



ממ"ש Understanding the Parsha according to the Rebbe

QUESTION: *Moshe separated 6 cities of refuge. However, we have not had these cities for many years. What is the spiritual concept that remains relevant to us today?*

ANSWER: Chaza"l tells us that the words of Torah are a refuge for us. The spiritual understanding of the city of refuge for a person who "accidentally" kills, speaks about a person that takes a life from its true life source, Torah and Mitzvos. One that sins is cut off from the flow of life-force to the soul. The Torah then tells us that one should not give up hope, for one can always seek refuge within Torah and be saved. And those that go in the ways of Torah must be signposts for others to be saved within Torah. (לקוטי שיחות כרך ב, עמ' 363)

QUESTION: *What is the hidden lesson in the recounting that at the time of the Giving of the Torah, HaShem used a "Great Voice" which did not fade?*

ANSWER: All portions of Torah are continuously revealed in each generation, which is a continuation of the initial Giving from Har Sinai. All the laws, customs, decrees etc. from the subsequent generations was already included in HaShem's Giving of the Torah at Har Sinai. The Great Voice, that included all the Torah throughout the generations, does not fade but continues to be absorbed in each of us. This concept includes all the Torah learning that is translated into the 70 languages. (לקוטי שיחות כרך ד, עמ' 1092)

QUESTION: *Why does the Torah establish the mitzvah of saying Shema (a constant matter) in two parts, morning and night, while learning of Torah (differences in times) is set as one mitzvah with no distinctions?*

ANSWER: The reasoning is understood in the inner essence of each mitzvah and its spiritual effects. The saying of Shema seeks to bring forth HaShem's kingship on the world (per the word אחד א, א – the number one of the world to be recognized as king ה – in the eight levels of heaven and earth and ד – and the four directions). Thus, the mitzvah is separated into the two main time frames of the world, day and night in which to accomplish this spiritual effect. Whereas, the mitzvah of learning Torah mainly functioning above the world, and thus, a constant mitzvah above the distinctions of the word. Nevertheless, these two Mitzvos are in the same verse, since a person needs the power of Torah in order to achieve the effects in this world where the true revelation of HaShem is lacking. (לקוטי שיחות כרך יד, עמ' 21)

QUESTION: *ה' הוא האלקים בשמים ממעל ועל הארץ מתחת אין עוד* What is the special emphasis that we should know that G-d is in the Heavens and on the earth?

ANSWER: Chassidus explains that this verse doesn't just negate the possibility of another god. Rather, this verse clarifies that no existence is possible except for HaShem. HaShem is unique and the singular Existence which establishes the Heavens and the earth. (לקוטי שיחות כרך כט, עמ' 26)

QUESTION: *Rambam includes the concept of love and fear of HaShem (seemingly opposite feelings) together. How is this possible?*

ANSWER: Love is a movement of closeness; Fear is a movement of distance and nullification. Yet, the ultimate is a love which is related to awe together in one heart, which is achieved through contemplation about HaShem. (לקוטי שיחות כרך לד, עמ' 32)



פ' ואתחנן 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
A (spiritual) city of refuge for those disconnected from "life" – Torah and Mitzvos		ב
Definition of Aleph		ב הוספות
A great voice is eternally heard	קול גדול	ד
A teacher is a "father" showing devotion to the students	*ושננתם לבנך	טא
Tefillin appear as one Mitzvah in Shmos; in D'varim it appears as two Mitzvos	*ולטוטפות	טב
1 st Beis HaMikdash had its unique qualities as does the second one; the third one will fuse all the unique qualities	נחמו נחמו	טג
Spiritually keep Shabbos and be partners with HaShem	סיום מס' שבת	ידא
Shema expresses the unity out of diversity	סיום מס' נדה	ידב
Bitul (קטן) in one's learning	ושננתם לבניך	יטא
From the hand to the head	וקשרתם	יטב
Neighbors have effects for good or its opposite	סיום מס' סוכה	יטג
Rabbi Akiva saw the future outcome and was happy	סיום מס' מכות	יטד
Two definitions: supplication or requesting a gift	ואתחנן	כדא
We have the power to open the hidden or to tear apart the limits	*אתה הראת לדעת	כדב
G-d permeates from the high spiritual realm to the lowest physical environment	וידעת היום	כטא
One's Torah teacher is one's life, even to the student that is searching	וחי רמב"ם	כטב
In the future, we will take our reward (not just receive)	*היום לעשותם	כטג
"Normal" forgetting does not separate one from the Torah	פן תשכח	לדא
Love and fear in one heart	ואהבת	לדב
Moshe set aside three cities of refuge	*אז יבדיל משה	לטא
The Head tefillin which is the main part of the Mitzvah stresses the concept of consistency	רמב"ם	לטב



לקוטי שיחות ABSTRACT פ' ואתחנן

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הוראה	ענין	פסוק	חלק
We need to be living signposts to those in need of direction to the "refuge" of Torah	Torah speaks of the spiritual reality and we grasp it as an allusion to mundane matters One who kills spiritually also needs a corresponding spiritual city of refuge		ב
Bring people close to Torah & not the other way around	Definition of the letter Aleph: Yud on top – G-d Yud on bottom – A Jew Line of yiras shemayim joins them		ב הוספות
The Torah due to its unlimited G-dliness permeates to our "heel", even when involved in mundane matters	At Har Sinai the Divine Words had no echo since they were absorbed in all materials, and they remain for each generation; similarly, in the future times, spirituality will permeate all	קול גדול ה, יט	ד
When one "happens" to be someone's teacher, one must continue to teach to the end and finish the job	Students are called one's children since obligated to listen to their teacher; also, the teacher is called a father since must strive like a father to take responsibility for their learning	*ושננתם לבנך ו, ז	טא
Middos & Mochin each have its own function, but the ultimate is to harness both and operate together	In Shmos, Tefillin of the head and of the arm appear as one mitzvah; In Devarim, they appear as two Mitzvos see table on the final page	*ולטוטפות ו, ח	טב
<p>תפילין של יד יחודא תתאה פני יהושע כפני לבנה שמיעה מדות אתפכיא</p> <p>תפילין של ראש יחודא עילאה פני משה כפני חמה ראיה מוחין אתהפכא</p>			
First Beis haMikdash had the advantage of a higher level of revelation (tzaddikim) Second Beis haMikdash had the advantage of worldly service (baalei Teshuvah) Third Beis haMikdash fuses both advantages and serves as a "comfort" for each		נחמו נחמו	טג
Mishneh Shabbos concludes with laws which spiritually express the accomplishments of keeping Shabbos and being partners with HaShem Permission (conditionally) to stop up, to measure & to tie	פוקקין ליל שבת וינוחו בה מודדין יום שבת וינוחו בו קושרין מנחת שבת וינוחו במ	סיום מס' שבת	ידא
Through Torah, which is beyond change, one can overcome all external "changes" of time & place	The idea of unity out of diversity (day & night) lies at heart of the mitzvah of Shema (vs. Torah/bitul) Shema, at the beginning of the Mishnah, can overcome "Nidah", the conclusion of the Mishnah	סיום מס' נדה	ידב
שמואל הקטן אומר "בנפול אויבך אל תשמח" Even if it is a "battle" within Torah one must be humble	Mitzvah of learning Torah (unifying one's intellect with HaShem) is given with the concept of teaching one's child; expresses the need for Bitul (קטן) in one's learning	ושננתם לבניך ו, ז	יטא
Tefillin of HaShem contains the unity of the Jews, the "simple" Jews (של יד) with the "wise ones" (של ראש)	Put on the head Tefillin when already wearing the hand Tefillin; general rule in Torah and Mitzvos that intellectual understanding must be preceded by fear and awe	וקשרתם ו, ח	יטב



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אוי לרשע ואוי לשכינו Elul, the breaking of evil, has effects on its neighbor, Av, to become Menachem Av	Neighbors have an effect for good or its opposite: בר מצרא selling of real estate עולם adding on from chol (mundane) to kodesh on Yom Kipur, Shabbos and Yom Tov “Woe to a Rasha, Woe to his neighbor”; how much more so for the good by a Tzadik	סיום מס' סוכה	יטג
The Rabbis on two occasions cried upon seeing the aftermath of the destruction based on the viewpoint of the present Rabbi Akiva saw the future outcome and was happy due to: 1) All that HaShem does, is done for the good 2) Halacha takes into account the future benefit 3) A hiddur in a Mitzvah takes precedence over a non-essential detail		סיום מס' מכות	יטד
Prayer is a service of below arousing the Above	Two ways of explaining the word ואתחנן Requesting an unearned gift; or Praying (for a response after one's actions below)	ואתחנן ג, כג	כדא
Two types of service: פתח – עבודת ברורים Revealing sparks of G-dliness קרע – עבודת הנסיונות Mesiras Nefesh beyond limits	Rashi negates inference to the miracles of leaving Egypt, rather it relates to Har Sinai when Jews saw a vision of HaShem's unity מלבדו; G-d provided the means not only to “open” the hidden but to “tear” apart the physical boundaries	*אתה הראת לדעת ד, לה	כדב
3 stages of a Jew's service: Neshama going up at night Praying upon awakening Involvement in the world	ה' הוא האלוקים permeates all of creation The heavens above (spiritual) בשמים ממעל The earth below (physical) על הארץ מתחת The emptiness of the universe (lowest) אין עוד	וידעת היום ד, לט	כטא
and then, one will be able to bring out one's potential	Rambam adds ומבקשיה, even a searching student has potential, so that the Rav goes into exile with him; so too, every Jew is searching and one's Rav (HaShem) is always with the Jew	וחי ד, מב רמב"ם	כטב
In this era, where reward is limited, then “cause and effect” results (automatic) In the next era, the reward is unlimited and would be a separate act (miracle)	In this world we <i>receive</i> some reward for observance of Mitzvos, but it is subject to obstacles and delays מקבל שכרם In the World to Come we <i>take</i> our entitled reward, without delay at all ליטול שכרם	*היום לעשותם ז, יא	כטג
A person should strive to learn at least once, the entire Talmud, since “forgetting” does not exist in the future	The lav of forgetting Torah applies only to willful separation from Torah; “normal” forgetting is not separation from Torah, since this does not cause a separation between the Torah and the person	פן תשכח ד, ט	לדא
Rambam counts love and fear of G-d as two separate Mitzvos, almost opposites Love is a movement of closeness Fear is a movement of distance and nullification Yet, the ultimate is a love which is related to awe in one heart achieved through contemplation about HaShem		ואהבת ו, ו	לדב



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הוראה	ענין	פסוק	חלק
Moshe on such a high level no direct involvement in sin Moshe as leader, extends himself to a low domain	Moshe set aside 3 cities of refuge: Rambam implies only preparation in some way Rashi implies he made a designation which would be valid retroactively	*אז יבדיל משה ד, מא	לטא
Tefillin of the arm – service of Midos; Tefillin of the head – service of the mind in a way of constancy Midos should follow the mind	Sefer Ahavah (Rambam) is regarding Mitzvos that result in constant love & remembrance of G-d The Head tefillin which is the main part of the Mitzvah stresses the concept of constant מוחין & is mentioned prior to the Tefillin of the arm	רמב"ם	לטב

TEFILLIN

ארבעה בתים	רש"י	<u>והיה לאות על ידכה ולטוטפות בין עיניך</u>	שמות יג, טז
מנין פרשיותיהם	רש"י	<u>וקשרתם לאות על ידך והיו לטוטפות בין עיניך</u>	דברים ו, ח

שמרת	
Indicates focus of the pair as one unit towards remembrance of our going out of Egypt	והיה
Hand is the power of deed even to the “left” side, place where deeds are the weakest	ידכה
Emphasis on four batim - in the first 40 years of the desert the head Tefillin contained two batim with parshiyos and two empty batim; the increased number of batim enlarged the remembrance	רש"י
דברים	
Plural refers to these words of the different parshiyos and not a single unit	והיו
Establishes distinction between tefillin of the head and of the arm	וקשרתם
Previously only 4 batim; now, four also applies to the count of parshiyos	רש"י

In Shmos the pair of Tefillin appear as one unit; in D'varim appear as separate
Arm alludes to middos and head alludes to mochin, each having own function
But the ultimate aim is to harness both and operate together as one unit