



## Understanding the Parsha according to the Rebbe

**QUESTION:** *Who is eligible to light the Menorah of the Bais HaMikdash?*

**ANSWER:** The law is that the lighting of the Menorah is properly done by anyone (even a זר) who cannot enter the Kodesh. For example, the menorah can be brought out of the Azarah, or a Jew from the outside could use a long pole to reach in to light the menorah. The same law applies to who is eligible to light a Jewish soul that lays dormant. Anyone can be a lamplighter of a fellow Jew. (לקוטי שיחות כרך ב, עמ' 317)

**QUESTION:** *Pesach Sheni seems to provide a make-up opportunity for someone that inadvertently fails to bring the original Pesach due to circumstances beyond one's control (tameh or too far away). How does one understand that someone who intentionally missing the first Pesach offering is eligible to bring the second one?*

**ANSWER:** This is the special point of the Second Pesach. For everyone a possibility exists to fix up the damage, even if one does someone intentionally wrong. (לקוטי שיחות כרך ח, עמ' 61)

**QUESTION:** *What was the claim of the Jews that were tameh, why should they lose this mitzvah of offering a Pesach sacrifice? Any tameh person is not able to offer any korbanos. How did their claim help reveal the unique law of Pesach Sheni?*

**ANSWER:** The previous year (Pesach in Egypt) all Jews participated, including those that were tameh. However, that Pesach was commemorative, thus even a tameh person could partake. No legal basis or precedence existed for the future Pesach offerings to include those that were tameh. Nevertheless, they cried out in anguish to participate, without a legal basis. This essential pain to participate, drew down from Above this special Mitzvah allowing a method to fix up and complete what one lacks. (לקוטי שיחות כרך כח, עמ' 68)

**QUESTION:** *What is the point of specifying the inclusion of the body in the Mitzvah of Simcha (eating meat, drinking wine, etc.), which is at essence a spiritual activity?*

**ANSWER:** Rambam explains that the limits physical Simcha of the Jew is in order not to block the spiritual, main aspect of the mitzvah of Simcha. The Alter Rebbe explains that combining mitzvah of Simcha (in the time of the festival) of the Korban and of the physical Jew is the purpose of simchah, which is expressed by the soul within the body. (לקוטי שיחות כרך לג, עמ' 62)

**QUESTION:** *The taste of the Mahn could be the taste of any food. However, since harmful to a few (pregnant ladies) the Jews could not taste a few tastes. How do we understand the Jews' question that since the Mahn did not have a few tastes, thus, it was lacking?*

**ANSWER:** The complaint about the Mahn was to be free from restrictions that accompanied the Mahn, including the denied taste (since it was only harmful to a minority). The denial of this taste reflected the concern and mercy of HaShem for what is harmful to a few. This teaches that one has to always be concerned about every individual Jew, to seek out and educate. (לקוטי שיחות כרך לג, עמ' 71)



## פ' בהעלותך 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
Light from the Bais HaMikdash goes to the entire world from the menorah – lamps (the Jewish people)		ב
One uniqueness of Mahn that even when eaten by Rashaim, nothing is wasted and is completely nourishing	על המחנה	ד
Regardless of motive or opportunity during the first Pesach, one can fix it up at the second Pesach	*או בדרך רחוקה	חא
The power of Moshe's <i>neivus</i>	ואצלתי מן הרוח	חב
The blowing of the trumpets for war and for simchah	*על עולותיכם	יגא
Two levels of humility by Moshe	עניו מאד	יגב
Consolation for Aharon	*בהעלותך	יחא
Korban Pesach contains elements of a personal sacrifice and of a communal sacrifice	את הפסח במועדו	יחב
Pesach Sheni is an avodah of Teshuvah	פסח שני	יחג
“never too late” even when seemingly lacking nothing	פסח שני	יחד
The Jews showed honor to Miriam by preparing her place for seven days, and welcoming her back into the encampment	*והעם לא נסע	יחה
Disgrace of only offering one Pesach sacrifice in the desert	בחודש הראשון	כגא
Different types of enemies of the Jews, but at their source they fight against G-d, who chose the Jews	*אויביך	כגב
Three aspects in prophecy	רמב"ם	כגג
Single unit of the Menorah reflects unity of the Jews	*זה מעשה מנורה	כחא
The Pesach in Egypt and Pesach in the desert	*למה נגרע	כחב
Turn from bad and do good	פסח שני	לגא
Simchah penetrates the body	שמחתכם	לגב
Denial to the many when harmful to a few	*את הקשואים	לגג
Matters which are completely from Heaven, are drawn down thru the acts of people	*מנורה	לחא
Humility and the Divine Presence	עניו מאד	לחב



## לקוטי שיחות פ' בהעלותך 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
Each Jew has an individual approach to avodah; the lamplighters (Chasidim) must approach with manifest love	The light from the Bais HaMikdash to the entire world comes from the menorah – lamps; the Jewish souls are lit by Aharon, the source of extended love; seven lights reflect 7 ways of service		ב
Bread from earth –revealed Torah Bread from heaven – the mystical teachings All Jews can study Chasidus	One uniqueness of Mahn that even when eaten by Rashaim, nothing is wasted and is completely nourishing; like Shabbos no spiritual loss by descent into this world	על המחנה יא:ט	ד
Missing out at the first Pesach, even if done intentional (even relying on the Second Pesach), can be fixed with bringing the second Pesach	רחוקה can also meant not literally, but even just outside the Azarah the entire time Understanding who does not offer the first Pesach, provides a context for the second Pesach (see below)	*או בדרך רחוקה ט, י*	חא
Korbanos in General	Korban Pesach: A Further Degree	Conditions Preventing Offering a 1st Pesach	Obstacles to One's Avodah
קירוב <i>Coming close to HaShem</i>	Becoming close, one jumps (Passover) out of prior state	Possession of Chametz	Chametz (גאווה) interferes with closeness
<i>Elevation of below to above</i> expressed in part burnt on altar	Even the part eaten is roasted in the fire indicating elevation	טומאה	Temuh involves descent (opposite of elevation)
<i>Drawing down from above to below</i> expressed in portion eaten	Primary purpose of the Pesach offering is to be eaten	Outside of the Azarah	Absence in the Azarah prevents permeation of the Above into the body
Two understandings for the transfer of spirit from Moshe to the Zekanim without a loss to Moshe (he remained in full power): Moshe was on a level close to the Zekanim (candles on the Menorah) Sefri The neivus of Moshe existed on a high level without limits, and therefore, a transfer also does not involve limits – Rashi according to Chassidus			ואצלתי מן הרוח יא, יז
Advice for the constant fight with the Yetzer HaRa: first prayer, then worldly involvement always within the community setting	The blowing of the trumpets occurs during the celebration of a victory of a war, and while bringing communal burnt offerings and peace sacrifices		*על עולותיכם י, י
Moshe recognized his level, but his true humbleness believed that anyone with his abilities and opportunities could achieve as much if not more	Two levels of humility: an “inferior” level based on reason; and a “superior” level as an integral part of the person’s essence, transcending logic Moshe possessed both levels		עניו מאד יב, ג סיום מס' סוטה
נר ה' נשמת אדם The strong residue inherent inside a person’s soul can be drawn out by mesiras nefesh	Aharon’s selfless dedication of the “inner” menorah produced a “constant” future effect, resulting in a stronger and more lasting effect than the nasiim’s dedication of the “outer” altar		*בהעלותך ת, ב



# לקוטי שיחות ABSTRACT פ' בהעלותך

- 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
Am Yisrael is a community that does not nullify its individuals		Korban Pesach contains elements of a personal sacrifice and of a communal sacrifice - which prevails? throughout Shas מחלוקות בין ר' יאשי' ור' יונתן		את הפסח במועדו ט, א	יחב
		רבי יאשיה Generalizations (grouping of particulars) prevail	רבי יונתן Individual particulars prevail		
<b>Korban Pesach</b>		Overrides Shabbos (due to communal aspect)	Does not override Shabbos		
<b>עיר הנדחת</b>		City between ten & 100 (larger is a ציבור)	From 100 to a majority of a tribe (less are still like individuals)		
<b>Cursing one's Father &amp; Mother</b>		General rule that both helped form the child; need a specific limud for one without the other	Particular parent is included; need a verse to include both at same time		
<b>Excluding עולות עוף from requiring libations</b>		זבח includes all categories of sacrifices; thus, need an exclusion for bird offerings	זבח according to its particulars excludes items killed by מליקה		
<b>Adding a Fifth</b>		20% of the total (joining of the principal with the additional fifth) Example: (100 +25 =125 total) 125 / 25 = 20%	20% of the principal only Each considered a separate part Example: 100 * 20% = 20 total 120		
<b>עגלה ערופה (an element of time)</b>		General inclusion of all time periods: past, present and future	Applies to the future and not the past Considered separated time periods		
<b>Cohen Gadol sprinkles blood on the inner Altar</b>		Mix together the bloods of the פר and the שעיר and pour onto the corners of the Altar	פר (individual) and שעיר (communal): cannot be mixed and are applied separately to the Altar		
<b>Adulterers are punished with death</b>		Only applied if both (general) are adults; not applied if one of them is a minor	Applied separately; adult is punished even in a case involving a minor		
One does not "miss the boat", but has a chance to make things right even in a single moment		Pesach Sheni (reflection Teshuvah) can be viewed in three ways: 1) a holiday in its own right, 2) a make-up תשולמים 3) a fixing up תקנתא		פסח שני	יחג
ניסן	שבעת ימים השתלשלות	No chametz No dealings with evil	עבודת צדיקים ישר	על פי הסדר (בזמנו)	פסח ראשון
אייר	יום אחד (שעה אחת) למעלה מהגבלה	Chametz with Matzah Transformation	עבודת התשובה מהפך	שלא על פי סדר	פסח שני
One may not know what one lacks in avodah, or even needs to fix up; thus, whatever comes to hand should be utilized		"never too late" is not just filling in what is lacking, but can also mean an achievement of a new level of perfection, even when seemingly lacking nothing		פסח שני	יחד
A metzorah does wrong, then with Teshuvah transforms the bad into good within the community setting		The Jews showed honor to Miriam by preparing a place for her for the seven days, and then welcoming her back into the encampment		*והעם לא נסע יב, טו	יחה



# לקוטי שיחות פ' בהעלותך 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
The great ability to cry out "why are we denied?" applies also today, to our inability to yet offer sacrifices	Disgrace of only offering one Pesach sacrifice in the desert; they should have pleaded for another opportunity like the group did for a Pesach Sheni	בחודש הראשון ט, א	כגא
Our connection to G-d is higher than the order of the world; thus, He defends us	Different types of enemies of the Jews, but at the source all the enemies fight against G-d, who chose the Jews	*אויבך י, לה	כגב
Three aspects in prophecy expressing increasing ability to draw close to HaShem: 1) G-d stands up Naviim to command words of the Torah 2) Positive Mitzvah to listen to a Navi 3) To know that G-d causes the prophecy to people		רמב"ם	כגג
Two levels of unity of the Jews is reflected in the Menorah <i>Rashi</i> – All parts of the <u>Menorah</u> are of one unit disclosing the common root of all souls <i>Ramban</i> – The <u>flames</u> turned to the middle reveals the unity of G-d to the entire world		*זה מעשה מנורה ח, ד	כחא
Pesach is certainly meant to be felt in the body, by eating; thus, on Pesach Shnei, one eats Chametz with Matzah and can fulfill the Divine intention in the world	No legal basis for those that were tameh to participate in the Pesach in the desert (the Pesach in Egypt was commemorative so that a tameh person could partake) Nevertheless, they cried out in anguish to participate, bringing forth this special Mitzvah	*למה נגרע ט, ז	כחב
Tzemach Tzedek explains that in a person's service of HaShem, Pesach Sheni is a higher level from the first Pesach; the עשה טוב that comes after the מרע; this is the ability to accomplish a transformation, which applies to all Jews whether they offered the first Pesach or not		פסח שני	לגא
Mitzvah of Simchas Yom Tov בהגך – understanding the inclusion of the body <i>Rambam</i> – Two aspects 1) Main Simcha is of your Korban (of heaven-spiritual) 2) Limited physical Simcha of the Jew (בטבעיה) in order not to block the spiritual <i>Alter Rebbe</i> – one mitzvah of Simcha (in the time of the festival) of the Korban and of the physical Jew – purpose of simchah is expressed by the soul <u>within</u> the body		שמחתכם י, י	לגב
Importance of even one individual; need to provide chinuch to every Jew	Complaint about manna was to be free from restrictions regarding the Mahn, including the denied taste (since only harmful to a minority); denial to the many when harmful to a few	*את הקשואים יא, ה	לגג
Matters which are completely from Heaven, are drawn down thru the acts of people	The making of the Menorah by G-d stresses its importance, yet Moshe was consulted to involve his participation	*מנורה ח, ד	לחא
Three successive levels of humility ענוה causes successive steps in the ingathering of the Divine Presence and רוח הקודש 1) Not ascribing good to oneself 2) lowering one's self awareness 3) lowering oneself to cause involvement with another of low status		עניו מאד יב, ג	לחב