



פ' אמור 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

QUESTION: *In three places the Rabbis teach us that the Torah warns the Elders about the activities of the young ones (eating creeping creatures, eating blood, and becoming tamei). What general rules do we learn for chinuch?*

ANSWER: 1) Involving matters that appear to be totally foreign (like bugs) one still needs to instruct a child to go in the proper way.

2) It is still proper education to train a child in matters that are habits (like not eating blood, which many people do eat) to strengthen those habits.

3) Proper chinuch also involves matters that involve internal beliefs and feelings (like tamei which supra-national). (איגרות-קודש' כרך א, עמ' 119)

QUESTION: *What is the connection between Parshas Emor and the time of year that this Parsha is read, the month of Iyar?*

ANSWER: Parshas Emor signifies education of a child beyond the letter of the law. להזהיר to enlighten and be extremely careful. The month of Iyar is complete with days of counting ספיר to enlighten each day to a new and higher level (ספר השיחות תש"נ כרך ב, עמ' 443)

QUESTION: *In discussing Shabbos and Holidays and the prohibition of malacha, why does the Torah mention six days that work should done?*

ANSWER: The mentioning of the six days indicates a unit of time which defines two sets of time periods. Six days is one period during which "work" is obligatory, that should be done. The second time period is any other time (Shabbos & Yom Tovim), when "work, should not be done. A Jew's service requires opposing aspects: "six days" the soul is encloded in the body and then, labor in "earthly" matters is required; Shabbos and the Festivals are for the soul to shine, transcending the body and its needs. (לקוטי שיחות כרך יז, עמ' 242)

QUESTION: *Why does the laws of Peah, Leket & Shikcha seem to interrupt the section of Holidays?*

ANSWER: These laws do not interrupt since done without the owner choosing whom is the recipient. These mitzvos become a part of the concept of bringing Korbanos without a benefit. One's avodah should not include ulterior motives, even the motive of changing one's natural attributes. (לקוטי שיחות כרך יז, עמ' 255)

QUESTION: *What is a Jew suppose to say to another to guide them in proper conduct?*

ANSWER: Speak softly to each Jew, always judge another in a positive manner and mention another's merits Speaking good about every Jew reveals the hidden good in each Jew. (לקוטי שיחות כרך כז, עמ' 158)



לקוטי שיחות פ' אמור OVERVIEW

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CONTENT HIGHLIGHT	פסוק	חלק
(א) Entire month of Iyar – all days are equal (ה) Transition – Sefiras HaOmer – Iyar (ז) 49 days of Sefirah one entity- or 49 separate Mitzvos?		א
What we can do and what is above our abilities		ג
Gedolim share same essence of life-force with the <i>Ketanim</i> , but are limited by their <i>Gadlus</i>	אמור ואמרת	זא
G-d as Cohen Gadol	לנפש לא יטמא בעמיו	זב
Punishment of the <i>Mekallel</i>	*ובני ישראל עשו	זג
Completeness in the counting of the Omer	ממחרת השבת	יבא
Emphasis on <u>saying</u> verses of zikhronos and of shofros comes to awaken the “memory” of HaShem of the Akeida of Yitzchak, who was replaced by a ram	*זכרון תרועה	יבב
Two types of days: days of work and days of refraining from work	ששת ימים	יזא
Opinions on issue of <i>Chadash</i> outside of Israel	*בכל מושבותיכם	יזב
Section of Peah & Leket do not interrupt the section of Holidays, but are part of the concept of bringing Korbanos	*ובקוצרכם	יזג
Great service of Simcha	ושמחתם	יזד
Common denominator between prayer and the counting of the Omer expressed in intent and in self-improvement	וספרתם	כבא
Time of Sukkos is not connected to a particular event, but is an establishment by the Jews of seven special Mitzvah days	שבעת ימים	כבב
Appreciating the value of the simple Jew	ערבי נחל	כבג
Inspiring Enlightenment: Speaking the virtues of others	אמור	כזא
Differing opinions of Kiddush HaShem	*ונקדשתי	כזב
Difference in order of Holidays as listed in the Torah and as listed in Rambam; obligation of time vs of the person	רמב"ם	לבא
Nature of the <i>Shtei HaLechem</i> & reflections in Avodah		לבב
Law in making the Sukkah to be in a way of shade		לבג
Awaken the sleeping	*אמור	לזא
When one's disgrace is publicized and leads others not to commit the same error, not only is the community saved, but also that person receives retroactive merit	שלומית	לזב



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הוראה	ענין	פסוק	חלק
Devoid of self-interest is the intermediary between the beginning & the goal Stages in Avodah: Awaken the Divine soul Refine the animal soul Nullify one's self Our avodah in Galus is a preparation for Moshiach	(א) Every day in month of Iyar has the Mitzvah - to count each day itself – all days are equal (ה) Leaving Egypt – Passover – Nissan מודה אני Transition – Sefiras HaOmer – Iyar קריאת שמע Giving of Torah – Shavous – Sivan שמונה עשרה (ז) Are the 49 days of Sefirah one entity- or 49 separate Mitzvos? Sefirah is a preparation for Matan Torah		א
Two dimensions of Shavous (which can be independent): 50 th day of the Omer – our service of counting – obtain 50 th gate 6 th of Sivan – initiative from G-d – season of giving of the Torah			ג
Double language of “saying” emphasizes more than talking; rather, total involvement with the katan leads to the redemption	להזהיר גדולים על קטנים Gedolim share same essence of life force with the Ketanim, but are limited by their Gadlus By using enlightenment (זהר) with Ketanim, a Gadol can reach true Gedulah without limits	אמור ואמרת כא, א	זא
Every Jew is a Cohen Gadol; and in that level in each of us, tumah does not apply	G-d as Cohen Gadol buried Moshe Rabenu: Creation can serve as a guide to Above; but the inherent limitations (i.e., Tumah) of Creation do not apply Above	לנפש לא יטמא בעמיו כא, א	זב
Death by stoning includes hanging on wood; alludes to the initial sin of the tree of knowledge; allows for complete atonement	In Mitzvah of stoning, witnesses have the initial obligation to carry out the sentence; if sentence is not completed, then, falls upon the rest of the Jews to complete the sentence Since no warning by Mekallel, unsure of this law	*ובני ישראל עשו כד, כג	זג
Service of counting the Omer is Birur of the animal soul from a level of Shabbos	Counting of the Omer is תמימות when first count occurs on the day after Shabbos; if not, then same level achieved if Jews do the Will of G-d	ממחרת השבת כג, טו	יבא
Emphasis on <u>saying</u> the verses of zikhronos & of shofros seek to awaken the “memory” of HaShem regarding the Akeida of Yitzchak, who was replaced by a ram		*זכרון תרועה כג, כד	יבב
A Jew's service requires opposing aspects: “six days” soul enclotted in the body labor is required; Shabbos and the Festivals are for the soul to shine, transcending the body and its needs	The mentioning of the six days, indicate a unit of time which defines two sets of time periods: Six days is a period during which “work” is obligatory, that should be done Any other time (Shabbos & Yom Tovim), “work”, which is prohibited, should not be done	ששת ימים כג, ג	יזא



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Both opinions relate to our service 1. Influencing the animal soul by withdrawal of food 2. G-dly soul feels deficiency in being distant from Him	Opinions on issue of <i>Chadash</i> outside of Israel: 1. Applies outside of the Land in order instill a concept that one's first action must be for G-d 2. Does not apply outside the Land to arouse feelings of one's lowliness due to not having this mitzvah	*בכל מושבותיכם כג, יד	יזב
One's avodah should not include ulterior motives, even to the extent of changing one's natural attributes	Section of <i>Peah, Leket & Shikcha</i> does not interrupt the section of Holidays; since done without the owner choosing who is the recipient, these mitzvos become a part of the concept of bringing <i>Korbanos</i> without a benefit	*ובקוצרכם כג, כב	יזג
From the joy of Sukkos we begin the joyous service in all aspects of our daily life	Mitzvah to rejoice applies to all Festivals, but on Sukkos Jews excel in this Mitzvah; <i>Simchas Bais HaShoevah</i> begins this great service	ושמחתם כג, מ	יזד
Tefilah (ספה"ע) accomplishes the drawing G-dliness through the various levels to this world into deed	The siddur's primary focus is a person's avodah Unique connection between the Alter Rebbe's siddur and Sefiras HaOmer (last item in siddur): A person's intent (object) and self-improvement	וספרתם כג, טו	כבא
Even in one's Torah studies one must feel that the Makif of the Torah is more than one's comprehension	Time of Sukkos is not connected to a particular event, but is established by the Jews through seven special Mitzvah days of sitting in the Sukkah that surrounds all aspects on one's life	שבעת ימים כג, לד	כבב
When dealing with an <i>Aravah</i> (simple Jew) first one must bind (unite with him) unconditionally	<i>Aravos</i> (lacking Torah & Mitzvos) highlights the value of the simple Jew – connection with their essence; thus, we love every Jew for their essence (not their qualities)	ערבי נחל כג, מ	כבג
Speaking good about every Jew reveals the hidden good in each Jew	"Speaking" softly applies how each Jew speaks to another; always judge another in a positive manner and mention another's merits	אמור כא, א	כזא
Different understanding of the mitzvah of Kiddush HaShem 1. Highest form of Kiddush HaShem is to be killed for His sake 2. Greatest Kiddush HaShem occurs when a miracle saves someone from death 3. Kiddush HaShem is to surrender oneself to sanctify His Name; a possible miracle is G-d's business and not part of the Mitzvah		*ונקדשתי כב, לב	כזב
Difference in order of Holidays as listed in the Torah and as listed in Rambam Holidays are an obligation of Time – אלה מועדי - Days of holiness distinct from other non-holy days; thus, listed in order of occurrence (לפי סדר בתורה) Holidays are an obligation of the Person – אות בינינו לעולם - a person has a constant obligation to fulfill the holiday in its appropriate time; thus, listed in order to reflect the decree that the holiday impacts the person's service (לפי סדר ברמב"ם)		רמב"ם	לבא



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First one must "harness" one's animal soul, and then one's G-dly soul can serve		In a case that a minchah from the new crop is brought prior to the <i>Minchas Shtei HaLechem</i> , three opinions exist representing three levels in Avodas HaShem See table below				לבב
Avodah	Permits to:	Festival	Allusion	Food Type		
Beginning	<i>Hedyot</i>	Pesach	Animal Food	Barley		עומר
Final	Mizbeach	Shavous	People's Food	Wheat		שתי הלחם

Three Explanations, Three Levels of Human Avodah	
Nature of connection between the Minchas Omer (permitting to the common person) and Minchas Shtei HaLachem (permitting to the Altar)	
One issur exists to utilize the new crop: Omer permits to the common person; <i>Shtei HaLachem</i> permits to the mizbeach (need both)	In a person's avodah when one's animal (omer) has been refined, but lacks the offering of proper Bitul (<i>Shtei HaLachem</i>) one is liable to fall (need both)
Two separate issurim with the issur for the mizbeach being a light one (only completing the task) needed for the service that comes afterwards	When one is at a higher level and need not fear falling, then the additional service is a completion and additional level to one's avodah
<i>Shtei HaLachem</i> must be the first minchah offering, totally needed for its own accomplishment and not as a predecessor step to other things	Even a higher level is where the new minchah is an entire new avodah, to harness the power of the animal and G-dly soul to connect the two items <i>Shtei HaLachem</i> (the Written Torah and the Oral Torah)

The Sukkah is to remind one of the protections that the clouds (Providence) provided from physical suffering: creating an entity of shade, or for the sake of providing protection for the people inside Another law upon the person is to have intention while in the Sukkah regarding the Divine Providence that takes us out of our Egypt (spiritual)			לבג
Just like the enthusiasm of a Cohen can be dormant, but never lost; so a Jew can be temporarily asleep, yet be awakened	Moshe reinforced G-d's command to the Cohanim, and warned Beis Din to enforce the laws on the Cohanim	*אמור כא, א	לזא
When one's disgrace is publicized and leads others not to commit the same error, not only is the community saved, but also that person receives retroactive merit		שלומית כד, יא	לזב