



## פ' תצוה BEN CHAMESH L'MIKRA

- 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  
Designed for use in the classroom or at the Shabbos Table

### Understanding the Parsha according to the teachings of the Rebbe

**QUESTION:** *What is the meaning of G-d's statement to Moshe (Shmos 28,1) to draw the Jews close "to you"?*

**ANSWER:** G-d told Moshe to draw them close "to you", to your level. Moshe (of each generation) has a special connection to HaShem. And the leader of the generation can share that connection specifically with those that are close to his ways, drawing them to his level. (לקוטי שיחות כרך ו, עמ' 170)

**QUESTION:** *Why is the name of Moshe not mentioned in this week's Parsha?*

**ANSWER:** The name of Moshe not mentioned in the Parsha, but referred to in the second person. This indicates that present is the essence of Moshe, which is higher than the level of his name. (לקוטי שיחות כרך כו, עמ' 156)

**QUESTION:** *Why did the Me'il (Robe) worn by the Cohen Gadol, have bells on the bottom?*

**ANSWER:** The Cohen HaGadol represents all Jews, including those on the level of Baalei Teshuvah who service includes noise. (Service involving overcoming the noise of the world; the service of Moshiach – Sound of the Great Shofar) (לקוטי שיחות כרך טז, עמ' 336)

**QUESTION:** *The garment אבנט (belt) seems to serve no function. What does it represent?*

**ANSWER:** The belt represents the positive notion of a general readiness to perform G-d's service, revealing the nullification of the individual standing before G-d (possibly reflecting the higher reason to wear a gartel during prayers). (לקוטי שיחות כרך לו, עמ' 105)

**QUESTION:** *Why is the Incense Altar mentioned in this parsha and not in Parshas Terumah where all the other vessels of the Mishkan were listed?*

**ANSWER:** Ketores (incense) suggests connection (קשר, a knot). The offering of incense in the Holy Temple was a process by which the Jews and G-d become joined together (not like the kobanos which accomplished a connection of close yet separate). To stress this point, the Divine Presence did not come close to the people after the commands to build the Mishkan, all its components, to erect it, inaugurate the Priests, etc. Only after the offering of the incense, did the Jews actually become united with HaShem.



## פ' תצוה OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
Three levels: Water Wine Oil Nigleh Razin Razin deRazin Transforming gold (גשמיות) into menorah (רוחניות)	שמן	א
The Altar remains pure due to bitul or due to its essence	מזבח	ג
Moshe sanctifies those who are connected to him	*ואתה הקרב אליך	ו
Holy of Holies refers to the Altar	*קדש קדשים	ב
Pure refers to the oil and not to the olives	*זך	יא
The effect of the "snake" and the revealing Moshiach	חושן	יאב
Nature of the law of not tearing of the Robe	*לא יקרע	טזא
Service from great noise	מעיל	טזב
Moshe is Yisroel and Yisroel is Moshe; Moshe's connection with the Jews is deeper than with the Torah	ואתה	כאא
Aifod, Me'il and the Choshen were essential even for entry into the holy area	*ומתו	כאב
Rashi learns the Aifod as a function of extra modesty.	*האפד	כוא
By the Tzitz, were the words written on one line or two lines?	קדש לה'	כוב
The connection to a Tzadik after his passing	ז' אדר	כוג
Aifod and Choshen garments of prophecy	האפד	לאא
Ohel Moed - two levels of unity	*ונועדתי שמה	לאב
Names on stones according to Rashi & Rambam Displays unity of the Jews	*כתולדותם	לוא
Uniqueness of the Sash	אבנט	לוב



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הוראה	ענין	פסוק	חלק
Study of Chassidus penetrates a person completely enabling the Torah and oneself to become one One's service should be done without publicity G-d creates holiness after we take the physical and offer it to be spiritual	(א) 3 levels of liquids correspond to levels of Torah Water Wine Oil Nigleh Razin Razin deRazin Advantage of oil is that it permeates (ה) Offering of Ketores on the inner altar, the ultimate service, is done alone with G-d (ו) Only G-d can transform gold (גשמיות) into menorah (רוחניות) making light for the Mishkan	שמן כז, ב	א
Although one could be led astray by one's wealth ("gold") or one's poverty ("copper"), one's essence – ("altar") - is not subject to spiritual impurity	The inner (golden, rich) and the outer (copper, poor) Altars (places of essence where Jews sacrifice their animal desires) are not subject to becoming tamai (separated from HaShem); either due to their connection to the earth (bitul) or due to their own holy essence	מזבח ל, א	ג
One can attain a level of Cohen, by connecting to the generation's Moshe, who created a Home for G-d	Moshe could only anoint the Cohanim after the completion of the Mishkan; as leader of the generation, he drew those that were connected to him (those that go in his way), close to his level	*ואתה הקרב אליך כח, א	ו
Levels in people (matters) Outer part of the heart (world) Inner part of the heart (holy)	"Holy of Holies" here refers to the Altars, since their holiness does not leave them Outer Altar – birurim Inner Altar – strives for greater connection	*קדש קדשים ל, י	וב
One opinion that one needs a purity of the vessel to hold the holy light Other opinion that the holy light should be free of external foreign forces	Rashi – olive oil, pure from sediment (only the final product for the Mitzvah need to be pure) Ibn Ezra – oil and the olive need to be pure (not decayed or partially eaten) – not only the final product but all the materials for a Mitzvah need to be of the finest quality	*זך כז, כ	יאא
To turn over the Galus, we have to bring forth the hidden level of חשן בגימטר' משיח to the level of Mishpat	The lack of Urim & Turim in the 2nd Temple was not a "lacking" of garments of the Cohen Gadol Choshen (concept of G-dly revelation) was in the first and second Temples (see below); but in the 2nd, did not affect outside the Temple (mishpat)	חושן כח, ל	יאב
Even one who is involved in Torah (aron) should always be prepared to assist with Torah and Mitzvos for another Jew	The law of not tearing by the Robe is a single lav, not different from the other special clothing; and similar to the lav of not removing the poles from the aron inside the Holy of Holies (necessary for the possible immediate movement of the aron)	*לא יקרע כח, לב	טזא



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הוראה	ענין	פסוק	חלק
One must remember all Jews, even those far away, and counter the worldly noises	The Robe has bells that makes noises; the Cohen HaGadol represents all Jews, including those on the level of Baalei Teshuvah (noisy service)	מעיל כה, לא	טזב
Not enough to love another Jew (like yourself), but one must have Mesiras Nefesh (more love) for him as well	Moshe's name is not in the Parsha (as a result of his Mesiras Nefesh for the Jews) reflects the essential connection between Moshe and the Jewish people (more than with the Torah) <i>Moshe is Yisroel and Yisroel is Moshe</i>	ואתה כו, ב	כאא
The first thing when meeting another Jew is to remind him of his true being and connect to the Nasi HaDor	Aifod, Choshen, & Me'il are necessary for entrance to the Holy areas since they are a constant reminder of the relationship with HaShem The other 5 garments are necessary for the Avodah signifying the importance of deed	*ומתו כה, מג	כאב
The ability to transform willful violations comes from the level of Yechida, which resides in the heart	Rashi learns the Aifod as a function of extra modesty; Rambam, the Aifod is a garment of ornamentation <b>see below</b>	*האפד כה, ו	כוא
Physical evidence (like found in genizas) is not as strong a proof as authentic Mesorah	The words on the Tzitz were written on one line or two lines? Do not rely on eye witness testimony since probably not the real item (like the menorah)	קדש לה' כה, לו	כוב
A Tzadik is more connected to all worlds (even this world) after his passing since now relating to the essence	Name of Moshe not mentioned in the Parsha, but referred to in the second person; present is the essence, which is higher than the level of name תצוה = 501 (5 X 10 X 10 +1) 101 verses (10X10+1)	ז' אדר	כוג
	To achieve prophecy, B'nai N'viim would wear a linen Aifod similar to the priestly Aifod, through which the Cohen Gadol received his prophecy	האפד כה, ו	לאא
	Ohel Moed served two purposes: 1) Place where G-d expresses His Will to the Jews 2) The Jews come to meet G-d and pray	*ונועדתי שמה כט, מג	לאב
The stones display the levels of unity of the Jews: unity without distinction; or unity through distinctive groupings	Order of the names on the stones:  According to Rashi by order of their birth According to Rambam by order of the mothers according to their births	*כתולדותם כה, י	לוא
Uniqueness of the Sash is expressed in that it has no specific function; represents the positive notion of a general readiness to perform G-d's service; this readiness reveals the nullification of the individual standing before HaShem (possibly reflecting the higher reason for wearing a gartel during davening)		אבנט כה, לט	לוב



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הוראה

ענין

פסוק

חלק



**CLOTHING OF THE COHEN GADOL**

Points debated by Rashi & Rambam

<b>RASHI</b>	<b>RAMBAM</b>
If Urim v'Tumim is lacking, the Choshen is not invalidated	If Urim v'Tumim is lacking, the Choshen is invalidated
When asking a question from the Choshen, the Cohen Gadol looks at the Urim v'Tumim	When asking a question from the Choshen, the Cohen Gadol looks at the Holy Ark
Cohen Gadol puts on the Aifod and ties its Sash before attaching the Choshen	Cohen Gadol puts on the Aifod without tying its Sash, attaches the Choshen, and then ties the Sash
Top of Aifod does not reach the Cohen Gadol's elbows	Top of Aifod does reach the Cohen Gadol's elbows
Names of tribes on Shoham stones according to the order of their birth	Names of tribes on Shoham stones according to their mothers according to their births
Precise wording of the Torah defines whether the item is a "garment" or an "ornament"	Using logic as to the function of the item, defines whether it is a "garment" or an "ornament"