



ממ"ש Understanding the Parsha according to the Rebbe

QUESTION: Why does HaShem not mention Yerushalayim specifically as the place of the Bais HaMikdash, rather than saying "the place which will be selected"?

ANSWER: By not mentioning a specific place, HaShem allows that other places can achieve a status as a holy site (until Yerushalayim was selected), where sacrifices were made. This hints to G-d's choosing to make holy, any place in which a Jew makes a personal offering in avodah, even outside of the land of Israel.

(לקוטי שיחות כרך ב, עמ' 617)

QUESTION: Why is non-sacred meat allowed only upon entering Eretz Yisrael (according to Rabbi Yishmael, not allowed any non-sacred meat in the desert, or according to Rabbi Akiva, only allowed properly slaughtered meat upon entrance to Eretz Yisrael)?

ANSWER: The change regarding eating ordinary meat upon entry into Eretz Yisrael (which was not done in the desert) is not a descent for the Jews, but implies an ascent, that the Jews can now reach the highest levels. Their mission of refinement of the material world enables the Jews to reach even higher peaks than they experienced in the desert.

(לקוטי שיחות כרך ד, עמ' 1108)

QUESTION: The verse (12,3) says that one should destroy the name of Avodah Zarah. What is accomplished more than simply destroying the idols?

ANSWER: By disgracing even their names, we remove the connection to the items to their prior status of the Avodah Zarah. Therefore, just like was done with Bilam, this Parsha conveys the concept that HaShem completely turned curses into blessings.

(לקוטי שיחות כרך ט, עמ' 94)

QUESTION: Rambam seems to offer contrary observations about the Bais HaMikdash. Is the place designated due to the altars previously built by Avrohom, Noach and others? Or, is this place designated due to its selection from HaShem?

ANSWER: The designation develops from both reasons; each has its advantage:

HaShem's Selection	Unlimited due to source of selection	בוחר בית הבחירה
Adam HaRishon and the Avos offered at this place	Limited to a place or object but connected to one's efforts	קודש כלי הקודש

(לקוטי שיחות כרך יט, עמ' 140)

QUESTION: The exchange of the second tithe for money (to take to Yerushalayim and buy produce) is an independent precept in its own right, and, the exchanged money is treated as more stringent (can not be exchanged) than the second tithe itself. What do we learn from this law?

ANSWER: G-d confers holiness on the second tithe; but when we enact the exchange, we fulfill G-d's purpose, that holiness is done via our efforts in this world.

(לקוטי שיחות כרך לד, עמ' 75)



פ' ראה 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
Signs of Kashrus in daily life	זאת הבהמה אשר תאכלו	ב
The "Place" which G-d will choose	המקום אשר יבחר ה'	ב הוספות
Eating "normal" meat (rectifying the world) was not allowed until the Jews entered Eretz Yisrael	בכל אות נפשך	ד
The complete nullification of idols	*ואבדתם את שמם	טא
The strong power of Teshuvah	רמב"ם	טב
Method to clean out one's animalistic desires	*חזק	ידא
Cleaving to G-d	*ובו תדבקון	ידב
The Blessing and the "Transmutation"	ברכה וקללה	יטא
The Chosen Place	המקום אשר יבחר ה'	יטב
Mother and sister are omitted from list close relatives who incite	*כי יסיתך	יטג
Severance gift should exceed what is appropriate	העניק תעניק	יטד
Shiloh was chosen to exclude other locations; Yerushalayim has intrinsic value	לא תעשון כן	כדא
Mitzvah of העניקה consists of two parts	כי עבד היית	כדב
The holiness of the Mikdash is manifested in the varying physical levels as opposed to the Mishkan	המקום אשר יבחר ה'	כטא
Eating Maaser Sheni in Yerushalayim is not an additional Mitzvah but a restrictive condition	*לא תוכל	כטב
An "abomination" to you, specifically for that person that created the forbidden item	*לא תאכל כל תועבה	כטג
Why Maaser Sheni money is treated more stringently than the original Maaser Sheni	נתתי בכסף	לדא
Giving of Tzedakah is not limited to one time; double command applying to the both the giver and the recipient	*פתוח תפתח	לדב
Tzedakah in exchange for judgment צדקה תמורת צדקה	אלול	לדג



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הוראה	ענין	פסוק	חלק
In avodah, one must be sure to the extent to check a second time	The signs of a kosher animal are two; one visible sign is not enough but must be sure of two	זאת הבהמה י, ד, ז	ב
Hints to G-d's choosing to make holy, any place in which a Jew makes a personal offering	Torah mentions the place G-d will choose, while not explicitly naming the place, leaving an opening for holiness to reside	המקום אשר יבחר ה' יב, יא	ב הוספות
At the beginning of the day, a Jew should not be involved with worldly matters (as the desert); only after receiving the spiritual bounty that comes through prayer and study (the spiritual parallel to <i>Eretz Yisrael</i>), does one acquire the ability to involve oneself in worldly matters & make them vessels for G-dliness	The permission to eat ordinary meat upon entry into <i>Eretz Yisrael</i> (which was not done in the desert) is not a descent for the Jews, but implies an ascent, that the Jews can now reach the highest levels; their mission of refinement of the material world, brings the Jews to even higher peaks than they experienced in the desert	בכל אות נפשך יב, כ	ד
This parsha sets before us curses and blessings, expressing the concept that the curses can be completely turned into blessings	The intention is not just to destroy the idols but to disgrace even their names, and thus, to have no connection to their prior status; so with Bilam, HaShem completely turned curses into blessings	*ואבדתם את שמם יב, ג	טא
A city of idol worshippers can be exonerated if they do Teshuvah (but the general rule is that a Beis Din cannot reverse itself after sentencing, even if convicted person does teshuvah); Rather since the convicted "party" is a community of wrongdoers, if they do teshuvah that "party" no longer exists to be punished (through unity become new)		רמב"ם	טב
Two methods of service to G-d 1) rectify one's animal nature אתכפיא נפה"ב 2) running & strengthening one's connection to G-d	Rashi- 2 answers why be strong "not eating blood" Rabbi Yehuda (interprets as written) the Jews excessively eat blood, now need to be strong Rabbi Shimon Ben Azzai (run to perform an easy Mitzvah & one Mitzvah leads to another) needed to teach a universal principal by all Mitzvos	*חזק יב, כג	ידא
Acting in an unprompted manner in accordance with G-d's desires reveals the degree of innate cleaving inherent in the Jewish soul to G-d	<i>Attachment to G-d</i> : achieved through the regular performance of Torah & Mitzvos but they remain two entities <i>Cleaving to G-d</i> : so strong a unification that no longer two separate entities, but truly one	*ובו תדבקון יג, ה	ידב
G-d's greater love comes in hidden kindnesses	<i>Blessing and the "Transmutation"</i> (not a curse) something that derives from the blessing, and thus, an alternative form of the same essence	ברכה וקללה יא, כו	יטא
Rambam seems to offer contrary observations about the Bais HaMikdash: Is the place designated due to the altars built by Avrohom, Noach and others; or, designated due to selection from HaShem בהירה Each reason has its positive points	See table below	המקום אשר יבחר ה' יב, יא	יטב



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Only when going beyond intellect is one assured that one would remain loyal to HaShem	Mother & sister omitted from list of close relatives that are inciters, since the Torah speaks of what usually occurs, and a sister and mother have reduced influence once a man is married, and thus, unlikely to be able to incite him	*כי יסיתך יג, ז	יטג
People should give a gift that is more than what is appropriate for the other to receive, in order for growth to occur	Rambam lists the precept of severance gifts to a freed slave among the laws of charity Severance gift serve as a model to apply to employees today	העניק תעניק טו, יד	יטד
The choosing of Shiloh was primarily for the sake of excluding other locations The choosing of Yerushalayim displays an intrinsic desire		לא תעשון כן יב, ד	כדא
Jews' servitude is the avodah of the rectification of one's middos; benefits of a gift of increased intellectual awareness of G-d	Mitzvah of העניקה consists of two parts: Gift from the owner - recognition of service Benefit to freed person – continued freedom The large benefit to the Jews (spoils of Egypt and at the Sea) confirmed the complete redemption	כי עבד היית טו, טו	כדב
To attain a higher spiritual level, one must "climb the steps" - elevate one's spiritual service; but at the highest level, one must abandon all awareness of "self", to a place where no "higher" and "lower" exist, and become completely nullified before G-d	In the Bais HaMikdash varying higher levels of holiness are manifested in physically higher site-levels, which permeated the physical place of the Mikdash (as opposed to the Mishkan) The exception to the above statement is the Holy of Holies which has no levels; since being beyond a system of scales, levels of higher and lower do not apply within the Holy of Holies	המקום אשר יבחר ה' יב, יא	כטא
One needs to accept the yoke of Heaven prior to accepting yoke of Mitzvos	Lo Aseh to eat Maaser Sheni outside of Yerushalayim; excludes the possibility that if not able to do the Mitzvah in Yerushalayim, one should at least eat Maaser Sheni in one's place	*לא תוכל יב, יז	כטב
Due to the holiness of the Jews, a new standard was created that items which the Jew creates become off limit From the negative we learn the positive that the Jews only eat the most spiritually refined food	This verse prohibits as an "abomination" to you, תועבה specifically the person that created the prohibition, but was not an abomination in itself Rashi's examples (one that mutilates the first-born to not have to bring it to Yerushalayim; and the one that cooks meat in milk) adds this further prohibition upon the person who did the act	*לא תאכל כל תועבה יד, ג	כטג
G-d confers holiness on the second tithe; but when we effect the exchange, we fulfill G-d's purpose that holiness is done via our efforts in this world	The exchange of the second tithe for money (to take to Yerushalayim and buy produce) is an independent precept in its own right; thus, the exchanged money (action of a person) is treated as more stringent (cannot be exchanged again) than the second tithe itself	נתתי בכסף יד, כה	לדא



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In the battle of the two wills in a person, whether to give or not to give, upon choosing to give from the source of one's soul, then that giving has no limits	פתוח תפתח (verse 8) refers to the person giving charity that needs to overcome barriers to give willingly "many times" נתון תתן (verse 10) refers to the benefit of the recipient, thus, emphasis on the quantity, even 100 times	*פתוח תפתח טו, ח	לדב
40 days of preparation involves all the days of Elul with an increased stress in Tzedaka; we give tzedaka so G-d would reciprocate and provide charitable tzedaka to us upon becoming our King		אלול	לדג

Selection of Yerushalayim Differing Concepts

HaShem's Selection	Unlimited due to source of selection	בוחר בית הבחירה
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Concept of a Slave in Chassidic Thought and its Relation to a Person's Service to G-d

Purpose	Method of Service	Revealed Laws	
Not an end itself but to bring one to service of the mind	<i>Birur haMiddos</i> Get a good feeling	Limited to 6 years Freed with a gift	עבד עברי אמה עברי'
Complete bitul without limitations	<i>Kabalas Ol</i> Does whatever is desired for the fear of the Master	Serves forever Can be inherited	עבד כנעני