



- הענינים מלקו"ש השבועי ועוד -

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:** *We find the Rabbis in the Gemara, seemingly "cursing" another and later it is interpreted as a blessing. Why not just say a blessing in the first place?*

**ANSWER:** Curses in the Torah (like this week's parsha) and from the Rabbis, are in fact blessings, even wonderful blessings. However, since the source is so "high" (not apparent) the blessing must be encloded in the opposite manner (like a curse) since not able to be received currently by us in the revealed format.

(לקוטי שיחות כרך א עמ' 287)

**QUESTION:** *Why does the Torah allude to the concept of learning Torah (using intellect) with חוקים (beyond intellect)?*

**ANSWER:** חקיקה – engraving's advantage over written letters is that they are not an independent entity, but an integrated part of the whole. Study of Torah needs labor until engraved. If one learns Torah with commitment of Kabbolas Ol (Chukim), then one is rewarded with potential to "progress" further.

(לקוטי שיחות כרך ג, עמ' 1013)

**QUESTION:** *What does the last two Mitzvos (Bechor and Maaser) of the Parsha and of Sefer VaYikra teach us?*

**ANSWER:** Mitzvah of Bechor is an inherent holiness that comes from high. This represents the inspiration from Above that seeks to motivate our service below. The Mitzvah of Maaser is accomplished by the service of Jews in this world, indicating the inspiration from below. Our service utilizes both sources; however, everything goes after the conclusion (Maaser) that our avodah in this world is primary.

(לקוטי שיחות כרך יז, עמ' 332)

**QUESTION:** *Verbal expressions of Vidui without complete Teshuvah, does not affect a personal or a communal redemption. Does such a Vidui have any value?*

**ANSWER:** Verbal expressions (Vidui) even without Teshuvah, still has effects:

1. Outward expression brings out the feelings of Teshuvah that are in the heart and thoughts of the person
2. Extra push to complete the process of Teshuvah in the person that is in the midst of Teshuvah
3. Reminder of past deeds triggers Teshuvah (due to dichotomy between speech & the heart)

A declaration of Teshuvah might not be sincere, nevertheless, it is not worthless, since it will ultimately lead to complete Teshuvah

(לקוטי שיחות כרך כז, עמ' 207)

**QUESTION:** *Why the stress on physical rewards in our Parsha (isn't spiritual the main area of reward)?*

**ANSWER:** Stress on physical rewards in this Parsha emphasizes that the rewards are a direct consequence of our actions, and they happen to our physical and spiritual lives. Physical rewards express the desirability of Torah and Mitzvos that effuses blessings also to our physical lives.

(לקוטי שיחות כרך לז, עמ' 174)



# לקוטי שיחות פ' בחוקותי OVERVIEW

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| CONTENT HIGHLIGHT  | פסוק                 | חלק |
|--|----------------------|-----|
| All Mitzvos require Kabolas Ol<br>The Tochacha are very lofty blessings not expressed directly<br>Pnimiyus HaTorah reveals that all suffering is manifestly good | אם בחקתי תלכו        | א   |
| Study of Torah needs to be like letters engraved in stone  | בחקתי תלכו           | ג   |
| Complete removal of bad, or do we attempt to transform it  | והשבתי               | זא  |
| Standing upright – 2 explanations expressed from the names of the Tannaim  | קוממיות              | זב  |
| Mistakenly calling the 11 <sup>th</sup> animal, the Tenth  | קודש לה'             | יבא |
| Torah changes the world; the tenth becomes holy  | * לא יבקר            | יבב |
| The actual toil in Torah engraves into a Jew's heart   | * בחוקותי תלכו       | יזא |
| The response to the Jews' higher dedication to the point of "toiling" is a <i>bonus</i> reward of "G-d will turn aside from His affairs to reward the Jews"      | * ופניתי אליכם       | יזב |
| Entire Sefer Vayikra reflects theme - benefit of human initiative  |                      | יזג |
| The language of Cherem (opposite of blessing) indicates return to the real owner   | כשדה החרם            | כב  |
| Changes in the world after the arrival of Moshiach   | ועץ השדה יתן פריו    | כזא |
| Vidui even without Teshuvah has effects  | * והתודו את עונם     | כזב |
| Tzedekah has three levels:<br>up to one-fifth; over one-fifth; and all of one's possessions  | מכל אשר לו           | כזג |
| Geulah comes due to the bris between G-d and the Avos (themselves) and independent on our worthiness   | * בריתי יעקב         | לבא |
| A part of a Chok can be understood   | הוא ותמורתו יהי קודש | לבב |
| Influence of Torah without limits  | ונתתי גשמיכם בעתם    | לז  |



## לקוטי שיחות ABSTRACT פ' בחוקותי

- תוכן הענינים מלקו"ש השבועי -

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| חלק | פסוק                                  | ענין   | הוראה  |
|-----|---------------------------------------|--|--|
| א   | אם בחקתי<br>תלכו<br>כו, ג             | (א) All Mitzvos (Edos, Mishpatim, & Chukim) require Kabolas Ol<br>(ה) The Tochacha are very lofty blessings that cannot be expressed openly<br>(ח) Three items of advice in Tanya to deal with suffering<br>1. Accept with joy (ל"א פרק כו)<br>Result – to be revealed as good (upon the Geulah)<br>2. Examine one's conduct – realize that the King Himself is cleaning him<br>(אגרת הקודש סימן כב)<br>Result – G-d's Love manifest in revealed form (after mediation, awaken love for HaShem, resolutions, etc.)<br>3. View as test to determine one's priorities (spiritual vs. physical)<br>Result – Love is awakened (upon passing the test)<br>Pnimityus HaTorah does not wait for any of the above, rather the good is manifest immediately |  |
| ג   | בחקתי תלכו<br>כו, ג                   | הקיקה – engraving's advantage over written letters is that they are not an independent entity, but an integrated part of the whole<br>Study of Torah needs labor until engraved  | If one learns Torah with commitment of Kabolas Ol (Chukim), then rewarded with potential to "progress" further   |
| זא  | והשבת<br>כו, ו                        | The future promise to remove bad animals<br>R' Yehuda: complete removal (ביטול במציאות)<br>Rabbi Shimon – only remove their form & ability to be bad (שינוי הצורה)<br>Pertains also to removing Chametz, and about Mizmor Shir l'Yom haShabbos   | Main avodah is to not to destroy but turn over the bad of the world into good to become a Dwelling Place for G-d |
| זב  | קוממיות<br>כו, יג                     | Standing upright – 2 explanations alluded by the Tannaim's names<br>Rabbi Yehudah (הודה) 100 - Joined & complementary (i.e. the heichel & its walls)<br>Rabbi Meir (אור וכלי) 2 (100's) – Joined but distinct (i.e. a person & the body)   |  |
| יבא | קודש לה'<br>כז, לב<br>סיום מס' בכורות | Case of mistakenly calling to the 11 <sup>th</sup> animal, the Tenth<br>Rabbi Meir -quality is preferable (איכות-עוקר הרים); such an animal is offered on the Altar, but can not make another animal T'murah<br>Rabbi Yehudah -quantity is preferable (כמות-סיני); cannot be offered but can make another animal T'murah   |  |
| יבב | * לא יבקר<br>כז, לג                   | The tenth animal becomes holy and this Kedusha is apparent as it is brought to the Altar; even to a Baal Mum (not offered) still attaches forms of holiness  | First step is to refrain from bad and then do good; nevertheless, the main avodah is to do good                  |



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| הוראה  | ענין  | פסוק                   | חלק |
|--|---|------------------------|-----|
| The actual toil in Torah must be beyond one's rational understanding; and even those parts that one thinks he understands, are in truth beyond comprehension | Two meanings in בחוקותי:<br>1) When a Jew toils in Torah, the Torah becomes engraved in one's heart, as if on a stone חקיקה<br>2) When one strives in Torah learning, like an expression of super-rational, going beyond the normal חוק | בחוקותי תלכו<br>כו, ג  | יזא |
| A Jew learning Torah with complete bitul beyond any reason, leads to G-d's "turning" and revealing His Essence in complete union with the Jew                | A general reward given for fulfilling Torah<br>The bonus reward of "G-d will turn aside from His affairs to reward the Jews" is in response to the Jews' higher dedication to Torah to the point of "toiling"                           | *ופניתי אליכם<br>כו, ט | יזב |
| Only through a person's own avodah does one touch the Essence and able to draw down to below   | Both the beginning & the conclusion of Sefer VaYikra (same with Parshas Bechukosai) emphasizes avodah of תערותא דלתתא preceded by אתערותא דלעילא<br><u>see below</u>  |                        | יזג |

|                                   |                                   |                |                                       |   |                    |         |
|-----------------------------------|-----------------------------------|----------------|---------------------------------------|---|--------------------|---------|
| בלי גבול<br>שורש הנשמה<br>(חקיקה) | אדם כי יקריב<br>(אדם העליון)      | בחקתי<br>תלכו  | קיימה אף<br>בזמן הגלות                | חכמה שבנפש<br>(מסירת נפש)<br>ירושה מאבותינו | בכור<br>קדוש מעצמו | אתעדל"ע |
| מצד אדם<br>למטה<br>בגשמיות        | תקריב את<br>קרבנכם<br>(אדם תחתון) | מצותי<br>תשמרו | יש שינויים<br>בזמן הבית<br>לזמן הגלות | עשר כחות הנפש<br>(מחשבה דבור<br>ומעשה)      | מעשר<br>האדם מקדשו | אתעדל"ת |

|   |   |                                   |     |
|---|---|-----------------------------------|-----|
| Property of Jews belongs to G-d since property of a slave belongs to the master, who is the source of blessing to the property  | The Torah uses the language of Cherem (opposite of blessing) removing the property from the temporary owner, returning them to the original owner, the Cohen who is separated from the rest | כשדה החרם<br>כז, כא<br>סיום ערכין | כב  |
| Rambam stresses that in the initial period Moshiach's purpose is to facilitate conditions so that all Jews observe Torah & Mitzvos, and any miracles that occur are not part of the process עולם כמנהגו נוהג<br>In a later period will occur all the promised miracles and changes in the world |   | ועץ השדה יתן<br>פריו<br>כו, ד     | כזא |



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|---|--|---|-----|
| Vidui even without Teshuvah might not be sincere, nevertheless, it is not worthless, since it will ultimately lead to complete Teshuvah   | Three function of verbal expressions (Vidui) regarding Teshuvah:<br>1. Outward express brings out the feelings of the heart and thoughts of the person<br>2. Causes an extra push in the person in the midst of the process of Teshuvah<br>3. Reminder (embarrassment) of past deeds triggers Teshuvah (due to the dichotomy between speech & the heart) | *והתודו את<br>עונם כו, מ                | כזב |
| One can serve with limits (motives); however, if one removes the ulterior motives, one can serve without limits   | Ordinarily one does not exceed one-fifth of one's financial worth for the Mitzvah of Tzedekah; but to save a life (whether physical or spiritual), no limit exists   | מכל אשר לו<br>כו, כח                    | כזג |
|   | The future Geulah comes due to the bris (and not due to their merit) between G-d and the Avos (themselves), whether we (the children) are worthy or not  | *בריתי יעקב<br>כו, מב                   | לבא |
| Our service of G-d combines two (seemingly) conflicting concepts<br>1) Kabolas Ol – acceptance of Mitzvos since commanded by the King without need for understanding<br>2) G-d prompts us to strive to understand His Commandments so we can serve with full pleasure and simchah | Necessity to understand (whatever possible of a Chok<br>And, conversely, one needs to realize the super-rational portion of a Mishpat  | והיה הוא<br>ותמורתו יהי'<br>קודש כו, לג | לבב |
| In time of Moshiach no distinction to exist between physical items and their spiritual sources  | Stress on physical rewards in this Parsha emphasizes that the rewards are a direct consequence of our actions, and they happen to our physical and spiritual lives<br>Physical rewards express the desirability of Torah and Mitzvos that effuses blessings also to our physical lives   | ונתתי גשמיכם<br>בעתם כו, ד              | לז  |