



לקוטי שיחות פ' אחרי 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
Everyone needs to set personal restrictions with regards to permissible matters	A double guarding, the source for the precautionary measures instituted by the Rabbis (in additional to the Torah); by upholding all their decrees one fulfills the Will of HaShem	ושמרתם את משמרת יח, ל	א
Whenever one has a spiritual awakening, one must harness it to the normal, every-day life	Nadav & Avihu erred in that they yearned for G-d so much that their souls shed their bodies; their yearning was not balanced with a commitment to worldly service	אחרי מות טז, א	ג
Through connections to Moshe one can both desire to be out of this world and still be in this world	Aharon was "love-sick" for G-d and needed a warning not to be tempted; his sons inherited this desire from their father	*אחרי מות טז, א	זא
Praise of Aharon – wore special clothing for Yom Kippur, not for his own greatness but due to a decree of the King; this action happened on the first Yom Kippur but was only noted by others at the 2nd Yom Kippur		*ויעש טז, לד	זב
Ultimately, we fulfill the Mitzvos as decrees of G-d even if they seemingly contradict human intellect	Rashi's two interpretations of the verse: 1. Instruction in itself for decrees above intellect 2. To avert a tragic "disconnection" in Jewish heritage, greater stress needed in the introduction to this section	*אני ה"א יח, ב	יב
Even if a Jew doesn't have the time to regret all his <i>aveiros</i> , just the most worrisome, HaShem helps him do Teshuvah on all	The Cohen Gadol is required to be in a state of being married on Yom Kippur; as he sees the purpose of marriage is for the "home" being built, also he needs to see the purpose and the role of all matters, and then, he is able to bring a G-dly blessing for all Jews for the entire year	וכיפר בעדו ובעד ביתו טז, ו סיום מס' יומא	יזא
Difficulties are really an opportunity for growth	How does teshuvah out of love transform one's sins into Mitzvos?	סיום מס' יומא	יזב
In the Mitzvah of Teshuvah <i>kaparah</i> is a goal but not pivotal; the main avodah of the neshama is done with the body; then even the upper neshama is elevated	Three levels of <i>kaparah</i> are a part of Teshuvah (only part of life) that result in a "cleansing" Four levels of <i>kaparah</i> (when viewed on its own) are <i>kaparah</i> of the soul (which includes after death)	והתודה טז, כא	יזג
To bring another Jew close to HaShem, one must enter inside one's soul, by removing one's "golden garments" (not feeling one's own honor) and dress in plain white linen	Rashi's views on the Cohen Gadol's clothes on Yom Kippur: White garments associated with the location of the service – Holy of Holies Gold garments not worn there since has negative connotations	*כתונת בד אז, ד	כבא



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The essence of G-d is connected with the inner aspects of the Jews	אני – above the world but connected through Mitzvos – decrees of the King ה' - brings into existence - faithful to reward אלקים - level of G-dliness in the creation – Judge that punishes	*אני ה' אלקים יח, ל	כב
Speaking to 2 types of Jews: יושבי אהל – connecting mainly to esoteric levels of learning (wine), tend to be disconnected from the earth בעלי עסק – worries of the world tend to disconnect one from the purpose of life	Two commands connected to concept of entering the Holy place (given after the deaths of Aharon's two sons): Do not drink intoxicating liquids Do not enter the Holy of Holies at any time but the prescribed ones	ואל יבא טז, ב	כזא
Day of Yom Kippur reveals the strong connection between the Jew and his Creator without limits and boundaries	Every sin has two aspects – effect on the person & the existence of the sin itself Day of Yom Kippur atones for the person; the Scapegoat eliminates the existence of the sin This is the dispute of רבי ורבנן, if the day of Yom Kippur itself atones	רמב"ם	כזב
	By most Mitzvos one <i>transgresses</i> the Mitzvah to save a life; as opposed to Shabbos, where saving a life is a <i>fulfillment</i> of the Shabbos laws	וחי בהם יח, ה	כזג
The revelation on Yom Kippur of the level of <i>Yechidah</i> should affect throughout the year to fulfill Torah and Mitzvos on a level of inner desire (and not as an obligation)	Not only did Nadav & Avihu not sin, but they brought into the Mishkan such a level of kedusha which the Mishkan needed in order to be sanctified Their avodah involved a voluntary offering of <i>ketores</i> on the inner altar which expressed a deep, inner connection, which accomplished more than the (prescribed) service of Moshe & Aharon	בקרבתם טז, ב	לבא

Outer Altar	elevating physical to G-d – external aspect of <i>Avodah</i> using garments - קרבן - to draw close
Inner Altar	to unite with G-d through the fire of <i>Ketores</i> – internal aspect of <i>Avodah</i> cleaving to G-d with emotions and intellect - קטרת - to bind



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Cohen Gadol (or any Jew) after completion of Yom Kippur (or any holy act) needs to go home to bring the holiness there to complete the purpose of Creation in this World	Cohen Gadol makes a Yom Tov with a meal at the end of Yom Kippur, in recognition of the successful conclusion of the day's avodah, bringing joy for himself and for Klal Yisrael	רמב"ם	לבב
One should attempt to cover and reduce one's energies in mundane matters; but in holy matters the energy should be "uncovered"	Mitzvah of covering the blood indicates one's involvement in the world should not be done with one's full life-force; however, one should apply one's passions to one's spiritual pursuits	וכסהו בעפר יז, יג	לז

Levels of Blood	Levels of Involvement with the World
Blood of Chayos & Birds, one is obligated to cover	Worldly matters that pose potential obstacles, a person needs to be careful in order not to stumble and go down from one's level
Blood of (chullin) domesticated animals, one is not obligated to cover	Worldly matters that could be used for holy purposes, one should seek to attach them to holiness
Blood of Korbanos are sprinkled on the Altar	Holy matters (Torah, prayers, and Mitzvos) one should give one's entire life force



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Understanding the Parsha according to the Rebbe

QUESTION: *What does the connection between the first three verses of this Parsha: “you are to be holy”, “your father and mother you should fear”, and “keep the Shabbos”?*

ANSWER: G-d commands us to be holy in our “mundane” permissible activities, by being connected with G-d. But just being holy ourselves is not adequate, we also have to promote this holiness to a new generation, which is done by “fearing” our parents. And we are able to complete this mission by keeping Shabbos, which enables us to appreciate distinctions and be holy in all our activities. (לקוטי שיחות כרך א, עמ' 255)

QUESTION: *How is it possible that the fruit of the fifth year of a tree (chulin with no kedusha) should have a greater level than the fruit of the fourth year of the tree (that has kedusha and can only be eaten in Yerushalayim)?*

ANSWER: The fruits of the fifth year embody a higher spiritual level than the fruit of the fourth year, since G-d desires the activities which are within this world. The verse refers to the fifth year with the word להרסיף, the extra letter ל indicates a greater significance. (לקוטי שיחות כרך ז, עמ' 134)

QUESTION: *In the issur of Orlah (fruit of the first three years of a tree), the tree is permitted and the future fruit will be permitted. What is the cause of the issur of the fruit for the first years?*

ANSWER: Initially the fruit is nourished from k'lipah of tumah and the fruit is inherently bound with non-holiness. After the first three years, the fruit are nourished from k'lipas nogah. This allows the fourth year to not only be tahor, but also Kodosh. (לקוטי שיחות כרך כב, עמ' 103)

QUESTION: *Placing a “stumbling block” before another is understood to not give advice that is detrimental to the recipient. Why is Rashi concerned with the motivation of the giver of the advice?*

ANSWER: If the recipient of the advice would not be harmed, one might think it is possible to offer advice that is beneficial to the giver of the advice. The Torah thus instructs us not to offer selfish advice not intended to the benefit of the recipient, even if not harming that person. How much more so, helping a fellow Jew to do good, should not involve self-interest. (לקוטי שיחות כרך כז, עמ' 141)

QUESTION: *What is the method of fulfilling the Mitzvah of Ahavas Yisrael?*

ANSWER: The Baal Shem Tov uses the example of the simple Jew and their complete love to G-d. Their love is not subject to reason. The Magid presents the example of loving a Rasha just as one loves a Tzadik. And the Baal HaTanya uses the example of brothers that love each other just like themselves, not subject to limitations. In reality, all three are one concept for different times. The initial love of a fellow Jew flows from one's love of G-d. One loves those that G-d loves. A deeper appreciation of the love of another Jew results from understanding that Jews share a common source of our souls. Finally, one's love is not to a second person, but becomes love (of another) as one's self. (לקוטי שיחות כרך ב, עמ' 299)

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CONTENT HIGHLIGHT	פסוק	חלק
Three mitzvahs, one concept of the uniqueness of the Jews The avodah of "sanctify yourself in permitted matters" effects the future redemption Ahavas Yisrael should be treated like a business opportunity	קדושים תהיו	א
When trees (or people) are connected to its source, then cannot be nullified	ערלה	ג
The fifth year is the ultimate in the life of the tree; give G-d His livelihood	להוסיף	זא
Word או teaches if one does both prohibited acts, then obligated two sin offerings	*אוב או ידעוני	זב
"Acharei" indicates not to be satisfied with raising one's level, since another, higher level exists "Kedoshim" one can reach to holiness without limits	קדושים תהיו	יב
Stealing is an action with continuing consequences until one repays; similar to idol worship Bad actions that continue to have bad effects	סיום למס' סנהדרין	יזא
Two sayings in Ahavas Yisrael: Rabbi Akiva & Hillel	*ואהבת	יזב
Lists laws of כלאים before the laws of פאה	רמב"ם	יזג
Act of a Katan can be legitimate acts; regarding the person - the lack of age exempts an accomplishment or a punishment	רמב"ם	יזד
Two prohibitions in the first three years of the fruit; fruit itself is prohibited, and a person is restricted from the fruit Both parts have an effect on the counting period	*שלש שנים	כבא
The fifth year produces an "add on" as a reward and purpose of the first four years	*להוסיף	כבב
The verse prohibits giving "inappropriate advice" even if such advice doesn't harm the other, but is in one's self-interest	*ולפני עור	כזא
Use of false measures is an attempt to "dress-up" the act of theft as an act of honesty; similar to the actions of the Egyptians	רמב"ם	כזב
Unique explanation of how robbery is like murder	רמב"ם	לבא
One should save the life of another even to endanger oneself	*לא תעמוד על דם רעך	לבב
Concept of awe of the Mikdash contains many elements	רמב"ם	לז

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Our goal is for our mundane and physical matters to become infused with holiness Avodah involving one's concealed aspect renders one a vessel to absorb the "concealed" aspect of G-d Engaged with Ahavas Yisrael, since one does not know how high a Yid is	(א) One is to be holy in three related matters In permitted matters Not only for oneself, also for one's children Imbue into consciousness by Shabbos observance (ו) The avodah of "sanctify yourself in permitted matters" effects the future redemption (ד) Ahavas Yisrael is a comprehensive principle of Torah; fundamental to Chassidus to the extent that it becomes mandatory	קדושים יט, ב ואהבת יט, יח	א
Jews, smallest among the nations, are not nullified since they are connected to their Source	Detached Orlah can be nullified with another element 200 times as much; but an Orlah tree lost among other trees, cannot be nullified This reflects the principle that a plant that is connected to its source cannot be nullified	ערלה יט, כז	ג
Only through praises to G-d for a Jew's physical needs (יושב תהלות ישראל), then we draw down Atzmus into this world (ואתה קודש)	The fruits of the fifth year embody a higher spiritual level than the fruit of the fourth year, since G-d desires the activities which are within this world (extra letter ל) See table below	להוסיף יט, כה	זא

5 th year	נטע רבעי 4 th year	ערלה First 3 years
Permitted completely	Permitted only in Yerushaliyim	Prohibited
להוסיף	קודש	אסור
כתר	אצילות	עשיה יצירה בריאה

This din concludes the Parshas קדושים concept of plural, the language of wisdom	Word "או" teaches if one does both things, then obligated to provide two sin offerings	*אוב או ידעוני כ, כז	זב
Someone who is on a high level can't be satisfied; if on a low level, can't be discouraged	"Acharei" indicates not to be satisfied with raising one's level, since another, higher level exists "Kedoshim" one can reach to holiness without limits	קדושים יט, ב	יב

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Doing good deeds also bring continuing (good) effects	Stealing has continuing consequences until one repays; similar to idol worship Bad actions that continue to have bad effects	סיום מס' סנהדרין	יזא
Yisrael's roots are higher than Torah; yet, the soul in the body is connected to Torah	Two sayings in regard to Ahavas Yisrael אמר רבי עקיבא זה כלל גדול בתורה הלל - זוהי כל התורה כולה Rabbi Akiva – relates to the soul as found now in the body; within Toras Emes Hillel - soul in its source higher from the limitations of the Torah - Chesed	*ואהבת יט, יח	יזב
Giving charity doesn't change the natural order, but is part of it	Lists laws of כלאים before laws of פאה Changing the natural laws Part of the laws of charity	רמב"ם	יזג
The act of Chinuch is a legitimate & important action and incumbent on every Jew	The act of a Katan can be a legitimate act; however, regarding the underage person the lack of age exempts an accomplishment or a punishment	רמב"ם	יזד
The item itself is always in a prohibited state; but the life force is subject to change	Two prohibitions involved regarding fruit in the first three years of tree 1. Fruit itself פרי is prohibited (איסור חפצא) 2. Actions of a person לכם establishes the framework for the counting of the three years (איסור גברא)see table below	*שלש שנים יט, כג	כבא

ערלה ונטע רבעי Three Sets of Time Periods for

Rosh HaShana for Orlah – 1st of Tishrei

Rosh HaShana for Trees – 15th of Shvat

If planted at least 44 days in advance of 1st of Tishrei, considered a whole year

(example year 5780)	Year 1 ends	Year 2 ends	Year 3 ends	Fourth Year ends
If planted from ר"ח תשרי till י"ד בשבט	Same day next year (5781)	Same day next year (5782)	Same day next year (5783)	Same day next year (5784)
If planted from ט"ו בשבט till ט"ו באב	Last day of Elul (5780)	Last day of Elul (5781)	15th of Shvat (5783)	15th of Shvat (5784)
If planted from ט"ז באב till כ"ט באלול	Last day of Elul (5781)	Last day of Elul (5782)	Last day of Elul (5783)	Last day of Elul (5784)



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Service of transforming the animal soul comes with pain and effort	The fifth year produces an "add on" as a reward and the purpose of the first four years	*להוסיף יט, כה	כבב
A Jew is obligated to do good to a fellow Jew without selfish motive	The verse prohibits giving "inappropriate advice" even if such advice doesn't harm the other person, but is only in one's self-interest	*ולפני עור יט, יד	כזא
Soul deals with the body in terms of measurements; prevents doubt of Amalek	Use of false weights and measures is an attempt to "dress-up" the act of theft as an act of honesty; similar to the actions of the Egyptians	רמב"ם	כזב
Helping another Jew on the path to return should not be done for personal gain; but should be done even if involves loss	Act of robbery is compared to murder, since act of robbery deprives the victim of some inherent rights of life Thus, if a stolen object is not extant, then decree is to not accept monetary compensation when the robber wishes to do Teshuvah; monetary compensation not sufficient to make the victim complete for loss of object	רמב"ם	לבא
If one is aware of a situation to save another (spiritually), then it is a sign that one is capable of succeeding	One is obligated to endanger one's own life in the act of saving the life of another; this is conditional on a certainness exists that the other's life can be saved	*לא תעמוד על דם רעך יט, טז	לבב
Main point of awe is bitul, a feeling that is actualized in deeds	Concept of awe of the Mikdash contains many elements reflected in deed: Going in and coming out of the Temple Mount (deed) Walking in the azarah (deed plus feeling) Applies also after destruction	רמב"ם	לז