



- 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 teachings of the Rebbe

QUESTION: What does the name of the Parsha, BeMidbar, reflect in relationship that this Parsha always precedes Shavuos?

ANSWER: In preparation for receiving the Torah, a Jew needs to learn Torah in a state as if it was located in the desert, a desolate place that only the Torah exists. (תורת-מנחם התוועדיות' תש"נ כרך ג, עמ' 241)

QUESTION: HaShem did not have the people counted in order to know the number of people; rather the counting expressed His Love for each Jew. How does the counting, which disregards the individualism of each unique person, express this Love?

ANSWER: In the actual counting HaShem did not judge each person for a relative "value". Precisely then, the Love is expressed for the essence of each Jew, which is equal to each person. In HaShem's "eyes" no distinctions exist between one to another. He loves each person in a similar manner that one counts each item, so that each item has the same value to the counter. (לקוטי שיחות כרך ח, עמ' 1)

QUESTION: Rashi explains in reference to the encampment of the Tribes around the Mishkan, that the word **מנגד** means from afar (not close) of a mil, but is yet within 2000 amos so that one can come on Shabbos to the Mishkan. What is the lesson for us?

ANSWER: During the week one needs to be removed from the holiest places in order to accomplish one's purpose in the world. However, on Shabbos one needs to draw close to the holy matters, since Shabbos causes all one's weekday actions to be for the sake of Heaven. (לקוטי שיחות כרך יג, עמ' 1)

QUESTION: What is the spiritual lesson of the second of Sivan at Har Sinai (beginning of the preparation period for receiving the Torah)?

ANSWER: The second of Sivan is related to the three messages from HaShem to the Jewish people
והייתם לי סגולה the initial point of service to G-d is being chosen by HaShem
ממלכת כהנים the next point of service exists in the permissible matters being done for the sake of Heaven, that within all of one's actions one should connect to HaShem
וגוי קדוש the final expression of service to G-d is in learning Torah and keeping Mitzvos in a manner "separated" from the mundane.

(לקוטי שיחות כרך יח, עמ' 18)

QUESTION: What is the lesson that three types of the Jews regarding being counted?

ANSWER: These indicate the types of relationship a Jew can establish with HaShem. The first type of counting was done of the majority of the Jewish nation by conventional methods. This type is indicative of those that do Mitzvos and good deeds. The Leviim were counted by Divine announcement indicates the level of Jews that learn Torah. And Aharon HaCohen was not counted which indicates the level of connection to G-d through Mesiras Nefesh. (לקוטי שיחות כרך לג, עמ' 1)



לקוטי שיחות ABSTRACT פ' במדבר

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הוראה	ענין	פסוק	חלק
Disregard a possible deficient quality and befriend a Jew Even in a spiritual wilderness, make a home for G-d Ahavas Yisrael, the essence of the soul, is the vessel for Shavuos (Torah), the giving of the Divine Essence	(א) Quantitative increase may also enhance the status of the quality (minyan, counting, etc.) (יא) In a physical desert, we can and must establish a holy sanctuary (יג) The Jews encamped at the Har Sinai, in the singular, with unity (as if one person) (יד) Preparation for Matan Torah – Ahavas Yisrael as explained by the three leaders of Chassidus		ב

THREE CHAINS OF AHAVAS YISRAEL

Revealing the depth of the concept and the preciousness of each Jew

Baal Shem Tov	Revealed the love for a simple Jew	Comparison to G-d's Tefillin: hand-Tefillin (good deeds) precedes the head-Tefillin (scholars)	Distinction based on knowledge, but if love G-d then love each Jew
The Maggid	Included love for a complete Rasha	They say on High to love a Rasha gamur just as a Tzadik gamur	Distinction based on good and bad, but love since the root of each Jew's soul is a part of G-d
The Alter Rebbe	Included love for great and small	Love among brothers	No distinction, since Jews are a singular entity; not loving another but love toward oneself

Each must contribute to making the world more holy Levites exemplify no distinctions due to age in serving G-d	(א) G-d wants man to "flourish like a palm-tree", producing good and sweet fruit (to another Yid) (ה) Count of Levites different than all other Jews, since their service was from among the Jews		ב הוספות
Two phases of preparation for the Giving of the Torah (fusion of the material and the spiritual): 1. Drawing down and revealing the essence of the soul – the census of the Jews 2. Cultivation of our conscious powers to be receptors – counting the Omer			ד
Counting by HaShem expressing His Love, revealing the essence of each Jew אחר שיצא ממצרים Revealed the Jewish essence but did not have an ongoing effect אחר שנפל בעגל Overpowered and overwhelmed but did not permeate אחר הקמת המשכן Permeated and transformed the Jew's powers and facilities			הא
The Ark's 3 covers represent coverings enveloping the soul during its journeys enabling the potential for reaching higher Encasement – the body Wool garment – animal soul Tachash – alien, external desires	Prior to being carried the Leviim were prohibited from seeing the vessels uncovered, and not even after placement in that vessel's unique encasement; they could only see the vessels after being "swallowed" into a wool covering And the Aron was also placed into a third cover, a loose-fitting tachash (skin) bag	*כבלע את הקדש ד:כ	הב



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During the week one needs to be removed from the holiest places in order to accomplish in the world; Shabbos causes all one's weekday actions to be for the sake of Heaven	מנגד usually means in close proximity; here means from a "close" distance The Tribes needed to encamp at a distance (not close to the Mishkan), but still within 2000 amos, in order to be able to come to the Mishkan on Shabbos	*מנגד בב	יגא
Everyone, no matter what their level, can draw close and actively serve HaShem, like the Leviim	Service of the Leviim: Guard the Mishkan—obligated in order to assist the Cohanim (passive) Needs of the Mishkan – service of the song, setting up and taking down – representatives of all the Jews (proactive)	*ושרתו אותו גו	יגב
As the Cohanim make a separation between themselves and the rest of the Jews, so does a Jew need to make a separation between oneself and the non-Jews	The Cohanim safeguard their priesthood by preventing others from doing the tasks entrusted exclusively to the Cohanim	*ושמרו את כהונתם גוי	יגא
Through joining Torah (niglah & Chassidus) with Kabbolas Ol, Moshiach will come	Counting of the Leviim was not to determine their number, but for the Leviim to serve HaShem, which starts at 30-days old (in potential)	*מבן חודש ומעלה ג:טו	יגב
In the days prior to Shavuot, prepare to be a kingdom of "princes", the rulers of worldly matters, to draw down the true Kingship throughout the world	Parsha always read prior to Shavuot – 2 nd of Sivan begins the preparation period Item that is counted can not be nullified Connection through the special verses said on 2 nd of Sivan by HaShem to Moshe See table below	במדבר ב' סיון	יגג

Verses Said on 2 nd of Sivan	Rashi's Understanding	Three Countings in Parshas BaMidbar	Lessons in Spiritual Service
והייתם לי סגולה	Jews as a special treasure; separate from all other nations	Jews counted (not including the Leviim)	Beginning of service - being chosen by HaShem
ממלכת כהנים	officer, ruler, leader Guides the land, the surroundings	Tribe of Levi counted from one month old	Next service - in the permissible matters done for the sake of Heaven in a way of בכל דרכיך דעהו
וגוי קדוש	Nation of "priests" serving HaShem	Counting among the Leviim fitting to carry the components of the Mishkan	Final service - learning Torah and keeping mitzvos; separated from the mundane



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The greatness of every Jew is that as individuals with unique abilities, complete the whole	Calling of each Nasi for each tribe emphasizes their importance to all of Israel, not just their tribe; yet each Nasi displays particular traits of service	*אלה קרואי העדה א:טז	כגא
Per the Baal Shem Tov the world is created anew each moment; one needs to learn Torah each moment to be a part of each new creation	Moshe taught the sons of Aharon in a unique way that they changed, to become as if his children This ability to change HaShem showed Moshe on Har Sinai by changing the Jewish nation to be as if born anew	*ואלה תולדות אהרן ומשה ג:א	כגב
Speaking negative words does not remove G-d's love from a Jew; as long as no action is taken, we remain in His Favor and, G-d still helps one to do Teshuvah	The camp of the Leviim should be separated from the rest of the Jews, an "anger" only occurs after an action breaching the separation; similarly, Korach & his group were not punished for their words, but for their actions of bringing Ketores	*ולא יהי קצף א:נג	כח
Each Jew must function each day in three types of service: do Mitzvos, learn Torah, & through mesiras nefesh connect to G-d <small>See table below</small>	The Jews were divided into three groups: those counted by regular means (Yisrael); those counted by Divine announcement (Leviim); and Aharon (as Cohen Gadol) who was not counted	*מטה לוי לא תפקוד א:מט	לגא
SEFIRAS HAOMER	CLASSES OF JEWS	בעבודת האדם	TYPES OF COUNTING
מ"ט יום במספר ע"י בני ישראל	(רוב) בנ"י קיים מצות ומעשים טובים	קיום מצות (במספר)	מנין בני ישראל
שער נו"ן מלמעלה אבל בגדר המספר	שבט לוי לשרתו ולהורות	לימוד תורה Higher than limits but still within a category	מנין מטה לוי (לבדו)
שער נו"ן בדרך מתנה	כהן גדול מן המקדש לא יצא	דביקות בה' (מסירת נפש)	את מטה לוי לא תפקוד
To unite with the Torah can only be achieved by first having unity among the Jews	A neighbor's effect can be: Only external Also, internal to change the whole being An indicator of who one is by their choice of neighbor The positive influence of Moshe & Aharon were far greater than the negative influences of others	בני קהת יחנו ג:כט	לגב