



### Understanding the Parsha according to the Rebbe ז"ל

**QUESTION:** Why does the Torah say "journeys" (plural) going out of Egypt (מצרים) when we left only once?

**ANSWER:** Many levels of מצרים (limitations) exist for a person. In our life, one needs to continually journey beyond one's limits. Even at the completion of one journey, one must be ready to begin a new journey. Our life involves constant movement, we do not sit still. One needs to be aware that this is a function of life and should not despair at the constant struggle. (לקוטי שיחות כרך ב, עמ' 349)

**QUESTION:** What is the significance that the division of Eretz Yisrael is done by a goral?

**ANSWER:** Acquisition by the goral displays that it depends solely on the Giver

Every Jew has an inheritance יש ששים רבוא אותיות לתורה Each <i>equally</i> obligated to learn Torah	מורשה קהלת יעקב	Does not depend on the status of the receiver; but needs to be related	<b>ירושה</b>
Acquired by understanding as a result of service and diligence; <i>distinction</i> between each Jew as to involvement	מכרתי לכם תורתי	Buyer needs to the pay the price	<b>מכירה</b>
Gift from Above in the portions of Torah; not accessible through human strivings Depends <i>only</i> on the Giver	מתן תורתינו	Receiver needs no connection to the giver; up to the goodness of the giver	<b>מתנה או גורל</b>

(לקוטי שיחות כרך יג, עמ' 114)

**QUESTION:** Why does Rambam in Halacha, bring the 123 years of Aharon's life as a sign for the 123 הללו' in Hallel?

**ANSWER:** Life of Aharon "lover of the Jews" expresses the unity that the Jews seek in Hallel, by acknowledging the actions of HaShem on our behalf. (לקוטי שיחות כרך כג, עמ' 229)

**QUESTION:** What is the connection between the period that an accidental killer must remain in the city of Refuge and the life of the Cohen Gadol?

**ANSWER:** The accidental killer and the Cohen Gadol represent opposite sides of the sensitivity spectrum. Nevertheless, the Cohen Gadol needs to pray for the atonement of the accidental killer for complete atonement. This shows the depth of Ahavas Yisrael that we all need to complete our own life. (לקוטי שיחות כרך לג, עמ' 206)

**QUESTION:** Why does Rashi in the description of the borders of Eretz Yisrael not use the Torah word of גבול and instead using the word מצר?

**ANSWER:** Rashi changes to the word מצר to emphasize that the actual boundaries show the distinction between Eretz Yisrael and to the lands outside it, similar to the concept of המצרים בין restrictions which allow access to the wider areas beyond (מרחב י"ה) (לקוטי שיחות כרך לח, עמ' 122)



## פ' מסעי 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
In life one must always travel and not stop	אלה מסעי	ב
To every journey in life there is a purpose	אלה מסעי	ד
Rosh Chodesh Av is an important time to commit again to daily learning	*וישמע הכנעני	חא
The daughters of Tzelafchad here were listed by age; the two previous places according to their wisdom, which was equal	*מחלה תרצה וגו'	חב
Similarity of the Goral and the Ten Commandments	בגורל	יגא
The boundaries of the Land of Israel primarily to delineate where the mitzvos of the Land apply	*תפול לכם	יגב
Recount the events of the journey and make known the loving kindness of HaShem	אלה מסעי	יחא
Land of Israel possesses two special qualities: its kedusha and its being chosen by HaShem	וישבתם בה	יחב
Speaking & learning bring a matter into reality	באחד לחודש	יחג
All that are alive are in movement	אלה מסעי	כגא
Connection between years of Aharon's life and with the custom to say הללו' in response in Hallel	ואהרן	כגב
Cohen Gadol uses both the service of the Tzadik and the service of the Baal Teshuva	עד מות כה"ג	כח
The Nasi represents the entire group plus is concerned about the needs of each individual	*אשר ינחלו לכם	לגא
Two reasons why the accidental killer stays in the City of Refuge until the death of the Cohen Gadol	*עד מות כה"ג	לגב
Rashi uses the word מצר to indicate the concept of restrictions leading to higher quality	*הגבול	לחא
Accidental murderer cannot leave the City of Refuge even to save a life	וישב בה	לחב



## לקוטי שיחות פ' מסעי ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

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הוראה	ענין	פסוק	חלק
When one leaves one's Mitzrayim (limitations) achieving a goal, one must begin another journey since a new set of Mitzrayim looms ahead to hold one back from the ultimate goal; just like in prayer, today one strives to attain a lofty level, yet needs to repeat the process the next day to go beyond yesterday's limitations		אלה מסעי לג, א	ב
Every journey in a person's life can be a positive step	The Baal Shem Tov says each Jew goes through a personal 42 journeys in life; each journey is a spiritual way station and chance for elevation	אלה מסעי לג, א	ד
Important to maintain daily learning including חת"ת	The Canaanite heard only about the death of Aharon; this Parsha mentions additional details including the date of his death (ר"ה אב)	*וישמע הכנעני לג, מ	חא
At the end of this Parsha, the daughters of Tzelaftchad are listed for a third time; Rashi explains they are now listed according to their age (since to be married accordingly); only now, we realize that the two previous listings were not according to age, but pertained to their wisdom, in which they were all equal		*מחלה תרצה וגו' לו, יא	חב
Division of the Land of Israel is done by a גורל; (see below) Geonim say as if one who transgresses on the גורל, transgresses on the Ten Commandments; גורל is a concept of gift; the first two commandments (אמונה וקבלת עול) are gifts above reason and logic (which are involved with the other commandments)		בגורל לד, יג	יגא

Every Jew has an inheritance יש ששים רבוא אותיות לתורה Each <i>equally</i> obligated to learn Torah	מורשה קהלת יעקב	Does not depend on the status of the receiver; but needs to be related	ירושה
Acquired by understanding as a result of effort and diligence; <i>distinction</i> between each Jew as to involvement	מכרתי לכם תורתי	Buyer needs to pay the price	מכירה
Gift from Above in the portions of Torah; not accessible through human strivings Depends <i>only</i> on the Giver	מתן תורתנו	Receiver needs no connection to the giver; up to the goodness of the giver	מתנה או גורל

Alludes to the going down of the neshama to this world of boundaries, to do Mitzvos	Detailing of the boundaries of the Land of Israel, not just to set the land to conquer, but primarily to delineate where the Mitzvos of the Land apply	*תפול לכם לד, ב	יגב
Our journeys in the desert (as well as in life) can appear not beneficial (Galus or a manifestation of being sick); however, at the end when recounting the journeys, one discovers the benefit of "descent for the sake of a higher ascent"; revealing that the descent (Galus, sickness) are in reality beneficial (chesed or healing)		אלה מסעי לג, א	יחא
Two Explanations of Rashi Complement Each Other (אלה מסעי)		Two Stages of the Neshama	
Tanchuma	To make known the loving kindness of G-d (16-33)	going down to this world	
R' Moshe haDarshan	Recount events of the journeys (1-15 & 34-42)	journeys back to an even higher level	



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הוראה	ענין	פסוק	חלק
The land of Israel (like the Jews) possesses two special qualities (Rambam): <i>Holiness</i> – applies only to Eretz Yisrael נשמה connected by Mitzvos (limited) <i>Chosen by HaShem</i> (prohibition to leave can also apply to Bavel or other lands) גוף connected by essence wherever one is found		וישבתם בה לג, לג סיום מס' כתובות	יחב
Studying the laws of Bais HaMikdash are needed during the 3 weeks	Through learning the laws of the Bais HaMikdash we are fulfilling a mitzvah and building the future Bais HaMikdash	באחד לחודש לג, לח	יחג
Journeys (not encampments) are not just from a location, but from a prior level of limitation; at any level, even a holy level, one needs to strive to go to a higher level; continue movement leads to the eventual leaving of all the boundaries of the exile in order to go to the ultimate Redemption		אלה מסעי לג, א	כגא
Life of Aharon "lover of the Jews" expresses the unity that the Jews seek in Hallel	Rambam in Halacha, brings the 123 years of Aharon's life as a sign for the optimal custom to say 123 הללוי' responsively in Hallel	ואהרן לג, לט	כגב
The room made of wood that the Cohen Gadol lives in for the seven days prior to Yom HaKippur, has two names: לשכת העץ Service of Teshuvah (second Bais HaMikdash) לשכת פרהדרין Service of Tzadikim (first Bais HaMikdash)		עד מות כה"ג לה, כה	כה
The Nasi of the generation is concerned about the needs of every individual; importance of spreading Torah to all Jews	Head of the Tribe (Nasi) functions as the leader to inherit the land for the sake of the tribe The Nasi, also, functions as the divinely appointed leader, represents each individual to obtain the proper selection for each person	*אשר ינחלו לכם לד, יז	לגא
Love of a fellow Jew completes every person	The accidental killer stays in the City of Refuge until the death of the Cohen Gadol: 1) not proper to be near the Cohen Gadol, who brings Divine Presence into the world 2) atonement is not complete until the death of the Cohen Gadol	*עד מות כה"ג לה, כה	לגב
Like מצרים בין המצרים restrictions allow access to the wider areas beyond (מרחב י"ה)	Rashi changes to the word מצר to emphasize the actual boundaries to show the distinction between Eretz Yisrael to the lands outside	*הגבול לד, ד	לחא
The words of Torah protect like a City of Refuge; can not make compromises even to "save a life"	The Torah permits the accidental murderer life only within the City of Refuge, and can not leave even to save a life	וישב בה לה, כה	לחב