



- הענינים מלקו"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:** Why did the Chachamim add prohibitions and fencing enactments?

**ANSWER:** An individual makes a vow of limitation in order to be a fence on the elements of the world when additional measure of restraint is needed to maintain one's level of spirituality. Likewise, the Chachamim foresaw the need for the entire nation to have the ability to maintain their high spiritual level in the face of the demands of the physical world.

(לקוטי שיחות כרך ד, עמ' 1076)

**QUESTION:** Why did the Leviim also participate in the war against Midyan?

**ANSWER:** The war against Midyan was not like all the other wars. The other wars were offensive or defensive wars. The war against Midyan was specifically to defend the honor of HaShem. Thus, the Leviim were included in this war as members of the soldiers of HaShem and received a portion of the "booty". The lesson is (since all can seek the level of a Levi) that one's place is not only within one's four amos to the exclusion of all else. Rather, all must become involved in fighting for the sake of G-d in this world against those forces that oppose G-dliness in this world.

(לקוטי שיחות כרך כג, עמ' 209)

**QUESTION:** How do we understand Rambam's three assessments involving a person and vows (making a vow, operating without a vow, and higher than a vow)?

**ANSWER:** The three approaches to vows represent three levels of service to HaShem:

| First Level - נדר<br>נדרים סיג לפרישות  | Second Level - בלי נדר<br>קדש עצמו במותר לך  | 3rd Level – למעלה מנדר<br>בכל דרכיך דעהו   |
|---|--|--|
| <i>Vows Are Praiseworthy</i><br>רמב"ם הל' נדרים יג, כג  | <i>Not to Increase in Vows</i><br>רמב"ם הל' נדרים יג, כד   | <i>No Need to Separate with Vows</i><br>רמב"ם הל' דעות ג, א                                |
| For one who needs a vow to reinforce one's resolve (a trusted fence)  | For one who has self-control to avoid the appeals of the outside world                                 | For one who is not drawn after worldly matters but can utilize them to make birur          |
| Separating from the permissible by a vow;<br>helps a person to fix one's actions and separate from the "lusts" of the world | Separating from the permissible without a vow;<br>able to separate from unworthy matters without a vow | Not separating from the permissible;<br>can affect the material world in a positive manner |

(לקוטי שיחות כרך לג, עמ' 191)

**QUESTION:** How is a Chacham able to release a vow?

**ANSWER:** Vows are necessary when a person needs assistance to not sink into the coarseness of the world. A Chacham exists in a higher level that is not affected by the coarseness and can actually transform the "darkness" into light. From that level the Chacham can "lift" another Jew to this higher level where the vow is no longer needed.

(לקוטי שיחות כרך לח, עמ' 60)



## פ' משות OVERVIEW לקוטי שיחות

- הענינים מלקו"ש השבועי -

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| CONTENT HIGHLIGHT   | פסוק                      | חלק |
|---|---------------------------|-----|
| Power of annulment is greater for the betrothed than for the husband  |                           | ב   |
| Vows can serve two purposes   |                           | ד   |
| How to become a fitting vessel for the holy light   | ויאמר אלעזר               | חא  |
| Those that learn Torah serve as the source for the Divine Presence  | תשבו פה                   | חב  |
| One's words should display holiness   | *אלה החוקים               | יגא |
| Peculiar occurrences that the plunder was divisible by 50 or 500, plus no living spoils died after end of the war | שא את ראש מלקוח השבי      | יגב |
| The word of Bilaam is against HaShem but Moshe defended His honor   | בדבר בלעם                 | יחא |
| Immersion prepares the vessels fit for use after being available for non-Kosher use                               | במי נדה                   | יחב |
| Understanding of "hard" or "easy" view of bad   | *ויקרא לה נבח             | יחג |
| Neshama going down in order to journey to a higher level  | מטות-מסעי                 | יחד |
| Even Shevet Levi participated in the war for HaShem   | לכל מטות ישראל תשלחו לצבא | כגא |
| Menachem Av – Jews console the Father   | מטות-מסעי                 | כגב |
| A chidush by vows that a katan can make an effective vow  | רמב"ם                     | כחא |
| Tumah needs a direct contact to cause an effect; Kedusha does not   | *כל הורג נפש              | כחב |
| Menasheh's love of the Land for no ulterior motive  | לחצי שבט מנשה             | כחג |
| נדר, בלי נדר, ולמעלה מנדר   | ראשי מטות                 | לגא |
| 21 days – brief, subject to quick change from bitter to sweet   | בין המצרים                | לגב |
| Service of turning over   | חוותיהם                   | לח  |



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| הוראה   | ענין  | פסוק                              | חלק |
|---|---|-----------------------------------|-----|
| An immature service to G-d (betrothed), still relies on the "Father"; a fully matured service (married) can obtain a false sense of independence  | More power of annulment is given to the betrothed than to a husband, since the betrothed joins with the father  |                                   | ב   |
| Jews can draw down comfort (מנחה) during this month, just as they have the potential to draw down holiness with a vow; afterwards, a higher level is reached, (אב) enabling one to absolve vows, without nullification of the world   | <i>Vows (like restrictive rabbinical enactments) can serve two purposes</i><br>They can be a fence against the elements of the world when additional measure of restraint is needed;<br>Or, they can enable a person to engage the world to elevate the lower elements  |                                   | ד   |
| Moshe, friend of the King, saw the power from above to below to change the non-kosher absorption (vessel or person); Eleazar, friend of the people, saw the power of the Jews from below to above   | Moshe stated the law to sprinkle the Midyan's vessels; Eleazar mentioned the need to purge the non-kosher flavors out of the vessel which Moshe had not previously taught; Moshe's anger led him to this "error" of omission here & on two previous times   | ויאמר אלעזר<br>*לא, כא            | הא  |
| B'nai Reuven and Gad proposed that a minority (not all) could be less involved with physical matters, and more to Torah   | Moshe felt that the request of B'nai Reuven & Gad might mislead the rest of the Jews, plus the request to live outside of Eretz Yisrael, was a disgrace; thus, Moshe compared them to the Spies   | תשבו פה<br>לב, ו                  | הב  |
| One must not make one's words profane, rather one's words should be in holiness   | Rashi does not comment at the summation of the Parsha of Nedarim, since the concept is already well known that one must keep one's word   | *אלה החקים<br>ל, יז               | יגא |
| One should always trust that G-d would arrange events to enable doing the Mitzvos in the best way possible even when appears impossible   | <i>Two peculiar occurrences show prior planning</i><br>Division of the plunder from Midyan described in detail, was exactly divisible by 50 and 500<br>No animals or people died between the capture and the division of the booty<br>Everything is used to ensure that G-d's command is done in completeness | שא את ראש<br>מלקוח השבי<br>לא, כו | יגב |
| Here in this Parsha it is necessary to explain everything that Bilaam said to Midyan; whereas in the previous sedrah, only needed to point out his advice<br>Midyan was unique in having a two-prong attack against the Jews and G-d<br>Moshe stood up for HaShem's honor and HaShem stood up for the Jews' honor |   | *בדבר בלעם<br>לא, טז              | יחא |



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| הוראה | ענין | פסוק | חלק |
|-------|------|------|-----|
|-------|------|------|-----|

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|--|---|---------------------------------------|-----|
| <p><i>Purpose of הגעלה</i>: to cleanse the vessel from actual non-kosher food that was in it לטהרה</p> <p><i>Purpose of Tevilah</i>: to prepare the vessel for a Jew's use after it was available for use for non-Kosher (by a non-Jew) להכשירה</p> <p>This explains why no tevilah regarding the previous conquered nations, or regarding vessels sold on Pesach, or regarding milk vessels after Matan Torah</p> |   | במי נדה<br>לא, כג                     | יהב |
| <p>This verse speaks of nullifying the bad by softening; other verses speak of totally overturning the bad into good (אתהפכא), or showing the complete strength of kedusha</p>   | <p>Rabbi Moshe haDarshan explained the word לה is written without the dot (מפיק), as if to be read "not" (לא), indicating a softening not a negation; the name exists but not for long;</p> <p>Rashi challenges from the two other places in Nach that לה cannot be understood this way</p> | *יקרא לה<br>נבח לב, מב                | יחג |
| <p>מטות - staff already separated from the tree; concept of the descent of the neshama, separated from its source, into the body</p> <p>מסעי - indicates journeys toward fulfillment according to G-d's directions, for the neshama to reach a higher levels</p> <p>The theme of the service of the Three Weeks - והפכתי אבלם לששון - descending into sadness to be transformed into joy</p>                       |   | מטות-מסעי                             | יחז |
| <p>By battling Midyan (baseless hatred) all can attain status of Levi (devoted to HaShem) and can bring an end to Galus and unify the Jews by practicing Ahavas Yisrael</p>  | <p>Leviim, חיל ה', usually do not fight in wars to acquire territory since they do not own land; However, they were included in the war against Midyan (not a territorial war) since all the people fought to defend G-d's honor נקמת ה'</p>  | לכל מטות<br>ישראל תשלחו<br>לצבא לא, ד | כגא |
| <p>The literal meaning of "Menachem Av" is "Consoling the Father"; the Jewish people console their Father in Heaven, as it were, "Woe to the Father who exiled His children."; a Jew wishes for consolation during this month, but wants consolation not so much for oneself, but for his Father; this concept is stressed in both Parshas</p>   |   | מטות-מסעי                             | כגב |
| <p>A child can draw down from a source higher than chochmah by a vow (פלא)</p>   | <p>A katan lacks certain things, which preclude halachic obligations; it is a chidush by vows that a katan can make an effective vow</p>  | רמב"ם                                 | כחא |
| <p>Tumah needs touching to effect a person; however, by kedusha even distant, non-direct contact to make an affect, like contact to a Tzadik's Torah</p>   | <p>Connection between the slain and the slayer expressed in transfer of tumah through a vessel even though the slayer does not actually touch the dead person</p>   | *כל הורג<br>נפש לא, ט                 | כחב |
| <p>Menasheh's love of the Land for no ulterior motive reflects the future inheritance of the Land</p>  | <p>Half the tribe of Menasheh settled in Ever haYardein, expressing their connection to Moshe, his Torah, and to the full (future) Land of Israel</p>   | לחצי שבט<br>מנשה לב, לג               | כחג |



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|-------|------|------|-----|
| הוראה | ענין | פסוק | חלק |
|-------|------|------|-----|

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| One who is on a higher spiritual level must involve oneself with the physical world to sanctify the physical and also raise others, making such vows unnecessary | A special inclusion for a single Chacham to annul a vow; a person who cannot restrain oneself from proper involvement in the world can make a vow of abstinence<br>Three approaches reflected in Rambam regarding a Jew's connection to permissible matters<br><a href="#">see table below</a> | *ראשי מטות<br>ל, ב | לגא |
|--|--|--------------------|-----|

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|  |  |                    |     |
|--|--|--------------------|-----|
| Three concepts in Yermiyahu's seeing an almond branch:<br>21-days growth of the almond tree corresponds to the brief period of 3 weeks<br>Sweet almonds start out bitter, then become sweet;<br>מטה indicates strength to carry through our task (includes idea of speed)<br>Three matters in the Parsha share this concept of transformation:<br>נדרים Release of vows<br>מלחמת מדין Details of booty from Midyan<br>בני גד ובני ראובן Offered to lead the war again Canaan<br>These Parshas always read during the Three Weeks, a time of transformation |  | בין המצרים         | לגב |
| בן כפר, one whose service is in the hidden parts of this world, alludes to the general service of birur and אתהפכא   | כפרים (villagers) are called daughters of the big cities ערים (mothers)<br>Tribes of Reuben, Gad and Menasheh conquered and renamed the places to remove prior influences of avodah zarah and to serve G-d there | *חוותיהם<br>לב, מא | לה  |