



- 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 ז"ל

QUESTION: *What is the connection between the Judges with the Cities of Refuge?*

ANSWER: The purpose of the court system and the Cities of Refuge is not to carry out punishments. Rather, their main purpose is to effect purification and atonement. Thus, the month of Elul should become one's city of refuge in order to do soul-searching and stock-taking. (לקוטי שיחות כרך ב עמ' 380)

QUESTION: *Why is a person is more satiated from צומח (growth of the ground) which is a lower level, than meat which is from חי which is a higher level?*

ANSWER: The explanation, according to the Baal Shem Tov, is that physical hunger and thirst comes from the spiritual hunger and thirst of the *neshama* for the holy sparks that are within the food and drink. The greater satiation from products of the ground than animals is that the holy sparks in the products of the ground are from a higher source. (לקוטי שיחות כרך ד, עמ' 1114)

QUESTION: *In the time of Moshiach there will no longer be homicides (accidental or otherwise), so why do we need to have three additional cities of refuge?*

ANSWER: Three more Cities of Refuge are needed in the era of Moshiach to house those that committed accidental deaths prior to the arrival of Moshiach. Spiritually, Elul (the last month of the year) is a month of refuge from all the negative matters of the whole year that lead to the death of the soul. In this month we can escape to a place of Torah that enlivens the soul. (לקוטי שיחות כרך ד, עמ' 107)

QUESTION: *What is the reason for Eglah Arufah?*

ANSWER: The Eglah Arufah is an unprecedented form of sacrificial atonement in three different manners:

<i>Mefurash</i>		<i>Atones for</i>	<i>How</i>
<i>Rambam</i>	פועל	Elders of the city	Publicizes the murder
<i>Ramban</i>	פעולה	Act of murder	No simple reason (mysterious like any korban)
<i>Rashi</i>	נפעל	Effect of the sin	Calf & place fruitless like the dead person

(לקוטי שיחות כרך ד, עמ' 121)

QUESTION: *Everything belongs to HaShem. Why does the law make a distinction between one's body (can not incriminate oneself) and one's money (admission is like a 100 witnesses)?*

ANSWER: A person is not the owner of his body (one cannot harm oneself by admission); money appears to be disconnected from HaShem, the law allows one to display ownership (in order to use money for good or for bad) (לקוטי שיחות כרך לח, עמ' 60)



פ' שפטים OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
Judges, Officers, and the Cities of Refuge	שופטים ושוטרים	ב
A person's emotions are compared to a tree	כי האדם עץ השדה	ד
False prophet can also have death by Heaven	ומת הנביא	טא
Rabbi Akiva judges the Jews favorably (connection to Shofar & Elul)	*הירא ורך הלבב	טב
Go simply in faith that G-d's Will is to do good for us	תמים תהי'	ידא
A temporary decree by a Navi has long-term advantages	אליו תשמעון	ידב
A King and a Nasi – heart and mind	שום תשים עליך מלך	יטא
Ger Mitzri today may marry into the congregation	לא תוסיפון לשוב	יטב
Moshe's prophecy is Torah	אליו תשמעון	יטג
Who is able to bear witness regarding G-d?	עדים	יטז
King's purpose: improve Jew's fear of Heaven; and to assist the mind of Jews to rule over their heart	שום תשים עליך מלך	כדא
Purpose of Cities of Refuge in the times of Moshiach	עוד שלש ערים	כדב
Like a tree, a person is deep rooted (character) and powerful (emotions)	כי האדם עץ השדה	כדג
The Eglah Arufah is different from korbanos in 3 ways and three explanations of how it works	*וערפו	כדז
Roles of the Judge and the Officer	שופטים ושוטרים	כטא
Rabbinic enactments are not limited to specific mitzvos	לא תסור	כטב
Purpose of legal system to reveal the good in each Jew	רמב"ם	כטג
A Judge shares responsibility to enforce the law	*שופטים ושוטרים	לדא
A person is not the owner of one's body	על פי שנים	לדב
The Geulah is a certainty	עוד שלש ערים	לדג



לקוטי שיחות ABSTRACT פ' שפטים

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הוראה	ענין	פסוק	חלק
Month of Elul can be one's city of refuge to do soul-searching and stock-taking	Concepts of judges & officers and of the cities of refuge are compared; both effect purification and atonement	שופטים ושוטרים טז, יח	ב
<i>P'nimiyus HaTorah</i> ultimately influences the conduct of everyone who studies it, lifting one above natural tendencies and self-concern	Plant kingdom corresponds to human emotions; but man uses his intellect to change the nature of one's emotions This is the ultimate purpose of intellect to make fruit from his emotions (plant life)	כי האדם עץ השדה כ, יט	ד
	Alter Rebbe proves from Chananya ben Azur that death by Heaven means literally (though sometimes an immediate punishment occurs)	ומת הנביא יח, כ	טא
Tekios of the Shofar in Elul are a key to the method of Teshuvah see table below	Rabbi Akiva judges the Jewish people favorably, that they must already be doing Teshuvah, and would be protected if they went out to war (connection to the Shofar of Elul)	*הירא ורך הלבב כ, ה	טב
	Torah commands us not to seek knowledge of the future, but instead to go simply (not translated as "perfection") in faith that G-d will do good for us	תמים תהי' יח, יג	ידא
Any holy endeavor done in a "small" Bais HaMikdash (synagogue) effects an extra holiness into the person	A Navi can command a Jew to offer on a Bamah (even in a time not allowed), then becomes like an offering in the Bais HaMikdash (an advantage on the time when it is allowed to offer on bamah)	אליו תשמעון יח, ט סיום מס' זבחים	ידב
Moshe and Moshiach combined the roles and qualities of a Nasi and of a King (mind and heart)	The King is compared to the heart - מנהיג: no role in itself, exists to serve the rest of the body, is in constant motion, and is "weak" The Nasi is compared to the brain - ראש הדור: is durable, is distant from the rest of the body and has no motion (which illustrates its aloofness)	שום תשים עליך מלך יז, טו	יטא
Seeing the current retribution of Mitzraim, strengthens one's Torah and Mitzvos	A Ger Mitzri today is allowed to convert and marry, since he already left the rest of Egypt in its place, plus left its spiritual state	לא תוסיפון לשוב יז, טז	יטב
	Rambam stresses that the level and quality of the prophecy of Moshe as different from all the other prophets; Moshe's prophecy is Torah; whereas other prophets' level is the strengthening of the Torah	אליו תשמעון יח, ט	יטג
	The power within heaven and earth serves as עדי ברור "ascertaining witnesses" to G-d's true infinitude; the Jews' ability to draw down G-d's essence within this world through our spiritual service serves as עדי קיום "witnesses who are a part of the event itself", giving validity to the event	עדים יט, טו	יטד
Nowadays we fulfill the concept of appointing a King by accepting a Rebbe upon us	The Mitzvah of appointing a King is a method for the Jews to improve their fear of Heaven and/or to assist the mind in ruling over the heart	שום תשים עליך מלך יז, טו	כדא



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Elul (the last month of the year) is a month of refuge from all the negative matters of the whole year	Three additional Cities of Refuge needed in the era of Moshiach to house those that commit accidental deaths prior to the arrival of Moshiach	עוד שלש ערים יט, ט	כדב
Changing one's mind is relatively easy; changing one's character מידות is difficult; a Jew must always be "rooted" in Torah study	A tree - deep rooted; and, grows tall (powerful) The tree in a person: deep rooted – character; and most powerful – emotions	כי האדם עץ השדה כ, יט	כדג
A Jew must take responsibility for those who are spiritually "lost in the field", in particular in the month of Elul (King in the field)	Eiglah Arufah is an unprecedented form of atonement, in 3 different manners from a Korban: Can be done by a non-Cohen, by breaking its neck, and done outside the Temple See table below - 3 types of atonement	*וערפו כא, ד	כדד
G-d's desire is to have a dwelling place within all levels of this world; where mitzvos are performed with the intent from a person's comprehension and delight	Judges clarify Torah laws, issue rulings and see to it that their rulings reach all Jews; "we shall hear [and understand]" all aspects of Torah & mitzvos. Police enforce "we shall do", that the deeds get done even when a person may not want to do, so they help the nation accept the Yoke of Heaven.	שופטים ושוטרים טז, יח	כטא
	Rabbinic law is dynamic and not limited to a specific number of Mitzvos (unlike Biblical law); even today a new enactment can reach this status	לא תסור יז, יא	כטב
When one speaks about the good and the G-dly soul within every Jew, the spark within that person can bring forth the desire to do good	In capital cases if entire Bais Din says guilty, then accused is exempt from punishment Judgment and punishment are part of the process of a person's rehabilitation If a court can not find an "innocence" aspect to the person, they cannot rehabilitate him	רמב"ם	כטג
Judges and police of the body are set at our "gates" (eyes, ears, etc.); Torah study needs to be expressed in action	A judge decides the Torah law, and the police enforce the decision; however, they both share the responsibility of enforcing the law (and are included together in one mitzvah)	*שופטים ושוטרים טז, יח	לדא
Our job is to testify to G-d's existence in this world using all our actions, including our material property (money)	A person is not the owner of his body (one cannot harm oneself by admission); money appears to be disconnected from HaShem, the law allows one to display ownership (to use for good or for bad)	על פי שנים יז, ו	לדב
Learning of Torah (place of refuge) effects an atonement for sins that stained the soul	With redemption becoming part of a <i>commandment</i> of the Torah (Cities of Refuge), it becomes part of Torah's eternality -- something that is not <i>subject</i> to change	עוד שלש ערים יט, ט	לדג



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הוראה

ענין

פסוק

חלק

Rambam's Teshuvah is connected to Shofar blasts beginning in Elul

תקיעה	מלכיות	וחפשו במעשיכם
שברים	זכרונות	וזכרו בוראכם
תרועה	שופרות	הביטו לנפשותיכם

The Decapitated Calf

Atones for:	Reason	
City Elders (share in the liability) פועל	Publicizes the unsolved murder	רמב"ם (מורה נבוכים)
Act of murder פעולה	No simple reason	רמב"ן
Effect of the sin נפעל	The Calf and the place are not fruitful in order to atone for a person that died and not able to yield additional fruit	רש"י

Rambam – Aspects of the High Court

<i>Interpreters of the Oral Torah</i>	The study and understanding of Torah in general, not only as it applies to practical law
<i>Pillars of Practical Law</i>	The clarification of the laws and the issuing of new rulings
<i>Law and Justice Emanate to All of Israel</i>	Take actions that its rulings reaches all Jews