



### 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 is this Parsha titled "And Yaacov lived", when the Parsha describes the death of Yaacov?

**ANSWER:** The answer lies with an understanding of the meaning of life. A true life is an eternal life which only has a source in HaShem. Thus, for one to achieve a real life, one must be connected completely to HaShem. Only when Yaacov approached the time of his death, having meanwhile descended uncorrupted with his family to Egypt, it was revealed that his entire life, although externally filled with pain and suffering, achieved a true life - "And Yaacov lived".

(לקוטי שיחות כרך טו, עמ' 422)

**QUESTION:** Why did Yaacov not trust a promise of Yosef to bury him in Eretz Yisrael, that he required an oath from Yosef?

**ANSWER:** Yaacov and Yosef had difference perspectives on how after their death to assist the Jews to survive the exile in Egypt. Yosef thought they should be buried with the Jews in Egypt in order to elevate the remaining sparks. Yaacov wanted to be buried in Israel, to "exist" in a higher place than the exile, in order to empower the Jews to overcome the exile.

(לקוטי שיחות כרך כה, עמ' 270)

**QUESTION:** Why wasn't Rochel (the main wife) buried together with Yaacov?

**ANSWER:** Rochel sacrificed her own personal benefit (to be buried with Yaacov, place of holiness) in order to assist her children (buried on the way for even those that sin). Rochel and Yaacov serve as prototypes of the basic different types of service of women and men

(לקוטי שיחות כרך ל, עמ' 236)

### We Are Created To Serve Our Creator - Applies Equally to Women and to Men

Women	Men
Exempt from time-bound Mitzvos and learning Torah for its own sake	Engage in Torah, Prayer & fulfillment of Mitzvos, plus a livelihood
Engaged in the needs of the Home	בכל דרכיך דעהו
Sacrifices personal benefits for needs of others	כל מעשיך יהיו לשם שמים
Does not distinguish between children	ישות
Determines the essence of being Jewish	Determine particular distinguishing factors (Cohen, Levi, Yisrael)

**QUESTION:** Why did Yaacov wished to reveal the end of the Galus, a matter that had no need to be revealed?

**ANSWER:** Yaacov wished to reveal the end of days, the redemption, in order to teach an important lesson. The current actions of a Jew can influence the time that the redemption would occur. One should desire, think and speak about redemption and this will hasten its time.

(לקוטי שיחות כרך כ, עמ' 228)



## לקוטי שיהות פ' ויחזי ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

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הוראה	ענין	פסוק	חלק
The avodah of Kabalas Ol has an advantage over the service of intellectual understanding, the foot completing the head	"From Asher, his bread shall be fat" (oil) "and he shall dip his foot in oil"; Oil refers to Chochmah, and foot the lowest body part utilizes the oil	מאשר שמנה לחמו מט, כ	א
The Previous Rebbe translated all the lofty spiritual truths communicated by the previous Rebbeim into terms that could be understood by those on the lowest spiritual levels	Yaacov initiated a new service and was one of the Avos; Yosef did not initiate a new service, yet he brought Yaacov's potential into this world The Avos are each connected to a Regel; Yosef is connected to Shemini Atzeres	פקד יפקד נ, כד	ג
How much more so by good intentions, that one should focus on helping another	Yaacov reproached Shimon & Levi for killing the <i>people</i> of Shechem, but did don't reproach them for killing Shechem	*כי באפם הרגו איש מט, ו	הא
The high level of unification of brother and sister can only cause harm in <i>this</i> world; before Matan Torah, due to their high nature, the brothers were able to receive this level	Two opinions whom the brothers married: One opinion is that they married their "half" sisters is obvious Rashi explains according to the other opinion	*וישאו ואתו בניו נ, יג	הב
By helping a fellow Jew to do Teshuvah, both obtain a portion of additional light that throws off the darkness	These 17 years were considered the best years of Yaacov's life; he established a house of Torah study, which can lift a person above their worldly limitations	ויחזי מז, כח	יא
It is possible that our spiritually-challenged generation will merit the revelation of the coming Redemption, a revelation not merited by previous, much loftier generations	Yaacov desired to reveal the time of Moshiach's arrival, but was not able to do so; but his longing enabled the Jews to have revealed to them "the end of days" at least in an transforming manner, thus, allowing them to devote themselves to G-d entirely free from the servitude of the Nations and of the evil inclination	באחרית הימים מט, א	יב
By the children (us) following Yaacov's true life, even in Galus, can we fully appreciate that Yaacov continues to live	Only when Yaacov approached the time of his death, having meanwhile descended uncorrupted with his family to Egypt, it was revealed that his entire life, although externally filled with pain and suffering, was true life - "And Yaacov lived"	ויחזי מז, כח	טזא
A Jew in Galus needs to remember the past but also to draw out the current possibilities	In the service of Yosef, Menasheh (connection to prior) was more important; in the service of Yaacov, Efraim (elevation of current) was more important	הקטן יגדל ממנו מח, יט	טזב



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Superiority of Yehuda's Teshuvah over Reuven, teaches that a Jew must not only be involved in self-improvement, but also involved with doing good to others	Reuven, in response to his anger affecting others, the Priesthood & Kingship (superiority to others) were taken; regarding his thoughts towards Yaacov's honor which affected himself, the first-born status (inward honor) was taken	*יתר שאת מט, ב	ט"ג
The goal of Galus Mitzrayim was to prepare the Jewish people for Matan Torah The Bavli holds that we decide for the present in a conflict with the future; The Yerushalmi decides for the future and conforms present actions to reflect the desired future outcome (present is a preparation for the future)		בנימין זאב יטרף מט, כז סיום מס' קידושין	ט"ד
	Different explanations of Rashi, emphasize the importance of the burial site, that Yaacov did not just inherit but bought it	*אשר כריתי לי, ה	ט"ה
One should desire, think and speak about redemption and this will hasten its time	Yaacov wished to reveal the end of days, the redemption; the Jew's actions can influence the time of redemption	באחרית הימים מט, א	כ"א
Levi was not enslaved in Egypt to provide assistance to the rest of the Jews to rise above exile; to turn darkness into light	Menasheh and Efraim carried the aron of Yaacov as the shulchim of Levi & Yosef; with the inception of the exile, these latter two brothers were exempt	וישאו אתו בניו, יג	כ"ב
If a person is blessed with great-grandchildren, then one should teach them Torah or at least contribute to their education	Yosef not only saw his great grandchildren but also helped raise them and taught them Torah	*על ברכי יוסף, נ, כג	כ"ג
In spite of the current physical benefits of Galus, one must insist on Geulah from the depth of one's soul and this would lead to transform Galus	Yaacov wanted to be buried in Israel, to be higher than the exile to empower the Jews to overcome; Yosef thought they should remain with the Jews in Egypt in order to elevate the remaining sparks	אל נא תקברני במצרים מז, כט	כ"ה"א
Level of Tzadik Tachton – our generation's avodah is turning bad into good, snatching the sparks wherever possible	Grabbing like a wolf indicates taking from an opponent by force; spiritually "grabbing" means snatching what could be bad to become good	*בנימין זאב יטרף מט, כז	כ"ה"ב
The tribes shared in all of the blessings of Yaacov due to their common source in Yaacov, their "father" תנחומא – they shared in general the result (like Yissachar and Zevulun) בראשית רבה - each tribe influences the others from their own blessing (example, Yissachar establishes time of learning Torah with the others) רש"י - each tribe shares completely their own blessing with the other tribes (each tribe primarily receives their own blessing and just receives the blessings of the others tribes as secondary)		*וברך אותם מט, כה	כ"ה"ג



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Rochel sacrificed her own personal benefit (to be buried with Yaacov, place of holiness) in order to assist her children (buried on the way even for those that sin); the different types of service of Rochel and Yaacov serve as prototypes of the basic service of women and men (see table below)	ואני בבאי מפדן מה, ז	לא
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## We Are Created To Serve Our Creator - Applies Equally to Women and to Men

Women	Men
Exempt from time-bound Mitzvos and learning Torah for its own sake Engaged in the needs of the Home Sacrifices personal benefits for needs of others Does not distinguish between children Determines the essence of being Jewish	Engage in Torah, Prayer & fulfillment of Mitzvos, plus a livelihood בכל דרכיך דעהו כל מעשיך יהיו לשם שמים Satisfy their ישות Determine particular distinguishing factors (Cohen, Levi, Yisrael)

Marriage is a vehicle to draw down holiness into one's life	Yaacov was concerned about Yosef's sons being brought up in Egypt (not a marital defect); Yosef showed him the notes he kept (שטר אירוסיין) as a sign of their additional degree of holiness in Egypt	*בזה מה, ט	לב
Connection between beginning of Sefer Bereshis and its end, and the beginning of Sefer Shmos: כח מעשיו הגיד לעמו Purpose of creation is to rectify the world לתת להם נחלת גוים for the Jews to make a dwelling place below; the preparation for Matan Torah occurs by the spiritual inheritance from the Avos and the power gained by the experience of the exile and of the subsequent redemption from Mitzraim		ויישם בארון במצרים נ, כו	לג
Paroh's tendency was to look down on Yosef as a fox, a lowly creature; Yaacov bowed to Yosef to strengthen his feeling of importance to help in the difficult task of obtaining Paroh's permission to let Yaacov be buried in Eretz Yisrael;		*וישתחו ישראל מז, לא	להא
A blessing draws down the holiness towards the world, and amen seals the deal, delivering with no more obstacles	Which is greater, the one making the blessing or the one answering amen? Does one go after the potential or the actual deed? שבועה קבלה אמונה – אמן יש בה ג' דברים	סיום מס' נזיר	להב
כל ישראל יש להם חלק לעולם הבא Jews exist within the world and operate within its confines, but in their essence are not bound by the world	“Don't talk in the middle of a meal” “Yaacov did not die” Actions of Torah & mitzvos are done within the confines of the world due to HaShem's directives, though Torah is not bound by the world in its essence	ויגוע מט, לג	להג