



**פי' נצבים** 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

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

**QUESTION:** *G-d blesses the 7<sup>th</sup> month that provides the ability for us to bless the other eleven months. What is the blessing of HaShem?*

**ANSWER:** The blessing is recorded in this week's Parsha which is always read immediately preceding Rosh HaShana. Atem Nitzavim HaYom – G-d promises that all of the Jews will stand strong and united on the day of Rosh HaShana and enter into the covenant with HaShem.

(תורת-מנחם התוועדויות ה'תשמ"ז כרך ד, עמ' 377)

**QUESTION:** *What is the lesson for our individual service of the levels of "hewers of wood" & "drawers of water"?*

**ANSWER:** עציך alludes to the word עצה the many thoughts and counsels that are available to a person. Yet the only true path is from HaShem. One must discern the correct path and "chop-out" all the other advices that the world provides. מימיר refers to the waters that nourish all the pleasures of the world, drawing a person away from the path of HaShem. One needs to be a drawer of water (avoiding all the other distractions) going to the true path of holiness.

(לקוטי שיחות כרך יד, עמ' 114)

**QUESTION:** *The Jews obtained a covenant at Har Sinai. What is the nature of the additional covenant which Moshe established at the end of the 40 years between G-d and the Jewish people?*

**ANSWER:** At Ha Sinai the Jews entered into a covenant with G-d to be His people. At the end of the time in the Desert, HaShem made the "effort" to establish a covenant that cemented the special connection between the Jews and Himself. This covenant was specially done at Rosh HaShana, so that every Rosh Hashana He renews the covenant with the neshama while in the body.

(לקוטי שיחות כרך כד, עמ' 188)

**QUESTION:** *How is the love of G-d an "easy" thing to do (כי קרוב אליך הדבר מאוד בפיו ולבבך לעשותו)?*

**ANSWER:** Love of G-d emanates from one's knowing Him.

One may know G-d through faith, a "short" path in that every Jew naturally believes in G-d; yet, this can be a long path, as faith does not remove obstacles

A person must also toil intellectually to know G-d. And while this is a "long" path, since G-d is not easily "known"; however, once this knowledge is gained, the path is indeed short, for "Know the G-d of your father," leads to "and serve Him with a complete heart."

(לקוטי שיחות כרך לד, עמ' 173)



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CONTENT HIGHLIGHT	פסוק	חלק
Reading the Parsha prior to Rosh HaShana displays unity These 40 days are for additional acts of tzedakah	נצבים היום	ב
Every Jew has a unique advantage allowing each one to be a guarantor for the other	אתם נצבים	ד
HaShem is in Galus with us, and will only leave Galus with the return of every Jew	*ושב הוי' אלקיך את שבותך	טא
G-d blesses the month of Tishrei after the Jews begin their service	אתם נצבים היום	טב
Written and Oral Torah are one whole unit	*בספר התורה הזה	ידא
A new type of convert – similar to those of Yehoshua	*מחוטב עציך	ידב
Blessing followed by a curse, causes a deep Teshuvah	הברכה	ידג
Special covenant with G-d (each Rosh HaShana)	*לעברך בברית ה'	יטא
All Jews are connected throughout (space and) time	*איננו פה	יטב
Free choice results from our soul be rooted in G-d	*ובחרת בחיים	יטג
Ever-lasting covenant, binding on both sides	*הקים אותך היום לו לעם	כד
After we do complete Teshuva (removing the foreskin of one's heart), then G-d circumcises us to serve fully	ומל ה"א את לבבך	כטא
Two means of service included within both Torah & tefilah	נצבים-וילך	כטב
Observing Torah & Mitzvos do not require travel to a great distance	*לא בשמים היא	לדא
Only through intellection effort; the longer short way	כי קרוב אליך הדבר מאוד	לדב



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הוראה	ענין	פסוק	חלק
(א) Nitzavim is always read prior to Rosh HaShana; through true unity among Jews, we enter a covenant with G-d, which is a bond beyond rational considerations, that can not be weakened (ה) 40 days are for additional acts of tzedakah having spiritual effects as well; gifts to the "poor" from "one to one's companion" stirs others to enhance themselves		נצבים היום כט:ט	ב
Baal Shem Tov interprets <i>Atem Nitzavim</i> that the Jews stand victorious in the judgment of Rosh HaShana	All Israel are responsible one for another; for every single Jew possesses a particular advantage over every other, and can, therefore, serve as a guarantor for the other	אתם נצבים כט:ט	ד
If one wants to leave their personal exile, one must ensure the redemption of every Jew	HaShem is not only a protector of the Jews while they are in Galus, but He is also in Galus suffering with the Jews G-d preset that He would gather the exiles and together they will return from Galus	*ושב הוי' אלקיך את שבותך לג:	טא
A Jew's service adds in the blessings of HaShem	Baal Shem Tov says G-d blesses the month of Tishrei, but only after the Jews begin their service (by reading in the Torah אתם נצבים)	אתם נצבים היום כט:ט	טב
Written Torah and the Oral Torah are seen as one unit when using mesiras nefesh and kabolat ol	Use a masculine הזה, when the subject is Sefer (written), indicates what is written in the Sefer When the subject is Torah (oral), then uses a feminine הזאת	*בספר התורה הזה כט:כ	ידא
Even if one's profession is not Torah, one can raise oneself above the physical (thru the Moshe in each of us)	"Hewers of wood" & "drawers of water" indicate a new convert accepted by Moshe, similar to Yehoshua's acceptance of the Givonim	*מחוטב עציך כט:י	ידב
G-d promises to provide all Jews with blessing, regardless of their spiritual station, adding only that the everlasting blessing is dependent on a person's fulfilling the Mitzvos	Specifically, through a blessing followed by a curse, that a person can reach so lofty a degree of repentance, that he will return with "all his heart and all his soul"	הברכה לא:	ידג
On Rosh HaShana we make a new connection with G-d; Torah & Mitzvos are the means of this essential connection	Establishment of this special covenant between G-d and the Jews comes after the curses of the prior Parsha: either words of appreciation of the kindnesses that G-d performed for us; or, these are words of comfort after the previous curses	*לעברך בברית ה' כט:יא	יטא
Every Jew is connected with all Jews throughout time; thus, does not need to fear the nations around him	The covenant with the group of those "not here today" is direct and equal to the group of those "here today" עם-ישראל כולו הוא מציאות אחת	*איננו פה כט:יד	יטב



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הוראה	ענין	פסוק	חלק
When we choose G-d, not only logically but also due to our soul's essence, then He in turn is moved to choose us as "His treasured nation," showering us with all manner of good	The power possessed by every Jew to choose freely, just as G-d can choose freely to do exactly as He pleases, lies in the fact that one's soul is rooted in G-d; Thus, when the soul's essence chooses G-d because of something that transcends reason, the intensity of this choice is limitless	*ובחרת בחיים ל:יט	יטג
At Har Sinai, G-d made a covenant with the neshama; every Rosh Hashana He renews the covenant with the neshama in the body (with a blessing for both)	As Har Sinai HaShem made a covenant with the Jews to be His people; upon leaving the desert He now establishes a covenant in a manner that the Jewish people are always connected "stand before Him"; at the end of the 40 years, we are assured that the covenant is immutable	*הקים אותך היום לו לעם כט:יב	כד
During Elul we express our love to G-d; during the days of Awe, our love of G-d becomes His love to us	After a person has done complete teshuva (removing the foreskin of one's heart), G-d will reciprocate and circumcise one's heart (removing the innate barriers) to serve fully	ומל ה"א את לבבך ל:ו	כטא
On Rosh HaShana, we approach HaShem in two ways "like a son, like a servant" (bitul)	Standing steadfast, unchanging going without rest; constant change Torah & tefilah contains both types	נצבים-וילך	כטב
Even in Galus, one must incorporate the orderly and extraordinary regardless of one's level	In Galus, one might think that to learn Torah (or do Mitzvos) one needs to cross great distances (up to the Heavens, cross the seas); Moshe assures us that this is not so, one can do Torah & Mitzvos anywhere	*לא בשמים היא ל:יב	לדא
Chassidus began with emphasis on faith as expressed "by faith a Tzadik lives"; but the ultimate completion of the revelation of Chassidus requires knowing G-d through intellectual toil, which will permeate a person in one's entirety without obstacles	<i>Raavad</i> – Simplistic faith (Emunah & intellect separate items) <i>Rambam</i> –understand as much as possible; love of HaShem based on individual effort (the longer but short way); insufficient to rely on love of HaShem based on faith (the shorter but long way) A person must also toil intellectually to know G-d And while this is a "long" path, since G-d is not easily "known"; however, once this knowledge is gained, the path is indeed short, for "Know the G-d of your father," leads to "and serve Him with a complete heart"	כי קרוב אליך הדבר מאוד ל:יד	לדב



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Alter Rebbe provided for all regardless of background: a siddur, a Shulchan Aruch and Chassidus Chabad	Moshe wrote 13 Sifrei Torah; one to each tribe and the thirteenth was placed in the Ark This corresponds to the 13 <sup>th</sup> gate, that is available for anyone to enter	ספר תורה לא:כו	ד
The revelation that comes from something hidden is greater than a direct revelation	The higher the source of the blessing, the more it is hidden in this world	ואנכי הסתר אסתיר לא:יה	טא
Even ordinary Torah & Mitzvos are different during the 10 days of Teshuvah, due to the Yechidah permeating the ordinary soul powers	Placement of the Sefer Torah (source of learning): on a shelf besides (but not in) the Ark; a teacher sees the general idea but can only give over through details (connected but on the outside); or was placed inside the Ark, capable of giving the idea over in a complete form	*מצד ארון ברית ה' לא:כו	טב
Hakhel makes a new entity by connecting the two parts – G-d and the Jews Spiritual effects of Hakhel can be accomplished even today	Cohanim's service affects outside the Bais HaMikdash, as expressed in Hakhel Ketores rectifies the Yetzer haRa's effects Yom Kippur is a higher form of rectification <i>see table below</i>	הקהל	ידא
Yechidah/Teshuvah needs to effect a person's essence to all levels: intellect, emotions, and (mainly) action	People sometimes don't know Hebrew grammar Infinitive form (מקור) which implies a <u>command</u> to physically move the Sefer Torah into the Aron Need all 3 examples: זכור שמור הלוך	*לקוח לא:כו	ידב
During the 10 days of Teshuvah one must show love to someone doing bad, by helping him overcome	Nitzavim & Rosh HaShana express the unity of the Jews according to their source above VaYelech and Yom Kippur express the unity of the Jews as revealed below		יטא
Our generation's mission of spreading out the wellsprings of Torah is unique	Yehoshua's mission to bring the Jews to Israel was different from Moshe's mission Each generation has its own unique mission	*כי אתה תבוא לא:ז	יטב
Cohanim received a Torah from Moshe as representative of the entire tribe of Levi In three areas Cohanim are not separated from tribe of Levi: Sefer Torah, lighting menorah, and "staff" of Aharon (after Korach) In these matters, the Cohanim were involved, not due to their elevated status as Cohanim, but from their portion in the tribe of Levi		הכהנים בני לוי לא:ט	יטג
Hakhel –gather one's abilities into one's inner Temple King – Bitul to His Kingship Bimah – then need to raise up over one's inclinations Wooden – temporary object with purpose to raise oneself Azarah – Only for holy matters	Mitzvah of Hakhel is for all the generations The mechanics of Hakhel is for the King to read from the Torah from a raised temporary wooden bimah that was in the Azarah to enable all to hear	*תקרא את התורה הזאת לא:יא	יטד



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Hakhel (occurring in the eighth year) is a continuation of Shmitah, not only in time, but also in a shared concept of "everything is connected to G-d", projecting this message for the next six years <i>see table below</i>		מקץ שבע שנים לא:י*	כדא
Optimal for each person to buy a letter to become a partner in the Sefer Torah	Mitzvah of writing a Sefer Torah is fulfilled for each individual within a community Sefer Torah since לב בית דין מתנה עליהם	ועתה כתבו לא:יט	כדב
Moshe gathered people on the day of his death because he had not given all leadership to Yehoshua; on the day of his death no ruler that day, emphasizing the unique connection of the people with Moshe		*הקהילו אלי לא:כח	כדג
Everything in Torah needs to be connected to each Jew in such a way that if something is lacking then the essence is broken	The traditions and wellsprings of wisdom were closed to Moshe, understanding that the time had arrived to pass the leadership to another "Traditions" - those aspects of Torah that are not even hinted in the Written Torah; "Wellsprings of wisdom" - pilpul of Torah	*לצאת ולבוא לא:ב	כט
Last two Mitzvos connected with death of Moshe and leaving the desert Hakhel – national reenactment of Har Sinai – fulfilling mitzvos Writing Sefer Torah – reenact personal acceptance of the giving of the Torah			לדא
Goal of troubles is for the Jews to do Teshuvah; we can be hopeful, since it is <u>as if</u> He hides Himself, but really does not, since He loves us	removal of G-d's השגחה causes punishment הסתר פנים after troubles, G-d appears to the Jews as if He does not see the Jew's troubles, but He is waiting for the Jews to do Teshuvah to reciprocate immediately	*והסתרתי פני לא:יז	לדב

Ketores of:	Time of Teshuvah	Description	זדונות נעשה לו	תשובה
All Year	The rest of the year	Fear of the master; way of negation	כשגגות	מיראה
Yom Kippur	Yom Kippur	From the depth of the heart; a new person	כזכיות	מאהבה

Shmitah	Concept Expressed	Readings of the King on Hakhel
Resting of people	G-d's ownership of man to serve Him	Shema – result of a person's resting should be to learn Torah and do Mitzvos
Resting of the land	G-d's rulership on world & laws of nature	ברכות וקלות all belongs to G-d
Produce ownerless	G-d's ownership on people's property	עשר תעשר obligation to give a portion to G-d



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13 <sup>th</sup> Sefer Torah & 13 <sup>th</sup> gate are available for all	ספר תורה	ד
The higher the blessing, the more it is hidden	ואנכי הסתר אסתיר	טא
Torah on a shelf besides the Aron or inside the Aron	*מצד ארון ברית ה'	טב
Cohanim's service has effect outside of the Bais haMikdash	הקהל	ידא
Teshuvah needs to affect a person's intellect, emotions and actions	*לקוח	ידב
Nitzavim & Rosh HaShana – unity above VaYelech & Yom Kippur – unity below		יטא
Each generation has its own mission	*כי אתה תבוא	יטב
Cohanim represent the entire tribe of Levi	הכהנים בני לוי	יטג
On Hakhel the King reads the Torah from a raised wooden bimah that rests in the Azarah	*תקרא את התורה הזאת	יטד
Hakhel is a continuation of Shmitah	*מקץ שבע שנים	כדא
Mitzvah of writing a Sefer Torah is fulfilled with a community Torah	ועתה כתבו	כדב
Unique connection the Jews with Moshe	*הקהילו אלי	כדג
On the 7 <sup>th</sup> of Adar "traditions" and "wellsprings of wisdom" were closed to Moshe	*לצאת ולבוא	כט
Final two mitzvos (Hakhel and writing a Sefer Torah) renew our connection to Sinai		לדא
G-d's "hiding" which is not a "hiding	*והסתרת פני	לדב