

פ' בראשית 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: How does the Torah include sin, death and all the other negative forces in the world within the term טוב מאד which is used on the sixth day regarding all the elements of creation?

ANSWER: Since G-d is the source of all good, one must say that the ultimate understanding of the negative forces in life are that they are also for good intent. This internal purpose of good is revealed by the power of Teshuvah to turn sin into merits. These negative forces allow the positive possibility of achieving a perfection and elevation beyond one's original level. (ספר השיחות תשמ"ט כרך א, עמ' 23)

QUESTION: The Torah opening with the account of Creation (and not the laws) provides substance to the protest of the nations that the Jews stole the land. What is the nature of their complaint?

ANSWER: The nations of the world know that all lands once conquered by one nation can later be conquered and acquired by another nation. Their protest is how is it possible that the land of Canaan can be removed from the status of all other lands, that once it was conquered by the Jews, it can no longer be conquered and acquired by another nation. However, G-d took three steps (G-d created, He gave it to the nations, and He took it and gave it to us) that turned the land of Canaan (that was like all other lands) into Eretz haKodesh, which is no longer like all other lands. (לקוטי שיחות כרך ה, עמ' 1)

QUESTION: Why does the Torah begin with the letter "ב" and not with an "א"?

ANSWER: 1) Begin with a blessing (ברכה) and not a curse (ארורה) – represents the action of the person learning
2) "ב" closed on 3 sides and open on one – represents the effect of learning on the creation
3) 2nd (letter) level of Torah in בריאה, and not the first level in אצילות – related to the position of Torah (לקוטי שיחות כרך טו, עמ' 1)

QUESTION: Did Adam also need to name the fish (like he did for the animals and birds)?

ANSWER: The essence of Creation by G-d is to allow a means for the world to appear separate from Him; thus, Adam gave names to the animals to classify them into separate groups to reflect the apparent separation of the world from G-d. But this reason does not apply to fish, as they are completely covered by the sea, and do not appear as a separate entity.

Alternatively, the goal of the Creation is that Adam (and mankind) should cause an effect of Bitul in this world; thus, Adam called the names of the animals to bring out their source; and this reason also applied to the fish. (לקוטי שיחות כרך לה, עמ' 1)



פ' בראשית OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
One's conduct on Shabbos Bereishis affects the entire year Selling of Aliyos includes the resolve to increase Torah study Summer - אתערותא דלעילא - Winter - אתערותא דלתתא		א
Bereishis makes up that missed during Tishrei		ב הוספות
Adam sinned, thus, at Har Sinai Moshe spoke to the women first		ג
The complaint of the nations and the Torah's response	*בראשית	הא
As the Big Fish had a mate; so does every Tzadik	*התנינים	הב
Every moment counts	*ויכל אלקים ביום השביעי	הג
A Jew reveals the spiritual in the physical environment	*בראשית	יא
Light – the purpose of Creation – created, and then hidden	יהי אור	יב
One deed can transform from one side to the other side	*ויאמר הנחש	יג
Torah begins with a ב and not with an א	בראשית	טוא
A Jew is not limited by one's mazal	יהי מארת	טוב
A person is given the ability to connect creation with G-d	הוא שמו	טוג
How does one select the best?	*מפרי האדמה	טוד
Careful in thought as well as in speech	*כי נחמתי	טוה
Conquering the Land, a Jew's spiritual service	בראשית	כא
Adam the pinnacle of creation, yet not allowed to eat meat	*לכם יהי לאכלה	כב
The light that is hidden for the future	*כי טוב ויבדל	כהא
The blessing of the fifth day, unlimited Chesed	ויברך אותם	כהב
Shabbos brought a higher level requiring a higher tikkun	לעשות	כהג
Creation with 10, a progression to completion; Teshuvah overcomes the order		לא
Sun & Moon – equal and unequal	שני המאורות הגדולים	לב
Did Adam name the fish?	יקרא לו האדם	להא
Sheis & Kayin each had a descendant name Chanoch	קין ושת	להב



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הוראה	ענין	פסוק	חלק
Awareness that all matters are from G-d which is only good One should resolve to supplement one's study of Niglah and of Chassidus This Shabbos Mevarchim gives the power to the winter avodah	(א) The way one conducts oneself on Shabbos Bereishis affects the entire year (ה) Selling of Aliyos on Shabbos Bereishis includes the resolve to increase one's Torah study (ז) Summer – time of dew – אתערותא דלעילא Winter – time of rain – אתערותא דלתתא		א
All that are weak are able to become strengthened Future revelations come from the learning of Chasidus now	(א) Shabbos Bereishis makes up for what one missed during Tishrei (ט) Parshas Bereishis is a "large" Sedrah that encompasses the entire year		ב הוספות
Efforts to increase the Torah involvement of Jewish women will also have a beneficial effect on the entire home, including Jewish men	Adam sinned because the bigger the person, the bigger one's inclination (Yetzer); Chavah's error resulted from not hearing directly the particulars of the command; thus, at Matan Torah Moshe spoke to the women first		ג
Learning Torah and the conquest of Eretz Yisrael both require assistance from Above	The permanent acquisition of the Land for the Jews was the reason to begin the Torah with the events prior to leaving Egypt; three steps (G-d created, He gave it to the nations, and He took it and gave it to us) turned the land of Canaan into Eretz haKodesh	*בראשית	הא
Everyone needs to have - זכר – נקודה של יחוד"ע From time to time one needs - נקבה – התפשטות של יחוד"ע	Rashi emphasizes that the Big Fish had a mate, and G-d called it good, and He set one aside as a reward for Tzadikim Even a Tzadik needs a "companion", a chaver in avodas HaShem	*התנינים א, כא	הב
Every moment is special so that one moment lacking can cause a deficiency in one's entire service	Rashi's second explanation that G-d did not violate Shabbos with the completion of the Creation since He knows the exact moment that Shabbos begins	*ויכל אלקים ביום השביעי ב, ב	הג
We are to serve G-d not only through prayer, Torah study and the performance of mitzvos, but we also serve during all our mundane daily activities, even those that are done strictly to benefit our physical selves	The first Rashi teaches two lessons: 1. A person should not be afraid of something that opposes Torah, since the whole world belongs to HaShem 2. More specifically, the need to again physically conquer the land, we learn that a person needs not only to dedicate their spiritual pursuits, but HaShem draws down the capability to transform the physical into the spiritual	*בראשית	יא



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The purpose of a person's service is to rectify one's portion till it turns into light (and not just remove the darkness) לאהפכא חשוכא לנהורא	אור created first (the main purpose of Creation but not needed at that time) and then hidden, which G-d declared as good; but this light was hidden in the Torah (אור גמטריא רז), to enable the ability for us to again reveal this אור	יהי אור א, ג	יב
Through one good deed one can transform much from "other" side to the good side	Did not mention the removal of the snake's speech, since obvious from "cursed from <u>all</u> the animals"	*ויאמר הנחש ג, ד	יג
Steps in learning: (א) first, recognize and thank the Giver of the Torah (ב) then, one can move to next step to learn with intellect and understanding	Torah begins with a ב and not an א 1) with a blessing and not a curse – action of the person learning 2) ב closed on 3 sides and open on one – effect of learning on the Creation 3) 2 nd level of Torah in בריאה, and not the first level in אצילות – related to the position of Torah	בראשית	טוא
When a Jew adds to one's service to G-d, need not fear at all regarding "influences"	Mazal (influence from the heavenly bodies) can influence a person's life, but a Jew is not limited by them	יהי מארת א, יד	טוב
In the blessing of Shema one seeks Bitul of the animal soul; and in Shema itself one seeks to connect with G-dliness	Adam's service connected the Creation with its source (naming the animals) Matan Torah enabled connecting the Creation with G-dliness (Jews' service)	הוא שמו ב, יט	טוג
One needs to be careful in a <i>hidur</i> Mitzvah to do the best one can within one's limits	Hevel brought from the best of that type (even though better types existed); all belongs to HaShem; thus, one should offer from the best from whatever type since the type does not matter	*מפרי האדמה ד, ג	טוד
We need to be careful to speak positively about others When we see a person do something bad, we should not make any firm decision about the merits even in thought	G-d thought about destroying mankind, but only issued verbal decree after He had softened His anger G-d reckoned what to do with man, but did not come to a firm decision even in thought	*כי נחמת ו, ז	טוה
Although the service of "conquest" is of a lower order than Torah and mitzvos, G-d's intent in Creation was best fulfilled through the transformation of the lowest level, this world, into a dwelling place fit for G-d	The Tzemach Tzedek explains that the spiritual aspect of "conquering the land" refers to the Jews' spiritual service; when a Jew employs the physical world for a spiritual purpose, he is in effect "conquering the land" for spirituality; and thus, the story of Creation came first in the Torah	בראשית	כא



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Previous verses elevate mankind above animals as the pinnacle of Creation; by not allowing man to eat animals ensures that one's greatness does not lead to arrogance		*לכם יהי לאכלה א, כט	כב
Even one who learns Torah all day needs אגדה, the study of the inner part of the Torah	The inner quality of light reveals the purpose of Creation how every Creation is totally one with G-d; thus, to allow free choice the light needs to be hidden	*כי טוב ויבדל א, ד	כהא
Unlimited Chesed from G-d is acquired by bitul from one's essence (like the water completely covers the fish – allusion to Yosef)	The Jews are born with a streak of Chesed that is limited Those born on the fifth day of the week are blessed with unlimited Chesed (like the fish that are nourished in the water by HaShem's kindness)	ויברך אותם א, כב	כהב
In our generation, the world now needs learning of the inner Torah (chassidus)	In the six days of Creation, the world was complete; when Shabbos (a higher level) came, the world now needed a new, higher tikkun	לעשות ב, ג	כהג
The avodah of Teshuvah exceeds the service of Tzadikim since it also raises the lower world	G-d established the number 10 as a complete number within Creation because it signifies a complete state; yet, Torah gave the number 10 importance to be implanted within Creation (blueprint)		לא
The two luminaries were first created as equals, and only afterwards was there a diminishment in the light of the moon; As relates to the Jewish people, the recipients, the Oral Torah (moon) is dependent upon (& diminished when compared to) the Written Torah (sun) From G-d's side they are both equal (per the blueprint)		שני המאורות הגדולים א, טז	לב
Do the fish also need to be named by Adam? Essence of Creation by G-d is to allow a means for the world to appear separate; thus, Adam called the animals names to classify them into separate groups; this reason does not apply to fish, as they are completely covered by the sea, and do not appear to be separate from it Or, the goal of the Creation is that Adam (and mankind) should cause an effect of Bitul in this world; thus, Adam called the names of the animals to bring out their source; and this reason also applied to the fish		יקרא לו האדם ב, יט	להא
Our service of Torah, Avodah, and Gemilus Chassadim require a combination of these two methods: רצוא ושוב (and not to predispose solely to one side or the other)	Sheis and Kayin both had descendants named Chanoch (expression of חינוך) Service of Chanoch of Sheis was out of this world and, thus, he was taken out of the world רצוא Service of Kayin is to build the world through Teshuvah שוב	קין ושת	להב