



- 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 ▪

Understanding the Parsha according to the Rebbe

QUESTION: *The relationship of man and wife symbolizes the relationship between G-d and the Jews. Then, this relationship of an estranged wife and seclusion also alludes to the relationship between G-d and the Jews. When can a Jew be secluded from G-d?*

ANSWER: One becomes secluded from G-d, when one's pride separates. But one can always obtain G-d's forgiveness by becoming one with Torah. Through bitul one becomes pure, able to resume his relationship with G-d, ending the seclusion. Indeed, one reaches a higher level than existed before the separation.

(לקוטי שיחות כרך ד, עמ' 1032)

QUESTION: *Why did the Jews spend 40 years specifically in the uninhabited desert (they could have spent the years of the decree in an inhabited area)?*

ANSWER: The Jews spent 40 years in the desert (and not in the city) in order to turn the desert (a place without rules) into an inhabitable place. Such a place without rules is a place where the bad influences and tendencies "run wild". Thus, no Jew can despair in their current circumstances, since the Jewish nation already lived in a place devoid of holiness, and yet made that place into holiness. Also, every Jew has the ability to turn their personal desert into a place of holiness

(לקוטי שיחות כרך יג, עמ' 16)

QUESTION: *Why was the Nasi of Efraim allowed to bring his korban on Shabbos (individual could not bring a korban on Shabbos, only the congregation)?*

ANSWER: One opinion is that the Korbanos of the Nasiim were a special exceptional ruling for that time that allowed the korban to be brought on Shabbos. Another opinion was that the korban of the Nasi (representing an entire tribe) was an offering of a congregation and therefore within the laws of Shabbos to be brought. Thus, the korban was not a violation of Shabbos but a fulfillment of its laws. Efraim was able to offer on Shabbos as a reward for the Shmiras Shabbos of Yosef (above the physical world); the reward was according to one's method in fulfilling the laws.

(לקוטי שיחות כרך כג, עמ' 42)

QUESTION: *What is the advantage of the Bircas HaCohanim over all the previous blessings (including those given to the Avos for the sake of the children)?*

ANSWER: These blessings add to the earlier blessings that one should be blessed beyond the natural order, but within one's current possessions. In addition, these blessings will be revealed so that others to see the physical fulfillment of the blessings. Further, the Mitzvah of Bircas Cohanim applies to all times and places, indicating that the blessings apply to everyone in whatever spiritual state.

(לקוטי שיחות כרך לג, עמ' 50)

QUESTION: *Vidui, a part of the Teshuvah, is counted among the 613 Mitzvos. Why is Teshuvah itself not counted as one of the 613 Mitzvos?*

- ANSWER:**
- 1) Teshuvah is not a mitzvah; or
 - 2) It is a general mitzvah without an action; or
 - 3) It is a specific mitzvah, but of the heart.

Complete Teshuvah comes from the essence of the soul, and cannot be commanded; yet must be in a way to bring a person to action

(לקוטי שיחות כרך לח, עמ' 18)



לקוטי שיהות פ' נשא OVERVIEW

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CONTENT HIGHLIGHT	פסוק	חלק
Sin is only a temporary separation and can be erased with Teshuvah	כי תשטה	ב
A Jew can be secluded from G-d by one's pride	ונסתרה	ד
Bikurim are not just any portion, but the first portion	* וכל תרומה	חא
Nesiim brought Korbanos: same act with different intentions	* הקרב את קרבנו	חב
Two aspects of Shabbos reflect the two aspects of love		חג
Drive out the bad and gather the good	גרשון	יגא
G-d's voice stopped at the entrance of the Mishkan; cessation necessary to enable free choice	* וידבר אליו	יגב
Nature of Leviim's service of transportation	* עבדת עבדה	יחא
Mitzvah of Kinui can be a prohibition or a Mitzvah	רמב"ם וסיום מס' סוטה	יחב
Nezirus and amen: consent adds to actual blessing	סיום מס' נזיר	יחג
The Cohanim's blessings is a constant obligation	* אמור להם	יחד
The Nesiim's offerings connected חי and דומם	* הקרב את קרבנו	יחה
The reward of Shabbos observance	ביום השביעי	כגא
Unity of different parts	ביום המשח אותו	כגב
Bitter waters become a blessing	* ונקתה ונזרעה זרע	כחא
12 Nesiim brought a total of 6 wagons	שש עגלות	כחב
Uniqueness of Aron requires its own place, also in all generations	רמב"ם	כחג
(She is more precious than other gems) יקרה היא מפנינים	גם הם	לגא
The Cohanim's blessings are distinct from the earlier blessings in the Torah	* יברכך ו:כד	לגב
Teshuvah not listed in the count of Mitzvos	רמב"ם	לחא
Non-Jews have a connection to Nezirus not from holiness of a Nazir, but from the expression of separation	דבר אל בני ישראל	לחב



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הוראה	ענין	פסוק	חלק
Any transgression, since based on folly, causes only a temporary separation from G-d	Secluding oneself is an "animal" behavior, which can cause a separation; however, the condition is temporary since does not affect one's essence	כי תשטה ה, יב	ב
Through bitul one becomes pure, able to resume his relationship with G-d; indeed, one reaches a higher level than existed before the separation	The relationship of man and wife symbolizes the relationship between G-d and the Jews When can a Jew be secluded from G-d? When one's pride separates; but can always obtain G-d's forgiveness by becoming one with Torah	ונסתרה ה, יד	ד
A Jew gives Tzedaka fully by bringing it to HaShem's "house", stripping away the Yetzer haRa	Bikurim are given to the Cohen (becoming the property of the Cohen), stresses not just any portion of one's hard work, but the first portion	*וכל תרומה ה, ט	הא
Prior to davening, accept love of your fellow Jew; plus, prayer uses plural language (for all Jews)	Nesiim brought Korbanos with two intentions: one, general intention applying to all the tribes; and two, specific intention for their own tribe	*הקרב את קרבנו ז, יט	הב
Shabbos draws down a pure love from above; A second love results from the Jew's actions turning the animal soul into holiness	Shabbos after Shavuot usually read Parshas Naso Establishment of Shabbos as the seventh day זכר למעשה בראשית Once established, each moment of Shabbos is distinct with its own obligation זכר ליציאת מצרים		הג
At times one sees that they are in the "desert"; to turn it around, one turns from bad (Gershon), but the main act is to do good (Kehas)	The Jews spent 40 years in the desert (and not in the city) in order to turn the desert (a place without rules) into an inhabitable place	גרשון ד, כב	יגא
We can not be satisfied with private study in one's Mishkan; our main service is outside to transform it	G-d's voice stopped at the entrance of the Mishkan; cessation of His Voice necessary to enable free choice	*וידבר אליו ז, פט	יגב
All involved with הילוכה בלי גבול (Merari) with one's animal soul (Gershon) G-dly and animal souls (Kehas) G-dly soul to its source	30 years & up counted; they needed their strength Bnai Merari transported only using wagons Bnai Gershon carried by shoulders & by wagons Bnai Kehas carried only on their shoulders	*עבדת עבדה ד, מז	יחא
Mitzvah of Kinui (warning) by a married woman can be a: 1.Prohibition - regarding a woman without proper Tznius, as a prelude towards Stira 2.Mitzvah - about a proper woman, guiding her in order to remove obstacles		רמב"ם סיום מס' סוטה	יחב
One who makes the blessing is drawing down from above to below; the consenter transforms this world (in the future)	Rabbi Nehorai and Rabbi Yosi's views regarding nezirus of Shmuel and Shimshon are the same views on answering Amen (whether consent adds more than the blessing's originator)	סיום מס' נזיר	יחג
All blessings should be done in completeness; through bitul one "hears" that the bracha is for all	The Mitzvah of Cohanim's blessings is a constant obligation in the proper times; to be done with a complete heart towards each Jew individually	*אמור להם ו, כג	יחד



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Torah & Mitzvos are alluded to in the section of the inanimate objects; Torah & Mitzvos by themselves are like a (holy) object, which needs the Jews to receive the Torah & to do the Mitzvos	The Nesiim had a defined purpose in the type and count of their offerings, connected to the revelation of the Shechinah, explained by Rashi The first category is דומם, alludes to Adam, Noach and the 70 nations; the second category is חי alludes to Avrohom, Moshe, the Jews	*הקרב את קרבנו ז, יט	יחה
Efraim able to offer on Shabbos as a reward for the Shmiras Shabbos of Yosef (above physical world); reward according to one's method	Korban of Efraim brought on Shabbos; usually, the offering of an individual not brought on Shabbos 1) הנוכת המזבח pushed off this rule 2) Condition in Shabbos law allowed this offering	ביום השביעי ז, מה	כגא
Every Jew has two advantages: 1) Part of the whole (one Father); 2) individual talents expressed in actual deeds	As if the Nesiim all offered on the first day (intent) and as if they all offered on the last day (actualization); Mikdash's completion occurred only after all the groups of the people (represented by the 12 tribes) became involved	ביום המשח אותו ז, פד	כגב
After entering a place of aveiros (Sotah), and then passing the test by doing Teshuva, one reaches to a higher level (turning the intentional sins into merits)	The reward of passing the bitter-waters test is a direct result of the test מדה כנגד מדה; turning bitter waters themselves into a blessing	*ונקתה ונזרעה זרע ה, כח	כחא
A person must ensure all of one's talents are used in the study of Torah and in the doing of Mitzvos; one can not relax at the last moment prior to completion	In general, in the Mishkan everything was done in a manner of abundance; yet, the 12 Nesiim brought a total of only 6 wagons In the actual service of HaShem, every detail must be put to use	שש עגלות ז, ג	כחב
On who carries (the shoulder כתר) the Aron needs to face it; inner will & pleasure should be for G-dly matters, using only the back for worldly matters כתפיים לעבודת הקודש	The Aron (due to the Luchos & the Torah) was unique in needing its own place, even when carried; similarly, a Sefer Torah also needs its own special place Luchos have only faces (no backs); shoulders (which carries) connects the back to the front	רמב"ם	כחג
Learning Torah needs to be in a manner that brings one to action (learning from bitul) Thus, the receiving of Torah is always close to the reading the Parsha of the Nasiim	יורה היא מפנינים (She is more precious than rubies); Two levels in Torah exist, represented by the Leviim families: Gershon (the bechor) should go first; Yet Kehas went first, since they carried the Torah	גם הם ד, כב	לגא



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הוראה

ענין

פסוק

חלק

Mitzvah of Bircas Cohanim applies to all times and places; indicates that the blessing applies to all in whatever spiritual state	This blessing adds to earlier blessings that one should be blessed beyond the natural order within one's current possessions, and this blessing will be revealed for others to see	*יברכך ו, כד	לגב
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THE PRIESTLY BLESSINGS UNIQUE BLESSINGS FROM A LOFTY LEVEL

Prior Blessings in the Torah	Bircas HaCohanim	
Reward for proper service	Higher than nature and not dependent on our service For every Jew wherever one would be found	
Blessings include richness and property; an abundance of quantity	יברכך	all of one's possessions that one already has would be blessed beyond nature; an abundance of quality
	ישמרך	guarding beyond natural means from any damage even robbers
Included a "brighten" face	יאר ה' פניו	shining "face"; color of gold from simchah

Complete Teshuvah comes from the essence of the soul, and can not be commanded; yet must be in a way to bring a person to action	Vidui is usually listed in the count of Mitzvos, yet Teshuvah is not listed in the count of Mitzvos 1) Teshuvah is not a mitzvah; or 2) It is a general mitzvah without an action; or 3) It is a specific mitzvah, but of the heart	רמב"ם	לחא
A non-Jew, due to being involved in worldly matters, needs a sense of separation to fulfill his mission	Non-Jews have a connection to Nezirus (but not to its Korban); connection not from holiness of a Nazir, but from the expression of separation	דבר אל בנ"י ו, ב	לחב