



פ' אהרי BEN CHAMESH L'MIKRA

בס"ד

- 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: *How did two holy people like Nadav and Avihu do an act that they became liable for death?*

ANSWER: Nadav & Avihu erred in that they yearned so much for G-d that their souls shed their bodies; their yearning was not balanced with a commitment to worldly service. All Jews have times like Rosh HaShana and Yom Kippur, when they feel the deep connection to G-d. At these times, one must remember our main purpose is to make an effect in this world. (לקוטי שיחות כרך ג, עמ' 987)

QUESTION: *What does the language of **אני ה' אלקיכם** mean at the beginning of the section regarding the laws of forbidden relations (usually means faithful to provide reward and punishment when occurs after the end of a section)?*

ANSWER: Rashi's interpretations of the verse: 1) the verse is an instruction in itself for decrees above intellect; 2) to avert a tragic "disconnection" in Jewish heritage, greater stress needed in the introduction to this section. (Ultimately, we fulfill the Mitzvos as decrees of G-d even if they seemingly contradict human intellect.) (לקוטי שיחות כרך יב, עמ' 85)

QUESTION: *The Cohen Gadol prays for himself, his "home", and then the Jewish people. His home refers to his wife and thus, must be married. Why must the Cohen Gadol first pray for his wife prior to praying for all the Jews?*

ANSWER: The Cohen Gadol is required to be in a state of being married on Yom Kippur; as he sees the purpose of marriage is for the "home" being built, also he needs to see the purpose and the role of all matters, and then, he is able to bring a G-dly blessing for all Jews for the entire year. (לקוטי שיחות כרך יז, עמ' 172)

QUESTION: *Two commands were given after the deaths of Aharon's two sons: do not drink intoxicating liquids; and do not enter the Holy of Holies at any time but the prescribed ones. What is the message of these commands to us?*

ANSWER: Speaking to two types of Jews: **יושבי אהל** – connecting mainly to esoteric levels of learning (wine), tend to be disconnected from the earth; and **בעלי עסק** – worries of the world tend to disconnect one from the purpose of life, and needs set times to connect. (לקוטי שיחות כרך כז, עמ' 116)

QUESTION: *What is the difference between the service of the "outer" Altar and the "inner" Altar?*

ANSWER: The service of the "outer" Altar involves elevating the physical to G-d – external aspect of Avodah using garments - **קרבן** - to draw close;
The service of the "inner" Altar involves unifying with G-d through the fire of Ketores and its cloud – internal aspect of Avodah cleaving to G-d with emotions and intellect - **קטרת** - to bind (לקוטי שיחות כרך לב, עמ' 98)



לקוטי שיחות OVERVIEW פ' אחרי

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CONTENT HIGHLIGHT	פסוק	חלק
Double guarding – decrees fulfill G-d's Will	ושמרתם את משמרת	א
Do not forsake this world	אחרי מות	ג
A Jew needs a strong desire to connect to G-d like Aharon & his sons, while remaining in this world to complete His Will	*אחרי מות	זא
Praise of Aharon – wore special clothing for Yom Kippur not for his own greatness but due to a decree of the King	*ויעש	זב
All mitzvos are treated like decrees	*אני ה"א	יב
The Cohen Gadol sees the ultimate purpose	וכיפר בעדו ובעד ביתו סיום מס' יומא	יזא
Teshuvah from love not only uproots one's sins but transforms them into Mitzvos; How?	סיום מס' יומא	יזב
In the Mitzvah of Teshuvah kaparah is a goal but not pivotal Three versus four levels of kaparah	והתודה	יזג
Rashi's views on the Cohen Gadol's clothes on Yom Kippur	*כתונת בד	כבא
אני – above the world but connected through Mitzvos – decrees of the King ה' - brings into existence - faithful to reward אלקים – level of G-dliness in the creation – Judge that punishes	*אני ה' אלקיכם	כבב
Two commands connected to concept of entering the Holy place: Do not drink intoxicating liquids Do not enter the Holy of Holies at any time but the prescribed ones	ואל יבא	כזא
Every sin has two aspects – effect on the person & the existence of the sin	רמב"ם	כזב
By most Mitzvos one <i>transgresses</i> the Mitzvah to save a life; but saving a life is a <i>fulfillment</i> of Shabbos laws	וחי בהם	כזג
Not only did Nadav & Avihu not sin, but they brought into the Mishkan a level of kedusha that was needed for the Mishkan to be sanctified	בקרבתם	לבא
Cohen Gadol makes a Yom Tov in leaving the Kodosh in peace; personal thanksgiving for completion of successful representation of all Jews	רמב"ם	לבב
One needs to be engaged in the world, but not with one's full life force	וכסהו בעפר	לז



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הוראה	ענין	פסוק	חלק
Everyone needs to set personal restrictions with regards to permissible matters	A double guarding, the source for the precautionary measures instituted by the Rabbis (in additional to the Torah); by upholding all their decrees one fulfills the Will of HaShem	ושמרתם את משמרת יח, ל	א
Whenever one has a spiritual awakening, one must harness it to the normal, every-day life	Nadav & Avihu erred in that they yearned for G-d so much that their souls shed their bodies; their yearning was not balanced with a commitment to worldly service	אחרי מות טז, א	ג
Through connections to Moshe one can both desire to be out of this world and still be in this world	Aharon was "love-sick" for G-d and needed a warning not to be tempted; his sons inherited this desire from their father	*אחרי מות טז, א	זא
Praise of Aharon – wore special clothing for Yom Kippur, not for his own greatness but due to a decree of the King; this action happened on the first Yom Kippur but was only noted by others at the 2nd Yom Kippur		*ויעש טז, לד	זב
Ultimately, we fulfill the Mitzvos as decrees of G-d even if they seemingly contradict human intellect	Rashi's two interpretations of the verse: 1. Instruction in itself for decrees above intellect 2. To avert a tragic "disconnection" in Jewish heritage, greater stress needed in the introduction to this section	*אני ה"א יח, ב	יב
Even if a Jew doesn't have the time to regret all his <i>aveiros</i> , just the most worrisome, HaShem helps him do Teshuvah on all	The Cohen Gadol is required to be in a state of being married on Yom Kippur; as he sees the purpose of marriage is for the "home" being built, also he needs to see the purpose and the role of all matters, and then, he is able to bring a G-dly blessing for all Jews for the entire year	וכיפר בעדו ובעד ביתו טז, ו סיום מס' יומא	יזא
Difficulties are really an opportunity for growth	How does teshuvah out of love transform one's sins into Mitzvos?	סיום מס' יומא	יזב
In the Mitzvah of Teshuvah <i>kaparah</i> is a goal but not pivotal; the main avodah of the neshama is done with the body; then even the upper neshama is elevated	Three levels of <i>kaparah</i> are a part of Teshuvah (only part of life) that result in a "cleansing" Four levels of <i>kaparah</i> (when viewed on its own) are <i>kaparah</i> of the soul (which includes after death)	והתודה טז, כא	יזג
To bring another Jew close to HaShem, one must enter inside one's soul, by removing one's "golden garments" (not feeling one's own honor) and dress in plain white linen	Rashi's views on the Cohen Gadol's clothes on Yom Kippur: White garments associated with the location of the service – Holy of Holies Gold garments not worn there since has negative connotations	*כתונת בד אז, ד	כבא



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הוראה	ענין	פסוק	חלק
The essence of G-d is connected with the inner aspects of the Jews	אני – above the world but connected through Mitzvos – decrees of the King ה' - brings into existence - faithful to reward אלקים - level of G-dliness in the creation – Judge that punishes	*אני ה' אלקים יח, ל	כב
Speaking to 2 types of Jews: יושבי אהל – connecting mainly to esoteric levels of learning (wine), tend to be disconnected from the earth בעלי עסק – worries of the world tend to disconnect one from the purpose of life	Two commands connected to concept of entering the Holy place (given after the deaths of Aharon's two sons): Do not drink intoxicating liquids Do not enter the Holy of Holies at any time but the prescribed ones	ואל יבא טז, ב	כזא
Day of Yom Kippur reveals the strong connection between the Jew and his Creator without limits and boundaries	Every sin has two aspects – effect on the person & the existence of the sin itself Day of Yom Kippur atones for the person; the Scapegoat eliminates the existence of the sin This is the dispute of רבי ורבנן, if the day of Yom Kippur itself atones	רמב"ם	כזב
	By most Mitzvos one <i>transgresses</i> the Mitzvah to save a life; as opposed to Shabbos, where saving a life is a <i>fulfillment</i> of the Shabbos laws	וחי בהם יח, ה	כזג
The revelation on Yom Kippur of the level of <i>Yechidah</i> should affect throughout the year to fulfill Torah and Mitzvos on a level of inner desire (and not as an obligation)	Not only did Nadav & Avihu not sin, but they brought into the Mishkan such a level of kedusha which the Mishkan needed in order to be sanctified Their avodah involved a voluntary offering of <i>ketores</i> on the inner altar which expressed a deep, inner connection, which accomplished more than the (prescribed) service of Moshe & Aharon	בקרבתם טז, ב	לבא

Outer Altar	elevating physical to G-d – external aspect of <i>Avodah</i> using garments - קרבן - to draw close
Inner Altar	to unite with G-d through the fire of <i>Ketores</i> – internal aspect of <i>Avodah</i> cleaving to G-d with emotions and intellect - קטרת - to bind



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Cohen Gadol (or any Jew) after completion of Yom Kippur (or any holy act) needs to go home to bring the holiness there to complete the purpose of Creation in this World	Cohen Gadol makes a Yom Tov with a meal at the end of Yom Kippur, in recognition of the successful conclusion of the day's avodah, bringing joy for himself and for Klal Yisrael	רמב"ם	לבב
One should attempt to cover and reduce one's energies in mundane matters; but in holy matters the energy should be "uncovered"	Mitzvah of covering the blood indicates one's involvement in the world should not be done with one's full life-force; however, one should apply one's passions to one's spiritual pursuits	וכסהו בעפר יז, יג	לז

Levels of Blood	Levels of Involvement with the World
Blood of Chayos & Birds, one is obligated to cover	Worldly matters that pose potential obstacles, a person needs to be careful in order not to stumble and go down from one's level
Blood of (chullin) domesticated animals, one is not obligated to cover	Worldly matters that could be used for holy purposes, one should seek to attach them to holiness
Blood of Korbanos are sprinkled on the Altar	Holy matters (Torah, prayers, and Mitzvos) one should give one's entire life force