



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: *What is the spiritual understanding of the first verse in this Parsha that Yaacov settled in the land of Canaan?*

ANSWER: The intent of the verse is that Yaacov settled in the physical aspects of existence to bring forth the holiness to G-d. Canaan implies "business". In our daily lives we can seek to bring out the holiness that through our service without intent for spiritual heights. (לקוטי שיחות כרך א, עמ' 76)

QUESTION: *Tamar requested from Yehuda two personal items, a ring and a coat. What is the significance of these two items?*

ANSWER: These items, a signet ring and a royal coat, are symbols of marriage, spreading the influence of their owner to the recipient. The signet ring is more than a regular ring in that it makes an impression in others. This reveals ownership. The royal coat is also a symbol of a unique item of the husband that is transferred to a woman indicating the establishment of a marriage. (לקוטי שיחות כרך טו, עמ' 75)

QUESTION: *Why is Shechem called a place prepared in advance for Yosef's misfortune?*

ANSWER: Yosef set up his own misfortune since in Shechem he related to his father three items about his brothers:

Said the brothers ate a limb from a living animal,

the brothers plotted spill the blood of Yosef in this place

Said the brothers were suspected of illicit relations,

incident with Dinah happened in this place

Said the brothers disgraced the children of the maidservants,

the split in the kingdom of David (scorn of his honor) in this place

(לקוטי שיחות כרך טו, עמ' 62)

QUESTION: *How does Yaacov look for the positive outcome of Yosef's dream that Yaacov and the other brothers were going to bow to Yosef?*

ANSWER: The beginning of the understanding is the Rabbinical statement that all dreams contain items that are apparently not to be fulfilled. The brothers saw the particulars were apparently not true and thus, discounted the entire dream. Yaacov looked at the general importance of the dream. Yaacov waited for the matter of the kingship of Yosef, refers to his waiting with his complete heart for the time Moshiach when the matter would be fulfilled. (לקוטי שיחות כרך לה, עמ' 156)

QUESTION: *The angel warned Yosef that his brothers were planning to kill him. Nevertheless, Yosef proceeded to go to his brothers to fulfill the command of his father. How could Yosef place his life in danger since the mitzvah of honoring one's father is not a mitzvah for which one accepts death rather than transgress?*

ANSWER: Rambam explains that a great and pious person may risk his life to teach others about that mitzvah. Yosef believed that the brothers were lacking in the proper understanding of the mitzvah of honoring one's father (failing to consult Yaacov about Shechem, being jealous of Yosef, etc.). Therefore, Yosef placed his life in danger to show to his brothers the proper fulfillment of this mitzvah (לקוטי שיחות כרך לה, עמ' 169)



לקוטי שיחות ABSTRACT פ' וישב

- תוכן הענינים מלקו"ש השבועי -

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הוראה	ענין	פסוק	חלק
Even, and most especially, in the simplest of matters one can connect to our Heavenly Father A person must improve oneself to be effective in improving others By recognizing the Divine Spark in everything, all obstacles are nullified & assist in kedusha	(א) Yaacov settled in earthliness בארץ in earthliness מגורי to gather sparks of holiness אביו to elevate to his Father in Heaven (ה) By being "handsome" in all aspects, Yosef was able to impress others and make Baalei Teshuvah (ז) Explanation that Potifar's wife's intention was for the sake of heaven	וישב יעקב לז, א יפה תאר לט, ו	א
Everything by a Jew starts off with avodah, working in the field (of the animal soul); to nullify oneself to the Nasi HaDor, the generation's leader	Yosef dreams, about the physical (binding sheaves) and about the spiritual (sun, moon, & stars), share the same message because a Jew's physical & spiritual affairs should complement each other	ויחלם עוד לז, ט	ג
Rashi indicates that, although exiles came as a "payback" for our iniquities ("do not await my sins"), their primary purpose is to help bring about the future Redemption, as indicated in the first verse quoted by Rashi - "awaiting His Faithfulness."	Regarding Yaacov's response to Yosef's dreams - precursors of the exile in Egypt - Rashi first quotes the verse "awaiting His Faithfulness" (referring to G-d's promise to the Jewish people), and only then going on to quote the verse "do not await my sins" to explain that guarding means awaiting (its fulfillment)	*שמר את הדבר לז, יא	הא
Galus is the result of one's deficiency; but the avodah of hodaah (thanks) reveals the real purpose of Galus to enable one to rise to a higher state by attaining level of burning love and breaking all barriers	Tamar was liable for burning since the people of that time accepted the concept that a daughter of a priest was so punished for such actions Nevertheless, Yehuda was permitted to her since his son had died	*ותשרף לח, כד	הב
Shluchim go out to gather different sparks (in the fields) into the wellsprings of Chasidus (Nasi haDor – Yosef)	Just like bound bundles of grain prevent rolling in the wind, so too binding a Jew into the oneness of HaShem prevents the ill effects of one's environment	*מאלמים אלומים לז, ז	יא
Avodah of a person is similar to going up a mountain; one needs to continue going up, and if one stands still liable to slide; similar to Neiros Chanukah	City on side of mountain enables going up and going down (and not two cities and not at the top of mountain)	*עולה תמנתה לח, יג	יב



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<p>To refine physical matters, one realizes the only value of the material is the sparks of holiness (the pearls) contained therein and discards (disregards) the physical aspects - the sand and pebbles</p>	<p>A Jewish treasure hunt – a pearl (Yaacov's genealogy) among the sand & pebbles (Eisav's); "Earth" denotes permissible things that merely conceal sparks of holiness found within them; "Pebbles," refers to material things that are prohibited, & normally must be cast aside</p>	<p>*וישב יעקב לז, א</p>	<p>טו"א</p>
<p>HaShem en clothed His Will in understandable reasons and in rewards for Mitzvos, to enable us to be aware of the inherent goodness and importance of Mitzvos; such understanding is to be fully appreciated in the time of Moshiach</p>	<p>Yaacov sought a degree of tranquility, to see the result of his "uplifting of the sparks" the revelation of HaShem's Will; yet, only after he underwent further refinement through the "anguish of Yosef", did he merit the level of utter tranquility, that is similar to the reward to be revealed in the World to Come</p>	<p>וישב יעקב לז, א</p>	<p>טו"ב</p>
<p>Shechem was a place prepared in Yosef's misfortune due to his own relating of three items to his father about his brothers: <i>Said the brothers</i> ate a limb from a living animal, the brothers plotted spill the blood of Yosef <i>in this place</i> <i>Said the brothers</i> were suspected of illicit relations, incident with Dinah happened <i>in this place</i> <i>Said the brothers</i> disgraced the children of the maidservants, the split in the kingdom of David (scorn of his honor) <i>in this place</i></p>		<p>*ויבא שכמה לז, יד</p>	<p>טו"ג</p>
<p>Chanukah gives similar message: One should use pure oil (your Torah); using impure oil leaves room for rebellion</p>	<p>No water in the well, but there was snakes and scorpions Water is Torah, represents bitul connecting to HaShem; without bitul one is haughty, Torah is not connected to such a person</p>	<p>והבור רק אין בו מים לז, כד</p>	<p>טו"ד</p>
<p>Shabbos leaves a G-dly imprint on the Creation just like a seal makes the ring unique (see table below)</p>	<p>Tamar requested from Yehuda two personal items that were important and unique to him – his signet ring and the royal coat (marriage)</p>	<p>חותמך ופתילך לח, ח</p>	<p>טו"ה</p>

Tamar Requested Signet Ring to Unite With Yehudah			
Regular ring טבעת	Six days of creation טבע the natural order	שם אלקים Creator hidden	עבודה שכלית
Signet ring חותם	Shabbos עדות וזכר למעשה בראשית	שם הוי' Reveals ownership	עבודה של מסירת נפש



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To combat baseless hatred, we need to practice baseless love for all Jews even those that do not practice proper conduct	Since the first-born of Rochel was sold for 20 silver pieces (= 5 shekels) each of us redeem our first born (community) Since each brother received a ring (2 pieces of silver = ½ of a shekel) each person brings the half shekel (individual)	בעשרים כסף לז, כה	כ
Yaacov brought about that his manner of general and all-inclusive service (one all-inclusive point of time and space) to be realized in the particular service of all Jews, at all times and in all places.	Per the Medrash, Yaacov took a quill and recorded the day, the hour and the place; The tribes each had their own form of service which they believed to be superior; but Yaacov saw one matter, the divine purpose to be fulfilled, and he awaited its fulfillment	שמר את הדבר לז, יא	כהא
The more self-nullification, the less limited is one's fortune; so too with the imprisonment of the Alter Rebbe	While a slave, good fortune was ascribed to Yosef's efforts; while a prisoner, Yosef's good fortune was immediately ascribed to G-d	ה' מצליח בידו לט, ג ה' מצליח לט, כג	כהב
We have a limited appreciation of the Redemption; its true nature transcends understanding, yet our prayers hasten its coming	Yaacov sought a prosperity appreciated by serving G-d without difficulty; G-d sought to provide a higher level, and thus, sent Yaacov the ordeal with Yosef	*וישב לז, א	לא
General concept (Siman) for a later occurrence that involved "hand" and the number four; Achan descended from Zerach Zerach – sun – avodah of Tzadik Peretz – moon – Baalei Teshuvah Moshiach associated with Teshuvah; yet everyone should strive to be a Tzadik		*אשר על ידו השני לח, ל	לב
Yaacov waited for the matter refers to waiting for Moshiach; so each of us in galus needs to look for Moshiach to come now	Yaacov believed in the general concept of Yosef's dream, but in indicating many items that seemed not true, the brothers assumed the whole dream was not true	הבוא נבוא לז, י	להא
The redemption contains two elements: 1) the nullification of the Mitzrim from harming the Jews 2) the Mitzrim should assist in the redemption of the Jews	Incident of the baker and butler following the incident with the wife of Potifar accomplished two things: 1) stopped the bad talk about Yosef 2) brought the relief of Yosef by the agency of the Egyptians	אחר הדברים האלה מ, א	להב
The Greeks sought to make Torah & Mitzvos an intellect pursuit rather than a Divine vocation; the Jews responded with mesiras nefesh, which is beyond reason	Yosef performed mesiras nefesh to go to his brothers to fulfill the mitzvah of honoring his father, the very mitzvah he held his brothers were corrupting	נסעו מזה לז, יז	להג



לקוטי שיחות OVERVIEW פ' וישב

- הענינים מלקו"ש השבועי -

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CONTENT HIGHLIGHT	פסוק	חלק
(א) Yaacov settled in earthliness to gather sparks of holiness	וישב יעקב	א
(ה) Completion of Yosef's personality inside & outside	יפה תאר	א
(ז) Actions of Potifar's wife were for the sake of heaven	ויחלם עוד	ג
The dreams of Yosef and the avodah of every Jew	*שמר את הדבר	הא
Guarding means awaiting the fulfillment of the dreams	*ותשרף	הב
Why was Tamar sentenced to burning?	*מאלמים אלומים	יא
Binding bundles of grain - unity	*עולה תמנתה	יב
City on the side of the mountain	*וישב יעקב	טוא
A Jewish treasure hunt – a pearl among the sand & pebbles	וישב יעקב	טוב
Yaacov's "anguish of Yosef" leads to tranquility of Divine Sparks	*ויבא שכמה	טוג
Shechem – a place prepared for Yosef's misfortune	והבור רק אין בו מים	טוד
No water (bitul) in the well	חותמך ופתילך	טוה
Signet ring and the royal coat	בעשרים כסף	כ
5 shekels and half a shekel: atonement for the selling of Yosef	שמר את הדבר	כהא
Yaakov took a quill and recorded the day, the hour & the place; Yaacov saw one general service of HaShem	ה' מצליח בידו	כהב
Description of a fortunate man	*וישב	לא
Why do Tzadikim suffer?	*אשר על ידו השני	לב
General concept (Siman) for a later occurrence	הבוא נבוא	להא
Yaacov believed in Yosef's dream	אחר הדברים האלה	להב
Incident of the baker and butler following the incident with the wife of Potifar accomplished two things	נסעו מזה	להג
Mesiras Nefesh without intellectual considerations		