



# פ' תבוא BEN CHAMESH L'MIKRA בס"ד

- הענינים מלקר"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

### ממ"ש Understanding the Parsha according to the Rebbe

**QUESTION:** The command “to walk in His Paths” (ללכת בדרכיו) seems to be a general command. What is special about this mitzvah that confirms its listing as unique Mitzvah?

**ANSWER:** Angels are considered as if in a constant state of “standing” (thus, only one leg), they can not change or advance. People are considered “goers” (thus, people have two legs). We are mobile and can change and advance in spiritual levels. It is possible for us to perform a mitzvah and to remain stationary - finding oneself in the same state as before. However, this mitzvah of “walking in His path” is unique since it propels the individual into motion, to leave the previous station and go to a higher spiritual rank. Thus, this action is listed as a particular mitzvah

(לקוטי שיחות כרך ד, עמ' 1130)

**QUESTION:** Why does the Mitzvah of “First Fruits” only apply after 14 years of conquering and division of the land of Israel? (Thus, those that had First Fruits during those first 14 years were unable to make public declaration of their faith and thanksgiving to HaShem during that period.)

**ANSWER:** The bringing of the First Fruits began only after the complete good in inheriting the land (and not just entering the Land); complete good could only happen after everyone received their portion. This concept of total unity of Ahavas Yisrael is also reflected by both luminaries of Chai Elul, Baal Shem Tov and Alter Rebbe.

(לקוטי שיחות כרך ט, עמ' 152)

**QUESTION:** What is the purpose of the admonitions in this week's Parsha?

**ANSWER:** Ultimate purpose of the admonitions is to lead the Jews to Teshuvah and a higher level than before, as reflected in the final verse (28, 68)

(לקוטי שיחות כרך יט, עמ' 235)

והתמכרתם שם לאיביך There, you will offer yourselves for sale to your enemies	“There” in the realms of the forbidden, a Baal Teshuvah will “offer oneself for sale” spiritually elevate, “your enemies” the forbidden interactions from prior to Teshuvah
לעבדים ולשפחות As slaves and handmaidens	Being a master of self control, the Baal Teshuvah is compared to a slave who does not find the tasks easy, but does them nonetheless with utmost dedication
ואין קונה But there will be no buyer	“because they will decree death upon you” the Baal Teshuvah manages to “kill” the obsession with pleasures of the world, yearning to become one with G-d revealing אין קונה which is higher than

**QUESTION:** What does it mean that HaShem “regrets” Galus?

**ANSWER:** Galus only has a negative side without an intrinsic existence. Thus, HaShem “regrets” since in the final view, Galus has no value. In terms of our service, we should not let Galus cloud or disrupt us since it has no value (though we can not make peace with Galus or not stop our efforts for its end).

(לקוטי שיחות כרך כד, עמ' 167)



## פ' כי תבוא OVERVIEW לקוטי שיחות

- הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

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CONTENT HIGHLIGHT	פסוק	חלק
Faith in G-d's blessings and service in all aspects of life The Admonitions are meant as blessings in disguise, that everything is good	בכורים	ב
Walk in His paths	ללכת בדרכיו	ד
Complete good could only happen after everyone received their portion	* כי תבוא	טא
G-d separates the Jewish people on a daily basis	*האמרת	טב
The declaration accompanying the First-Fruits offering, is a thanksgiving for the complete settlement of the Land	וענית ואמרת	ידא
While involved in the physical world, make a special effort to see HaShem's Kindnesses	*לב לדעת	ידב
The bringing of the First Fruits elicits a response from G-d	*ושמרת ועשית	יטא
Hidden blessings of the Admonitions	*והשיבך ה'	יטב
Indicates a complete and full entrance	כי תבוא	יטג
The Jewish people are like a hidden treasure	כאשר דבר לך	כזא
G-d has "regrets" on galus	והפיצך ה'	כזב
The First-Fruits an allusion to the neshama	ושמת בטנא	כטא
Ramban's understanding of the differing rules on disqualification of hewn stones	אבנים שלימות	כטב
Two possible times for Bikurim; 2 levels of thanks	כי תבוא	לדא
One can be similar to HaShem by going beyond limitations	ללכת בדרכיו	לדב
Understanding after 40 years - methodology	לב לדעת	לדג
Key to rain and the key to livelihood	יפתח ה' לך	לט



# לקוטי שיחות ABSTRACT פ' כי תבוא

- תוכן הענינים מלקו"ש השבועי -

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הוראה	ענין	פסוק	חלק
Bringing First Fruits reveals the faith of all Jews that G-d gives the blessing of fruits of the land; one learns to serve G-d in all aspects of life including eating The Admonitions are meant as blessings in disguise, that everything is good Rabbi Akiva still felt pain Nachum Ish Gam-Zu גם זו לטובה the experience itself was good		בכורים	ב
The uniqueness of this command lies in that we are told to " <u>walk</u> in His Paths" It is possible to perform a mitzvah and to remain stationary - finding oneself in the same state as before; however, performing this mitzvah propels the individual into motion, leaving the previous station and going to a higher spiritual rank The soul within a body, performing mitzvos with physical objects, is considered to be in motion, enabling a Jew to rise each new level loftier than the previous one		ללכת בדרכיו כח, ט	ד
Ahavas Yisrael is the centerpiece of both luminaries of Chai Elul גדול הוי' ומהולל מאד בעיר אלקינו	The bringing of the First Fruits began only after the complete good in inheriting the land (and not just entering the Land); complete good could only happen after everyone received their portion	* כי תבוא כו, ב	טא
G-d's action allows a Jew to not engage in bad & to do Teshuvah	as separate; G-d separates the Jewish people on a daily basis (understood the context of the verse without conclusive proof in scripture)	* האמרת כו, יז	טב
It is insufficient to only attempt to elevate from this world; one must also draw down spirituality from Above into this mundane world to fulfill one's task	Common factor between the First Fruits, Lavan and the Egyptian exile is the acknowledgement that through Hashem's Chesed the Jews are now settled & enjoy full benefits A tree's fruit is analogous to the soul clothed in the body: the Bikurim offering is the elevation of the lower to the higher; and the proclamation of the Bikurim alludes to the drawing down from Above	וענית ואמרת כו, ה	ידא
Kabolas Ol ensures the proper understanding and recognition of this physical world	After 40 years the Jews were accustomed to the miracles, and unable to see the loving kindness of G-d; thus, Moshe needed to remind them	* לב לדעת כט, ג	ידב
ודבש היום הזה ה' ר"ת הוי' בכורים-ראשית היום הזה-ראש השנה The service of Rosh Hashana is Kabolas Ol from the essence of the neshama	Rashi connects this section beginning with היום הזה to the prior section of Bikurim and not to Maaser Bikurim is a matter of מידה כנגד מידה between G-d and the Jews; one brings the First Fruits this year and G-d responds to bless to bring the next year	* ושמרת ועשית כו, טז	יטא
Ultimate purpose of the admonitions is to lead the Jews to Teshuvah and a higher level than before, as reflected in the final verse <b>See table below</b>		* והשיבך ה' כח, סח	יטב
Chassidus as the soul of Torah affects the entire person to become one with the Torah	The word Savo indicates a complete coming into the land (which occurs after full settlement, not just the entrance into the land)	כי תבוא כו, ב	יטג
Every Jew is essentially above creation; Ahavas Yisrael applies to all Jews	Jews are like a hidden treasure that just by their very existence give pleasure to the King	כאשר דבר לך * כו, יח	כדא



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הוראה	ענין	פסוק	חלק
Galus has a purpose but is a negative concept that is best when finished	Bavli mentions galus among those items that G-d regrets – referring to the present time period Yerushalmi does not list Galus, represents the future	והפיצך ה' כח, סד	כדב
The Jewish soul cannot achieve perfection without a physical body	Although the First Fruits (the soul) are the finest of the crop, they cannot achieve perfection without a basket (the body)	ושמת בטנא כו, ב	כטא
Rambam: At time of building, the stones of the Bais HaMikdash need to be complete; after built, a different standard applies to disqualify a stone		אבנים שלימות כו, ו	כטב
By intellectual contemplation, one causes the settlement of one's faith in HaShem	The Mitzvah of First Fruits: Gemara - after the conquest (14 years); Sifri - upon entering the Land (מיד) to each person <b>See table below</b>	כי תבוא כו, ב	לדא
To awaken the essence of the soul, one elevates beyond limitations to G-d's essence	This mitzvah is attained by one's intention to emulate G-d's Ways as much as possible; only attained by הליכה, going beyond limitations	ללכת בדרכיו כח, ט	לדב
One must study daily events (miracles) up to 40 years to reach their true meaning	40 years are necessary for the student to internalize his Rebbe's way of thinking, and see all his teachings in the same way	לב לדעת כט, ג	לדג
BeSHT-faith encompasses all the soul powers of a man Alter Rebbe-every soul power uniquely perceives G-d	ר' יוחנן included Parnassa with the key to rain; all from G-d and man's actions have no value מערבא – separate key directly in the Hand of G-d; since G-d commanded, man's action have value	יפתח ה' לך כח, יב	לט

## Parsha Ki Savo – Chai Elul

Time Mitzvah of First Fruits Began	הודאה Thankfulness	Type of Service	ח"י אלול
Sifri - Immediately upon entering the Land מיד	Upon waking מודה אני	Pure faith	בעל שם טוב עבודה כללית Increase of faith
Gemara - After the conquest and division of the entire Land 14 years after entering	At the conclusion of one's prayers אך צדיקים יודו לשמך	Intellectual contemplation	אדמו"ר הזקן Chabad – primacy of intellect עבודת פרטית

### Final Verse of the Admonition (28:68)

והתמכרתם שם לאיביך There, you will offer yourselves for sale to your enemies	“There” in the realms of the forbidden, a Baal Teshuvah will “offer oneself for sale” spiritually elevate, “your enemies” the forbidden interactions from prior to Teshuvah
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