



# לקוטי שיחות פ' וילך ABSTRACT

- תוכן 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 ▪

הוראה	ענין	פסוק	חלק
Alter Rebbe provided for all regardless of background: a siddur, a Shulchan Aruch and Chassidus Chabad	Moshe wrote 13 Sifrei Torah; one to each tribe and the thirteenth was placed in the Ark This corresponds to the 13 <sup>th</sup> gate, that is available for anyone to enter	ספר תורה לא:כו	ד
The revelation that comes from something hidden is greater than a direct revelation	The higher the source of the blessing, the more it is hidden in this world	ואנכי הסתר אסתיר לא:יה	טא
Even ordinary Torah & Mitzvos are different during the 10 days of Teshuvah, due to the Yechidah permeating the ordinary soul powers	Placement of the Sefer Torah (source of learning): on a shelf besides (but not in) the Ark; a teacher sees the general idea but can only give over through details (connected but on the outside); or was placed inside the Ark, capable of giving the idea over in a complete form	*מצד ארון ברית ה' לא:כו	טב
Hakhel makes a new entity by connecting the two parts – G-d and the Jews Spiritual effects of Hakhel can be accomplished even today	Cohanim's service affects outside the Bais HaMikdash, as expressed in Hakhel Ketores rectifies the Yetzer haRa's effects Yom Kippur is a higher form of rectification <i>see table below</i>	הקהל	ידא
Yechidah/Teshuvah needs to effect a person's essence to all levels: intellect, emotions, and (mainly) action	People sometimes don't know Hebrew grammar Infinitive form (מקור) which implies a <u>command</u> to physically move the Sefer Torah into the Aron Need all 3 examples: זכור שמור הלוך	*לקוח לא:כו	ידב
During the 10 days of Teshuvah one must show love to someone doing bad, by helping him overcome	Nitzavim & Rosh HaShana express the unity of the Jews according to their source above VaYelech and Yom Kippur express the unity of the Jews as revealed below		יטא
Our generation's mission of spreading out the wellsprings of Torah is unique	Yehoshua's mission to bring the Jews to Israel was different from Moshe's mission Each generation has its own unique mission	*כי אתה תבוא לא:ז	יטב
Cohanim received a Torah from Moshe as representative of the entire tribe of Levi In three areas Cohanim are not separated from tribe of Levi: Sefer Torah, lighting menorah, and "staff" of Aharon (after Korach) In these matters, the Cohanim were involved, not due to their elevated status as Cohanim, but from their portion in the tribe of Levi		הכהנים בני לוי לא:ט	יטג
Hakhel –gather one's abilities into one's inner Temple King – Bitul to His Kingship Bimah – then need to raise up over one's inclinations Wooden – temporary object with purpose to raise oneself Azarah – Only for holy matters	Mitzvah of Hakhel is for all the generations The mechanics of Hakhel is for the King to read from the Torah from a raised temporary wooden bimah that was in the Azarah to enable all to hear	*תקרא את התורה הזאת לא:יא	יטד



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הוראה	ענין	פסוק	חלק
Hakhel (occurring in the eighth year) is a continuation of Shmitah, not only in time, but also in a shared concept of "everything is connected to G-d", projecting this message for the next six years <i>see table below</i>		מקץ שבע שנים לא:י*	כדא
Optimal for each person to buy a letter to become a partner in the Sefer Torah	Mitzvah of writing a Sefer Torah is fulfilled for each individual within a community Sefer Torah since לב בית דין מתנה עליהם	ועתה כתבו לא:יט	כדב
Moshe gathered people on the day of his death because he had not given all leadership to Yehoshua; on the day of his death no ruler that day, emphasizing the unique connection of the people with Moshe		*הקהילו אלי לא:כח	כדג
Everything in Torah needs to be connected to each Jew in such a way that if something is lacking then the essence is broken	The traditions and wellsprings of wisdom were closed to Moshe, understanding that the time had arrived to pass the leadership to another "Traditions" - those aspects of Torah that are not even hinted in the Written Torah; "Wellsprings of wisdom" - pilpul of Torah	*לצאת ולבוא לא:ב	כט
Last two Mitzvos connected with death of Moshe and leaving the desert Hakhel – national reenactment of Har Sinai – fulfilling mitzvos Writing Sefer Torah – reenact personal acceptance of the giving of the Torah			לדא
Goal of troubles is for the Jews to do Teshuvah; we can be hopeful, since it is <u>as if</u> He hides Himself, but really does not, since He loves us	removal of G-d's השגחה causes punishment הסתר פנים after troubles, G-d appears to the Jews as if He does not see the Jew's troubles, but He is waiting for the Jews to do Teshuvah to reciprocate immediately	*והסתרתי פני לא:יז	לדב

Ketores of:	Time of Teshuvah	Description	זדונות נעשה לו	תשובה
All Year	The rest of the year	Fear of the master; way of negation	כשגגות	מיראה
Yom Kippur	Yom Kippur	From the depth of the heart; a new person	כזכיות	מאהבה

Shmitah	Concept Expressed	Readings of the King on Hakhel
Resting of people	G-d's ownership of man to serve Him	Shema – result of a person's resting should be to learn Torah and do Mitzvos
Resting of the land	G-d's rulership on world & laws of nature	ברכות וקלות all belongs to G-d
Produce ownerless	G-d's ownership on people's property	עשר תעשר obligation to give a portion to G-d



## פ' וילך OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
13 <sup>th</sup> Sefer Torah & 13 <sup>th</sup> gate are available for all	ספר תורה	ד
The higher the blessing, the more it is hidden	ואנכי הסתר אסתיר	טא
Torah on a shelf besides the Aron or inside the Aron	*מצד ארון ברית ה'	טב
Cohanim's service has effect outside of the Bais haMikdash	הקהל	ידא
Teshuvah needs to affect a person's intellect, emotions and actions	*לקוח	ידב
Nitzavim & Rosh HaShana – unity above VaYelech & Yom Kippur – unity below		יטא
Each generation has its own mission	*כי אתה תבוא	יטב
Cohanim represent the entire tribe of Levi	הכהנים בני לוי	יטג
On Hakhel the King reads the Torah from a raised wooden bimah that rests in the Azarah	*תקרא את התורה הזאת	יטד
Hakhel is a continuation of Shmitah	*מקץ שבע שנים	כדא
Mitzvah of writing a Sefer Torah is fulfilled with a community Torah	ועתה כתבו	כדב
Unique connection the Jews with Moshe	*הקהילו אלי	כדג
On the 7 <sup>th</sup> of Adar "traditions" and "wellsprings of wisdom" were closed to Moshe	*לצאת ולבוא	כט
Final two mitzvos (Hakhel and writing a Sefer Torah) renew our connection to Sinai		לדא
G-d's "hiding" which is not a "hiding	*והסתרת פני	לדב