

# פ' יתרו BEN CHAMESH L'MIKRA בס"ד

- 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 teachings of the Rebbe

**QUESTION:** What did Yisro add that warranted that the Parsha be called by his name?

**ANSWER:** Moshe judged the people by himself, lifting the people to his level. Yisro's addition (the outsider) saw that the people could judge themselves and make the Torah their own. Thus, his name was added to this Parsha indicating the addition that a Jew may make the Torah one's own. (לקוטי שיחות כרך טו, עמ' 203)

**QUESTION:** Why was Moshe commanded to give different information to the women than the men?

**ANSWER:** Moshe was commanded to give to the women the general principles and foundations of the Torah (the essence), and to give to the men only the particulars (a lower level). Men exist within a particular, limited "hour". Whereas, woman relate to the essence of time, they transcend the particulars. Therefore, it is said that just as the redemption of Egypt was due to the merit of women, so the woman will create the conditions for the future Redemption. (לקוטי שיחות כרך כא, עמ' 93)

**QUESTION:** Why was the giving of Torah accompanied by five Sounds **קולות**?

**ANSWER:** Within each "sound" there is an importance and a complete concept of Torah. The five levels show the drawing down through the natural order from above (evident within Torah and the Chatan & Kallah). All five levels of Torah were given together, so that the highest should transform even the lowest part of a person. (לקוטי שיחות כרך ו, עמ' 107)

SOUL LEVELS	WORLDS	SOUL EXPRESS	G-D'S NAME	LIFE FORCES	SEVEN BLESSINGS	TORAH
נפש	עשיה	אותיות	ה	דומם	ששון	ויהי קולות
רוח	יצירה	מידות	ו	צומח	שמחה	(לשון רבים)
נשמה	בריאה	שכל	ה	חי	חתן	וקול שופר
חי'	אצילות	כח הדיבור	י	מדבר	כלה	קול השופר
יחידה	עצמות		אנכי	יהודי	הודו את ה'	אלקים יעננו בקול

**QUESTION:** Why is the different levels of refraining from activities on Shabbos: in action (from the Torah), in speech (from the Rabbis) and in thought (from Chassidus)?

**ANSWER:** Shabbos we make a cessation on various levels to reflect on our relationship with G-d

<b>ACTION</b>	Torah כי ששת ימים עשה ה'	Effect outside of oneself	Shows an external connection with the Commander
<b>SPEECH</b>	Rabanan שבות כה'	Reveals one's intellect and feelings to another	Shows an inner desire to cling to G-d
<b>THOUGHT</b>	Midas Chassidus חסיד עושה לפניו משורת הדין	Reveals one's intellect and feelings to oneself; no connection to physicality	One's whole existence is to serve one's Creator; completely nullified

(לקוטי שיחות כרך יא, עמ' 80)



# פ' יתרו OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
Relationship of the hidden and the revealed	וידבר לאמר	א
Bridge between Heaven and the Earth	אנכי	ג
Significance that the Torah being given with five קולות	קולות	ו
Giving of the Torah changed the prior order: Physicality (sight, lightning) and Spiritually (hearing, thunder)	לאמר	וב
Yisro first to say ברוך ה'	ברוך ה'	יא
Refrain from creative labors on Shabbos: in action, speech & thought	שבת לה' אלקיך	יאב
Yisro prepared the way for Matan Torah	וישמע יתרו	טזא
Moshe believed in "Going it alone"	*לשפוט	טזב
Matan Torah changed the world on many levels		טזג
By Har Sinai HaShem went down in a way of settling and staying	*וירד	טזד
"Adding from regular day to holiness of Shabbos" Wolf grabs from the front and from behind	זכור	טזה
Encampment of one person, one heart	*ויחן	כא
Unity in the midst of opposition	ויחן	כאב
The honor of another	ולא תעלה במעלת	כאג
First & foremost one needs to <i>know</i> G-d	אנכי	כוא
Obligation and Subservience	*אשר הוצאתיך	כוב
Acceptance of the seven Mitzvos by non-Jews out of recognition that they were given at Har Sinai		כוג
A Matter of Principle: The advantage & greatness of women	לבית יעקב	לא
Havdalah: Bringing Shabbos into the weekdays	זכור את יום השבת	לאב
From a little in Torah, grows to a lot in rabbinic law	סיום מס' ערובין	לאג
Would Moshe change G-d's words?	*אלה הדברים	לוא
Honoring one's parents but not honoring other created beings	כיבוד אב ואם	לוב
First Mitzvah after Matan Torah; complete bitul	לא תעשון אתי	לוג



**פ' יתרו** ABSTRACT לקוטי שיחות

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הוראה	ענין	פסוק	חלק
All human concerns and needs must be for the sake of Torah with vitality Study of Chassidus eliminates arrogance and ego A mother's role is central in installing the proper view of eating & praying	א) The light of Torah, the 10 Commandments; must be made to radiate even in worldly matters, in the 10 Utterances (of Creation) ד) Chassidus, why study now? At the time of Matan Torah, hidden part of Torah was revealed; cures are unique for each disease א) Eating for the sake of praying	וידבר לאמר כ, א	א
בכל דרכיך דעהו Drawing G-dliness into the world through all our actions from the high spiritual commandments to the daily earthy actions	G-dly power invested in humans הוי' G-dliness that transcends nature G-d not limited by any constraints Torah acts as the bridge between heaven and earth; connection of the two sections of the 10 Commandments, highest and lowest	אנכי כ, ב	ג
All five levels of Torah were given together so the highest should transform even the lowest part of a person	Torah was given with 5 קולות as found in the blessings of Chatan & Kallah Five levels show the drawing down through the natural order from above see table	קולות יט, טז	ו

*FIVE LEVELS OF המשכה*

נפש	עולמות	בנפש האדם	שם ה'	סוגי הבריאה	שבע ברכות	תורה
נפש	עשיה	אותיות	ה	דומם	ששון	ויהי קולות (לשון רבים)
רוח	יצירה	מידות	ו	צומח	שמחה	וקול שופר
נשמה	בריאה	שכל	ה	חי	חתן	קול השופר
חי'	אצילות	כח הדיבור	י	מדבר	כלה	אלקים יענוו בקול
יחידה	עצמות		אנכי	יהודי	הודו את ה'	

A Jew can function in two worlds; in the beginning one can see the spirituality as clearly as physicality; later, one can recognize that the physical is not so clear as the spiritual	Giving of the Torah changed the prior order Rabbi Akiva (Baal Teshuvah) saw Torah as a means to escape the limitations of the physical (seeing) and experience the spiritual (hearing) Rabbi Yishmael (Tzadik) saw Torah as a means to achieve the union of spirituality in the physical	לאמר כ, א	וב
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הוראה	ענין	פסוק	חלק
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Kedusha (davening & learning) first, then we act to draw down the "above" into the "below" in our daily activities	Yisro first to say ברוך ה'; concept of drawing down the highest level of G-dly light into the lowest areas; allowed for the final preparation for the giving of the Torah	ברוך ה' ית, ו	יאא
We refrain from activities on Shabbos to emulate G-d's actions, plus as a reflection of our relationship with G-d; Three levels of refrain on Shabbos: <i>In action</i> מן התורה <i>In speech</i> מדרבנן <i>In thought</i> מדת חסידות		שבת לה' אלקיך כ, ז	יאב

## Shabbos (a cessation) to HaShem Our G-d

<b>ACTION</b>	<i>Torah</i> כי ששת ימים עשה ה'	Effect outside of oneself	Shows an external connection with the Commander
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<b>THOUGHT</b>	<i>Midas Chassidus</i> חסיד עושה לפנים משורת הדין	Reveals one's intellect and feelings to oneself; no connection to physicality	One's whole existence is to serve one's Creator; completely nullified

Ideas must be put into action	Yisro completed the concepts of wisdom and of deed into completeness of holiness; his coming prepared the way for Matan Torah	וישמע יתרו ית, א	טזא
When one lifts up another, then one reaches the greatest of insights	Moshe judged the people by himself, lifting the people to his level; Yisro's addition (the outsider) saw that the people could judge themselves and make the Torah their own; thus, his name was added to this Parsha	*לשפוט ית, יג	טזב
All the changes accomplished by Matan Torah are explained in the Torah of Chassidus	Matan Torah caused a יוסף, an addition and change in the world; that Mitzvos not only affected the person but also changed the שוק, the object of the mitzvah, into holiness	כמה יוסף איכא בשוקא פסחים סח, ב	טזג
By Har Sinai HaShem went down in a way of settling and staying		*וירד יט, ב	טזד
Three ways to learn "adding from the regular day to the holiness of Shabbos" Wolf grabs from the front and from behind		זכור כ, ח	טזה
Unity of G-d & Jew, when doing mitzvos only since commanded	Like one man with one heart results in the acceptance of mitzvos	*ויחן יט, ב	כאא
To reach to depths of Torah, needs bitul; love of a fellow Jew applies to one whose essence in not currently revealed (buy a letter in a Sefer Torah)	"One" stresses that from the outset only one thing exists; "Two" indicates divisiveness – opposite of unity "Three" unifies differing entities – makes one out of two; brings shalom from divisions	ויחן יט, ב	כאב
Love and honor of another, created in the image of G-d, is	Stones with no feelings, the Cohen avoids the appearance of disgrace; in time of need one	ולא תעלה	כאג



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הוראה	ענין	פסוק	חלק
true love and honor of HaShem	can not overlook the honor of another	במעלת כ, כג	
First one should study "knowing G-d" before all other matters of Torah	The Rambam reviews the general concepts of מעשה מרכבה ו מעשה בראשית (not so much as a means to love & fear G-d) but mainly to fulfill the first Mitzvah to <i>know</i> G-d	אנכי כ, ב	כ"א
לא תהי' לך (singular) allowed a defense for the Golden Calf, showing the preciousness of each Jew to G-d; thus, we are obligated to bring them closer	אנכי indicates acceptance of His Kingship, but does not exclude other activities הוצאתיך אשר הוצאתיך demands total subservience with all one's existence (and is not attempting to show G-d's credentials)	*אשר הוצאתיך כ, כ	כ"ב
Since the Jews received the Torah, they have a responsibility to direct non-Jews to accept their 7 Mitzvos, based on Matan Torah	Matan Torah affected an acceptance by the Jews of His Kingship and of His decrees, so non-Jews need to accept His Kingship and do their seven mitzvos since the Torah was given to Moshe at Har Sinai		כ"ג
Just as the redemption of Egypt was due to the merit of women, so will occur with the future Redemption	Moshe was commanded to give to the women the general principles and foundations of the Torah ( <i>the essence</i> ), and to give to the men only the particulars ( <i>a lower level</i> ); man is of the hour, but woman relate to the essence of time, transcending the particulars	לבית יעקב יט, י	ל"א
Completion of all parts of Shabbos brings one great rewards	קדשהו בכניסתו וקדשהו ביציאתו Kiddush at the entrance of Shabbos adds the kedusha to Shabbos; similarly, by leaving, Havdalah expresses the drawing of the holiness of Shabbos into the week	זכור את יום השבת כ, ה	ל"ב
<i>Purpose of Shabbos</i> Reveal the world as the one place of HaShem	From a little in the Torah about the structure of Shabbos, grows to a large amount in the rabbinical laws	סיום מס' ערובין	ל"ג
In the entire Torah Moshe at times added explanation and at times gave over in short; but these 3 verses Moshe was commanded to not change them at all		*אלה הדברים יט, ו	ל"ד
Choice to be a shliach allows one to be a partner	This Mitzvah is one between Man and G-d; Parents can share the honor by being partners with G-d due to their exercise of free choice (we don't honor other objects of Creation, since they do not have choice)	כיבוד אב ואם כ, יג	ל"ו
Fulfillment of Mitzvos without any sense of self or ego, only to fulfill the Will of G-d	The first commandment after Matan Torah, displays the main concept of Torah, the complete <i>bitul</i> of man that is not "Me"; altar of the ground, which one offers oneself completely to G-d, bitul from Torah	לא תעשון אתי כ, ב	ל"ז