



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 did the angels and HaShem wait until the third day to visit Avrohom?*

ANSWER: The reason why people should refrain from visiting a sick person until the third day in order to not publicize the sickness, in the hope that it would have healed quickly. This reason does not apply to HaShem and the angels who can visit without publicizing the visit. Since Avrohom's circumcision was similar to the mitzvos performed after Matan Torah, no miraculous intervention could be involved in the natural healing process. Therefore, the angels (the source of nature) and Hashem must come only on the 3rd day (the normal healing day).
(לקוטי שיחות כרך ה, עמ' 77)

QUESTION: *What is the purpose (spiritual gain) to "coerce" someone to do mitzvos (story of Avrohom and the guests for meals)?*

ANSWER: Those that are particularly resistant to recognizing G-d, need a little "pressure" to break down their self-built barriers revealing their true self. After the removal of their barriers, such a person is open to the words and ideas of Hashem.
(לקוטי שיחות כרך טו, עמ' 122)

QUESTION: *Three "signs" (סימנים) are indicators of a Jew (bashfulness, merciful, benevolence). What is the purpose of these "signs", indicating for us?*

ANSWER: These 3 "signs" lead to a lone trait of humility / bitul, like we find regarding Avrohom that he refers to himself as "dust and ashes". A Jew achieves this trait by following the three "signs." First, one obtains the level of bashfulness, a function of the soul; then, merciful is a function of one's feelings; and finally the level of benevolence is a function of deed.
(לקוטי שיחות כרך ל, עמ' 61)

QUESTION: *Why did Avrohom sacrifice the ram in place of his son, when no such obligation existed?*

ANSWER: Avrohom sought to draw forth an oath from G-d (similar to Noach) regarding his descendents. Thus, he performed an act of Mesiras Nefesh by offering a ram as if it was his son, that it was not only a potential self-sacrifice, but was an actual sacrifice.
(לקוטי שיחות כרך ל, עמ' 79)

QUESTION: *Why was Avrohom rewarded that his descendents specifically received the mitzvos of the ashes of the Red Heifer and the earth of the Sotah ritual?*

ANSWER: Avrohom held himself as less than others and, thus, as a result his kindness to others was greater. Midah c'neged midah, his descendents were rewarded with:

Ashes of the Red Heifer – self sacrifice of the one doing the sprinkling to purify another by becoming impure
Earth of the Sotah Waters - in order to make harmony between spouses, the Divine name was erased (humility of HaShem)
(לקוטי שיחות כרך כה, עמ' 79)



פ' וירא OVERVIEW לקוטי שיחות

בס"ד

- הענינים מלקו"ש השבועי -

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CONTENT HIGHLIGHT	פסוק	חלק
Story of the Rebbe Rashab	וירא אליו ה'	א
Avrohom – drawing down from above; Yitzchak movement up		
Avrohom's service of kindness fulfills the purpose of man		ג
Avrohom established the concept of Mesiras Nefesh for chesed		
No miraculous intervention involved in Avrohom's natural healing process; Fulfillment of Mitzvos by natural means	וירא אליו ה'	הא
2 versions - story of the Rebbe Rashab		
Avrohom accomplished the avodah in perfection	וירא אליו ה'	הב
Higher than the ability of a person	וירא אליו ה'	יא
Avrohom's way of kindness, needed to argue aggressively on behalf of others	*ויגש אברהם	יב
One's permissible matters need to be for HaShem	*ויאמרו אליו	טזא
Wells of Avrohom and Yitzchak; proper place of love and awe	בעבור תהיה לי לעדה	טזב
Sometimes coercion helps; pressure breaks down barriers	ויקרא שם בשם ה'	טזג
Lesson in Chinuch from the story with the Rebbe Rashab	וירא אליו ה'	טזד
No rest while going from level to level	סיום ברכות ומועד קטן	טזה
A person must continue to be worthy	וירא אליו ה'	כא
Is this a holy name or a regular word?	*ויאמר אדני-	כב
Avrohom opened the channels for Mesiras Nefesh	קח נא את בנך	כג
Avrohom set the standard for Chesed by using his entire heart	והנה שלשה אנשים	כהא
Self sacrifice for another Jew	אנכי עפר ואפר	כהב
Advantage of circumcision on the eighth day		כהג
3 Jewish qualities (mercy, bashfulness, benevolence) led to bitul	לעשות צדקה	לא
The Akeida led to the physical & spiritual achievements in the Bais HaMikdash	ארץ המורי'	לב
Action of self sacrifice and changing a blessing to an oath	*תחת בנו	לג
Chinuch prepares us now in Galus for after the Redemption		להא
S'dom & Amorah had greater punishment since sinned also between a person to another	המטיר על סדום	להב
Avrohom is not questioning but sought clarification	*כי עתה ידעתי	להג



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ענין

הוראה

פסוק

חלק

STORY OF THE REBBE RASHAB

When my father was four or five years old, he went to his grandfather, the Tzemach Tzedek, on Shabbat Vayeira, and began to cry as he asked, "Why did G-d show Himself to our father Avrohom - but He does not show Himself to us?" The Tzemach Tzedek answered him: "When a Jew (another version: a tzadik) decides at the age of ninety-nine years that he should be circumcised, he deserves that G-d appear to him." HaYom Yom, 9th of Cheshvan

(א) Story of the Rebbe RaShab - Everyone can cry for G-d to be revealed; and one can demand that G-d reveal Himself like He did to Avrohom after the circumcision (ה) Avrohom's task was to draw down from above to below אהבה כמים; Yitzchak's task was to cause a movement upwards אהבה כרשפי אש	One has to achieve mastery over one's five (ה) organs: 2 eyes, 2 ears, & the membrum; plus, a general bitul as a prelude to a higher level A Jew must use both the avodah of Avrohom and of Yitzchak; drawing down and working without any calculations	וירא אליו ה' יה, א	א
Receiving of guests is compared to the receiving of the Divine Presence: Zohar (רשב"י) the two items are equated, since on that level both services are equal Gemara (Rambam) receiving quests (physical) is greater than receiving the Divine Presence (spiritual)	For our level Avrohom's service of kindness affected that receiving guests would fulfill the purpose of man Avrohom established for us the concept of <i>mesiras nefesh</i> for <i>chesed</i> and education	וירא אליו ה' יה, א	ג
Avrohom's circumcision needed to be similar to mitzvos performed after <i>Mattan Torah</i> , thus no miraculous intervention could be involved in the natural healing process (early appearance of HaShem); the angel (source of nature) must have come on the 3rd day (normal healing day)	Our <i>avodah</i> must be to take the natural order of the world and make that also into a vessel for G-dliness	וירא אליו ה' יה, א	הא
2 versions of the story of the Rebbe Rashab By the <i>bris milah</i> Avrohom accomplished the avodah in such perfection, that he also perfected all his previous services	When one wishes to achieve a higher level of <i>avodah</i> , sometimes one must leave the previous accomplishments	וירא אליו ה' יה, א	הב
Before circumcision – Avrohom perceived G-d in a vision; his service was a result of his own motivation and, thus, limited – like man-made bricks After circumcision – Avrohom perceived G-d with clarity; his service was a result of Divine direction and, thus, not limited – like stones		וירא אליו ה' יה, א	יא
The word “approaching” is used here as a form of mental preparation; Avrohom argued aggressively with G-d on behalf of others though against his nature	If one sees another Jew “drowning” spiritually, then one must act even if it is out of character with one's personality	*ויגש אברהם יה, כג	יב



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ענין	הוראה	פסוק	חלק
Dots on the letters אי "where is" (male) ל question of "where is" also concerning Avrohom Dotted letters which are a majority of the letters, are subject to the one, main letter	Most of one's time is permissible matters (eating, making a living sleeping); those activities need to be for the sake of Heaven	*ויאמרו אליו יח, ט	טו א
The Zohar refers to this verse as the well of Yitzchak (even though about Avrohom) Avrohom (service of love of G-d) dug the well, but was filled in; Yitzchak (fear of G-d) redug the well and it remained	Proper service centers on love and <i>simchah</i> , but to be long-lasting needs to be preceded with <i>kabolas ol</i> and awe	בעבור תהיה לי לעדה כא, ל	טו ב
Avrohom's "coercion" to make his guests bless G-d; Rabbi Eliezer "shocking" the "ugly" man; the Maharash's blessings Those particularly resistant to recognizing G-d, need "pressure" to break down their self-built barriers to reveal what is within	One should spread the knowledge of G-d even when meeting resistance since every Jew really wants to have a connection with G-d	ויקרא שם בשם ה' כא, לג	טו ג
Story of the RaShab teaches lessons about education: 1) Train a young child to go beyond barriers and desire spirituality 2) Avrohom opened the channels that allows anyone to strive to remove the concealments of this world and experience G-d 3) Carry over the same message to one's dealings with other humans 4) Obligation on all to educate their own children and others' children		וירא אליו ה' יח, א	טו ד
תלמידי חכמים (נ"א צדיקים) אין להם מנוחה לא בעוה"ז ולא בעוה"ב וכו' No rest since going from level to higher level Specific aspects of mitzvos are limited, except Torah learning that is unlimited; <i>Tzadikim</i> refer to the unlimited general level of all mitzvos that are from G-d		סיום ברכות ומועד קטן	טו ה
<i>Question of the RaShab</i> only after Rashi in this Parsha, that G-d did a kindness by visiting Avrohom who was sick <i>Answer to RaShab</i> that a person must still be worthy of the revelation from G-d	A person (including a child) becomes a worthy vessel after deciding no matter what one's current spiritual level, one can aspire to a higher level	וירא אליו ה' יח, א	כ א
Two explanations each with its advantage: one Avrohom spoke to the angels (chol) and one he spoke to G-d (Kodesh)		*ויאמר אדני-י יח, ג	כ ב
The uniqueness of the <i>Akeida</i> that Avrohom had total submission of his ego; this made the breakthrough (opening the channels) of <i>mesiras nefesh</i> for all the Jews for all time	<i>Mesiras nefesh</i> applies not only physical sacrifice, but to any service of G-d Read Parshas <i>Akeida</i> every day for our everyday battles	קה נא את בנך כב, ב	כ ג
גדולה הכנסת אורחים מהקבלת פני שכינה Avrohom set the standard for the mitzvah of Chesed by putting his entire heart into helping another person		והנה שלשה אנשים יח, ב	כד א



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Avrohom held himself as less than others and, thus, his kindness was greater; <i>midah c'neged midah</i> , his descendents were rewarded with: <i>Ashes of the Red Heifer</i> – self sacrifice of the one doing the sprinkling becomes impure in order to purify another <i>Earth of the Sotah Waters</i> - in order to make harmony between spouses, the Divine name was erased		אנכי עפר ואפר יה, כז	כהב
Circumcision on the eighth day by a child without choice (Yitzchak), has an advantage over circumcision done by a person who made a decision to do this mitzvah (Yishmael at 13); this created an eternal covenant since accomplished by G-d, and not by man's achievement, and thus is unlimited			כהג
The Jews have 3 qualities: bashfulness, mercy, benevolence Yerushalmi stresses unique nature of each of these gifts Bavli stresses that the 3 signs lead to a lone trait – humility / bitul	One must arouse within oneself a feeling of "bashfulness" and humility, so that one not be filled with pride, but filled with the essential Jewish quality of bitul and humility	לעשות צדקה יה, יט	לא
<i>The Akeida</i> led to the physical & spiritual placement of the Bais Mikdash <i>Avrohom's self-sacrifice</i> lead to the achievement of lofty spiritual levels of services in the Bais haMikdash <i>Yitzchak as an Olah</i> lead to the ability to reveal Divine Presence in this world		ארץ המורי' כב, ב	לב
Despite the fact that no obligation existed to sacrifice his son in actuality, Avrohom sacrificed the ram as if it was his son in order to: Draw forth an oath from G-d (like Noach) To perform an act that was not only a potential self-sacrifice, but done in fact		*תחת בנו כג, יג	לג
From the Torah the mitzvah of Chinuch only begins when one reaches the age of being obligated in Mitzvos, similar to Avrohom being complete in his faith in all his years (even though he lived many years prior to recognizing G-d) Nevertheless, the mitzvah of Chinuch does apply at an early age from the Rabbis; even more this includes the concept of preparation now in Galus for after the Redemption			להא
The two cities of S'dom & Amorah had greater punishment (than other 3 cities) since sinned between man and man, in addition to between man and G-d S'dom was the physical manifestation of the failed world of Tohu (the intense sparks could not be contained and failed); in the times of Moshiach S'dom to be reinhabited and the world will be a stable place for these sparks		המטיר על סדום ועל עמרה יט, כד	להב
Avrohom is not questioning G-d's motives in the Akeida, but clarifying his instructions & whether he passed the test	One should not contemplate in order to cause doubts about the methods that G-d runs the world	*כי עתה ידעתי כב, יב	להג