



- 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 teachings of the Rebbe

**QUESTION:** *What is the reason that the Torah lists the simple and rational understandable laws of Mishpatim immediately after the giving of the Torah?*

**ANSWER:** The basic concept to all the Mitzvos, even those which might be easier to understand by man's intellect, are that all Mitzvos given at Sinai. Thus, even "rational" mitzvos are not done out of understanding but due to their being commanded by G-d. (לקוטי שיחות כרך טז, עמ' 242)

**QUESTION:** *Why is the law of the Jewish slave having his ear bored, the first mitzvah listed in this Parsha?*

**ANSWER:** The law of the boring of the ear of the Jewish slave (punishment) that decides to stay a slave (wrong action) shows direct connection between a wrong action and its punishment. This displays one of the main concepts of Har Sinai, the ability for a spiritual activity to have a physical affect in the world. This is the beginning of service for a Jew is to bring the animal soul into realm of holiness. (לקוטי שיחות כרך טז, עמ' 251)

**QUESTION:** *How is the concept of "Tam" and "Moad" of a damaging animal apply to the service of Jews?*

**ANSWER:** An animal is an allegory for man's animal soul. When one sins (damages one's relationship with G-d), which is not one's normal nature, then is like a Tam. However, if one repeats the sin, one becomes a Moad, one who feels naturally distanced from G-d. In the laws of a damaging animal, if the ownership changes, then the law changes and the animal returns to a status of Tam. Also, one can change the one's spiritual status through Teshuvah and immersion in Torah and Mitzvos. Then, one can change the "ownership" of one's animal soul back to G-d. (לקוטי שיחות כרך לו, עמ' 102)

**QUESTION:** *What is the spiritual understanding of the concept of Modeh BeMiktzas (partial admitting to the claim of another)?*

**ANSWER:** The yetzer hora leads a person to sin (a loss of spirituality), and then, demands that the person be judged completely guilty. The Jew - the defendant - offers a "partial admission". While it is true that he succumbed to sin, it was only a "partial" sin, involving only an external aspect of his being, and not his soul's essence. A Jew, even with inherent lackings, can completely fulfill one's mission by exercising bitul. (לקוטי שיחות כרך טז, עמ' 269)

**QUESTION:** *What is the spiritual understanding of the concept of the Four Guardians?*

**ANSWER:** Jews are custodians of this world, and can behave as any one of the four categories

Shomer Chinom (Guardian without payment)	"Soldier" - serves G-d without seeking remuneration
Shomer Sachar (Guardian being paid for service)	"Worker" - serves G-d but wants the reward
Socher (Guardian uses the object in exchange for payment)	"Enjoyer" - serves for personal benefit
Sho'el (borrows without paying for use)	"User" - demands benefits without having to perform service

(לקוטי שיחות כרך לא, עמ' 112)



# פ' משפטים OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
Israel is like a scattered sheep G-d lends man abilities; we return Mitzvos Gemilas Chasadim is superior to Tzedaka	דבר פשע אם כסף תלוה	א
Even for Teshuvah one should not afflict the body	ורפא ירפא	ב הוספות
G-dly basis of intellectual mitzvos	לפניהם	ג
The Torah speaks in that which usually occurs	*שור	וא
Stay away from cruelty	*לא תבשל	וב
Boring of the ear is a punishment for earlier sins	*אזנו	יאא
Obligation versus Permission	*אם כסף תלוה	יאב
Faith should permeate the intellect as well	משפטים	טזא
Connection between משפט and Har Sinai	*כי תקנה	טזב
G-d's concern for the honor of man	*חמשה בקר	טזג
Modeh BeMiktzas in one's spiritual service to G-d	יגש אליהם	טזד
Smoking mountain is the physical being consumed by holiness	בתוך הענן	טזה
Our purpose does not include breaking the body	*וחדלת	כאא
HaShem's presence corresponds to the physical site of the Bais Mikdash	*אשר הכינותי	כאב
Bris between G-d & the Jews, before & after Matan Torah	*ויכתוב משה	כאג
HaShem takes upon Himself our obligations	סיום מס' ב"ב	כוא
Yisro – events at Har Sinai from above Mishpatim – all those from below	*ואל משה	כוב
Nowadays, circumcision and tevilla accomplish a complete conversion	הדם	כוג
Spiritual aspects of the Four Guardians	לשמור	לאא
Reason a non-Jew who has accepted the 7 Mitzvos or a servant, may not do מלאכות on Shabbos	ינוח	לאב
Blessing and Promise	לא תהי' משכלה	לאג
Laws of the Ox that exists in the human soul	הועד בבעליו	לוא
Aviv alludes to agricultural cycle & early ripening of the fruits	חודש האביב	לוב
Unity of the Jews and G-d	באגנות	לוג



# לקוטי שיחות ABSTRACT פ' משפטים

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הוראה	ענין	פסוק	חלק
<p>Falling to the 3 aspects (goring ox, donkey that always feels cold, the garment that betrays) can be healed and restored; the aspect of the "scattered sheep" (lack of self-respect, major factor of our generation) is most difficult to overcome, but nothing stands in the way of Teshuvah</p> <p>Chassidus must be studied every day, regardless of one's level</p> <p>Gemilus Chasadim has no restrictions regarding the participants</p>	<p>(א) על כל דבר פשע when a person is negligent with one's deposit, one's soul different aspects of one's animal soul that obstruct and conceal causing confusion Divine service that is "lost" "this is it" can only be said of G-d, that continuously brings everything into Creation</p> <p>(ט) A monetary loan is given to be spent; G-d provides a loan to be paid back with one's deeds of חוקים ומשפטים</p> <p>(טו) Gemilus Chasadim is superior to Tzedaka since can be given to the poor or to the rich</p>	<p>דבר פשע כב, ה</p> <p>אם כסף תלוה כב:כז</p>	א
<p>If a fellow Jew is lacking in Torah and Mitzvos, one is obligated to "heal" him</p> <p>Even to do Teshuvah one should not afflict one's body</p>	<p>(א) 2 types of healing for 2 types of sick people (חולה גמטריא מ"ט): for one sick due to lack of Mitzvos, healing is obligatory; but for one sick due to lacking a "50<sup>th</sup> level", healing is not mandatory</p> <p>(ה) Baal Shem Tov explains one must assist the body, not afflict it; the body assists the soul in divine service</p>	<p>ורפא ירפא כא, יט</p> <p>עזב תעזב כג, ה</p>	ב הוספות
<p>אנוכי should be felt in the simple Mitzvos (and all should meditate on this subject)</p>	<p>1) Keep these mitzvos in a manner of "לשון של לפני";</p> <p>2) Kabalas Ol from one's internal soul (לשון פנימיות); or</p> <p>3) With understanding and knowledge (לשון של "להראות לו פנים")</p>	<p>לפניהם כא, א</p>	ג
<p>"The Torah speaks" hints to the creation of the physical world; "That which usually occurs", the Torah also occurs in normal &amp; mundane events, which really occur by Divine Providence</p>	<p>דבר הכתוב בהוה</p> <p>The general principle of the "Torah speaks in the normal manner that things occur", applies to examples brought in the sense of a "story", expressing that the occurrences happen in the "present"</p>	<p>*שור כא, כה</p>	ו
<p>We must take extra care to refrain from being insensitive to another person</p>	<p>Not only eating &amp; benefiting, but also cooking (preparation) is forbidden in mixing milk &amp; meat; avoid cruelty</p>	<p>*לא תבשל כג, יט</p>	ז
<p>A person works during the week, yet needs to not be enslaved by the work (freedom of Shabbos)</p>	<p>Boring of the ear is a minimum punishment for not being ashamed of one's previous actions (which lead to the servitude)</p>	<p>*אזנו כא, ו</p>	יא



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הוראה	ענין	פסוק	חלק
Due to the present darkness we are on the level of Baalei Teshuvah, who must be on guard in this world; therefore, the study of Chassidus is a <u>must</u> for us in this generation	The word אם usual usage is "permissible" or "conditional", but in 3 places it is a language of "when" (obligation) Rabbi Yishmael – Cohen level of Tzadik, is in total control, in place where can be either - goes to the permissible side Rabbi Akiva – converts – Baalei Teshuvah has to be careful & on guard all the time in this world - goes to the obligation side	*אם כסף תלוה כב, כד	יאב
As with the revealed Torah, this concept that faith permeates intellect, applies to חב"ד חסידות	At Har Sinai, basic faith; Mishpatim begins with laws and ends with faith Faith should permeate the intellect as well	משפטים כא, א	טזא
The beginning of service for a Jew is to bring the animal soul into realm of holiness	Laws of Eved Ivri brought first in this Parsha since brings a direct connection between משפט and Har Sinai	*כי תקנה כא, ב	טזב
Yetzer HaRa works in three increasing methods to encourage a person to rebellion against G-d	The thief's double exposure: concern for the dignity of a person (the thief) and pay only <i>four</i> (ר"ב"ז); or concern for the additional loss to owner & pay <i>five</i> (ר"י)	*חמשה בקר כא, לז	טזג
A Jew, even with inherent lackings, can completely fulfill one's mission by exercising bitul	Modeh BeMiktzas in one's spiritual service The yetzer hora leads a person to sin (a loss of spirituality), and then, demands that the person be judged completely guilty The Jew - the defendant - offers a "partial admission"; while it is true that he succumbed to sin, it was only a "partial" sin, involving only an external aspect of his being, and not his soul's essence	יגש אליהם כד, יז	טזד
When transforming the world, we remain above the "smoke" and it is revealed as a holy "cloud"	Smoking (mountain) indicates that now the physical can be consumed and transformed by holiness	*בתוך הענן כד, יח	טזה
Nowadays we can "repair" ourselves with Tzedakah instead of fasting, etc., with simcha & a healthy body	Regarding mitzvah of unloading, sometimes one helps and other times one does not; so too, in our avodah with the body Baal Teshuvah vs. Tzadik	*וחדלת כג, ח	כאא
	HaShem's presence corresponds to the physical site of the Bais Mikdash even to be felt there	*אשר הכינותי כג, כ	כאב
A covenant of Bris indicates a connection either higher than the Torah, or through the Torah	Chapter 24 written out of order?(see below) Nature of Bris between G-d and the Jews before and after Matan Torah	*ויכתוב משה כד, ד	כאג



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Three Bava's (and the entire seder Nezikim) are involved with matters of Galus; and we need to demand that HaShem take us out of Galus	In a case where the lender finds the borrower and strangles him to obtain his money (Jews in Galus), a third party can offer to pay the obligation (HaShem), but a Kinyan must be made: either by deed (Bavli), Jews must actively request G-d's intervention; or done by <i>benefit</i> (Yerushalmi), Jews saying "Ad Masai"	סיום מס' ב"ב	כ"א
The Jew's service at Mattan Torah resulted in their permanent spiritual elevation; so too, the revelation from the making of the Mishkan, permanently sanctified its physical structure	The story of the Giving of the Torah is not in chronological order ( <i>see table below</i> ): <i>Yisro</i> – revelation from above (example, Aseres HaDivros) <i>Mishpatim</i> – elevation from below (example, Naaseh V'nishmah)	ואל משה כד, א	כ"ב
Daily we obtain the entrance of a soul anew like a convert, who develops Kabbalos Ol & Bitul, even without the development of the love and awe of HaShem	Nowadays one converting (bond with G-d from entrance of the holy soul) only needs circumcision (removes tumah from prior life) & tevilla (brings one into status of a Jew) to complete status as a Jew	הדם כד, ו	כ"ג
One who serves HaShem not for His sake, will eventually come to serve for His sake (Lishmo)	HaShem has entrusted us as "custodians" with our souls, our bodies, our environment; yet our intentions to perform our duties (Torah & Mitzvos) are different (even within one person)	לשמור כב, ו	ל"א

<b>BORROWER</b>	<b>USER</b>	Feels entitled to benefit without paying for the service Seeks only self-fulfillment
<b>RENTER</b>	<b>ENJOYER</b>	"This coin to charity on condition of a reward" Seeks benefits of the world but wants to pay one's dues (taxes) of Torah & Mitzvos to HaShem
<b>PAID GUARDIAN</b>	<b>WORKER</b>	Accepts G-d's will as the ultimate purpose of life Reserves an amount of self-interest; wants to get paid (rewards) for the effort
<b>UNPAID GUARDIAN</b>	<b>SOLDIER</b>	Total acceptance that only created to serve HaShem Is not owed any compensation

Reason provided for a non-Jew who has accepted the 7 Mitzvos or for a servant, that they may not do מלאכות on Shabbos		ינוח כג, יב	ל"א
Doing the Will of G-d results in a promise that the blessing would benefit the entire land	Not doing Avodah Zarah brings a <i>blessing</i> which does not have a physical effect Doing G-d's Will in Torah & Mitzvos brings a <i>promise</i> that has physical effects	*לא תהי' משכלה כג, כו	ל"א



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הוראה	ענין	פסוק	חלק
One overcomes the animal soul by immersing oneself in the environment of Torah & Mitzvos	If ownership changes, the law changes (a Moad returns to the status of a Tam); so, too, this occurs in Avodas HaShem	הועד בבעליו כא, כט	ל"א
Spread Torah & Mitzvos outside of one's self; then, one goes out of one's personal Mitzraim	Aviv in this Parsha alludes to agricultural cycle and the early ripening of the fruits	חודש האביב כג, טו	ל"ב
	Unity of the Jews and G-d expressed in two bloods divided and then reunited through means of their very life force	באגנות כד, ו	ל"ג

### THE TORAH IS NOT IN CHRONOLOGICAL ORDER (according to Rashi)

	VERSES	CONTENT	DATES	ORDER
YISRO	19, 1 – 19, 15	PREPARATIONS FOR GIVING OF TORAH	2 <sup>ND</sup> , 3 <sup>RD</sup> AND PART OF 4 <sup>TH</sup> SIVAN	1
	19, 16 - 20, 18	GIVING OF TORAH AT MT. SINAI	6 <sup>TH</sup> (OR 7 <sup>TH</sup> ) SIVAN	3
	20, 19, - 20, 23	ADDITIONAL MITZVOS GIVEN TO MOSHE	6 <sup>TH</sup> (OR 7 <sup>TH</sup> ) SIVAN	4
MISPATIM	21, 1 – 23, 33	CIVIL LAWS, PROMISE OF CONQUEST OF LAND OF ISRAEL	6 <sup>TH</sup> (OR 7 <sup>TH</sup> ) SIVAN TILL 17 <sup>TH</sup> TAMUZ	6
	24, 1 – 24, 11	PREPARATIONS FOR GIVING OF TORAH	4 <sup>TH</sup>	2
	24, 12 – 24, 18	MOSHE ASCENDS MOUNTAIN FOR 40 DAYS	6 <sup>TH</sup> (OR 7 <sup>TH</sup> ) TILL 17 <sup>TH</sup> TAMUZ	5
TERUMAH TETZAVEH KI SISSA	25, 1 – 31, 17	INSTRUCTIONS FOR THE CONSTRUCTION OF THE SANCTUARY	AFTER YOM KIPPUR 2449	8
	31, 18 – 34, 35	GOLDEN CALF, MOSHE ASKS G-D FOR FORGIVENESS, SECOND TABLETS GIVEN	17 <sup>TH</sup> TAMUZ TILL YOM KIPPUR	7