



- 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 did HaShem "harden" the heart of Paroh, yet hold him responsible to be punished?*

ANSWER: Paroh proclaimed that HaShem did not control him. Thus, HaShem made him a puppet unable to exercise his choice to free the Jews. This is the punishment מידה כנגד מידה that one who declares Hashem has no control, is punished by having removed one's personal control of "free choice". Nevertheless, as explained in Tanya, even one who is declared beyond the ability to do Teshuvah, if such a person actually does struggle and overcomes one's Yetzer and does Teshuvah, the Teshuvah is accepted. Thus, even someone who is low is not beyond the reach of Teshuvah. (לקוטי שיחות כרך ו, עמ' 57)

QUESTION: *Why are B'nai Yisroel called by the name "Hosts of G-d", specifically when going out of Egypt?*

ANSWER: One opinion is that this name is Kodosh (cannot be erased). Specifically, when the Jews fight evil in this world, then they are a vessel that expresses G-d's rulership in this world. (לקוטי שיחות כרך לו, עמ' 53)

QUESTION: *What is the importance of Kiddush HaChodesh to be the "first" Mitzvah?*

ANSWER: Time is normally beyond the ability of people to change (make shorter or longer). However, Torah sanctifies all existence, including the first and most general existence of time. Thus, sanctification of time itself, Kiddush HaChodesh, is the appropriate beginning of all other Mitzvos. By "conquering" time, turning it into "Jewish time" – which is part of the spiritual conquest of the Land – we hasten the completion of our purpose, signified by the arrival of Moshiach. (לקוטי שיחות כרך כו, עמ' 59)

QUESTION: *Why did HaShem "clothe" the Jewish people (so they would not be bare from Mitzvos) specifically with the two mitzvos of Milah and Korban Pesach?*

ANSWER: To be redeemed, HaShem gave the Yidden two Mitzvos to wipe away their deficiencies.

Milah - positive involvement with good deeds (action to connect to G-d)

Korban Pesach - public denunciation of Egyptian idol worship (to remove tumah)

(לקוטי שיחות כרך טז, עמ' 114)

QUESTION: *HaShem "clothed" the Jews (so they would not be bare of Mitzvos) with the Mitzvah of Korban Pesach. Why did this mitzvah involve two aspects of an offer a sacrifice and also eating the offering?*

ANSWER: Going out of Egypt required preparation for the use of *Mesiras Nefesh* by the Jews.

These two physical Mitzvos, (1) Shechting and (2) eating of the Korban Pesach, have their reflection in the service of leaving Mitzraim, whether in the past or in our current spiritual service.

We serve HaShem by (1) destroying idols (*Mesiras Nefesh* in Egypt) and (2) ingesting the *Mesiras Nefesh* to become part of one's physical body. (לקוטי שיחות כרך טז, עמ' 111)



פ' בא OVERVIEW לקוטי שיחות

- הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos

CONTENT HIGHLIGHT	פסוק	חלק
<i>Mesiras Nefesh</i> lead to <i>Geulas Mitzraim</i> Matzah equals Bitul	בעשר לחדש	א
Uniqueness of the month of Nisan – entire month like Rosh Chodesh	החדש הזה	בהוספות
Midnight: beyond time in time	בחצי	ג
Plague of Locusts: evident how HaShem toyed with Paroh	*בא אל פרעה	וא
Discussions of Bais Hillel and Bais Shammai center on concept of potential versus actuality	בעצם היום	וב
Allowing מלאכה for the needs of eating on Yom Tov	לכל נפש	יאא
Pidyon HaBen and its brochos	תפדה	יאב
Calculating of sun and the moon: below corresponds to above	החדש הזה	טזא
Two Mitzvos: Shechting of the Pesach and eating the Pesach	ושחטו	טזב
Milah – positive connection to G-d; Pesach – denunciation of idols	*בעשר לחדש	טזג
“Rich” & “poor” Matzah and spiritual service	מצות	טזד
Expression of infinitude: Plague of First Born	*כחצות הלילה	כאא
Kiddush HaChodesh (first Mitzvah) symbolic of a Jew's service: make a “newness” in the Creation	החדש הזה	כאב
Remembering the Exodus and the Shabbos	זכור	כאג
Sanctifying time: First existence in the first Mitzvah	החדש הזה לכם	כוא
Reason why a boy, who turns 13 between first Pesach and second Pesach, is exempted from 2 nd Pesach	שה לבית	כוב
Every Jewish home a Mikdash and Mishkan	לא תצאו	כוג
Nature of light to the Jews during Plague of Darkness:	הי' אור במושבותם	לאא
Connection of Korban Chagigah to Korban Pesach	ואכלו את הבשר	לאב
Two types of tomorrow: after the event and in the future	*מחר	לאג
Love of G-d to the Jews is expressed in the miracles of Passing Over	ועברתי	לוא
Bnai Yisroel are called “Hosts of G-d” specifically when leaving Egypt	צבאות	לוב
Law of Pidyon of first-born donkey and of the loss of money of Cohanim	*וערפתו	לוג



לקוטי שיחות פ' בא ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה	ענין	פסוק	חלק
Speak to a Jew about Yiddishkeit politely, but with conviction, and eventually be successful Teshuvah only through bitul; a Jewish sigh is Teshuvah Ila'ah See oneself as Nachshon at the sea, prepares oneself for the final Redemption	(א) Mesiras Nefesh by of taking the lamb, the killing of the עבודה זרה of מצרים brought the redemption from Egypt (ה) Matzah is about Bitul and Teshuvah (symbolized by the letter ה) (י' שבט) Lessons from the Previous Rebbe emphasize the different Mesiras Nefesh of Avrohom and of Rabbi Akiva	בעשר לחדש יב, ג	א
The avodah of the entire Nisan is the nullification of ego, which brings to redemption	Rosh Chodesh is the tikun for minimizing the moon; the uniqueness of Rosh Chodesh in comparison to Shabbos	החדש הזה יב, ב	ב הוספות
Pure Emunah in Moshiach's coming will bring Moshiach into this world	Plague of the First Born was exactly at mid-night, which alludes to the revelation of G-d from beyond all spiritual levels to this world	בחצי יב, חט	ג
Even someone who is low, is not beyond the reach of Teshuvah	Plague of Locusts: מדה כנגד מדה Paroh proclaimed HaShem did not control him; thus, HaShem made him a puppet unable to exercise his choice to free the Jews	*בא אל פרעה י, א	דא
We need to have the Geulah in actuality – like Bais Hillel says	Permission to leave granted at night (potential – Bais Shammai) yet the departure by day (actual – Bais Hillel)	בעצם היום יב, נא	דב

Case	BAIS SHAMMAI	BAIS HILLEL
Main Reason	<i>According to Potential</i>	<i>According to Actual Occurrence</i>
Portion of <i>Hallel</i> to say at Seder prior to the meal	<i>Only first chapter</i> Eating of Korban (at the night meal) leads directly to the Exodus (2 nd chapter)	<i>First two chapters</i> Since began the Mitzvah, then finish it by mentioning the Exodus (in the 2nd chapter)
When is honey in the hive considered liquid?	Upon person deciding to use the future liquid outside of the hive	Upon beginning to drip (actually becoming liquefied)
<i>Rosh Hashanah for Trees</i> 4 months after judgment trees are sustained by "new" waters	Ending <i>1st of Shvat</i> 1 st of Tishrei general judgment of entire world (potential)	Ending <i>15th of Shvat</i> Specific (actual) judgment of water on Sukkos
<i>Chanukah</i> Number of candles to light	According to the days that are to come	According to the days that have actually happened
<i>Nighttime Saying of Shema</i>	<i>First third of the night</i> Time when people go to sleep	<i>All night</i> Actual sleeping time
HaShem considered (primary) part of <i>Creation</i>	<i>The Heaven</i> Spiritual realm in potential includes all (including Torah)	<i>The Earth</i> Actual place of existence of Torah and the Jews
Roots of their neshama-differences	גבורות (מהמירים) נסתר	חסדים (מקילים) גילוי



לקוטי שיחות ABSTRACT פ' בא

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה

ענין

פסוק

חלק

Importance of simchah on Yom Tov	Reasons for allowing to do מלאכה on Yom Tov for the needs of eating	לכל נפש יב, טז	יאא
Future Redemption comes from level of Father, which is higher than nature, into nature	סיום למס' פסחים Primary obligation of Pidyon HaBen: on the son (and the father acts on his behalf); or on the father (HaShem's redemption of His first born, the Jewish people from Egypt)	תפדה יב, יג	יאב
Rambam's calculation of lunar and solar effects on the calendar and its corresponding effects in spiritual service Yet due to the coarseness of the world, they do not exactly align		בחדש הזה יב, ב	טזא
<i>Mesiras Nefesh</i> is the key to spiritual service of HaShem	Two physical Mitzvos in Korban Pesach have their reflection in our spiritual services (1) Shechting and (2) eating – physical preparation for leaving Mitzraim Spiritual serving Hashem by (1) destroying idols and (2) ingesting the mesiras nefesh to become part of one's physical body	ושחטו יב, ו	טזב
Geulah requires every Jew; we must assist every Jew not be "bare" at that time, by including them now in at least one Mitzvah	To be redeemed, HaShem gave the Yidden two Mitzvos to wipe away their deficiencies <i>Milah</i> - positive involvement with good deeds (action to connect to G-d) <i>Korban Pesach</i> - public denunciation of Egyptian idol worship (to remove tumah)	*בעשר לחדש יב, ג	טזג
Types of Matzos represent types of service of HaShem; today we operate with bitul ("poor")	In Egypt able to fulfill Mitzvah also with "rich" Matzah, which is not applicable today when we only use "poor" matzah	מצות יב, יח	טזד
G-d's revelation (above time) at midnight was revealed in our time-bound world	Expression of infinitude: Plague of First Born at exactly midnight expresses G-d's personal involvement in the process	*כחצות הלילה יא, ד	כאא
A Jew has the potential to make an effect in oneself, both in intellect and beyond - Bitul	Kiddush HaChodesh (first Mitzvah) expresses a Jew's service - make a "newness" now in the Creation: holiness be brought into the world, and this lower world become a home for G-d	החדש הזה יב, ב	כאב
Higher level of Shabbos (oneg) connected to wonders of going out of Egypt	Connecting the Exodus to the remembrance of the Shabbos, Rambam indicates the main aspect of the Exodus is the positive step of becoming free	זכור יג, ג	כאג
By "conquering" time, turning it into "Jewish time" – which is part of the spiritual conquest of the Land – hastens Moshiach	Torah sanctifies all existence; the first and most general existence is time; thus, sanctification of time itself, Kiddush HaChodesh, is the appropriate beginning of all other Mitzvos	החדש הזה לכם יב, ב	כוא



לקוטי שיחות ABSTRACT פ' בא

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה	ענין	פסוק	חלק
	Reason why a boy, who turns 13 between the first Pesach and the second Pesach, is exempted from the second Pesach	שה לבית יב, ג	כוב
Jews brought their Pesach offerings within their own homes in Egypt, since those offerings took place at the time of the nation's birth; this stresses the purpose of their personal spiritual service to make for G-d a dwelling within each one of them, transforming their individual homes into a Home for G-d		לא תצאו יב, כד	כוג
In this time of darkness, G-d makes revealed miracles so that Jews should fulfill their mission	Light to the Jews during Plague of Darkness allowed them to later request the silver & gold; but the light needed to be a natural light, since the preparation for a Mitzvah, where possible, needs to be in the natural realm	*הי' אור במושבותם י, כג	לאא
Aspect of remembering the going out of Egypt exists as part of many Mitzvos	Connection of Korban Chagigah to Korban Pesach in two aspects: leaning on Pesach and in roasting of the Korban Pesach	ואכלו את הבשריב, ח	לאב
Two types of children: ones connected to the prior generations; & ones that are not connected, but are still your children	<i>Two types of tomorrow:</i> After the event and far into the future <i>Two types of questions:</i> To clarify (connected to the past); and to oppose (removed from the past)	*מחר יג, יד	לאג
Need to bring Torah to every Jew, even if one didn't come to learn	Love of G-d for the Jews is expressed in the miracles of Passing Over; the smiting of the first-born was itself entirely secondary to the main task at hand, saving and redeeming the Jewish people	*ועברתי יב, יב	לוא
Bnai Yisroel are called the Hosts of G-d, specifically when going out of Egypt One opinion, this name is Chol since does not express the holiness of G-d The other opinion that this name is Kodesh (cannot be erased) specifically when the Jews fight evil in this world; this expresses G-d's rulership in this world		צבאות יב, יז	לוב
	When one does not redeem the first-born donkey, the punishment of breaking the neck (complete loss) reflects the deed of seeking to cause a loss of money to the Cohen (complete loss) with no benefit to the owner	*וערפתו יג, יג	לוג

9-15th Shvat 10-12th Adar 13-15th of Adar 1st of Nisan 10th of Nisan 15th of Nisan

Plague of
Locusts

1st three days
of Darkness

Harder days of
Darkness
(Jews died)

HaShem
speaks to Moshe

Jews set aside lamb;
Civil war of the first
born

Death of First-born;
Jews leave Egypt