



Understanding the Parsha according to the teachings of the Rebbe

QUESTION: *Why didn't Yosef (or Yitzchak) reveal to Yaacov that Yosef was still alive?*

ANSWER: The brothers had a pact not to reveal to Yaacov that Yosef was still alive until all of them, plus HaShem, wished to reveal the truth; until HaShem desired to reveal the truth for His own reasons, Yosef (just like Yitzchak) would not reveal something that HaShem kept hidden from Yaacov.

(לקוטי שיחות כרך ה, עמ' 196)

QUESTION: *What was Yosef able to explain to Paroh about his dream that the others were not able to explain?*

ANSWER: Others had difficulty explaining why all the cows were standing together in the dream; Yosef interpreted (and not offered advice) that someone should be appointed over Egypt to ensure that the grain from the seven bountiful years would be stored for the coming years of famine, for in this way all the cows would stand "together". The dream & its interpretation are a precursor for the future exile and redemption; "good cows" (the love of G-d) and "emaciated cows" (the worldly worries) can reside in an individual at the same time.

(לקוטי שיחות כרך טו, עמ' 339)

QUESTION: *Why did Yosef break down at that point (he did not break down when he saw Binyomin earlier)?*

ANSWER: Yosef had great control of his emotions till this point even after seeing Binyomin; the moving verbal exchange between the brothers, Yosef & Binyomin, finally caused Yosef to break down. Jews (Yosef) need to awaken the compassion on the G-dly sparks that descended into this world (level of Ben-Oni), which in turn brings HaShem's compassion onto us.

(לקוטי שיחות כרך טו, עמ' 348)

QUESTION: *How do we understand the three explanations by Rashi of the word אברך?*

ANSWER: 1) אבא למלכא friend of the King; plain meaning according to the Targum

2) Rabbi Yehuda according to the general content – אב בחכמה ורך בשנים – "Yehuda" from הודאה וביטול the concept of במציאות

3) Rabbi Yossi explains according to the specific word – לשון ברכים – "kneeling" the name "Yossi" is the same gematria as הטבע the concept of היש .

(לקוטי שיחות כרך ה, עמ' 202)

QUESTION: *Why did Yosef prepare a special meal for the brothers?*

ANSWER: Yosef did many things that in retrospect the brothers would see as actions that Yosef had behaved as a brother; making a special meal was one such action, which included the preparation of slaughtering of the meat according to their custom. The mitzvah of *Receiving Guests* in its fullest, is to supply one's guests with their needs, and not to apply one's own *chumros* to the guests.

(לקוטי שיחות כרך לה, עמ' 118)



פ' מקץ 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
(א) Dreams led to the Galus of Egypt		א
(ה) Yosef attained greatness while being involved in worldly affairs		א
True good requires effort and progressive ascension		ג
The end of one period is the beginning of another	*ויהי מקץ	הא
Type of bitul implied by this title	*אברך	הב
Two prior occurrences are enough for a chazakah	*פן יקראנו אסון	הג
Yosef himself was bound the pact not to reveal that he was sold		יא
Paroh supported Yosef's request for the people to be circumcised	*אשר יאמר לכם תעשו	יב
Yosef's advise to appoint someone was part of the interpretation of the dreams	ואין פותר אותם לפרעה	טזא
Yosef broke down due to what Binyomin said	*נכמרו	טזב
Even mundane is disrespectful to us	*חלילה לעבדיך	טזג
Difference between Yosef & Levi about not having children during a famine	*בטרם תבוא	כא
Shabbos kept by Yosef was unique in that it permeated the world	וטבוח טבח והכן	כב
To know when to become humble	*אוכל שדה העיר	כהא
One needs to do and to pray	וא-ל שד-י	כהב
Only B'nai Eisav & Yishmael had reason to be offended by the appearance of Yaacov & his family	*למה תתראו	לא
True Teshuva does not come from external forces	אשמים אנחנו על אחינו	לב
Only the haircut displayed being done in honor of the King	*ויגלח	להא
Yosef was leaving clues to his identity	וטבוח טבח והכן	להב



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הוראה	ענין	פסוק	חלק
Our current galus is like a dream; but this allows us to leap through many levels in Torah and Chassidus The soul descends into this world not for torment but to achieve a higher gain in this low world	(א) The dreams led to the Galus of Egypt (since galus is similar to dreams); where one can imagine that one loves G-d & at the same time loves one's body (ה) Yosef attained greatness being involved in worldly affairs specifically in the land of (spiritual) poverty		א
Kedusha requires effort and one sees the benefit and growth, as opposed to kelipah	Yosef's dreams were about service to G-d and progression from lower to higher, whereas it was the opposite by Paroh		ג
Ketz includes the end of galus and the beginning of the geulah; and the striving for the geulah is by birur in galus	מקץ in this verse can be translated as both the beginning and the end; the conclusion to previous events, and the beginning of the next stage	*ויהי מקץ מא, א	הא
1) friend of the King; plain meaning according to the Targum 2) Rabbi Yehuda according to the general content – אב בחכמה ורך בשנים – ביטול במציאות וביטול 3) Rabbi Yossi explains according to the specific word – לשון ברכים – “kneeling” the name “Yossi” is the same gematria as הטבע the concept of היש		*אברך מא, מג	הב
According to Yaacov two occurrences already happened “on the road” (Yosef & Rochel), and perhaps that is enough for a chazakah; thus, need to be extra concerned for possible danger		*פן יקראנו אסון מב, ד	הג
The brothers had a pact not to reveal to Yaacov that Yosef was still alive until all of them, plus HaShem, wished to reveal the truth; until HaShem desired to reveal the truth for His own reasons, Yosef (just like Yitzchak) would not reveal something that HaShem kept hidden from Yaacov			יא
In whatever place, not only can one not let the world bother one's avodah, but also one can effect the outside world to fulfill the 7 Mitzvos of Noach	Yosef had shown the power to cause all the grain to rot, except his own; therefore, Paroh supported Yosef's request for the people to be circumcised Yosef wished to do milah as מקנה כסף	*אשר יאמר לכם תעשו מא, נה	יב
The dream & its interpretation are a precursor for the future exile and redemption; "good cows" (the love of G-d) and "emaciated cows" (the worldly worries) can reside in an individual at the same time	Others had difficulty explaining why all the cows were standing together in the dream; Yosef interpreted (and not offered advice) that someone should be appointed over Egypt to ensure that the grain from the seven bountiful years would be stored for the coming years of famine, for in this way all the cows would stand "together"	*ואין פותר אותם לפרעה מא, ה	טו



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Jews (Yosef) need to awaken the compassion on the G-dly sparks that descended into this world (level of Ben-Oni), which in turn brings HaShem's compassion onto us	Yosef had great control of his emotions till this point even after seeing Binyomin; the moving verbal exchange between the brothers, Yosef & Binyomin, finally caused Yosef to break down	*נכמרו מג, ל	טוב
Galus can only have control over Jews when the mundane matters to them	חולין הוא לנו לשון גנאי Jews are so far removed from the mundane that it even becomes disgraceful to them	*חלילה לעבדיך מד, ז	טוג
Yosef knew for sure when the famine was to begin, and he ensured not to have children after the beginning; Levi could not know till the end of the second year for sure (then becomes a chazakah); Yocheved was conceived previously		*בטרם תבוא מא, נ	כא
The inner aspect of "rest" on Shabbos is to become permeated with HaShem's "rest" to such a degree to affect one's davening, learning, etc. during Shabbos to cling to HaShem	Verse indicates that Yosef prepared food on Erev Shabbos for Shabbos, thus, indicating that Yosef kept Shabbos before the mitzvah was given Yosef's keeping of Shabbos differed from the Avos & his brothers, since Yosef's Shabbos permeated the world similar to the way Mitzvos would make an effect after Matan Torah	וטבות טבח והכן מג, טז	כב
Just like soil preserves food, humility preserves the Torah one studies; must be local soil, one's humility to be from the same area as one's greatness	" <i>he placed inside it</i> " refers not to placing food inside the city next to which it grew, but rather to preserving the food by placing soil from the area in which it grew together with the food - " <i>inside it</i> "	*אוכל שדה העיר מא, מח	כהא
Everything one does appears to be a natural event, prayer needs to remain a primary focus	Yaacov prepared everything possible in a natural manner; now he needed to offer a prayer, which he expressed as a blessing	*וא-ל שד-י מג, יד	כהב
In general, we only need Torah wisdom and not the world's wisdom; however, in times of Galus to understand Torah we need to "buy grain", borrow from the worldly wisdom (e.g., Kiddush HaChodesh)	B'nai Yaacov had strong faith that HaShem provides even during a famine; b'nai Yishmael & Eisav did not understand their difference to the line of children from Yitzchak; Yaakov was worried that this might cause a heavenly prosecution against Yaacov & his family, forcing relocation	*למה תתראו מב, א	לא
True Teshuvah is when a person owns up completely for his culpability in the transgression	Reuven was telling them the proper manner of Teshuvah, which is not from an external force, but from one's free choice to repent	אשמים אנהנו על אחינו מב, כא	לב



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Because the world around Yosef had no significance for him, Yosef was able to affect even Mitzraim	Yosef of course had to change his prison clothes for regular clothes; but his haircut was only in honor of the king; this occurred on Rosh HaShana	*ויגלה מא, יד	להא
The mitzvah of <i>Receiving Guests</i> in its fullest, is to supply one's guests with <u>their</u> needs, and not to apply one's own chumros to the guests	Yosef did many things that in retrospect the brothers would see as actions that Yosef had behaved as a brother; making a special meal was one such action, which included the preparation of slaughtering of the meat according to their custom	*וטבוה טבח והכך מג, טז	להב

Yosef the Righteous Spent 12 Years in Prison

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Year from Creation	Year in Yosef's Life	Year Yosef in Prison	
	17		Yosef sold when he was 17
2216			Yosef served Potiphar for one year *
	18		The imprisonment of Yosef
2217-2225	19-26	1-9	Yosef spent 9 years in prison prior to the imprisonment of the chief cupbearer and of the chief baker
	27		One year together prior to the release of the baker and the execution of the cupbearer**
2226		10	
	28		Two years Yosef in prison prior to his appearance before Paroah at the age of 30
2227		11	
	29		
2228		12	
	30		
2229			

* See 39:5 “and from the time the Egyptian put him in charge of the house...
“in the house” – from the effects of the heat (season of summer)
“and outside” - from the effects of the cold (season of winter)
from Seder Olam Rabbah and Be'ur ha-Gra

** See 40:4 “When they had been in custody for some time...” Rashi: Twelve months