



- 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 Rebbe

**QUESTION:** Why did Yaacov select Yehudah (and not Yosef) to establish the Yeshiva in Goshen?

**ANSWER:** Yosef was always connected to G-d throughout his time in Egypt, and one would have assumed that he was uniquely suited to establish the first Yeshiva in Galus. However, Torah was not his occupation. Yehudah's occupation was Torah and thus, was selected to establish the Yeshiva. All aspects of Yeshiva have to reflect that Torah is their occupation, including the outreach efforts of the students.

(לקוטי שיחות כרך ג, עמ' 827)

**QUESTION:** The Torah mentions that 70 souls went down to Egypt, yet lists only 69 names. Who is the 70<sup>th</sup> (unlisted) soul?

**ANSWER:** The 70th (unlisted) soul completed the count and contributed to the Jews' ability to cope with the darkness, and to accomplish the purpose of this exile (birur & bitul) in preparation to Matan Torah.

HaShem	<i>Medrash</i> Hidden secrets of Torah	Jews are connected to G-d; they exist above the pains of Galus	Complete Bitul
Yaacov	<i>Torah commentators</i> Connected to Text but not the Pshat	Inherited from Yaacov, Jews above Galus yet related to the world	Bitul but with a connection to the world
Yocheved	<i>Rashi</i> פשוטו של מקרא	As a new-born and as a renewed nursing mother; "plain" faith overcomes Galus	Bitul within the world itself

(לקוטי שיחות כרך כ, עמ' 218)

**QUESTION:** Prior to revealing himself to his brothers, Yosef had asked about his father. Why immediately after revealing himself, does Yosef again ask if his father still lives?

**ANSWER:** It was not a question, rather an exclamation. Yosef expressed amazement that Yaacov was still alive in order to impress his brothers the urgency of bringing him to Egypt (and not a reproach to them). Thus, when one needs to reproach another, must be careful to revert to Chesed.

(לקוטי שיחות כרך ט, עמ' 391)

**QUESTION:** Upon reaching the border of Egypt, G-d tells Yaacov not to fear going to Egypt. Why did Yaacov fear now greater than earlier (at his home)?

**ANSWER:** Upon reaching the border, Yaacov felt the pain of being forced to leave Eretz Yisrael in actuality, not just in theory. G-d reassured him that he was not wrong in wishing to stay, but now at the beginning of the establishment of the nation, he needed to look forward. We must have faith in HaShem that we can be successful in Exile; nevertheless, we must feel the pain that we are not yet in our land and ask "Ad Mosai".

(לקוטי שיחות כרך לה, עמ' 198)



## פ' ויגש OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
Responsibility for a Jewish child Jews were never without Yeshivos, even in difficult exile <i>Hey lachem zera</i> (Yosef's order to the Egyptians to circumcise)	ויגש להורות לפניו הא לכם זרע	א
For the sake of "Great Wealth" – purpose of exile Yehudah established a yeshivah since Torah is his occupation	לפליטה גדולה להורות לפניו	ג
How is Dinah allowed to marry Shimon?	*בן הכנענית	הא
The ability to act with Chesed	ויכלכל יוסף	הב
When to cry and when not to cry	בכה על צואריו	יא
Yosef sent gifts to his father of his own, sending a message	*שלח כזאת	יב
Yosef expressed amazement (not a question) "My father is alive"	*העוד אבי חי	טוא
Yosef selected five brothers; who were the weaker?	*ומקצה אחיו	טוב
Yosef managed (not just distributed) the food supply	וינהלם	טוג
Goshen a foreign land that was "grasping" them away	*ויאחזו בה	טוד
Speaking to the heart	*דבר באזני	כא
70 souls indicate an ability to bear the difficulties of Galus	הבאה מצרים שבעים	כב
A Jew inherits ability to be involved with the world and yet remain unified with HaShem	ויכלכל יוסף	כהא
The drawing close of Yehudah (deed) to Yosef (learning)	הפטורה	כהב
Mutual guarantorship of the Jews indicates their true oneness	ערב את הנער	לא
The allusion of Yosef regarding the wagons	וירא את העגלות	לב
Yaacov should not fear leaving, but can feel the pain	*אל תירא מרדה מצרימה	לג
Not raising one's voice in prayer (עמידה) to HaShem	והקול נשמע	להא
Yosef warns the brothers regarding learning on the way back	אל תרגזו בדרך	להב
Levels of Moshiach – Nasi & Melech	הפטורה	להג



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הוראה	ענין	פסוק	חלק
Every parent must exhibit mesiras nefesh for a single child's education Our current exile is not as severe, we must support the Yeshivos Despite our concern to bring everyone close to Yiddishkeit, one should not budge from principle	(א) Yehudah's sense of responsibility for Binyomin compelled him to jeopardize himself for a single younger brother (ג) Despite the harsh Egyptian exile, they still had Yeshivos (ט) Problem of <i>Hey lachem zera</i> (Yosef's order to the Egyptians to circumcise), which caused the severity of the Exile, because Yosef did this on his own	ויגש מד, יח להורות לפניו מו, כח הא לכם זרע מז, כג	א
A person can only fulfill the mission of one's soul when involved with the world (& not if locked up in 4 amos of Torah); for Yeshiva students Torah is their occupation; even their outreach efforts are an expression of this concept	Yosef understood that his being sold and subsequent rise to power, fulfills the Divine purpose of raising "Great Wealth", elevating the sparks of holiness Even though Yosef was always connected to HaShem, Yaacov sent Yehudah to establish a Yeshivah, since for Yosef Torah was not his occupation	לפליטה גדלה מה, ז להורות לפניו מו, כח	ג
Jews are designated as slaves to HaShem (Kabalos Ol without yeshus); a slave to a King is like a King	Dinah designated as a Cana'anite is to explain why she was permitted to marry Shimon, since her slave status disassociated her from her family connections	*בן הכנענית מו, י	הא
When a Jew looks at another Jew's essence (and not their appearance), then one can respond in kindness	Yosef sustained the Jews not just physically but also spiritually, enabling them to respond with kindness to all like Yosef did with his brothers	ויכלכל יוסף מז, יב	הב
One weeps for the pain of another; on one's own pain, one takes action to fix it	Neck (Bais HaMikdash) connects the body & the head; Yosef & Binyomin did not cry for their own loss, only for the other's loss	בכה על צואריו מה, יד	יא
One should not give up hope if not successful in the physical since G-d can and will remove obstacles; we must act b'hidur despite physical limitations	Yosef from himself in addition to the command of Paroh per this reckoning, same as Paroh's Yosef showed honor to his father to lessen the pain when he would become aware of the sale of Yosef (since it was all for the best)	*שלה כזאת מה, כג	יב
When one needs to reproach another, must be careful to revert to Chesed	Yosef expressed amazement that Yaacov was still alive in order to impress to his brothers the urgency of bringing him to Egypt	*העוד אבי חי מה, ג	טזא
	Yosef selected five weak brothers; based on blessing of Moshe that doubled the names of 5 of the brothers, who were either the weak ones, or the strong ones	*ומקצה אחיו מז, ב	טזב



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The hidden love in each Jew (כסף), is drawn down uniquely to each Jew by Yosef, the Nasi of the generation	Yosef managed (not just distributed) the food supply for the entire, needed period of the famine	וינהלם מז, יז	ט"ג
Purpose of exile is to "grab" the sparks in the foreign land, and afterwards go out with wealth	The Jews settled comfortably in Goshen, yet they ultimately remained strangers in a foreign land that was "grasping" them away	*ויאחזו בה מז, כז	ט"ד
When Jewish children are subject to bad influences one must step forward to speak out for them	Not just hear the words, but that the words are directed to Yosef's heart to change his decision and free Binyomin	דבר באזני מד, יח	כ"א
The three mitzvos specifically geared to women transform the three basic human activities into uniquely Jewish activities	The 70th (unlisted) soul completed the count and contributed to the Jews' ability to cope with the darkness, and to accomplish the purpose of this exile (birur & bitul) in preparation to Matan Torah	הבאה מצרים שבעים מו, כז	כ"ב

## 70<sup>th</sup> Soul that Completed the Count of Those Going to Mitzraim

HaShem	<i>Medrosh</i> Hidden secrets of Torah	Jews connected to G-d; above pains of Galus	Complete Bitul
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All Jews are in essence removed from the world, but also have the ability to do their service in the world while remaining unified with HaShem	As Yosef supported his family during the physical famine, so too in spirituality Yosef was involved with the world, yet remained completely united with HaShem; Jews inherited this ability for all time	ויכלכל יוסף מז, יב	כ"ה"א
In essence the doing of Mitzvos results from the bitul that is higher from intellect	The joining of Yehudah, the King, & Yosef (deeds and learning) during the time of Moshiach indicates the primacy of deed yet incorporating Talmud	הפטורה	כ"ה"ב

Yosef	Talmud	תלמוד מביא לידי מעשה	יראה חיצוני	In Galus
Yehudah	Deed	מעשה גדול	יראה מהעצם	Time of Moshiach

כל ישראל ערבין זה בזה The unity of all Jews is as if one unit, no head, and all one source	Yehudah's status of guarantor was to stand in Binyomin's place; due to the central connection of one Jew to another	ערב את הנער מד, לב	ל"א
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<p>The Previous Rebbe, the Yosef of our generation, provided the impetus and ability to spread Torah &amp; Mitzvos throughout the world that today is in a state of "Mitzraim"</p>	<p>Calf with the broken neck is the idea of the Elders providing for the spiritual needs of the Jewish people, even in the "field" The wagons sent the message that Yosef was still alive spiritually, as well as physically Yosef effected in the Jews: 1) strength to withstand the Galus 2) ability to grow in Galus (יוסף expresses adding)</p>	<p>וירא את העגלות מה, כז</p>	<p>לב</p>
<p>We must have faith in HaShem that we can be successful in Exile; nevertheless, we must feel the pain that we are not yet in our land and ask "Ad Mosai"</p>	<p>Upon reaching the border, Yaacov felt the pain of being forced to leave Eretz Yisrael in actuality; G-d reassured him that he was not wrong in wishing to stay, but now the beginning of the nation had started</p>	<p>*אל תירא מרדה מצרימה מו, ג</p>	<p>לג</p>
<p>In the world to come prayer is to be said loudly due to revelation of the unity of the Jews with G-d; purpose of loud prayer is to reveal the bitul</p>	<p>Not raising one's voice in prayer (עמידה) to HaShem; different opinions in halacha &amp; in understanding of prayer (see table below)</p>	<p>והקול נשמע מה, טז</p>	<p>להזא</p>

Do Not Raise Your Voice in Prayer (עמידה) to HaShem		
	טור	"Side" issur to pray loudly as if G-d cannot hear (lack of faith)
Prayer like speaking מבקש צרכיו	רמב"ם	Speak quietly due to awe in the presence of the King
Proper intention עבודה שבלב	בית יוסף	Requires quiet speech; loud prayer would disturb oneself
In the World of Atzilus, world of unity, to stand together with G-d in complete bitul	זוהר (פנימיות התורה)	Words not even heard by one's own ears

<p>Striving in Torah provides the ability to overcome Galus; thus, striving in Torah is also one of the characteristics of Moshiach</p>	<p>Yosef warns the brothers regarding learning Torah on the way back to Yaacov; this trip required greater protection offered by learning b'iyun, since now leading the Jews into the descent of galus</p>	<p>אל תרגזו בדרך מה, כד</p>	<p>להב</p>
<p>Eternal idea of Moshiach is not in being a King but in the effect from a Nasi as a spiritual shepherd</p>	<p>Levels of Moshiach: Nasi – teaches all Jews Torah; no inherent change in nature; but fulfills main purpose Melech – rules over entire world; change does occur in the world חידוש</p>	<p>הפטורה</p>	<p>להג</p>