



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



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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 (יה) 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 see chart below 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



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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"



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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"> 1. Jews are my slaves that I took out of Egypt 2. Jews are not to be sold by public auction 	<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 th year	49 th year	50 th year	51 st year	56 th year	57 th year
1st Bais HaMikdash	6 th year of cycle	Shmitah	Yovel	1 st year of cycle	6 th year of cycle	Shmitah
2 nd Bais HaMikdash	6 th year of cycle	Shmitah	Yovel counted but not observed	1 st year of cycle	6 th year of cycle	Shmitah
After the Churban	6 th year of cycle	Shmitah	1 st year of cycle	2 nd year of cycle	Shmitah	1 st year of cycle

- הענינים מלקו"ש השבועי ועוד -



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- Designed for use in the classroom or at the Shabbos Table

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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 Kabolat 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)

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CONTENT HIGHLIGHT	פסוק	חלק
All Mitzvos require Kabolas Ol The Tochacha are very lofty blessings not expressed directly 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 th 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: 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



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חלק	פסוק	ענין	הוראה
א	אם בחקתי תלכו כו, ג	(א) All Mitzvos (Edos, Mishpatim, & Chukim) require Kabolas Ol (ה) The Tochacha are very lofty blessings that cannot be expressed openly (ח) Three items of advice in Tanya to deal with suffering 1. Accept with joy (ל"א פרק כו) Result – to be revealed as good (upon the Geulah) 2. Examine one's conduct – realize that the King Himself is cleaning him (אגרת הקודש סימן כב) Result – G-d's Love manifest in revealed form (after mediation, awaken love for HaShem, resolutions, etc.) 3. View as test to determine one's priorities (spiritual vs. physical) Result – Love is awakened (upon passing the test) Pnimityus HaTorah does not wait for any of the above, rather the good is manifest immediately	
ג	בחקתי תלכו כו, ג	הקיקה – 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 Kabolas Ol (Chukim), then rewarded with potential to "progress" further
זא	והשבת כו, ו	The future promise to remove bad animals R' Yehuda: complete removal (ביטול במציאות) Rabbi Shimon – only remove their form & ability to be bad (שינוי הצורה) 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 כו, יג	Standing upright – 2 explanations alluded by the Tannaim's names Rabbi Yehudah (הודה) 100 - Joined & complementary (i.e. the heichel & its walls) Rabbi Meir (אור וכלי) 2 (100's) – Joined but distinct (i.e. a person & the body)	
יבא	קודש לה' כז, לב סיום מס' בכורות	Case of mistakenly calling to the 11 th animal, the Tenth Rabbi Meir -quality is preferable (איכות-עוקר הרים); such an animal is offered on the Altar, but can not make another animal T'murah Rabbi Yehudah -quantity is preferable (כמות-סיני); cannot be offered but can make another animal T'murah	
יבב	* לא יבקר 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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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: 1) When a Jew toils in Torah, the Torah becomes engraved in one's heart, as if on a stone חקיקה 2) When one strives in Torah learning, like an expression of super-rational, going beyond the normal חוק	בחוקותי תלכו 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 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 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 <u>see below</u>		יזג

בלי גבול שורש הנשמה (חקיקה)	אדם כי יקריב (אדם העליון)	בחקתי תלכו	קיימה אף בזמן הגלות	חכמה שבנפש (מסירת נפש) ירושה מאבותינו	בכור קדוש מעצמו	אתעדל"ע
מצד אדם למטה בגשמיות	תקריב את קרבנכם (אדם תחתון)	מצותי תשמרו	יש שינויים בזמן הבית לזמן הגלות	עשר כחות הנפש (מחשבה דבור ומעשה)	מעשר 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 כז, כא 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 In a later period will occur all the promised miracles and changes in the world		ועץ השדה יתן פריו 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: 1. Outward express brings out the feelings of the heart and thoughts of the person 2. Causes an extra push in the person in the midst of the process of Teshuvah 3. Reminder (embarrassment) of past deeds triggers Teshuvah (due to the dichotomy between speech & the heart)	*והתודו את 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 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 כו, מב	לבא
Our service of G-d combines two (seemingly) conflicting concepts 1) Kabolas Ol – acceptance of Mitzvos since commanded by the King without need for understanding 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 And, conversely, one needs to realize the super-rational portion of a Mishpat	והיה הוא ותמורתו יהי' 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 Physical rewards express the desirability of Torah and Mitzvos that effuses blessings also to our physical lives	ונתתי גשמיכם בעתם כו, ד	לז