



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 Rebbe

QUESTION: *How could Avrom be concerned about the gifts at the time that Sarai and himself were in physical danger?*

ANSWER: Avrom knew that in the merit of Sarai, their safety was assured. Even more so, in the merit of Sarai they would obtain the great wealth (elevation of the holy sparks) of Egypt, which were the gifts that she received. (לקוטי שיחות כרך כ, עמ' 38)

QUESTION: *What is the lesson that the first command to the father of the Jews was that he should move from one land to another?*

ANSWER: The command by G-d through Avrohom for all the Jews to leave the land of physical materialism and go towards a land of spirituality. Our purpose given by G-d is to rise above our physical limitations and reach for spiritual avenues and a relationship with HaShem. (ספר השיחות תש"ג, כרך א, עמ' 96)

QUESTION: *If Avrohom did all the Mitzvos, even though not yet commanded, why did he wait to do the bris milah until commanded?*

ANSWER: The Avos observed the mitzvos in deed, but the holiness did not permeate the physical articles; yet, their mitzvos makes it possible for us to have holiness permeate the material realm. However, one mitzvah (Milah) needed to be done in a way to make a connection within the physical realm due only to the command of HaShem. Thus, Avrohom waited to do this mitzvah until he was commanded. This mitzvah draws down spirituality into the physical world (a onetime act that affects the physical flesh) and lasts a lifetime (remains circumcised). (לקוטי שיחות כרך ג, עמ' 757)

QUESTION: *Chasidus explains that Lech Lecha is a concept of constant ascent in spiritual growth. How does the descent of Avrohom in Egypt (which is part of the Parsha) fit into this concept?*

ANSWER: The name of the Parsha implies a constant spiritual climbing. However, even a descent (like going to Egypt) is for the sake of the subsequent ascent and is included in the concept of ascent. Thus, one should not despair at any current distressed situation. This current concealment is really only external, and is a part of the future ascent. (לקוטי שיחות כרך ה, עמ' 57)

QUESTION: *HaShem promised the land of Israel to Avrohom's descendents, but only after much toil and striving. Why can't Hashem provide this good (and all the possible good) without all labor?*

ANSWER: HaShem is the true source of good. If we were handed the benefits without toil, we would not have an active part in the acquisition. Rather, He established the "system" of toil and labor to reach our goals, so we could fully participate and become partners in the outcome. (לקוטי שיחות כרך יט, עמ' 93)

QUESTION: *Why does the Torah wait until Avrom was 75 years old to tell us about the details of his life without mentioning the earlier occurrences (discovering HaShem, being thrown in the fire, etc.)?*

ANSWER: Avrohom's mission (the start of Judaism) begins with the command from HaShem of Lech Lecha. Thus, no need to know about any prior activities of Avrohom since that would distract from the main concept that the connection to HaShem begins with doing Mitzvos. (לקוטי שיחות כרך כה, עמ' 47)



פ' לך לך OVERVIEW לקוטי שיחות כס"ד

- הענינים מלקו"ש השבועי -

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CONTENT HIGHLIGHT	פסוק	חלק
Need to rise above limitations (even of the G-dly soul)	לך לך	א
Go out even form the boundaries of holiness	לך לך	בהוספות
Why did Avrohom wait to do the Mitzvah of Milah?		ג
How does one go up in spite of going down?		הא
Maaser is sourced from the service of Yitzchak	ויתן לו מעשר מכל	הב
Prayer & blessing; each has its advantage	ואברכה מברכיך	יא
The covenant made by each Jew is the actual covenant of Avrohom	המול לכם כל זכר	יב
Avrohom received the reward of the 10 previous generations		טזא
The Avos set the pattern, like a child's learning while young		טזב
Parshas Lech Lecha combines the strengths of the prior Parshios		טזג
A person is born to toil; toiling leads to a person's greatest joy	לזרעך אתן את הארץ הזאת	טזד
Two promises about Eretz Yisrael were made to Avrohom	לזרעך נתתי	טזה
Avrohom's focus on wealth when going down to Egypt	אמרי נא אחותי את	כא
A Jew's inner will is to do for the sake of G-d (not for rewards)	למען ייטב לי בעבורך	כב
Lech Lecha and the 7 th of Cheshvan teaches one to be a messenger of HaShem		כג
Why does the details of Avram's life begin at age 75?	לך לך	כהא
General idea of the Bris and its specific quality	ואתנה בריתי ביני ובינך	כהב
The Reish stays in Avrohom's name, the Yud does not in Sarah's	*כי אב המון גוים	כהג
Three altars of Avrohom prepared for the korbanos of the Jews	ויבן מזבח	לא
Three Avos and their service of "perfection"	והיה תמים	לב
Three-fold aspects of Milah and the connection to Avrohom	המול לכם כל זכר	לג
The acquisitions of HaShem		להא
Milah and Galus	לאחוזת עולם	להב
Milah overrides Shabbos – 3 levels	לאות ברית	להג



לקוטי שיחות פ' לך לך ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

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ענין	הוראה	פסוק	חלק
(א) Command to Avrohom indicates different levels of the soul in this world "Go forth from your land" descent downwards into the physical body "to a land that I will show you" the ascent in this world to grasp the Divine "from your land" the desires of the Divine soul "from your birthplace" the wisdom of the Divine soul "from the house of your father" the contemplation of holiness (ו) G-d told Avrohom that his true joy would come from Yitzchak (ז) Yitzchak had a miraculous birth and super-rational covenant with G-d; education must include Mesiras Nefesh and cannot be diluted (ח) Avrohom opened the channel of Mesiras Nefesh for all Jews including converts, to observe Torah and Mitzvos with full vigor		לך לך יב, א	א
HaShem told Avrohom to go out from all his boundaries, even of holiness	The service of going out of boundaries begins with Kabolas Ol & leads to Mesiras Nefesh	לך לך יב, א	ב הוספות
(א) The Avos observed the Mitzvos in deed, but the holiness did not permeate the physical articles; yet, their Mitzvos makes it possible for us to observe Mitzvos within the material realm (ב) One mitzvah (Milah) needed to be done in a way to permeate the physical connection; thus, Avrohom waited to do this mitzvah until he was commanded This mitzvah draws down spirituality into the physical world (a onetime act that affects the physical flesh) and lasts a lifetime (remains circumcised) (ג) Further, the mitzvah of circumcision has 3 aspects: the action of the removal of the foreskin; one is circumcised; and, one is no longer uncircumcised (ד) In Divine service, being circumcised refers to "doing good" עשה טוב; no longer uncircumcised refers to "turning away from bad" סור מרע (ה) Through circumcision the soul's connection to the body is internalized			ג
The name of the Parsha implies a constant spiritual climbing; even descent (like going to Egypt) are for the sake of the subsequent ascent	One should not despair at the current situation; the current concealment is only external, & is a part of the future ascent	לך לך יב, א	הא
The concept of ma'aser (first give away a tenth and only afterwards use the rest) is that everything a Jew earns and possesses belongs to G-d; Avrohom gave a tenth from items received from a miracle (but not due to his efforts); it was specifically Yitzchak's manner of service of taking a tenth from man-produced crops that one takes something currently on a low level, while retaining its lowly properties, and elevating it to a higher level		ויתן לו מעשר מכל יד, כ	הב
Prayer has an advantage over a blessing in that it can draw down something new; blessing has an advantage over prayer in that a prayer is only a request, but a blessing is a promise to reveal the source Bircas Cohanim contains both advantages Disagreement ר"י ור"ע regarding how the Cohanim receive their blessing		ואברכה מברכיך יב, ג	יא



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ענין	הוראה	פסוק	חלק
The covenant made by each Jew is the actual covenant of Avrohom, since the ability of all Jews to enter into the covenant comes as an inheritance from our father Avrohom	The act of circumcision affects the Jew throughout one's being, without regard to intellect	המול לכם כל זכר יז, י	יב
10 generations from Adam to Noach were punished by the Flood (since Noach did not earn their reward) 10 generations from Noach to Avrohom had their reward transferred to Avrohom	2 types of evil; one that cannot be elevated and can only be destroyed; and the other type of evil can be transcended into good		טזא
The Avos created a "lesser" light in the upper worlds that was revealed to them in this world; after Matan Torah we produce a "greater" light that is hidden in this world; yet, the Avos paved the way for us by their example of Bitul Similarly, when a child learns though not in the fullest sense of learning, prepares the ability for a appropriate learning to occur in the future			טזב
Parshas Bereshis describes the work of G-d; Parshas Noach the efforts of man; and Parshas Lech Lecha, the third, combines the cooperation of man & of G-d	<i>Live with the times</i> Parsha of Lech Lecha is totally joyous; joy breaks boundaries		טזג
Toil lead to a person's greatest joy, to become partners in creation with HaShem Three type of toil (עמל) exist: HaShem is the source that sustains; but still connected to the world עמל מלאכה (Prayer) Advantage that it brings one toward Heaven; but still depends on one's abilities עמל שיחה This is direct from HaShem and knows no limits עמל תורה		לזרעך אתן את הארץ הזאת יב, ז	טזד
Two kinds of promises about Eretz Yisrael were made to Avrohom; foreshadowing the two types of conquering and acquiring the land: conquest by Yehoshua & acquisition later by Ezra see table below		לזרעך נתתי טו, יח	טזה
Avrom relied on the merit of Sarai that their safety was assured, and in her merit, they would obtain the great wealth (holy sparks) of Egypt promised to Avrom Avrom & Sarai - neshama & body table	While accomplishing one's mission (elevating the world) during work hours, one must yet yearn for times of Torah, so that one "steals" from work time	אמרי נא אהותי את יב, יג	כא
שמחוך the inner will of every Jew is to do G-d's Will שלא לשמה the inner will of the Jew's apparent "not for it's sake" בא לשמה is really for its sake (to do G-d's Will) Similarly, the rewards for Mitzvos are not for its own sake, but are given for the needs of others, which displays the greatness of Torah and Mitzvos		למען ייטב לי בעבורך טו, א	כב



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One becomes a messenger of G-d through the service of Torah & Mitzvos, making a dwelling place of HaShem in this world The point of "Lech Lecha" for Avrohom as the 7 th of Cheshvan is for us			כג
No details of Avrom's service of HaShem until the age of 75 Avrohom's mission (the start of Judaism) begins with (fulfilling) a <u>command</u> of HaShem	Mitzvos do not need prior understanding for its perfection Connection to HaShem begins with <u>doing</u> Mitzvos, even for a Jew with no prior knowledge	לד לד יב, א	כהא
Two aspects of Bris Milah: 1) Signifies the general covenant (connection) between HaShem & the Jews; even present if the bris is not able to be performed 2) Specific Mitzvah of the bris itself (unique) with its 13 covenants		ואתנה בריתי ביני ובינך יז, ב	כהב
Avrohom, as the father of all nations, does not negate the prior meaning of the letter Reish, thus it does not move from its place ממקומה לא The <i>Yud</i> from Sarai is different	Our inheritance from the Avos contains the responsibility to illuminate to the entire world; yet, first one has to tend to one's immediate environment	*כי אב המון גוים יז, ה	כהג
Avrohom built 3 altars to prepare & provide the ability to the Jews for their future service of Korbanos, that would be brought in the Mishkan and in the Bais haMikdash <u>see table below</u>	At the end of Galus we need to connect to the third altar (the service of <i>mesiras nefesh</i>)	ויבן מזבח יב, ז	לא
Avrohom שלם uncircumcised no lackings removed from the Yetzer Yitzchak תמים circumcised positive wholeness adds in holiness Yaacov הליכה בתמימות Kabolas Ol simple perfection total bitul		והיה תמים יז, א	לב
We obligated for Milah only due to the command from Har Sinai; we perform our Mitzvah in the manner "to be entered in the covenant of Avrohom our father" The covenant of Milah contains a three-fold aspect: 1) accomplishment of this particular mitzvah 2) general connection to G-d like all mitzvos 3) intrinsic connection by virtue of inheritance from Avrohom, the first Jew		המול לכם כל זכר יז, י	לג
Five items G-d acquired (heaven, earth, Avrohom, Yisrael, Bais HaMikdash) These five items exist in an exalted state above the world, and through refinement continue to be recognized as G-d's processions in this world			להא
The inheritance of the land is connected to the fulfillment of the mitzvah of Milah; Galus "seems" to be an interruption in the ownership of the land In connection to the covenant with G-d, there are two viewpoints: To us, Galus seems to interrupt, due to our sins מילה ר"ת מתנה יש לה הפסק To G-d, no interruption exists since we are going to return; since we are circumcised the covenant always exists, just needs to be revealed		לאחוזת עולם יז, ה	להב



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ענין	הוראה	פסוק	חלק
The circumcision of Avrohom draws down to the Jews a level in milah that is higher than the boundaries of Torah; enabling an override of the restrictions of Shabbos according to each of the three derivations of this halacha see table		לאות ברית יז, יא	להג

G-d's Promises Regarding Eretz Yisrael

"I will give" (יב, ז)	Future tense Not connected to Avrohom	Gift (from G-d)	<i>Conquest by Yehoshua</i> Conveyed sanctity through conquest rights; when the effect is finished, so is the sanctity
"I have given" (טו, יח)	Past tense Connected to Avrohom	Inheritance/Chazaka Avrohom walked the land	<i>Acquisition by Ezra (chazaka)</i> Sanctity acquired and conferred forever
Inner Dimension			
Gift	Level of Tzadik	From Above down	Conquering without facing real opposition (from the world)
Inheritance	Level of Baal Teshuvah	From below to Above	Engaging and purifying the world

TYPES OF LOVE OF THE SOUL

Brother & Sister	Natural constant	Soul's connection to HaShem	עבודת הנשמה
Husband & Wife	Longing of the Soul	Transforming the body	עבודת הגוף

AVROHOM PREPARES FOR THE BAIS HAMIKDASH

1st Altar (1 st Bais HaMikdash)	Providing sustenance	Shelamim	Eating of the korban	Service of Torah & Mitzvos feeds the soul
2 nd Altar (2 nd Bais HaMikdash)	Atonement	Chatos	Sprinkling of the blood	Service of Teshuvah
3 rd Altar (3 rd Bais HaMikdash)	No ulterior motive	Olah	Revelation of the Divine Presence	Mesiras Nefesh

Differing Sources of the Law that an On-Time Milah Overrides Shabbos

Condition in the laws of Shabbos	זו מילה שמותר לעשות בשבת	ושמרו בני ישראל את השבת לדורותם ברית עולם
Permission from the laws of Milah	ביום אפילו בשבת	ביום השמיני ימול
Prior to Torah & higher than its limits; connection to the essence; (בעצם היום) - Shabbos and Yom Kippur	גזירה שוה לשבת	לאות ברית (יז, יא) לדורותיכם (יז, יב)