



פ' כי תצא BEN CHAMESH L'MIKRA בס"ד

- 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

ממ"ש Understanding the Parsha according to the Rebbe

QUESTION: What is the Chassidic understanding of the first verse in this Parsha regarding the purpose of the soul's descent into this world?

ANSWER: The purpose of the soul is not to destroy the body, but to subdue and rectify it to service of G-d. Thus, according to Chassidus, one would "translate" as follows:

"Go out to war" Soul has to battle, not to destroy but to refine

"Your enemies" one's body and animal soul

"G-d will deliver them into your hands" assist you to prevail (when one makes the effort to battle)

"Capture one's captives" the sparks inherent in physical matter will be transformed by the soul's efforts

(לקוטי שיחות כרך ב, עמ' 384)

QUESTION: Within the allusion that the HaShem and the Jewish people are married, how can one speak of separation from HaShem?

ANSWER: A Get (divorce document) is principally a matter of separation (כריתות), but also contains the concept of unity (ספר), revealing the essence of the prior connection that exists. Thus, the appearance of separation between HaShem and the Jewish people provides an opportunity for a greater connection that can result from the subsequent Teshuvah of the Jews.

(לקוטי שיחות כרך ט, עמ' 143)

QUESTION: How do we reconcile the mitzvah to wipe out the memory of Amalek, yet we must also remember what Amalek did to us in the desert?

ANSWER: The two directives do not contradict each other. We do have a mitzvah to wipe out all items in the world which carry forth the name of Amalek (people, animals, etc.). However, one must remember the deeds of Amalek so we can use that knowledge to grow in our service to HaShem. In terms of our avodah, the concept of Amalek is "coldness". Thus, we need to remove all the places that this "coldness" can take hold. Using Kabolas Ol, we use this experience to grow.

(לקוטי שיחות כרך יד, עמ' 86)

QUESTION: Why is there a difference between issur of Shatnez (which is permitted in the Mikdash and in Tzitzis) and the other prohibited mixtures (which are never permitted)?

ANSWER: Forbidden to mix together different groups of animals or growth of the ground since such a mixture attempts to cross the boundaries established by G-d. Whereas, the mixture of wool and linen (Shatnez) does not change the essence of each item, which remains as is.

(לקוטי שיחות כרך כט, עמ' 122)

QUESTION: What are the three explanations of how one makes Shatnez and how to understand each concept?

ANSWER:

(לקוטי שיחות כרך לד, עמ' 123)

Rashi	Need all 3 activities of combing, spinning <u>and</u> weaving	One category of joining 2 entities to become a new single entity (totally mixed) Similar to the vineyard
Rabeinu Tam	Issur only if woven together as one (regardless if combed or spun)	Each item not mixed in its essence External combination – similar to plowing
Rambam	Any one of 3 actions Combed <u>or</u> spun <u>or</u> woven Even if not combined into one entity	Intermediate comparison: similar to mixing species; requires joining but not to the extent of becoming one entity



לְקוּטֵי שִׁיחוֹת OVERVIEW פ' כי תצא

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CONTENT HIGHLIGHT	פסוק	חלק
Going out to war to subdue your body and animal soul Guardrail necessary for spiritual service One must warm up to Torah and Mitzvos to overcome the coldness of Amalek in one's life	כי תצא למלחמה ועשית מעקה זכור	ב
Mitzvos do not require intent; transgressions require intent	לא תחסום	ד
The power of an "easy" Mitzvah	*למען ייטב לך	טא
"Divorce" can reveal the connection that existed	ספר כריתות	טב
It is possible to be victorious without war	*כי תצא למלחמה	ידא
Remember in order to forget	*תמחה את זכר עמלק	ידב
Benefits of Mitzvos in the world applies to mitzvos between one person to another	למען ייטב לך	יטא
A guardrail especially needed in beginning a new lifestyle	כי תבנה בית חדש	יטב
Kiddushin requires first an exchange of kesef	כי יקח	יטג
Remembrance of Shabbos and of Amelek share concepts	זכור	יטד
The Ramak's passing due to the tree of knowledge, not due to the snake	ותלית אותו על עץ	כדא
The Bais HaMikdash requires a guardrail, even though a synagogue does not	ועשית מעקה לגגך	כדב
Different understanding of the Mitzvah of not plowing two animals together	לא תחרוש	כדג
A quarrel can not lead to peace	*כי יהי ריב	כדד
Shatnez permitted in the Bais HaMikdash, but not other mixtures	גדילים תעשה	כטא
Why making a vow is as if building a private altar?	וכי תחדל	כטב
Reward for our service is at completion of entire project	ביומו תתן שכרו	כטג
No mixture of soul powers	לא תלבש שעטנז	לדא
Employee's right to eat while at work	ואכלת ענבים	לדב
G-d is not separated from the Jewish people	כי יקח איש אשה	לדג
Kiddushin changed after the Giving of the Torah	כי יקח איש אשה	לט



לקוטי שיהות פ' כי תצא ABSTRACT

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הוראה	ענין	פסוק	חלק
(א) "Go out to war" not to destroy but to refine "Your enemies" – one's body and animal soul "G-d will deliver them into your hands" assist you to prevail "Capture one's captives" the sparks inherent in physical matter	(ב) If a "guardrail" is necessary even when a person embarks on a higher level of spiritual service, how much more so when this "new" manner of service involves a descent within the physical world; it is obvious that the trials and tribulations the person is about to face during such a descent are so much greater, and thus, additional measures of spiritual protection are a must	כי תצא למלחמה יח, טו ועשית מעקה כב, ח זכור כה, יט	ב
(ה) A precept exists to remember each day the spiritual actions of Amalek, that which cools you to the way of Torah and Mitzvos; one must warm up and wage battle	Performing a mitzvah can be accomplished even without intent, while transgression must be accompanied by intent; when performing a mitzvah, even without intent, one dedicates to G-d one's soul, body, and those objects with which one performs the Mitzvah; so that every fiber of one's being and of one's portion of the physical world becomes elevated, attached and united with G-d	לא תחסום כה, ד	ד
Teshuvah in Elul can be an easy matter which leads to great rewards	The mitzvah of "Sending the Mother Bird Away" is an easy mitzvah since it involves no loss of money, is effortless, and always comes at a convenient time; yet it leads to great rewards	*למען ייטב לך כב, ז	טא
When a Jew does Teshuvah one reveals the great connection that exists between G-d and the Jew	A Get involves separation, yet at the same time many particulars involve matters of unity to the extent that the altar cries (revealing the essence of connection that actually existed)	ספר כריתות כד, א	טב
The G-dly soul wages war with the animal soul in time of prayer; another way of overcoming is the way of peace, by striving in Torah	The verse speaks of an optional war, and not another war of Eretz Yisrael, which does not involve taking captives (but yet is not an obligatory war)	*כי תצא למלחמה יח, טו	ידא
Sense of coldness (Amalek) can effect our midos (חיית), but Kabalas Ol (דומם) does not allow a place for it	Command to wipe out the memory of Amalek includes their animals, which retain a name from the former ownership; but does not include other property, which doesn't retain the name	*תמחה את זכר עמלק כה, יט	ידב
The benefits of a Mitzvah in this world (and the principal for the next) are for the category of Mitzvos between one person and another (i.e. כיבוד אב Mitzvos between G-d and man only have benefits in the next world (i.e. שילוח הקן (Shechita isn't cruel; we are elevating the animal to a higher level)		למען ייטב לך כב, ז סיום מס' חולין	יטא
When making a new home (marriage) one must take on more "guardrails" in one's service to G-d	Beginning a new home and a new lifestyle, with a greater degree of immersion in physicality, one must build a "guard-rail"; so as not to take a spiritual fall in thought, speech, or deed	כי תבנה בית חדש כב, ח	יטב



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Before one can attain love of HaShem, one needs to separate from worldly desires	Two approaches: "kiddushin" separation from worldly desires, followed by "kesef" love of HaShem; or, love of HaShem "kesef" followed by separation from worldly desires "kiddushin"	כי יקח כד, א	יטג
Even when in a high state of holiness (Shabbos) one must be careful of subtle rebellion to G-d (Amalek)	"Remember the Shabbos" and "remember what Amalek did" share the concepts of remembrance in speech and of a state of constant remembrance Amalek has its source in holiness	זכור כה, יט	יטד
The essence of everyone's soul does not sin; learning the concealed Torah (Chassidus) reveals the concealed part of the soul	Ari z"l praised the Ramak from this verse that his passing was only due to the tree of knowledge which brought death into the world, as opposed to the "four Tzadikim" who passed away due to the snake	ותלית אותו על עץ כא, כב	כדא

TWO LEVELS OF TZADIKIM (and of Tzidkus by individuals)			
THE FOUR TZADIKIM	Death due to Zuhamah from the Snake	External חיצוניות הנשמה	External connection to evil in the world Sense of Self גוף נגלה שבתורה
RAMAK	Death due to Tree of Knowledge	Internal פנימיות הנשמה	Reveals G-d's plan for death in the world Sense of G-d נשמה תורת חסידות

A roof as the highest part of the structure refers to one's ego, which needs a guardrail to prevent a spiritual falling	In the Bais HaMikdash one is obligated to make a guard-rail since it is a dwelling place (by eating) But one is not obligated to make a guard-rail in a synagogue or a Bais Medrash	ועשית מעקה לגגך כב, ח	כדב
Concept of adding kedusha and light is by bringing together two opposing forces	Mitzvah of not plowing together an ox and a donkey (Torah refers to common in that time) Different understanding of this Mitzvah between the Rosh and the Rambam (see chart below)	לא תחרוש כב, י	כדג
Act of declaring the litigant "righteous" brings to a negation of one's "wickedness"	Rashi sees from the unusual word "quarrel" that the judgment in court will not bring peace between the opposing parties; nevertheless, the court must issue their ruling	*כי יהי ריב כה, א	כדד



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הוראה

ענין

פסוק

חלק

In kedusha where everything is batel to HaShem, even two opposites can be together in the service of HaShem	Mixture of wool and linen (צומח וחי) is sometimes permitted, whereas the other forbidden mixtures (כלאים) are not; within holiness able to combine differing energies, as long as they are essentially not intermingled (Shatnez); but may not obliterate the distinctions HaShem placed in the creations (mixture of 2 animals or of 2 plants)	גדילים תעשה כב, יא	כטא
G-d makes an oath to bring the geulah (change the world) causing the object, i.e. the world, to demand that the Jews go into Eretz Yisrael	Just like making a bamah (private altar) one creates an object of prohibition that the Torah did not forbid, so does making a vow transforms an object to be assur, which G-d has not forbidden	וכי תחדל כג, כג	כטב
Yet, HaShem is obligated to give the Jews their daily "expenses" and all their needs	Just like an employer needs to pay a laborer on that day, so a Jew upon finishing a mitzvah, "on that day" should receive his recompense; however, the total work of Mitzvos are not complete until the entire world is transformed into a dwelling place fit for G-d (then we shall be rewarded)	ביומו תתן שכרו כד, טו	כטג
When pleasure and will (called the clothing of the soul) are involved in one type of service, they cannot be involved in another service	Is the Kilayim (mixture) of Shatnez (clothes) similar to kilayim of the vineyard (become one entity) or similar to kilayim of animals (each retaining its own identity)? (see chart below)	לא תלבש שעטנז כב, יא	לדא
One can serve G-d in the manner of "grain" as a chore, but which is greater bitul; or in the manner of "grapes" as a delight a limited revelation	Employee's right to eat while at work: Yerushalmi – result of work done – type of bonus Bavli – toil exerted in the action of the work done – right to eat as part of wages Rambam – agent of the work – indirect gift	ואכלת ענבים כג, כה	לדב
G-d's concealment in exile is to bring about an even deeper level of union and commitment between "husband" & "wife," G-d and the Jewish people	If a person intends to divorce one's wife, according to the <i>Rambam</i> , there are two distinct concerns: one, regarding a marriage lacking a total commitment to cleave to one's spouse; the other, regarding a prohibition of a person treating another in a poor manner	כי יקח איש אשה כב, יג	לדג
After Matan Torah we have the ability to draw kedusha (which is beyond the world) into the world that it permeates a person (in spite of one's limitations)	Rambam implies that first stage of marriage (kiddushin) changed after the Giving of the Torah, but the second stage (nesuiim) remained the same	כי יקח איש אשה כב, יג	לט



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Not Plowing Together		Reason For the Commandment	Torah Refers to What is Common in that Time	Mitzvah in Context	Inner Reason of Separation of this Issur
Rosh	Any two differing species	Leads to cross breeding of species	Learn to all particulars of the general	Action is important, synonymous to other laws of forbidden mixtures	Level of gevurah (ox) from chasadim (donkey)
Rambam	Only a mixing of a tahor and a tameh animal	Leads to cruelty to animals	Apply only to the general category	Outcome is the main point, which is differing from other similar forbidden mixtures	Separate holy (ox) from kelipa (donkey)

חלק ב

Shatnez – Wool & Linen		Understanding Concept
Rashi	Need all 3 activities of combing, spinning <u>and</u> weaving	One category of joining 2 entities to become a new single entity (totally mixed) Similar to the vineyard
Rabeinu Tam	Issur only if woven together as one (regardless if combed or spun)	Each item not mixed in its essence External combination – similar to plowing
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חלק ג

Three Mixtures		When Combined	Result
Shatnez	Clothes צומח וחי	Remains distinct items Min b'aino mino	Mitzvah & holiness Can lead to peace
Vineyard	Plants צומח	Produces a strange result, outside of the normal order & opposite to G-d's will	Mixture of opposites Leads to disagreement and arguments
Not Plowing (cross-breeding)	Animals חי		

חלק ד