

**ONE POINT***from***לקוטי שיחות חלק כא, שיחה א לפרשת יתרו**

~ In memory of Rebbetzin Chave Hecht ז"ל אלימלך ~

**Use these words to fill in the blanks:**\* **heart** \* **man** \* **one** \*  
\* **הר סיני** \* **מתן תורה** \***IN THE PARSHA:**

When בני ישראל came to מדבר סיני, they camped opposite \_\_\_\_\_ united, as one.

In the words of רש"י, they were:

כְּאִישׁ אֶחָד – like one \_\_\_\_\_

בְּלֵב אֶחָד – with one \_\_\_\_\_

**QUESTION:**

In פרשת בשלח, when the Egyptians chased after בני ישראל, they were united as one.

However, there, רש"י explains it differently. He says they were:

בְּלֵב אֶחָד, כְּאִישׁ אֶחָד – with one \_\_\_\_\_, like one \_\_\_\_\_.

Why does רש"י start by describing the Egyptians as being “with one heart”, and only then “like one man”, but he describes בני ישראל first as being “like one man”, and then “with one heart”?

**ANSWER:**

The Egyptians were not really united as one man.

The only thing that brought them together was their having one “heart”, their feeling of hatred for בני ישראל, and their common desire to chase them down.

This is why רש"י describes them first as having **לב אחד**, one shared feeling of the **heart**, only then as being כְּאִישׁ אֶחָד, joining together to fight like one man.

However, בני ישראל are truly \_\_\_\_\_!

Therefore, רש"י starts by saying that they were כְּאִישׁ אֶחָד, really like one **man**.

Then, because they were like one man, they were also united with one feeling of the heart, to prepare for \_\_\_\_\_.

**Further discussion:**

- Why does רש"י say that at the other חניית there was **both** תרעומות and מחלוקת?  
(See שיחה א אות ט in the)



מחזור הראשון של לימוד הלקוטי שיחות - ה'תשפ"ג

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