



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: *How does a collected coin atone for the serious incident of the Golden Calf? Why did HaShem have to show Moshe a coin of fire and not just hand him a coin?*

ANSWER: The coin of fire symbolized the ability to harmonize two opposites; one's calm nature with the fervor and dynamism of change (Teshuvah). The sin of the Calf was the denial of the Unity of G-d. A coin given without feelings is cold and lifeless. But a coin given with the warmth of one's essence can atone for the gravest sin. Thus, the half shekel displays our faith in HaShem as the partner in the whole Shekel.

(לקוטי שיחות כרך א, עמ' 178)

QUESTION: *Moshe responded to HaShem's "threat" to destroy the Jewish people after the Golden Calf. How did this response help Moshe's plea?*

ANSWER: Moshe said there was no real case against the Jews. If the Golden Calf had any substance of being a god, then maybe a place exists for jealousy. However, since no substance existed, then the action is just one of "stupidity" and does not warrant a great penalty like wiping them out. Moshe was indicating that the essence of a Jew is never torn away from G-d (even in a time of sin)

(לקוטי שיחות כרך טז, עמ' 402)

QUESTION: *What is the purpose of placing the broken pieces of the first Luchos in the Aron together with the whole second Luchos? Even more so, why refer to the broken first Luchos which bring to mind the severe sin of the Jews that caused the breaking of the first Luchos?*

ANSWER: The breaking of the first Luchos was necessary in order for the Jews to properly receive the Oral Torah and the second Luchos; the Jews needed the concept of being broken (humility) in addition to the selection of being uplifted (1st Luchos) to fully function with the limitless Torah.

(לקוטי שיחות כרך כו, עמ' 248)

QUESTION: *How is possible for Moshe not eat or drink while on top of Har Sinai? Isn't this against halacha for one to attempt to fast for such a long period?*

ANSWER: Three reasons are given for how Moshe was able to exist without eating, and not violate the halacha. And each of these reasons corresponds to the function of the three 40-day periods. 1) Supernatural – a miracle kept Moshe alive, during the period when receiving the miraculous Torah. 2) Natural – Moshe so immersed, didn't feel hungry, he was immersed in seeking forgiveness 3) Fusion of natural and supernatural – Moshe became like an angel that does not need to eat; his natural functions elevated to the supernatural. So too, in this period Moshe received the second Luchos which enable elevation of the physical to the highest levels.

(לקוטי שיחות כרך לו, עמ' 172)

QUESTION: *Why is Shabbos and its laws discussed here at such length, when it was already covered in detail as part of the Ten Commandments?*

ANSWER: The Ten Commandments speaks of Shabbos in and of itself. Our portion addresses the effect that Shabbos has on the Jewish people. Our Sages derive the concept of the additional soul specifically from the verses in our Torah portion. Our rest on Shabbos entails a complete change and elevation within the Jew. And this is the additional soul, G-d's gift to us.

(לקוטי שיחות כרך לא, עמ' 191)



לקוטי שיחות פ' תשא OVERVIEW

- הענינים מלקו"ש השבועי -

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CONTENT HIGHLIGHT	פסוק	חלק
Coin of fire; harmonize two opposing qualities Undecided is worse than idolatry	זה יתנו	א
Jew (half a Shekel) with G-d is complete	זה יתנו	ג
Kiyor expresses that holiness can be opaque (mundane with good motives)	כיוור	ו
To distance oneself from cruelty	*לא תבשל	וב
Multiple views to Torah allowed the possibility of breaking of Unity, eventually to the place of the sin of the Golden Calf.	*ויצר אותו בחרט	יא
Moshe immediately bowed when HaShem first appeared	*וימהר משה	יאב
Fiery coin indicates the manner of giving	מחצית שקל	יטזא
Sages disagree about compromise of the present vs. compromise of the future	*היין	טזב
Moshe's objections to G-d's declaration to punish the Jews	*למה ה'	טזג
Mixed multitude were not all killed; power of Teshuvah	*אתה והעם	טזד
Just coming into the Tabernacle (preparations) warranted a washing of the hands and feet	*בבואם	כא
The Girgashim left on their own, explains the question regarding two different verses	*וגרשתי	כאב
<i>Keshet</i> of Tefillin - remembering one's connection with HaShem which nullifies sins which result from forgetting	*וראית את אחורי	כאג
This coin of fire makes physicality into spirituality	זה יתנו	כוא
Alluding to the holiness of the <i>Kehunah</i>	*ומשחת בו	כוב
Second Tablets and the broken Tablets together in the Aron; completeness and humility in the service of HaShem	וישבר אותם	כוג
<i>Kiddush Yadayim</i> is the remedy to the soiled face	ורחצו	לא
Extra soul of Shabbos – change in the person in quality, as opposed to Yom Tov	שבת וינפש	לאב
Moshe did not eat for 40 days can be understood in 3 ways	לא אכל	לוא
When to say a thing in the name of the one who said the matter (segula or perhaps a law); concept of Kinyan Torah	לקוטי לוי"צ	לוב



לקוטי שיחות ABSTRACT פ' כי תשא

- תוכן הענינים מלקו"ש השבועי -

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הוראה	ענין	פסוק	חלק
One needs to submit one's own vitality to Kabalas Ol and yet imbue the Kabalas Ol with vitality Everyone must do teshuvah, which will light the way also for other Jews to do so	(א) Coin of fire atones for the Calf; harmonize two opposing qualities (טבע – אש) (יא) "Undecided" is in many way worse than idolatry; an idolater, who cares about his spiritual values, will repent upon realizing his error; a waverer is interested in material benefits, and does not as readily appreciate the spiritual truths	זה יתנו ל, יג	א
Unity expressed in marriage of Jews and G-d; two halves of one whole	Sin of the Golden Calf was a denial of the Unity of HaShem; the half shekel affirms the unity; "coin of fire" shows one's deeds need to be fired by the G-dly soul; & the "half" shekel shows one can not be alone, but needs unity with HaShem	זה יתנו ל, יג	ג
To build HaShem's home we need to elevate even the lowest aspects	Moshe felt Tabernacle only to be a spiritually transparent act – totally pure & holy (not the Kiyor since it is reflective, not totally pure) G-d countered, a spiritually opaque act (mundane with good motives) is more precious and effective in G-d's Desire to be found in the lowest of places	כיוור ל, יח	יא
Not to be cruel to animals and even more so to humans	initial concept of avoiding cruelty to animals; since 2 nd time mentioned, expands to all animals and the rabbinical issur of fowl and milk	*לא תבשל לד, כו	וב
Through emunah and Kabalas Ol, which is most prevalent in women and children, one avoids disunity even in Torah	Aharon did not worship the Golden Calf, and thus, had no forbidden involvement with it at all However, multiple views to Torah allows the possibility of the breaking of Unity, leading to the position from which the Golden Calf can occur	*ויצר אותו בחרט לב, ד	יאא
The 13 attributes bring the Shechina to dwell in the world	Moshe hurried and immediately bowed when HaShem first appeared, at the beginning of the revelation, and only "noise" alone was heard	*וימהר משה לד, ח	יאב
To get another Jew to do a Mitzvah even though done as a "weight" משקלה without interest or passion, G-d shows that really it is a fiery coin and the inherent passion will be revealed	How did the half shekel (the fiery coin) atone? Rashi – use for the communal sacrifices, resulted in a collective atonement Rambam – the donation itself is an atonement for the individual (as if an individual offering) By showing a fiery gold coin (and not silver), G-d indicated to Moshe that even the coin is given by "force" still reflects the fire of love of G-d	מחצית שקל ל, יג	טזא



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הוראה

ענין

פסוק

חלק

The Torah commands a professional mixture & the final result to be principally oil – a practical impossibility since the fulfillment of either condition compromises the other Rabbi Meir and Rabbi Yehudah about which condition to compromise

*היין
ל, כד

טזב

Issues	Rabbi Meir Does not compromise present to achieve a future result	Rabbi Yehudah Does compromise present to achieve a future better result
Procedure for making the anointing oil (requires “professional mixing” and “principally oil”)	Even though the future result will not be principally oil, one would assure a pure mixture in the present (by boiling spices until they dissolved)	Ensure the future result to be principally oil, even at the expense of not being a professional mixture in the present (soak spices but not absorbed into the oil)
Under what circumstances does a שוכר (renter) pay?	Current state of regular guarding has priority Like a שומר חנם (unpaid guardian)	Priority to return the whole object in the future Like a שומר שכר (paid guardian)
How much does one need to eat to be obligated for Zimun	Currently involved in eating עד כזית – אכילה	Purpose of eating to be satisfied at the end עד כביצה – שביעה

The essence of a Jew, even in the time of sin, cannot be torn away from HaShem	The manner of punishment (complete removal without court or witnesses) indicated a jealousy regarding idol worship, to which Moshe objected as not needed, since the other “gods” do not exist	*למה ה' לב, יא	טזג
HaShem’s name is sanctified through bringing another Jew closer, even more than one’s own avodah	2 groups of the nation each with a different tikkun Only Bnai Yisrael had the “sotah” test The mixed multitude (Baalei Teshuvah from Moshe himself) were not killed	*אתה והעם לג, א	טזד
Service of HaShem requires one to “wash off” non-holy matters: for birurrim extensive washing; for deeper (later) avodah only need one prior washing	Just entering the Ohel Moed (in preparation for avodah) warranted a washing of the hands and feet	*בבואם ל, כ	טזא
One can transform one’s 6 midos, assuring that thought, speech and deed would be in order; or one can work on those and be on guard from the midos	The Girgashi left the land on their own prior to the arrival of the Jews; thus, they were not there to fight, and the Jews were not commanded concerning them	*וגרשתי לג, ב	טזב
Sin comes from forgetting HaShem; knots in holiness (from prayer & Teshuvah)	HaShem wrapped Himself in a Tallis and Tefillin and showed Moshe how to order requesting mercy by remembering one’s connection to	*וראית את אחורי	טזג



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הוראה	ענין	פסוק	חלק
forge a stronger connection that nullifies forgetfulness	HaShem (concepts of Tallis and Tefillin)	לג, כג	
Every Mitzvah action done by a Jew is a matter of spirituality and holiness	Upon this coin being given by a Jew, HaShem makes it (in its source) from the Holy Throne to be a fiery coin in this world	זה יתנו ל, יג	כ"א
Anointing by oil nullifies the Kelipah of the Greeks (their concept of wisdom)	Regarding anointing in the Mishkan כמין כ"י = כ"ף יונית Alluding to the holiness of the Kehunah	*ומשחת בו ל, כו	כ"ב
When the essence of the soul shines, both one's broken & whole parts achieve purpose	The Second Tablets plus the broken First Tablets reside together in the Aron; both are needed, for spiritual union (whole) and for humbleness (broken) to completely function with Torah	וישבר אותם לב, יט	כ"ג
In time of Galus we need extra purification for our inner (פנים) powers to do service throughout the day	Cohanim washed their hands and feet in the morning brought extra holiness (קידוש ידים); we (as the level of "Cohen" today) also wash our hands, feet and face prior to Shacharis	ורחצו ל, יט	ל"א
Extra soul of Shabbos changes the person in qualitative terms After Shabbos, the extra soul leaves וינפש, making spices (reviving a person's spirits) essential to Havdalah If Yom Tov follows Shabbos, no blessing on spices; the Alter Rebbe holds no extra soul on Yom Tov and no change in the person, but simchas Yom Tov has the same calming effects, which removes the worries of the Shabbos soul's leaving		שבת וינפש לא, יז	ל"ב
Each of the three reasons occurred for each one of the 40-day periods Only after last period did Moshe's face shine	Moshe did not eat for 40 days can be understood: 1. Supernatural – a miracle kept Moshe alive 2. Natural – so immersed, didn't feel hungry 3. Fusion of natural and supernatural – Moshe became like an angel that does not need to eat; his natural functions elevated to supernatural	לא אכל לד, כח	ל"א
When to say a thing in the name of the one who said the matter (segula or perhaps a law); concept of Kinyan Torah		לקוטי לוי"צ	ל"ב

MOSHE ASCENDED HAR SINAI FOR FIRST 40-DAY PERIOD	7 TH SIVAN (YOM RISHON)
GOLDEN CALF	17 TH OF TAMMUZ (YOM CHAMISHI)
MOSHE ASCENDED HAR SINAI FOR SECOND 40-DAY PERIOD	18 TH OF TAMMUZ (YOM SHISHI)
MOSHE BEGAN THIRD 40-DAY PERIOD	30 TH OF AV (YOM CHAMISHI) FIRST DAY OF TWO DAYS OF ROSH CHODESH
MOSHE CAME DOWN	10 TH OF TISHREI (YOM SHENEI)