

**פ' בשלה** 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 do we explain the four groups by the sea and each group's error of understanding?

**ANSWER:**

| Different Camps                                       | Type of Avodah  | Spiritual Error                                    | Moshe's Response  |
|---|---|--|---|
| Let us plunge into the sea<br><i>Escapists</i>        | Retreat from the world into the waters of Torah                       | Do not care about the world around oneself         | Stand firm and see the salvation of HaShem                        |
| Let us return to Egypt<br><i>Conformists</i>          | Against one's will, they do mitzvos in misery as if doing harsh labor | Lacking <i>Chayos</i> and Simchah in doing Mitzvos | Though you see the Egyptians today, you will never see them again |
| Let us wage war<br><i>Fighters</i>                    | Fights against the world due to personal nature and own decision      | Distracting from one's mission                     | G-d will fight for you  |
| Let us cry out (to G-d in prayer)<br><i>Believers</i> | High level of self-nullification but depending solely on G-d          | Lacking work and initiative                        | You shall remain silent   |

Only through the command of HaShem to journey forward, did the water split. Thus, our Divine service must be drawing close to Har Sinai, yet be involved with the world (not joining one of the 4 groups).

(לקוטי שיחות כרך ג, עמ' 876)

**QUESTION:** Why was Miriam referred with the title of the Prophetess, when leading the women in Shirah?

**ANSWER:** Miriam already established as a Prophet from earlier events, was able to decide that the women should also say Shirah. Miriam symbolizes the nature of the advantage of women: support their men (sharing their mission) and also reveal their own special nature.

(לקוטי שיחות כרך יא, עמ' 55)

**QUESTION:** How to understand the verse אשירה (single) in the method that the Shirah was said?

**ANSWER:** The Shirah was sung in a method reflecting unity. Dispute about the manner the Shira was sung by the Jews reflected the levels of unity between the Jews with Moshe. Connection to the Nasi of the generation reveals the soul's *Yechida* (נקודת היהדות).

| The Song at the Sea אז ישיר משה ובני ישראל                                  |  |  |
|---|--|--|
| Moshe only sang the song and the people answered after each verse 'לה אשירה | Moshe was the leader and the Jews were nullified to him                  | <i>Yechida</i> nullifies the intellect   |
| Moshe sang each verse and the Jews repeated after him                       | Unity by Moshe leading and the Jews following                            | <i>Yechida</i> affects the intellect, which is transparent                                     |
| Moshe began each verse and the Jews completed each verse with him           | Jews reach to Moshe's level to the extent that they prophesized together | <i>Yechida</i> permeates the entire being so that intellect appreciates as <i>Yechida</i> does |

(לקוטי שיחות כרך לא, עמ' 69)



# לקוטי שיחות פ' בשלה OVERVIEW

- הענינים מלקו"ש השבועי -

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| CONTENT HIGHLIGHT  | פסוק             | חלק |
|--|------------------|-----|
| Joy of redemption from Paroh sensed more profoundly by women         | ותען להם מרים    | א   |
| In the war with Amalek, we went out to fight                         | צא הלחם בעמלק    | ב   |
| Children can turn the sea into a wall of protection                  | והמים להם חומה   | ג   |
| Between a rock & a hard place, four approaches, one response         | אל תיראו         | ו   |
| The sea (and world) fulfill their condition to support the Jews      | לאיתנו           | ז   |
| Amalek caused a separation on many levels                            | *כי יד על כס     | ח   |
| A Jew's "profession" is to daven and learn Torah                     | ויזעקו           | ט   |
| The nature of a Prophet  | מרים הנביאה      | י   |
| Shabbos expresses all the world belongs to the one G-d               | לא יצא           | יא  |
| Egyptians were excessively evil, like snakes, having a proven record | וכל רכב          | יב  |
| Meat vs. Bread   | וידעתם           | יג  |
| Advantages of bread from the heaven over bread from the earth        | להם מן השמים     | יד  |
| <i>Eruv Tavshilim</i> in honor of Yom Tov or in honor of Shabbos?    |                  | טו  |
| Changing spiritual gears   | ויסע משה         | טז  |
| Custom not to have bread by the Third Meal of Shabbos                | היום             | יז  |
| War with Amalek displays the concept of הסתר פנים                    | כבדים            | יח  |
| Jews not led directly, but into a mixture                            | ויסב             | יט  |
| Nature of Mahn: faith or trust                                       | מן               | כ   |
| Mahn – "baby food"   | וימדו בעמר       | כא  |
| United in song: Levels of unity of the Jews with Moshe               | אז ישיר          | כב  |
| Connection of building Bais HaMikdosh and the Shira                  | מקדש             | כג  |
| Why Shabbos was first practiced by the withholding of the Mahn       | את שמו מן        | כד  |
| Contest occurs with the distant ones and to those that are close     | אימתה ופחד       | כה  |
| <i>Melaveh Malkah</i> meal   |                  | כו  |
| The obligation for 2 loaves at a Yom Tov meal                        | וביום השביעי שבת | כז  |



# לקוטי שיחות פ' בשלה ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

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| הוראה   | ענין   | פסוק   | חלק |
|---|--|--|-----|
| Do not cast the child into the "river" of livelihood to become immersed in that river<br>When something would cool one's bond with Torah, all possible means must be used to fight it, and not with one's own strength but the might of Torah | (א) Joy of redemption from Paroh sensed more profoundly by women, like Miriam and Devorah<br>(ט) War against Paroh, G-d fights & we are silent; war with Amalek, we go out and fight, since they attempted to stand between the Jews and Matan Torah | ותען להם מרים<br>טו, כא<br>צא הלחם<br>בעמלק<br>יז, ט | א   |
| Teaching a child early to be involved in holy matters produces a wall of protection   | The children, nursed in the ground, were the first to recognize G-d & the wall of protection came as a result of that merit  | והמים להם<br>חומה יד, כב                             | ב   |
| Our Divine service must be drawing close to Har Sinai yet involved with the world (not joining one of the 4 groups)   | Explanation of the four groups by the sea and each group's error; only through the command of HaShem to journey forward, did the water split   | אל תיראו<br>יד, יג                                   | ג   |

| Different Camps                                | Type of Avodah  | Spiritual Error                             | Moshe's Response  |
|--|---|---|---|
| Let us plunge into the sea<br><i>Escapists</i> | Retreat from the world into the waters of Torah                       | Do not care about the world around oneself  | Stand firm and see the salvation of HaShem                        |
| Let us return to Egypt<br><i>Conformists</i>   | Against one's will, they do mitzvos in misery as if doing harsh labor | Lacking Chayos and Simchah in doing Mitzvos | Though you see the Egyptians today, you will never see them again |
| Let us wage war<br><i>Fighters</i>             | Fights against the world due to personal nature and own decision      | Distracting from one's mission              | G-d will fight for you  |
| Let us cry out to G-d<br><i>Believers</i>      | High level of self-nullification but depending solely on G-d          | Lacking work and initiative                 | You shall remain silent   |

|   |  |                       |     |
|---|--|-----------------------|-----|
| The world was created for the sake of the Jews to do Torah & Mitzvos; the Jews performance of the Mitzvos allows the world and its creatures to join with the Jews as eternal | By imposing a condition on the sea (and on all of creation) that the "natural" laws will be suspended for the sake of the Jewish people, the natural world became able to receive a much greater degree of Divinity than it could otherwise obtain | לאיתנו<br>יד, כז      | וא  |
| Wiping out one's spiritual Amalek leads to the unity of one's השגה ומדות שבלב   | Amalek caused a separation (on many levels) into differing, incomplete groups signified by the separation of their שמות  | *כי יד על כס<br>יז, ט | וב  |
| A Jew should perceive prayer and Torah study as one's "profession" (not as a tool)  | The prayers of the Jews were not insincere, but their complaints were not representative of their total faith in G-d   | ויזעקו<br>יד, י       | יאא |
| Nature of advantages of women: support their men and also reveal their special nature   | Miriam already established as a Prophet from earlier events, was able to decide that the women should also say <i>Shirah</i>   | *מרים הנביאה<br>טו, כ | יאב |



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| הוראה   | ענין  | פסוק                                 | חלק |
|---|---|--------------------------------------|-----|
| Make the main point of your "Shabbos" that G-d is the complete ruler of His domain  | HaShem created the world to appear as more than one power (good vs. evil)<br>Keeping Shabbos (not carrying from one domain to another) expresses the concept that only <b>one</b> G-d exists                                      | לא יצא<br>טז, כט<br>סיום למס' ערובין | יאג |
| Don't assume one can make peace with the "frumer" Yetzer HaRa   | Egyptians of that time were excessively evil, like snakes, having proven records  | וכל רעב<br>יד, ז                     | טזא |
| Only in our time is the mystical part of Torah a welcome supplement for all Jews  | Meat (Slav), a fatty food, represents the mystical part of the Torah; not crucial, but adds inspiration<br>Bread (Mahn), simple food, the staple part of the diet; the revealed part of Torah                                     | וידעתם<br>טז, ז                      | טזב |
| In the end, one understands that even on Shabbos (when one does not go out & collect), nevertheless the blessing comes to you   | Mahn – revealed bread from Heaven; yet wrapped up in the efforts of man; even affects that we know that the bread from earth in its source, is also from Heaven<br>Shabbos reflects the same concepts                             | לחם מן השמים<br>טז, ד                | טזג |
| The battle in each generation requires commitment higher than reason and knowledge  | <i>Eruv Tavshilin</i> for honor of Yom Tov (סור מרע), and for the honor of Shabbos (עשה טוב)  |                                      | טזד |
| One needs to follow the precepts from G-d and not follow one's intellectual considerations, even holy considerations  | The Jews reasoned they should complete the command to take all the "great wealth" at the sea; but Moshe forced them to leave to go receive the Torah  | ויסע משה<br>טו, כב                   | כאא |
| Allusion to world to come where soul is nourished by the body   | Custom not to have bread by the Third Meal of Shabbos, but must eat something   | היום טז, כד                          | כאב |
| G-d demands a swift response; success depends entirely on Divine blessing<br>Everyone must be involved with bringing Jews closer to Torah without making considerations | With Amalek, Moshe should have recognized that G-d requires a swift and enthusiastic response, not considerations<br>הסתר פנים - Mitzvos are the Will of G-d, regardless of whether this fact is recognizable in the world or not | כבדים<br>יז, יב                      | כאג |
| Living in the mixed world of profane and holy, poses trials and challenges for growth; lesson of the month of שבט   | Jews not led directly, but into a "mixture"<br>Thus, Moshe took the bones of Yosef (turning an אחר into a בן) with him into the desert מדבר (המר ימירו והי' הוא)  | ויסב<br>יג, יח                       | כוא |
| During the week one deals with faith in matters of livelihood, with trust that one is making a vessel for G-d's blessings; on Shabbos one operates in trust             | Parshas Mahn: faith or trust<br>Faith is constant, but does not necessarily translate into action<br>Trust only aroused in times of need, but affects the entire person   | מן<br>טז, לא                         | כוב |



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| הוראה  | ענין   | פסוק                 | חלק |
|--|--|----------------------|-----|
| Later in life, Mahn cultivates our "particular life" to be devoted to sanctifying the material | "Bread from Heaven" sustains all according to one measure, nurturing our "elementary life" – bond with HaShem      | וימדו בעמר<br>טז, יח | כג  |
| Connection to the Nasi of the generation reveals the soul's Yechida (נקודת היהדות)             | Dispute about the manner the Shira was sung by the Jews; reflected the levels of unity between the Jews with Moshe | אשירה<br>טו, א       | לאא |

## The Song at the Sea אז ישיר משה ובני ישראל

|            |   |  |  |
|------------|---|--|--|
| רבי עקיבא  | Moshe only sang the song and the people answered after each verse | Moshe was the leader and the Jews were nullified to him                  | Yechida nullifies the intellect  |
| רבי אליעזר | Moshe sang each verse and the Jews repeated after him             | Unity by Moshe leading and the Jews following                            | Yechida affects the intellect, which is transparent                              |
| רבי נחמיה  | Moshe began each verse and the Jews completed each verse with him | Jews reach to Moshe's level to the extent that they prophesized together | Yechida permeates the entire being so that intellect appreciates as Yechida does |

|  |  |                |     |
|--|--|----------------|-----|
| For final revelation of Kingship by the third Bais HaMikdash, all will call His Name | Difference of opinion of which Bias HaMikdash is being referenced; the Bais MaMikdash completes the revelation of the Shirah | מקדש<br>טו, יז | לאב |
|--|--|----------------|-----|

| רש"י  | גמרא   | מכילתא  |
|---|--|---|
| מקדש א'   | מקדש א' וב'  | מקדש ג'   |
| בנה ע"י ה'  | מעשה צדיקים  | מעשה ה'   |
| Double language to add a detail in same matter that a Mikdash below would be rebuilt with 2 hands | Double language for good prose since referring to all Batai HaMikdash                              | Double language to add a complete, new matter of a Mikdash to be built after the destruction of the first two |
| Shira refers to going of out Egypt to the purpose of a (1 <sup>st</sup> ) Bais HaMikdash          | Full connection of the Geulah to all Batai HaMikdash that fully reveal G-d's Presence in the world | Shira refers to the ultimate Geulah   |

|   |  |                            |     |
|---|--|----------------------------|-----|
| Great is a small amount of physical benefit, but when given directly from HaShem                | Connection of Shabbos to the Mahn displays the continuing support HaShem provides to us even now                       | את שמו מן<br>טז, לא        | לאג |
| Our fight with the Yetzer HaRa requires "baby steps" attacking the easier (removed) parts first | Jews prayed that in the future dread first be on the distant ones (the primary focus) and fear to those that are close | אימתה ופחד<br>טו, טז       | לוא |
| Connecting Shabbos and the rest of the week   | Melaveh Malkah meal<br>Sufficient Mahn fell for this meal  |                            | לוב |
|   | Did the Mahn fall on Yom Tov?<br>The obligation for two complete loaves at the Yom Tov meals                           | וביום השביעי<br>שבת טז, כו | לוג |