



Understanding the Parsha according to the Rebbe

QUESTION: *What is the spiritual meaning of the Clouds of Glory?*

ANSWER: We all live in a “desert”, a world not conducive to spiritual activities, filled with obstacles. The Clouds of Glory represent the spiritual ability to apply the “blunt force” of mesiras nefesh within our world to overcome the obstacles (as the clouds did in the desert). This ability is exemplified by the Previous Lubavitcher Rebbe.
(לקוטי שיחות כרך ב, עמ' 333)

QUESTION: *What do we learn from the lesson of the Parah Adumah that makes tahor a tamei person while at the same time makes tamei a tahor person?*

ANSWER: Even though we can not understand this mitzvah (even King Shlomo could not understand), we can gain some insight. Tumah represents death, which is the opposite of holiness, life. The ashes of the Parah HaAdumah are from a level of G-dliness which transcends limitations and thus can overcome tumah of death. The tahor person that serves as the means to bring down this ability must exercise mesiras nefesh to achieve this goal. The mesiras nefesh is exhibited by the tahor person not refraining from become tamei in order to assist another to become tahor.

(לקוטי שיחות כרך ד, עמ' 1056)

QUESTION: *Why didn't Moshe teach us the meaning of the mitzvah of Parah Adumah like he did with other mitzvos?*

ANSWER: Moshe was given an understanding by HaShem that a reason for this Chok was not in this world. This mitzvah is called Chukas HaTorah to teach an important lesson. This one mitzvah could not be understood by any person; exemplifies the concept that all mitzvos must be accepted as decrees from HaShem.

(לקוטי שיחות כרך יח, עמ' 229)

QUESTION: *Of the many miracles that occurred to the Jews in the desert, why did they only twice say Shirah as a recognition of those two miracles?*

ANSWER: The miracles at Arnon prompted a song of praise since HaShem eliminated the enemy without the Jews having to fight at all, like at the Reed Sea. The love shown by HaShem fighting on behalf of the Jews without their involvement awakened within the Jews a deep feeling of connection and thanksgiving that they expressed through singing Shirah.

(לקוטי שיחות כרך כג, עמ' 148)

QUESTION: *How do we understand the two explanations of Rashi on the words (כא, א) דרך האתרים?*

ANSWER: Rashi is explaining the two methods in countering the influence of Amalek. One approach is the way the Spies that counseled reason and intellect. The second approach is the way of the Aron which using a method of mesiras nefesh, which knows no limits, to “flatten” the opposition.

(לקוטי שיחות כרך לח, עמ' 78)



פ' חוקת OVERVIEW לקוטי שיחות

- 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

CONTENT HIGHLIGHT	פסוק	חלק
Mahn, Clouds of Glory, and the Well – 3 levels		ב
To become impure in order to purify others	את חוקת התורה	ד
The laws of the Red Heifer are the Chok of the Torah	*זאת חוקת התורה	חא
Acts of the leader brings merit all	*ויכו אותו	חב
A “minor” mitzvah is like a “major” mitzvah	זאת חוקת התורה	יגא
When death is transformed into life	נחש נחשת	יגב
A reason higher than reason	זאת חוקת התורה	יהא
The one who touches a dead body is tameh; but the dead body itself is not tameh	הנוגע במת	יחב
A leader takes responsibility for the needs of the people	*ולא הי' מים לעדה	יחג
Anyone that holds a Sefer Torah bare, will be buried bare (without that Mitzvah)	זאת התורה אדם	כגא
Miracle of G-d's fighting for us without our involvement, merits a song of praise	*ואשד בנחלים	כגב
Kiddush HaShem is like a connection of חקיקה; a Jew does not want to separate from G-d for a moment	ודברתם אל הסלע	כח ג' תמוז
The Tenth Red Heifer by King Moshiach is law	למשמרת	כחא
Three types of forgiveness	ויתפלל משה	כחב
The final Red Heifer will allow us to overcome death and achieve eternal life	ויקחו אליך	לגא
The leader of the generation is like the whole generation	וישלח ישראל	לגב
The lessons of tumah in the world	צמיד פתיל	לחא
Two explanations of the battle of Amalek; two paths in our struggle against the Yetzer HaRa	*דרך האתרים	לחב



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הוראה	ענין	פסוק	חלק
Hidur Mitzvah is not equal Encompassing all equally Torah invests to everyone	Mahn – internal absorption differing to each person Clouds of Glory – protection from outside equally Well (water) – carrying these aspects to all Jews		ב
One draws down G-d's essence when doing a favor for another person, despite the knowledge that one will thereby become impure	Chukas – engraving; indicates of the essence HaTorah - basis of the entire Torah It is necessary for the bitul to come from the essence for one to effect the extreme transformation of tahorah	*זאת חוקת התורה יט, ב	ד
Yud-Bais Tamuz reveals the avodah of mesiras nefesh in actual deed	Law of the Red Heifer is the Chok of the Torah Other Chukim are supra-rational and are likened to engraved letters; the Red Heifer is likened to hewing an impression through and through, since it has no connection to intellect, so that even King Shlomo could not find a rationale	*זאת חוקת התורה יט, ב	הא
Yud-Bais Tamuz is a geulah not just for an individual but for all of Yisrael	Moshe, as an individual, struck down Og; as a representative of Yisrael he merited on behalf of the Jews the miracles and the redemption	*ויכו אותו כא, לה	הב
All Mitzvos are “major” that even the performance of a “minor” one can carry a person to great heights	With regard to logical aspect of Mitzvos, differences exist However, regarding the essence of Mitzvos, no differences exist	זאת חוקת התורה יט, ב	יגא
From the perspective of Torah there are limits, thus, need G-d (above limits) to overturn death into life	HaShem turns the snake (level of death) to life; preceded by teshuva of the Jews that they overturned their hearts (including the bad inclination-snake) into holiness (life)	נחש נחשת כא, ט	יגב
This is a main point of Torah; with Torah & Mitzvos the neshama makes a permanent effect in the body, which is higher than reason	This one mitzvah could not be understood by any person; exemplifies the concept that all mitzvos must be accepted as decrees from HaShem Moshe was given an understanding by HaShem that a reason for this Chok was not in this world	זאת חוקת התורה יט, ב	יחא
All Jews have a portion in the world to come; all who are involved in Torah, Torah enlivens them	All who touch a dead body are tamei; but the body itself is not tamei: for example, Lot's wife, the son of Shulamis, and the revived dead in times of Moshiach, are not tamei	הנוגע במת יט, יא סיום מס' נדה	יחב
The Previous Rebbe took responsibility to maintain Torah for Jews in Russia	Well of Miriam returned in the merit of Moshe; but some of the clouds (those of honor) did not return Moshe, as the leader, took responsibility for the needs (like water) of the Jews; this responsibility of the leader continues even after his own death	*ולא הי' מים לעדה כ, ב	יחג



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The spiritual clothes of the Torah (Mitzvos) are part of the Torah	A Sefer Torah is compared to a person; anyone that holds a Sefer Torah bare, will be buried bare (without that Mitzvah) Mantle cover is part of the Sefer Torah; all that hold it can obtain long life, riches, and honor	זאת התורה אדם יט, יד סיום מס' מגילה	כגא
This type of miracle displays G-d's love to the Jews; the song acknowledges this love	The miracles at Arnon prompted a song of praise since HaShem eliminated the enemy without the Jews having to fight at all, like at the Reed Sea	*ואשד בנחלים כא, טו	כגב
G' reflects the Previous Rebbe's continuing efforts on behalf of the Jewish people, even many times he endangers his own life	The intent was for Moshe to do Kiddush HaShem in public by speaking to the rock to bring forth water Source of Kiddush HaShem is not from reason, but from a connection of הקיקה, such that a Jew does not want to separate from G-d for a moment	ודברתם אל הסלע כ, ה ג' תמוז	כח
Galus is a state of tamei mais due to our sins; the Red Heifer alludes to our connection to G-d as we enter a state of "life"; Geulah, becomes the tahara of Galus	The Tenth Red Heifer, brought by King Moshiach is a law: 1. Awaiting Moshiach is expressed intellectually and also, emotionally 2. Moshiach's coming should be a personal desire 3. One should express a desire for Moshiach constantly in whatever context	למשמרת יט, ט	כחא
The ways of a Jew is to immediately and completely forgive another and more by HaShem to quickly assist Teshuva	Three types of forgiveness: To relieve the offender from punishment by <i>forgiving the act</i> to enable complete Teshuva To <i>forgive the offender</i> without a grudge Uproot the offense so they are close as previously	ויתפלל משה כא, ז	כחב
Every Jew can "cling with G-d" by infusing one's daily service with mesiras nefesh	Parah Adumah nullifies tamai mais at its source, by using the eternal existence of Moshe, who obtained that level from his mesiras nefesh	ויקחו אליך יט, ב	לגא
Whether it was Moshe or Yisrael that actually sent messengers does not matter, since they are essentially the same; the leader of the generation is like the whole generation, for the leader is all		וישלח ישראל כא, כא	לגב
A covering upon a vessel stops the tumah of ohel hameis in different ways (protection from the negative influences of this world) A vessel is made to maintain contents (the body of a person houses the neshama) Most vessels are affected by external tumah – ohel hameis (of the world); some vessels (bodies) do not receive tumah (do not limit the neshama's avodah); However, certain unique vessels, kli cheres, are made from earth (bitul) which when properly sealed, blocks the tumah (allowing the neshama to shine forth)		צמיד פתיל יט, טו	לחא
Two explanations in Rashi of means to counter Amalek (Yetzer HaRa) The Way of the Spies – according to reason The Way of the Ark – above reason; mesiras nefesh		*דרך האתרים כא, א	לחב