



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: *If the Avos observed all the Mitzvos of the Torah, how did Yaacov marry two sisters (which is explicitly forbidden in the Torah)?*

ANSWER: The Avos did observe the whole Torah, but this is by their own choice, not as an obligation. Breaking his promise to Rochel to marry her, Yaacov would have broken accepted Noahic law (which was an obligation). Thus, Yaacov let go of his personal stringency and also married Rochel (after Leah) fulfilling his obligation. The lesson for us is that a person should overlook one's own spiritual luxury in order to help another person acquire a spiritual necessity. (לקוטי שיחות כרך ה, עמ' 141)

QUESTION: *The Medrash on the verse Yaacov went out from Beer Sheva, explains that Yaacov went out from the oath that Avrohom (and Yitzchak) had made with the locals. Why was Yaacov different?*

ANSWER: Avrohom & Yitzchak promoted awareness of G-d but their effect was superficial; they could only appease evil (and make oaths with Avimelech) עבודת הצדיקים, and thus, each had children that were influenced by the bad (Yishmael and Eisav) However, Yaacov's avodah was to transform evil into good (and, thus, inappropriate to make an oath with bad) עבודת בעלי התשובה, and thus, his family was perfect, all the children were completely within the side of holiness. (לקוטי שיחות כרך י, עמ' 88)

QUESTION: *What is the connection between the blessing to Yaacov of ופרצת (inheritance without limits) and the action of Yaacov's special guarding of Shabbos?*

ANSWER: All other mitzvos are performed differently by each individual and thus, a Tzadik accomplishes more with his actions. However, the mitzvah of guarding the Shabbos is performed equally by all without distinction. Thus, the reward for this mitzvah is a blessing that has no limits. (לקוטי שיחות כרך טו, עמ' 106)

QUESTION: *Zevulun (business) is considered the main dwelling of Yaacov (בית זבול - בית דירה) more than Yissachar (learning). Yet Yaacov is called the "dweller in tents" (i.e. learning) which is not Zevulun?*

ANSWER: We see from the life of Yaacov himself that he did not stay in Yeshivah, but went out to the world in order to build his home and family. Yaacov's establishment of his permanent house (similar to HaShem's house) was accomplished in the environment of Lavan. Zevulun uses the same effort of engagement in the world in order to transform it into holiness fulfilling our purpose. Nevertheless, business people while mainly involved in the service of birur, still need to set time for Torah study and involvement in diligent davening (especially on Shabbos). (לקוטי שיחות כרך ל, עמ' 134)

QUESTION: *What is the understanding that Lavan was materially blessed through his involvement with Yaacov?*

ANSWER: Two opinions in the Zohar on the nature of Lavan's reward. One opinion is that Lavan received 100 of each kind per month (10 x 10) due to Lavan's own source. He accomplished the maximum possible within nature. Lavan (representative of non-Jews) acted as an assistant, a secondary role, to Yaacov (representative of the Jews), and thus, received "inferior" blessing to Yaacov's blessing. The second opinion says Lavan received 1000 (אלף אותיות פלא) which represents a blessing beyond the natural order. A non-Jew plays a role as a crucial partner to the Jews, sharing in the material rewards as a partner. (לקוטי שיחות כרך כ, עמ' 136)



פי' ויצא

OVERVIEW לקוטי שיחות

בס"ד

- הענינים מלקו"ש השבועי -

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CONTENT HIGHLIGHT	פסוק	הלך
G-d created humans to live in the physical world and purify it	פרשת ויצא	א
The pattern of our life: prepare by prayer and learning; continue to conduct oneself with holiness while in the world	פרשת ויצא	ג
A "Gal" (mound) is not a total separation, allows a crossover for good	עד הגל הזה	הא
Yitzchak lost his eyesight and was unable to see bad in his home	ואלקי יצחק	הב
Marrying sisters shows a person needs to let go of an optional personal stringency for the sake of others	(נישואי אחיות)	הג
Active action (and not appeasement) to turn bad into good	מבאר שבע	יא
Source of the faith of Leah – naming of Reuven	*ותקרא שמו	יב
Yaacov's Shmiras Shabbos lead to a reward without limits	ופרצת	טזא
House of Yaacov is the third Bais HaMikdash	בית א-ל	טזב
Yaacov did not seek rewards, but the means to fulfill his purpose of serving G-d	אם יהי' אלקים עמדי	טזג
Sheep indicate the service of bitul	ויהי לו צאן	טזד
After Tishrei the service of birurim begins	ויעקב הלך לדרכו	טזה
Yaacov prayed (and said 15 Shir haMaalos) to withstand Galus	ותדד שנתי מעיני	כא
Conquering the Land can be totally effortless like sleep	*שוכב עליה	כב
Nature of Lavan's reward (100 times or 1000 times)	ויברך ה' אתך לרגלי	כג
An employee devotes all one's energies for the employer	בכל כחי עבדתי	כהא
Angels accompany us even in Galus	ויפגעו בו מלאכי אלקי'	כהב
The Galus & redemption of the Mitteler Rebbe reflect those of Yaacov	י' כסלו	כהג
Unique reward of Shabbos	ופרצת	לא
Purpose of our existence in this world	זבולון	לב
Usually one places the intellect prior to the emotions	*את בניו ואת נשיו	לג
The effects of a Tzadik on his town	*ויצא	להא
What is the goal of the daily prayer services?	ויפגע במקום	להב
Shift from the simple to the multiplicity	*וברודים	להג



לקוטי שיחות פ' ויצא ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

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ענין	הוראה	פסוק	חלק
<p>(א) In order to build the House of Yisrael, Yaacov was told to go to Charan, a place where G-d's presence is concealed</p> <p>(ג) Yaacov needed to protect his head from involvement in the world & turned those stones into an altar</p> <p>(ד) Yaacov went into Galus only trusting HaShem, and left whole and complete</p> <p>(ה) We can learn human character traits from prior to Matan Torah; we learn not to mix two joyful events together, need to be totally immersed in one simchah</p>	<p>Only by exposure to temptations and overcoming them, is it possible to build a Jewish home</p> <p>By prayers beforehand, even the fork & spoon become holy</p> <p>In <i>Galus</i>, trust only in G-d by following Torah without compromise, and one comes out a complete Jew</p> <p>By Torah and Mitzvos, we can elevate now that which preceded Matan Torah</p>	פרשת ויצא	א
<p>Prior to going to Charan, Yaacov prepared by learning Torah in the House of Ever, making a commitment to prayer</p> <p>While in Galus, Yaacov continued to be involved in Divine service by reciting Tehillim and other holy items</p>	<p>This is the pattern for a Jew's life:</p> <p>In the morning, one should commit a block of time to prayer and learning</p> <p>In business, one should be distinguished by holy conduct</p>	פרשת ויצא	ג
<p>Allusion to Lag B'omer (Rabbi Shimon Bar Yochai); "Gal" (mound) is not a full separation but lets some items through; thus, reveals the hidden as good</p>	<p>That which were previously hidden in small drops, the Mitteler Rebbe revealed, into wide and understandable forms</p>	עד הגל הזה לא, נב	הא
<p>The Yetzer HaRa was taken from Yitzchak when his eyesight was removed; he was unable to see bad in his household</p>	<p>One who is extremely careful about what one sees, his Yetzer HaRa is removed</p>	ואלקי יצחק כה, יג	הב
<p>Yaacov let go of his personal stringency (keeping Torah before its time) to marry sisters avoiding breaking a promise to Rochel (obligation for B'nai Noach)</p>	<p>A person should overlook one's own spiritual luxury in order to help another person acquire a spiritual necessity</p>	נישואי (אחיות)	הג
<p>Avrohom & Yitzchak promoted awareness of G-d but their effect was superficial; they could only appease evil (and make oaths with Avimelech עבודת הצדיקים</p> <p>Yaacov's avodah transformed evil into good (and, thus, inappropriate to make an oath with bad) עבודת בעלי התשובה</p>	<p>Through transformation of the bad in <i>Galus</i> we will surely be able to merit <i>Geulah</i></p>	מבאר שבע כה, י	יא
<p>Leah (and all the Mothers) named their children since they revealed the special nature of each child</p> <p>Rueven "ראו בין" showed the difference between the firstborn of Yaacov and of Avrohom & Yitzchak; he did not protest the preferential treatment of Yosef</p>	<p>Just as the Shvatim were named by the Mothers to indicate an expansion of the previous foundations from the Avos, so the Mitteler Rebbe expanded Chassidus from the base provided by the Alter Rebbe</p>	*ותקרא שמו כט, לב	יב



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Reward of Shmiras Shabbos is that the Mitzvah of Shabbos becomes tied up with the essence of one's soul, Yechidah, which effuses into one's 4 amos Special connection of Techum Shabbos to Yaacov and his special blessing		ופרצת כח, יד	טו
<p>בית Yaacov referred to the 3rd Temple</p> <p>כי מציון Sign of spiritual effects</p> <p>תצא תורה Torah study affects many aspects</p> <p>ודבר ה' Halacha (exact oneness)</p> <p>מירושלים Achieves service of total awe</p>	Learning Torah must contain love and bitul, and then, the Third Temple can be revealed (which includes the first two)	בית א-ל כח, יט	טז
Yaacov was not demanding rewards from G-d; rather he requested from G-d the necessary means to enable him to properly serve G-d Descent for the sake of ascent enables the making of the dwelling place below		אם יהי אלקים עמדי כ, כח	טז
Sheep are docile and a greater degree of self effacement than other animals; G-d rewarded Yaacov with an abundance of sheep to indicate his service of bitul	Sheep indicate for Jews a going out of one's self to obtain bitul in order to transform the world	ויהי לו צאן ל, מג	טז
After Tishrei one goes into the flow of the rest of the year; or one can go for the rest of the year in His way	After Tishrei, one begins the service of birurrim	ויעקב הלך לדרכו לב, ב	טז
Yaacov went to Lavan (Galus) saying the 15 Shir haMaalos as a means to elevate (simchah and going up) see table below	A Jew in Galus needs to remember that going down is in order for the future elevation; one to be done with simchah	ותדד שנתי מעיני לא, מ	כ
Miracle of folding the entire land under Yaacov's 4 amos while he slept, indicated G-d's promise that conquering the land would be totally effortless just as one sleeps without effort	The land is connected to the Yechidah of each Jew, which spreads to one's four amos and cannot be tarnished; and it is impervious to any opposition	*שוכב עליה כח, יג	כ
Two opinions in the Zohar on the nature of Lavan's reward (his property was blessed due to the merit of assisting Yaacov) One opinion that Lavan received 100 of each kind per month (10 x 10) from Lavan's own source; maximum within nature; acting as an assistance, secondary role, and thus, received "inferior" blessing to Yaacov's blessing Rabbi Abba says Lavan received 1000 (אלף אותיות פלא) which represents beyond nature; non-Jew plays a role as a crucial partner, sharing in the rewards		ויברך ה' אתך לרגלי ל, ל	כ
The Jewish people are employees of G-d, and must be fully committed to using all their abilities for His service	Just as an employer must not steal or delay wages, so an employee must not pilfer from the labor; Yaacov gave all his time & energy (a spiritual transformation)	בכל כחי עבדתי לא, ו	כה
A person should not be discouraged by the Exile, since angels escort one to assist and to act as an honor guard	Angels of Eretz Yisrael left the land to escort Yaacov since this was the angel's purpose to promote matters pertaining to Eretz Yisrael, even outside the land	ויפגעו בו מלאכי אלקי' לב, ב	כה



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Yaacov's Galus & redemption Two levels of Shalom – Alter Rebbe - חכמה & Mitteler Rebbe - בינה שלום עליכם שלום עליכם שלום	The vessels of man, בינה itself, creates peace with G-dliness in the study of Chassidus	י' כסלו בשלוש כה, כא	כהג
Reward of Mitzvos contain earthly benefits Unique reward of Shabbos observance is the benefit from the Splendor of HaShem since מעין עולם הבא	Tefillah is a similar level to Shabbos; need to put effort into it in order to strengthen its observance and connection	ופרצת כה, יד	לא
Yaacov's establishment of his permanent house was similar to HaShem's house; Yaacov's main accomplishment was in the environment of Lavan, the lowest place; Zevulun uses the same effort of engagement in the world in order to transform it into holiness	Business people while mainly involved in the service of birur, still need to set time for Torah study and involvement in diligent davening (especially on Shabbos)	זבולון ל, ב	לב
Yaacov placed the males (intellect) before the females (emotions) in contrast to the behavior of Eisav that placed the females before the males	Avodah of the intellect (male) precedes the service of emotions (female); but there are times that one must do the opposite	*את בניו ואת נשיו לא, יז	לג
The effects of a Tzadik (Yaacov) on his neighbors are direct and physical: Honor – proud that a great person resides in their town Light is emitted inspiring everyone Aura intimidating effect on others, promoting fear of G-d in the vicinity	Verse alludes to the descent of the soul into the body, a place of concealment of Honor, Light and Aura; but the effort below can make an impression (רושם) that leads to the return of the soul to a higher connection	*ויצא כה, י	להא
Conflicting statements regarding order of three daily prayers: what is the goal? see table below	Minchah (birurim) is during the middle of the day, connected to Eliyahu & Moshiach	ויפגע במקום כה, יא	להב
Yaacov's dream about a new striped animal; shift from the natural to the supernatural produced something new - ברודים Deeper level – Yaacov (same letters as יבקע) draws down into this world by a stick; the Kav from prior to Tzimzum (a place of Lavan, simple with no mixture of colors) to a place of berudim (all the colors); Kav contains limited (external), plus multiplicity and unlimited (internal) "stick" of white revealing the simpleness of the Ain Sof This unlimited light surrounds all the worlds This light reaches to the bottom and yet in the future returns to the source Lesson: Our task is to connect to the "simpleness" of one's soul (whiteness, without the colors, a level higher than Yechidah) to this world; and this is done by through the inner Torah (Chasidus) a level of Ain Sof		*וברודים לא, י	להג



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ענין

הוראה

פסוק

חלק

15 Shir HaMaalos Tehillim 120-134 שיר המעלות

Joy and Ascension כל הנשמה תהלל י"ה

“And You, Holy One, are seated upon the praises of Yisrael”

Yaacov (Yisrael) said 15 Shir haMaalos in Galus

Other (connected) items of 15 units

- 15 years the three Avos shared in physical world 2108-2123
- 15 steps in the Bais haMikdash from the Ezras Nashim to the level of Ezras Yisrael
- 15 Unifying letters (ה & י) of Ish and Ishah (אשה איש) when peace exists
- 15 Waters of the Flood of Noach rose 15 amos above the highest point
- 15 The rains of the flood descended for 150 days (15 units of 10)
- 15 The Ark was 150,000 cubic amos (50 X 300 X 10)
- 15 years added to the life of Chizkiyahu haMelech after doing Teshuvah
- 15 15,000 amos water level raised by David haMelech (Sotah 53)

Order of the Three Daily Prayers

חפצא דתפילה	בקשת צרכים צרכי עצמו	כמו מעשה בראשית	יום אחר הלילה	מעריב תחילה
דיבור התפילה זיכוך את הגוף	להמשיך קדושה בעניני העולם	ועבדתם את ה"א		שחרית תחילה
גברא המתפלל	עבודה שבלב דביקות בה'	בגדר הקדשים	לילה אחר היום	
התעוררות אהבת ה' בלבו	לגלות קדושה	ולעבדו בכל לבבכם		