



Understanding the Parsha according to the teachings of the Rebbe

QUESTION: *What is the symbolism of the law regarding the fats of the korbanos that optimally are placed on the Altar to burn during the daytime, yet can be placed on the Altar at night?*

ANSWER: Fat is an analogy to the concept of satisfaction. During the time of spiritual awareness (daytime) one knows G-d in spiritual & material activities and should act with alacrity; in the time of spiritual struggle (nighttime) one must break one's nature and not come to forbidden matters and avoid indulging in physical matters. (לקוטי שיחות כרך ג, עמ' 948)

QUESTION: *During the seven inaugural days of the Mishkan, Moshe offered all the sacrifices, yet Chazal said the Shechinah did not come until the eighth day. What happened?*

ANSWER: Actually, two levels of the revelation of the Shechinah exist in this world. One level is achieved as a response to the avodah of humans, but this is limited and is, as if, in a state of not being revealed. This level existed in the first seven days (גבורה or per the Zohar, a savage lion). The second level is where HaShem reveals the Shechinah without limitations, like the fire that arrived from heaven on the eighth day (חסד or per the Zohar, a crouching lion). (לקוטי שיחות כרך כב, עמ' 18)

QUESTION: *After the Cohen performed the service of piling the ashes into a pile next to the Altar, he changed his clothes and then takes the ashes out of the holy area. Why did the Cohen change his clothes when he was just going to shovel the ashes into the pile? If the removal of the pile of ashes was not a worthy act as the other avodos, then let another Cohen (even a baal mum) do this act?*

ANSWER: Shoveling the ashes into a pile is done in the Holy area (in front of the Master). Taking the ashes occurs outside (the presence of the Master) and it would not be dignified to wear the same clothes. Nevertheless, the same Cohen who performs the lofty service of piling the ashes, also performs the menial task of its removal outside the holy area. This teaches that we serve HaShem not just in holy pursuits, but also should serve HaShem with dedication in those physical chores that are needed as preparation for the observance of Mitzvos. (לקוטי שיחות כרך לז, עמ' 1)

QUESTION: *Why does Rashi list the four events requiring Thanksgiving in a different order than other sources?*

ANSWER: Rashi lists the four events following the sequence that occurred to the Jews of the generation of the Exodus from Egypt. One better understands the need for thanksgiving when one actually experienced the event(s). (לקוטי שיחות כרך יב, עמ' 20)

QUESTION: *The word תמיד is said by both the Mizbeach and by the Menorah. Chaza"l derive that the fire from the Menorah is brought from the constant fire upon the Mizbeach. What is the lesson?*

ANSWER: The Menorah is one's inner service of Torah and spirituality. The outer Altar is reaching out to others to bring them close to Judaism. The full realization of the "complete" spirituality for oneself (constant fire of the Menorah) after the making a constant fire to those outside. (לקוטי שיחות כרך יז, עמ' 50)



פ' צו 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
Don't remain without fire (passion)	אש תמיד	א
Give satisfaction to G-d		ג
Mitzvah which addresses the soul's inner core	צו	זא
Two types of Korbanos; two ways to deal with darkness	זה קרבן אהרן ובניו	זב
Explanation of Rashi's order of events requiring a Thanksgiving offering	על תודה יקריבנו	יב
Quantity leads to quality	*זאת תורת החטאת	יזא
The Path of the Flame; the inner is lit from the outer	*אש תמיד	יזב
Appearance of a lion on the altar – A savage lion or a crouching lion (<i>gevurah or chesed</i>)	זהר	כבא
The High Priest's offering combines communal & personal	כליל תקטר	כבב
Nosar is a function of the sacrifice being unfit for consumption at that point (and not of time)	*וכלי הרש	כזא
Concept of "to distance people from sin" in regards to Nosar	*עד בקר	כזב
Moshe was like the Cohen Gadol	*ויקטר המזבחה	לב
All service is important	*ופשט את בגדיו	לז



לקוטי שיחות פ' צו ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"ר אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה	ענין	פסוק	חלק
The outer Altar signifies the outer heart of a person; an external, constant ecstasy in longing for HaShem	(i) Continuous fire on the outer altar includes Shabbos; and even when a person is in a state of impurity, his "fire" (connection with HaShem) shall not be extinguished	אש תמיד ו, ו	א
Time of spiritual awareness (daytime) one knows G-d in the spiritual & material; during spiritual struggle (nighttime) one must break one's nature and not indulge in physical matters	Fats should be burnt on the altar as soon as possible during the daytime (positive fulfillment), but if necessary, can be burnt even at night, as long as one avoids Nosar (prevention of sin) Fat is an analogy for satisfaction, even when occurs in holy matters		ג
Tzedakah, a difficult Mitzvah that involves the most material items, yet is rooted in the highest level of the soul	The term Tzav "command" (in contrast to "say" or to "speak") addresses the soul's inner core (tzavsa v'chibur, "cleaving and attachment"), that always chooses good, which is simply commanded to obey G-d's Will with alacrity	צו ו, א	זא
Purim reflects same concept of light flowing from darkness ("on that night")	Two types of Korbanos brought by the Cohanim: A special one the Cohanim brought at the initiation of their service, because they didn't sin; the light breaks through the darkness A Chatos during the 7 inaugural days of the Mishkan cleansing the Jew's sin of the Eigel transforming darkness into light (Teshuvah)	זה קרבן אהרן ובניו ו, יב	זב
A person in Galus, even seemingly having all one's needs, feels imprisoned by the "darkness" and, need to cry out for Moshiach	Rashi lists four events requiring a Thanksgiving offering; Rashi's order follows the events that occurred to that generation (one understands the need for thanks more when one actually experienced the event) see table below	על תודה* יקריבנו ז, יב	יב

Who is obligated in a Korban Todah? One saved from the following:

Order according to Rashi

<i>Imprisonment</i>	3 rd -closed within the desert	תבוש	ח
<i>Crossing the Sea</i>	1 st -Yam Suf	יורדי הים	י
<i>Suffering and Sickness</i>	Only occurred to the Jews later	יסורים	י
<i>Crossing the desert</i>	2 nd -Midbar	מדבר	ב



לקוטי שיחות פ' צו 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
A person's service must increase in quantity (physical) as well as in quality (spiritual)	This Parsha provides supplemental quality to the previous one in certain laws (עולה מנחה וחטאת) and in other laws provides totally new quantity concepts (אשם ותודה)	*זאת תורת החטאת ו, יח	יזא
Two types of service: Inner (for one's self) Outer (reaching out to others)	by the menorah means consistently and 24/7 This verse implies the menorah (inner) is lit from the outer altar (where the fire always burns)	*אש תמיד ו, י	יזב
Appearance of a lion on the altar – 2 types A savage lion – incremental influence of below; subject to limitations – גבורה A crouching lion – Divine influence, not incremental – חסד Similar difference to that of the 7 days of מלואים and of the eighth day		זהר	כבא
Every day is the day of anointing, a person's service refreshes each day	The High Priest's offering combines elements both of <i>Tzibur</i> and of individuals Three-finger fistful (communal) The remainder is burnt (personal, like the other individual priests)	כליל תקטר ו, טו	כבב
	Nosar occurs at the point that the sacrifice becomes unfit for consumption even if the time period for eating hasn't lapsed; example, the ceramic vessel that absorbs and that portion of the food is no longer eligible to be eaten	*וכלי הרש ו, כא	כזא
Nosar limitation to midnight is different from other enactments of the Sages, since this decree can be seen from the verse as well. They are called חכמים since they have wisdom to discern people's nature		*עד בקר ז, טו	כזב
Every Jew, through the Moshe aspect in each of us, should serve G-d through immersion in Torah	The Priesthood of Moshe was a portion of his mission to receive and transmit Torah, and not a separate function of priesthood	*ויקטר המזבחה ח, כח	לב
One must be dedicated to serve HaShem in simple, physical chores, as well as the holy tasks	After shoveling the ashes into a pile next to the Altar, the Cohen (preferably) changes his clothes to take the ashes out; the shoveling (a preparatory, unclean task) which is in the Master's presence, still requires formal attire	*ופשט את בגדיו ו, ד	לז