



**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:** We know that HaShem does miracles (changing of the natural order) only for a purpose. Why did HaShem change the natural order for Eliezer to go to Lavan in one day?

**ANSWER:** Rivkah was similar to a "rose among the thorns." Upon turning three, she attained a maturity (not only to make her own decisions but also) that allowed her to be influenced by the negative environment. Thus, her redemption could not wait. HaShem wished to emphasis the extreme urgency by use of this miracle of "fast-forwarding". Similarly, if needed, HaShem can execute the final Redemption using a "fast-forward" miracle and we need not despair due to current obstacles. (לקוטי שיחות כרך א, עמ' 34)

**QUESTION:** Why did Avrohom mean by giving full – מלא - value for the land of the cave of Machpelah?

**ANSWER:** Full value goes on the value of the land (and not on the type of money). Avrohom understand that the land needed to be acquired with payment. The Zohar tells us that one should pay full price for a mitzvah. To accomplish our tasks in this world one needs to pay in full, by service and by effort. (לקוטי שיחות כרך י, עמ' 60)

**QUESTION:** Three asked of HaShem and were answered immediately: Eliezer, Moshe & Shlomo. What is the lesson from these three?

**ANSWER:** These three were answered quickly due to closeness and unity with G-d through prayer. We are taught the three prayers express the G-d's revelation in the world.

Specifically, in the Bais HaMikdash where G-dliness is revealed until the place itself is nullified (location of the Holy Ark)	בעולם	שלמה
Specifically, in his prophecy that it is true and only exists in a person	באדם	משה
Specifically, in the marriage of Yitzchak that established the basis for Klal Yisrael's observance of Torah and the Mitzvos	בתורה	אליעזר

(לקוטי שיחות כרך כ, עמ' 91)

**QUESTION:** The verse could have said that Yitzchak took Rivkah to be his wife. Why did the verse need to add that he brought her into the tent of Sarah his mother **האהלה שרה אמו**?

**ANSWER:** Rashi indicates the Rivkah restored the three miracles that had occurred for Sarah. And the three extra words indicate these three blessings for all Jewish women.

3 <sup>rd</sup> in Rashi; 1 <sup>st</sup> in Torah after a woman marries	טהרת המשפחה	Blessing not directly connected to one's activities	Cloud joined to the tent	האהלה
2 <sup>nd</sup> in Rashi; 2 <sup>nd</sup> in Torah involved in home activities	חלה	Connected to one's actions	Dough that she uniquely prepared	שרה
1 <sup>st</sup> in Rashi; 3 <sup>rd</sup> in Torah first part of life of a female	נש"ק נר שבת קודש	Connected to the fulfillment of Mitzvos	Shabbos candles given to Jewish women, especially mothers	אמו

(לקוטי שיחות כרך טו, עמ' 163)



# פ' חיי שרה OVERVIEW לקוטי שיחות בס"ד

- הענינים מלקו"ש השבועי -

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

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CONTENT HIGHLIGHT	פסוק	חלק
Sarah alludes to the body; Avrohom to the soul Rivkah was a "rose among thorns"		א
Perfect oneself and perfect the world	זקן בא בימים	ג
Every day one should strive for perfection	שני חיי שרה	הא
Life of Sarah is like the life of people in general	*המכפלה	הב
One needs to earn gifts	*בכסף מלא	יא
B'nai Noach become a gadol at time of maturity not a set age	*ונשאלה את פיה	יב
The life of Sarah is the legacy passed to her descendants	חיי שרה	טזא
Three blessings/miracles of Rivkah & Sarah either in the order of occurrence or by level	*ה' אלקי השמים	טזב
Three blessings/miracles of Rivkah and Sarah	*האהלה שרה אמו	טזג
After the death of Sarah, Avrohom "added" in avodah	*ויוסף ... קטורה	טזד
The miracle of the lights of Chanukah and of Sarah & Rivkah	האהלה שרה אמו	טזה
Listing of years by Yishmael were to compare and provide praise to Yaacov	*מאה שנה ושלושים שנה ושבע שנים	כא
Baalei Teshuvah can accomplish much in a single moment	בא בימים	כב
Three prayers that expressed G-d's revelation in the world	והנה רבקה יוצאת	כג
Chevron – avodah of the Leviim is <i>chibur</i>	היא חברון	כהא
When one acts proper, one is guaranteed success	ישלח מלאכו אתך	כהב
The King should live forever	הפטורה	כהג
Private ownership and public ownership	גר ותושב	לא
Kefitzas haderech is connected to the Torah of the children	*ואבא היום	לב
Dovid's progeny has kingship in his essence (kingly DNA)	הפטורה	לג
Avrohom sought to make the field completely Jewish owned	*ויקם שדה עפרון	להא
One must fill each day with spiritual accomplishments	בא בימים	להב
Avrohom giving birth at 140, a notable miracle?	ויוסף אברהם	להג



# לקוטי שיחות ABSTRACT פ' חיי שרה

- תוכן הענינים מלקו"ש השבועי -

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

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ענין	הוראה	פסוק	חלק
<p>(א) Sarah alludes to the body; Avrohom to the soul; Mitzvos need to be done by the body in a physical manner</p> <p>(ה) The journey was shortened for Eliezer: the document's date (<i>niglah</i>); or, (Chassidus) Rivkah was a "rose among thorns"; not to delay her stay</p> <p>(ה) Eliezer gave 2 bracelets to Rivkah corresponding to the 2 Tablets of Torah</p> <p>(יב) One who admits part of a claim must take an oath with a Torah or Tefillin; learned from Avrohom, but does not apply to other types of oaths</p>	<p>Our main concern should be with the purification of the body, becoming apparent in the future</p> <p>Do not despair; G-d will surely not delay the redemption, since we are only lacking a few small "jars" prior to that time</p> <p>The basis for a true Jewish home must be rooted in Torah</p> <p>One who admits in part that all is from G-d, but certain details remain in one's domain; now, holds a Torah &amp; admits to all</p>		א
<p>Avrohom excelled in two perfections: זקן acquired wisdom, Torah; perfect self</p> <p>Mitzvos; perfect the world בא בימים</p>	<p>Everyone needs both types of service; but greater emphasis on improving the world</p>	<p>זקן בא בימים כד, א</p>	ג
<p>Sarah's life was complete and perfect, days and years (100, 20, 7). How are they complete, if she died before her time? Time continues for Tzaddikim allowing a completion of their mission</p>	<p>Every <u>day</u> needs to have Mitzvos in addition to the total Mitzvos of one's lifetime; per the Baal Shem Tov "Do not leave any day without doing a Mitzvah"</p>	<p>שני חיי שרה כג, א</p>	הא
<p>"Machpelah" so called either: A two-story house <i>next to</i> the cave; or a space for a couple (Avrohom &amp; Sarah) 2 letters <i>Heh</i> – Tzadik and Baal Teshuvah</p>	<p>Doubled letter ה from G-d's name: ה' תתאה ה' עילאה 2 levels of Teshuvah, - two levels of service (man &amp; woman)</p>	<p>*המכפלה כג, ט</p>	הב
<p>Full value goes on the value of the land (and not the money); Avrohom did not want to acquire without payment; Zohar - one should pay full price for a mitzvah</p>	<p>To accomplish our tasks in this world one needs to pay in full, by service and by effort</p>	<p>*בכסף מלא כג, ט</p>	יא
<p>Asking Rivkah about the main matter of the Shidduch (considered an adult at the age of three); becoming a gadol at the age of 12 or 13, is a law from Sinai and thus, only applies to Jews; from Rivkah we see that B'nai Noach become a gadol upon reaching their level of maturity, and not a set age</p>		<p>*ונשאלה את פיה כד, נז</p>	יב



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- תוכן הענינים מלקו"ש השבועי -

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

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ענין	הוראה	פסוק	חלק
The life of Sarah was for the sake of Yitzchak; her will was expressed in the entire Parsha, even to Yishmael	The Jewish people need to proclaim that historically no part of the Land belongs to Yishmael	חיי שרה כג, א	טו א
Avrohom was not able to break the decree separating the heavens and the earth, but he did accomplish making known the name of G-d in the minds of people; this avodah occurred only as a result of the command of Lech Lecha		*ה' אלקי השמים כד, ז	טו ב
Three blessings/miracles are listed by Rashi in order of level and occurrence; these impressed Yitzchak about Rivkah's righteousness <a href="#">see table</a>	Jewish girls as young as three should light Shabbos candles	*האהלה שרה אמו כד, סז	טו ג
After the death of Sarah, the avodah of Avrohom was to "add" in the cleansing of evil by causing a "birth" of new methods (Rabbi Tarfon and יוהני)	Adding to one's level in holiness, can affect another to the degree of "causing birth" of a new connection above usual method	*ויוסף ... קטורה כה, א	טו ד
The miracle of the lights burning on Chanukah is similar to the miracle of the Shabbos lights of Sarah & Rivkah Miracle of Chanukah contains an addition in quality, quantity, and burning without consuming	The level of <i>Kabalas Ol</i> , thru study of <i>Chassidus</i> , especially in the morning, establishes the ability to bring light into the world without being consumed by the world	האהלה שרה אמו כד, סז	טו ה
Torah emphasizes the years of Sarah and Avrohom in 3 general stages for a new concept in each age group (Rashi only explained Sarah since Avrohom is obvious in the Torah); However, the listing of years by Yishmael were to provide praise for Yaakov in comparison; Yishmael's teshuvah by 100 years, his power by 30 years and being clean from sin at 7, were not comparable to Yaakov's accomplishments		*מאה שנה ושלשים שנה ושבע כה, יז שנים	כ א
Baalei Teshuvah do not go by normal stages of progression, but can accomplish much in a single moment The Zohar mentions 3 different views of "time" in regards to teshuvah		בא בימים כד, א	כ ב

## Three Stages of Teshuva (Zohar)

תשובה תתאה	קיצור	סור מרע	מלכות	שעתא
בעולם המעשה	אריכות אבל למעלה	ועשה טוב	ז"א	יומא
בעולם המוחין	קיצור ולמעלה	בקש שלום (תורה)	בינה	רגע



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ענין	הוראה	פסוק	חלק
Three were immediately answered: Eliezer, Moshe & Shlomo; they were answered quickly due to closeness and unity with G-d through prayer	Only a source higher than the normal order, allows the unification of the world with HaShem	והנה רבקה יוצאת כד, טו	כג
<b>THREE PRAYERS THAT EXPRESSED G-D'S REVELATION IN THIS WORLD</b>			
Specifically, in the Bais HaMikdash where G-dliness is revealed until the place itself is nullified (location of the Holy Ark)	בעולם	שלמה	
Specifically, in his prophecy that it is true and only exists in a person	באדם	משה	
Specifically, in the marriage of Yitzchak that established the base for observance of Torah and the Mitzvos	בתורה	אליעזר	
Chevron the first acquisition by Jews; also, a Levite city and a city of refuge Their ownership is everlasting	<i>Avodah of Leviim is chibur</i> – connect that which is separated; important of <i>achdus</i> Yisrael	היא חברון כג, יט	כהא
Eliezer changed the words about sending an angel with him (merely to accompany him) to explain easier to <i>Besuel</i> ; he left out the fact that G-d's assistance was so extensive as to guarantee success	A <i>shliach</i> is able to achieve when one attains a true <i>bitul</i> (like a slave) to the Nasi of our generation	ישלח מלאכו אתך כד, מ	כהב
Avrohom was the foundation for the Jewish people, but it was not apparent until the birth of Yitzchak; so, David was the foundation of the Kings, but was not set until Shlomo became King		הפטורה	כהג
Avrohom only swore that private ownership could be in the hands of the Yevusim, yet the general property and specifically the place of the Bais HaMikdash, would remain under the national control of the Jewish people		גר ותושב כג, ד	לא
At this point of Eliezer retelling the shortening of the way, Rashi now presents the concept that the ordinary speech of the Avos' servants are more cherished than the Torah of their children	The concept of <i>kefitzas haderech</i> is connected to the Torah of the children, as they are both a "new revelation" beyond this world	*ואבא היום כד, מב	לב
According to Rambam Kingship contains two aspects: 1) Authority of being King (assumed by all Kings but only one at a time) 2) Essential status only found by the line of Dovid and Shlomo (in their son's DNA)		הפטורה	לג



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ענין	הוראה	פסוק	חלק
At a literal level Avrohom intended to "elevate" the field to complete Jewish ownership (not connected to prior owner)	When one comes to a new place, strive to make that place "Eretz Yisrael", elevated to HaShem	*ויקם שדה עפרון כג, יז	להא
This is not the number of years passed, but the method of impact on each day lived by serving G-d; similar to the years by Sarah that she filled each day with spiritual accomplishments, especially in the three Mitzvos of women	A Jew's life is not measured by the physical achievements, but by one's spiritual, Divine service	בא בימים כה, א	להב
For the non-Jews the 7 Mitzvos need to be done as a result of the command of G-d to Moshe and the Jews	The ongoing miracle of Yitzchak's birth continued with Avrohom giving birth to more children (non-Jewish) at the age of 140 (more influence in the world)	ויוסף אברהם כה, א	להג

## לפי רש"י Three Blessings of Sarah & Rivkah (and All Jewish Women)

3 <sup>rd</sup> in Rashi; 1 <sup>st</sup> in Torah after a woman marries	טהרת המשפחה	Blessing not directly connected to one's activities	Cloud joined to the tent	האהלה
2 <sup>nd</sup> in Rashi; 2 <sup>nd</sup> in Torah involved in home activities	חלה	Connected to one's actions	Dough that she uniquely prepared	שרה
1 <sup>st</sup> in Rashi; 3 <sup>rd</sup> in Torah first part of life of a female	נר שבת קודש	Connected to the fulfillment of Mitzvos	Shabbos candles given to Jewish women	אמו