיה	אצילות	ד' עולמות



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In times of breaking & mixing of barriers, one needs special effort to strengthen the barrier	Mixture of <u>wild</u> animals, purpose to wreak havoc and inspire fear; the first mention of setting apart the land of Goshen (till now Jews also suffered)	*משליח בך ח, יז	יאב
By having Emunah permeate oneself (through Chassidus), the Geulah will come	The Avos bequeath an inherent but undeveloped belief in G-d; Moshe caused this faith to permeate the Jews by his question and G-d's response	וארא אל האבות ו, ג	טזא
Unity of G-d's manifestations comes through work of man	Moshe & Aharon not just equal, but they are one in their single mission	*אהרן ומשה ו, כ	טזב
Connecting to the Moshe of our generation, we can break through even the darkest Galus	Moshe spoke the holy language to Paroh; Moshe, whose function was to judge (not explain), has the capability to break through to Paroh	*אתה תדבר ז, ב	טזג
The one starting the Mitzvah of bringing a Jew closer should finish it; but if one can't, then should not stop from starting	Aharon begin the plague by bringing one frog, was considered responsible for the spreading of the entire plague, since all the frogs came from the first frog	*ותעל הצפרדע ח, ב	טזד
Highest level of freedom is when one is totally free, even from the limits of Kedusha	The discussion if each plague has 4 or 5 parts is about how "deep" the plague affected מצרים	הגדה ר"א ור"ע	טזה

	Rabbi Eliezer	Rabbi Akiva
Effect of the Plagues to the Land of Egypt (to counter the teumah)	Each plague encompasses four The Four primary elements	Each plague encompasses five The 4 primary elements, plus the essential essence of all
Destruction of Chametz	(Chachamim) able to crumble up and throw to the wind Removes the form only	(Rabbi Yehudah) Destroy by fire to eliminate the essence of the Chametz
Four Exiles	Egypt counts as the first of the four Exiles	Egypt not counted as one of the Exiles, since the source of all Exiles
Spiritual service of a Jew – "going out of our Mitzraim (limits)"	4 categories of service Thought, speech, deed (מלכות) Traits/Emotions (ז"א) Intellect (בינה) Mesiras Nefesh (חכמה)	Also service of Yechidah of one's soul, the essence
The nature of each Rabbi	אלקי אבי בעזרי Due to it connection, the essence is not corrupted	Son of converts Service to fix the essence



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Concept of One Torah encompasses many levels Even the Revealed forces us to understand the Hidden as well	Rashi explains here that the hammer hitting the rock gives off equal quality of sparks, yet spreads to different locations Indicates the same explanation can be P'shat and in other places the Medrosh	*וגם הקמתי ו, ד (רש"י ו, ט)	כאא
Frogs serve no recognizable purpose (even negative) to teach us that everything comes from HaShem by their fulfillment of their mission with total devotion	Three levels of denial of G-d existence 1) Deny Oneness of G-d - Bilaam 2) Deny dependency on G-d - Paroh 3) Complete denial of G-d - Sancheriv	צפרדעים ז, כט	כאב
Credit is due just for doing good no matter what the intent	Reward to Paroh and Nevuchadnezzar who's actions were without intent, nevertheless overrode punishment	הפטרה	כאג
Delighting with Kabolos Ol	3 Matzos represent Geulah from G-d's side (Giver), first three phrases of redemption; four cups of wine from our side (receiver), includes the fourth phrase	ד' כוסות	כוא
If you need to correct someone, do it unemotionally, like a stick, and not like a snake	The miracle of the stick swallowing the snakes showed that the "other side" has no real power; afterwards the Ten Plagues broke the ten levels of tumah in Egypt	*ויבלע מטה אהרן ז, יב	כוב
When a person infuses all one's service with bitul, then one can leave one's personal limitations	Revelation of הוי' (without limits) to the Jews in Egypt, which was not provided to the Avos, was the result of the Jews suffering the pains of Galus	שמי ה' ג, ו	לאא
<i>Kabolos Ol:</i> 1) force oneself, or 2) reaching beyond oneself from the essence	To break the stubbornness of Paroh (who hardened his own heart), need to use the holy "stubbornness" – <i>kabolos ol</i>	*כבד ז, יד	לאב
Attribute of Nezach: G-d opens His most hidden treasures to those that fight the battle	Warning about next plague as a direct continuation of prior plague; this increases the effect of the plague	*וימלא שבעת ימים ז, כה	לאג
Joining of above time and within time – from the name of הוי'	Uniqueness of the plague of hail, that an added dimension of miracle is expressed in the exact time of its occurrence	*כעת מחר ט, יז	לאד
The plague of boils combined a natural occurrence and miraculous effects resulting in the total humiliation of Paroh's magicians making them aware of HaShem's power so they could no longer stand in front of Moshe		*וזרקו משה ט, ה	לוא
1. Not to fear world events 2. To do everything to bring another closer to Yiddishkeit	Different explanations of the purpose of the plagues, and, so too, of the reason for hardening Paroh's heart	הפטרה	לוב