



## Understanding the Parsha according to the Rebbe

**QUESTION:** *כי תבואו אל הארץ... ושבתה הארץ שבת לה' (ויקרא כה,ב)* What is the meaning of this verse that seems to imply that immediately after entering the land, one would observe the Shmitah year (first one must observe six regular years)?

**ANSWER:** The Torah is teaching us that the purpose of the six years of working the land is for the seventh year of rest. However, the order is correct. The Torah shows that one must do one's service in the world for the six days and only afterwards does one enjoy the benefits of the seventh year. This concept also applies to the each day. As one works most of one's day involved with mundane affairs one needs to set aside times for the holy matters, praying and learning. (ספר השיחות ה'תש"נ כרך ה, עמ' 471)

**QUESTION:** *What are the concepts of Shmitah and of Yovel in Chassidus?*

**ANSWER:** Shmitah is the concept of nullification of the sense of self. A person feels oneself, but places oneself in nullification before HaShem. Yovel is a higher level of freedom from limitations. This level is similar to the spiritual level that will exist in the World to Come. Thus, the complete laws of Yovel were only observed during the high spiritual period of the first Bais HaMikdash. (לקוטי שיחות כרך ז, עמ' 170)

**QUESTION:** *The Rabbis express the concept of the connection with rebis (lending with interest) and the acceptance of the yoke of Heaven. Why is this connection with this specific mitzvah and not other mitzvos?*

**ANSWER:** When a person lends with interest, one wants to make money without effort, like a gift. In G-d's preferred system, physical and even spiritual "revenue" must be earned by striving and exceeds the value of a "free gift". This mitzvah of rebis expresses this concept best. (לקוטי שיחות כרך ז, עמ' 134)

**QUESTION:** *The name of the Parsha seems to indicate opposite concepts – a mountain, yet it is not called by a name and in the Medrash it is called the smallest of the mountains. What is the point?*

**ANSWER:** הגבהה וביטול (elevation and nullification) are really complementary. The more one feels the greatness of G-d, the more bitul is possible. This distinction is clear in that one needs both when understanding the difference between a Shliach (maintains own self) and a servant (a complete nullification). In avodah a person starts with bitul of contemplation (yet still feels separate), and then moves on to a bitul of Chakikah (engraved into oneself) (לקוטי שיחות כרך כב, עמ' 159)

**QUESTION:** *וכי תאמרו מה נאכל (ויקרא כה,כ)* This question seems to indicate doubt and challenge, yet tradition tells us the wise son asks this question. How do we understand this question?

**ANSWER:** The Ben Chacham is requesting details, and not challenging. He is asking about the nature of Shmitah, does it rely on a miracle (we don't work the land, and G-d provides a miracle not through natural means)? G-d answers that even though the land is weak, it will provide enough produce for three years. The purpose of creation is achieved by our service of HaShem with mesiras nefesh. (לקוטי שיחות כרך כז, עמ' 183)



# פ' בהר 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
Combining elevation and humility	בהר סיני	א
The seventh influences the six that follow	שבת לה'	ב הוספות
In G-d's preferred system, even spiritual "revenue" must be earned	נשך	ג
Shmitah and Yovel in Avodas HaShem	לכל ישביה	זא
Why would one think if sold to a non-Jew one could act like him?	אני ה'	זב
The year of Shmitah is like the day of Shabbos	*שבת לה'	יבא
Three laws in Ribis express a Jew's relationship with money	אל תקח מאתו	יבב
Rabbi Yishmael –orderly service of Tzadikim Rabbi Akiva – service of Baal Teshuvah	*בהר סיני	יזא
Shmitah is connected to speech as an action	ושבתה	יזב
Failure to observe Shmitah leads to progressively increased problems, but G-d promises an uplifting (Geulah)	גאולה תהי'	יזג
Our job is not to sit on the mountain but to bring the Torah to the land fulfilling purpose of a Dwelling Place below		יזד
Slave's freedom achieves ultimate when seventh year of sale coincides with the Shmitah year	זוהר	כבא
Master must provide for the total material needs of the servant	*הוא ובניו עמו	כבב
Purpose of Bitul – to not feel it	בהר-בחוקותי	כבג
Acquisitions in a spiritual life	*מה נאכל	כזא
The question of "what should we eat for 3 years" is a question from a Ben Chacham, requesting details (not a challenge)	מה נאכל	כזב
A Jew plants and has faith	*שבת לה'	לבא
Verse has 2 parts (a general and a specific): 1. Jews are my slaves that I took out of Egypt 2. Jews are not to be sold by public auction	*עבדי הם	לבב
Merciful without end	לעולם בהם תעבדו	לז



## לקוטי שיחות ABSTRACT פ' בהר

- תוכן 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 ▪

הוראה	ענין	פסוק	חלק
One must observe all details (finite), yet infuse each Mitzvah with bitul to divest from the physical (infinite) Self-elevation rooted in holiness; one becomes a vessel for Torah by bitul	(א) Mitzvah of Shmitah from Har Sinai (lowest mountain) expresses the essence of all Mitzvos combining opposites of elevation and humility (טז) Rabbi Yosef (called Sinai) says he is humble; true humility means being aware of one's own qualities, yet in total self-negation (יח) Har Sinai as the lowliest of mountains shows no ulterior motive, a proper place for Torah	בהר סיני כה, א	א
From the seventh we (especially women) take the ability to affect the light of Chassidus to Jews	The seventh (year or day of the week) precedes and influences the six (years or days) that follow (especially concerning women)	שבת לה' כה, ד	ב הוספות
Taking G-d as a Partner For a person observing this prohibition, G-d not only endows the potential, but remains an active partner	When a person lends with interest, one wants to make money without effort, like a gift In G-d's preferred system, physical and even spiritual "revenue" must be earned by striving and exceeds the value of a "free gift"	נשך כה, לה	ג
One's Kabolas Ol must be infused with enthusiasm from contemplation	Status of Shmitah is affected by Yovel – three historical periods <a href="#">see chart below</a> Shmitah – בטול היש – Kabolas Ol Yovel – בטול במציאות – free from limitations	לכל ישביה כה, י	זא
G-d rewards from His Essence thus can reach to a Jew even very low	Why would one think someone sold to a non-Jew could transgress idol worship, illicit relationships and Shabbos?	אני ה' כו, ב	זב
Shabbos affects all one's actions (even physical) to be holy; Shmitah affects every day even to the level of "earth" (physicality)	Learn from Shabbos Bereshis to Shmitah that one must take to heart a belief in HaShem as the creator and director of the world	*שבת לה' כה, ד	יבא
A person's money has holy sparks, that are converted to the root of one's soul	Three laws in Ribis: To a Jew – Assur to lend with Ribis To a Ger <i>Toshev</i> – permitted To a non-Jew – Mitzvah to take Ribis	אל תקח מאתו כה, לו	יבב
Rabbi Yishmael – general principles given at Sinai with specifics provided in context of orderly service of the sanctuary- service of the Tzadik Rabbi Akiva – general and specifics given at Sinai – transcending orderly progression – service of the Baal Teshuvah		*בהר סיני כה, א	יזא



## לקוטי שיחות ABSTRACT פ' בהר

- תוכן 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 ▪

חלק	פסוק	ענין	הוראה
יזב	ושבתה כה, ב סיום מס' שביעית	Shmitah-connected to speech, a person's actions כל המקיים את דברו רוח חכמים נוחה ממנו Applied to one who is exempt but pays the obligations of the Shmitah year, & one who owes a debt to a Ger who died and is exempt, but pays the children that converted with him	Shmitah (Bitul, refrainment) is a concept of Malkhus – world of speech Establish the Word of G-d & merit to be redeemed
יזג	גאולה תהי' כה, מח	Failure to observe Shmitah leads to progressively increased problems (the order of the Parshios in Behar) But G-d promises an uplifting (Geulah)	Spiritually one descends by placing one's relationship to G-d into "sleep mode", yet can be awakened
יזד			Our job is not to sit on the mountain, but to bring the Torah to the land fulfilling the purpose of making a Dwelling Place for G-d below; even though an imprisoned person can not free themselves, by Bitul and involvement in Torah and Mitzvos one's movements become one with G-d, who can free the prisoner
כבא	זוהר		Servant's personal release in his seventh year is connected to the general release of Shmitah, achieving ultimate when they coincide (similar to the תמימות of Sefirah starting on Yom Rishon)
כבב	*הוא ובניו עמו כה, מא	Chidush - a person who sells himself as a slave, the master is obligated to provide food also to his children, since they are part of the slave	We are children of G-d and He goes with us into Galus
כבג	בהר-בחוקותי	הגבהה וביטול Names of Parshios indicate opposites but are really complementary בהר - the more one feels the greatness of G-d בחוקותי – the more bitul is possible Difference between a Shliach (maintains own self) and a servant (a complete nullification)	In avodah a person starts with bitul of contemplation (yet still feels separate), and then moves on to a bitul of Chakikah (engraved into oneself)
כזא	*מה נאכל כה, כ	In the laws of acquisition one cannot sell something (produce) that has not yet come into existence, but one can sell an object that does exist with its future produce In spiritual life (teshuvah), thru Torah & Mitzvos which exists, one mortgages oneself to G-d, one's future thought, speech and action	Serving G-d is an act of acquiring oneself to His Ownership; one can do good "acquisitions" today, but cannot acquire for the future; one must still struggle
כזב	מה נאכל כה, כ	The question of "what should we eat for 3 years" is a question from a Ben Chochom, requesting details and is not a challenge; G-d answers that even though the land is weak, it will provide enough produce for three years	The avodah of the six (thousand) years of bitul and Mesiras Nefesh brings the seventh (thousand) year of blessing of "produce"



**לקוטי שיחות פ' בהר ABSTRACT**

- תוכן 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 ▪

הוראה	ענין	פסוק	חלק
When a person upholds one's word even beyond the letter of the law, this shows that one does so because G-d commanded	<p>Six years a person works the fields and might realize the true source of the growth of the ground, or might think that the blessing comes one's own work</p> <p>The seventh year provides the opportunity to fully realize the complete faith in HaShem's causing the processes of the world</p>	<p>שבת לה' כה, ד סיום מס' שביעית</p>	לבא
Jews can be sold as slaves to other Jews only since slave of a King is like the King	<p>Verse has 2 parts (a general and a specific):</p> <ol style="list-style-type: none"> <li>1. Jews are my slaves that I took out of Egypt</li> <li>2. Jews are not to be sold by public auction</li> </ol>	<p>עבדי הם כה, מב</p>	לבב
In avodah, a non-Jewish slave is the part of one's self that lacks feelings in his heart that need to be awakened; needs to be treated with kindness, not strictness	<p>Intelligence can lead one to be strict to impart lessons; kindness dictates that a person be merciful and pursue justice</p> <p>Great Mercy is shown by not overburdening your non-Jewish slave, and also, need to feed your slave and your animal prior to one's own eating</p>	<p>לעולם בהם תעבדו כה, מו</p>	לז

**THREE PERIODS OF YOVEL AND SHMITAH**

PERIOD	48 <sup>th</sup> year	49 <sup>th</sup> year	50 <sup>th</sup> year	51 <sup>st</sup> year	56 <sup>th</sup> year	57 <sup>th</sup> year
1st Bais HaMikdash	6 <sup>th</sup> year of cycle	Shmitah	Yovel	1 <sup>st</sup> year of cycle	6 <sup>th</sup> year of cycle	Shmitah
2 <sup>nd</sup> Bais HaMikdash	6 <sup>th</sup> year of cycle	Shmitah	Yovel counted but not observed	1 <sup>st</sup> year of cycle	6 <sup>th</sup> year of cycle	Shmitah
After the Churban	6 <sup>th</sup> year of cycle	Shmitah	1 <sup>st</sup> year of cycle	2 <sup>nd</sup> year of cycle	Shmitah	1 <sup>st</sup> year of cycle