



ממ"ש Understanding the Parsha according to the Rebbe

QUESTION: *How do we understand the concept that on the Shabbosim in the Three Weeks, we are not to be sad but to exhibit greater joy that all other regular Shabbosim?*

ANSWER: These Shabbosim in the Three Weeks have a unique ability to transform the difficulties of Galus into joy and happiness. A particular allusion is found in halacha that on these Shabbosim it is permitted to engage in a large and happy meal like the meals that Shlomo haMelech enjoyed in his times. This level of joy and happiness experienced by Shlomo was reflective of the time of the final Geulah when all difficulties and "evil" will be transformed into goodness and light (לקוטי שיחות כרך ב, עמ' 358)

QUESTION: *Why does Moshe change the instructions to Bnai Reuven and Bnai Gad in this Parsha from the instructions he provided in Parshas Mattos?*

ANSWER: Since Moshe would not lead the conquest of Eretz Yisrael, the conquest was now to be in a natural manner; thus, he instructed Bnai Reuven & Gad to be not just officers, but frontline troops; they demonstrated mesiras nefesh with their unique style of attack which began with the arm and afterwards the head, attained in the merit of tefillin (לקוטי שיחות כרך ט, עמ' 1)

QUESTION: *According to the Rebbe what is the main service in each of the three Bais HaMikdashim?*

ANSWER: The service of the first Bais HaMikdash was drawing from Above to below (service of Tzadikim). The service of the second Bais HaMikdash was the refinement of below to Above (service of Baalei Teshuvah). The service of the third Bais HaMikdash is the combined revelation from Above and elevation from below (לקוטי שיחות כרך ט, עמ' 24)

QUESTION: *Rabbi Yehoshua ben Levi responded to a Baisosi (a non-believer in Oral Torah) that Moshe, the great lover of the Jews, gave the Jews the opportunity to reach a deeper level of refinement during the 40 years than could be reached than a quick trip to Israel. What is the great opportunity that Moshe, the great lover of the Jews offered?*

ANSWER: Externally, the stay in the desert was a punishment for the Jews. However, on a deeper level Moshe did not desire that the Jews receive the Torah as a gift from Above. Rather, the inner purpose of the 40 years in the desert (Galus) was to enable the Jews to acquire the Torah through their service and effort. Thus, the tests in the desert enabled a strengthening of the connection between the Jews with HaShem. Accordingly, in our times, our transformation of the world will bring the Geulah (לקוטי שיחות כרך יט, עמ' 1)

QUESTION: *How does the limited blessing of Moshe (1000 times) add to the unlimited blessing already offered by HaShem?*

ANSWER: The Will of HaShem is to connect the limited world with the unlimited. Our main service of HaShem through Torah and Mitzvos involves the limitations of time and space. And the blessing of Moshe seeks to complete the limited creation so that the unlimited blessing of HaShem can function to provide the revelation of the unlimited in this world. (לקוטי שיחות כרך יט, עמ' 24)



פ' דברים 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
This parsha and Shabbos Chazon are the joining of two opposites Greater joy on the Shabbos of the Three Weeks	בין המצרים	ב
To understand G-d's words develops a deeper bond	ספר דברים	ד
The armed soldiers of the Jews succeeded in the merit of Tefillin	*לפני אחיכם	טא
Both the Parsha and the Haftorah begin with rebuke and end with Geulah	הפטרה	טב
The vision of the Bais HaMikdash from Above produces an ongoing effect to improve oneself	שבת חזון	טג
Hidden reproach, revealed love	*ודי זהב	ידא
Yehoshua's role to lead the people	בי התאנף ה'	ידב
Moshe's Ahavas Yisrael was so great that he allowed the Jews to refine themselves	אחד עשר יום	יטא
Moshe's purpose was to transmit the Torah	דבר משה	יטב
Understanding of G-d's blessings	*אלף פעמים	יטג
Moshe connected the limited with the limitless	אלף פעמים	יטד
Even a non-Jewish King can respect Mesiras Nefesh	סיום מס' ע"ז	יטה
Good intentions make all the difference	באר את התורה	כדא
The people needed to take Har Sinai to Eretz Yisrael	*רב לכם	כדב
Holiness of Ever HaYarden comes from the request by the Jews	חבל ארגב	כדג
Banded together strengthens the forces of evil and of good	לא היתה קריה	כטא
Everyone can see the Galus as part of the Geulah	הפטרה	כטב
The lack of faith removed the possibility of supernatural conquest without weapons	*ראה נתתי	לדא
Two definitions of נבונים for the Mishkan and for a Judge	*נבונים	לדב
Weeping for all generations	*בשנאת ה' אותנו	לדג
Our task to combine two forms of avodah – constant and new	*והנכם היום	לטא
Tisha b'Av on Shabbos provides full expression of the day	שבת חזון	לטב



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הוראה	ענין	פסוק	חלק		
Our daily service in Galus needs two things: awareness that the withdrawal and concealment are external, while the inner reality is revelation; and a continued bond and longing for G-d	This Parsha (and Shabbos Chazon) indicates the joining of two opposites: a descent into worldly matters, yet this descent leads to the ultimate ascent. The Shabbos within Bein haMetzarim mandates a even greater sense of joy than a regular Shabbos due to the ability to convert the sad days into joy. Deep inner meaning of Galus is for sake of revealing a new light	בין המצרים	ב		
On Shabbos we do not show mourning, indicating our ability in these days to transform the exile and reveal the inner purpose	<i>Devarim</i> is not lacking anything when compared to the other four books, just G-d's Will is expressed in connection with man's understanding; by carrying out the directives of this Book regarding our conduct in <i>Eretz Yisrael</i> , we develop a revealed bond with G-d's will	ספר דברים	ד		
Mesiras nefesh in the service of Torah & Mitzvos directs the emotions; ultimately, Mesiras Nefesh serves its own purpose In the merit of Tefillin, Jewish soldiers are successful	Since Moshe would not lead the conquest of Eretz Yisrael, the conquest was now to be in a natural manner; thus, he instructed Bnai Reuven & Gad to be not just officers, but frontline troops; they demonstrated mesiras nefesh with their unique style of attack which began with the arm and afterwards the head, obtained in the merit of tefillin	*לפני אחיכם ג, יה	טא		
Belief in HaShem needs to permeate the intellect	Parshas Devarim (& the Haftorah) begins with rebuke (2 types below) & concludes with entering the Land	הפטרה	טב		
פנימיות התורה	עבר הירדן	כשלג ילבינו	לחם מן השמים	ציון במשפט תפדה	Higher than the World (limited)
נגלה התורה	ארץ ישראל	כצמר יהיו	לחם מן הארץ	ושביה בצדקה	Transform (without limits)

Rebuke of Parshas Devarim produces Teshuvah transforming from below	The Vision of the Third Bais HaMikdash produces a change within the person, becoming second nature to act in an upright manner	שבת חזון	טג
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Bais HaMikdash	Avos	Main Avodah	Months
First	<i>Avrohom</i> Chesed	Draw from Above to Below From G-d Tzadikim	First – Nissan Going out of Egypt
Second	<i>Yitzchak</i> G'vurah	Refinement from Below to Above From the World Baalei Teshuvah	Second – Iyar Counting of the Omer
Third Able to last forever	<i>Yaacov</i> Tifferes – Emes	Combined revelation from Above and Elevation from Below "From one end to the opposite end"	Third – Sivan Matan Torah



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הוראה

ענין

פסוק

חלק

0By Galus HaShem protects our honor by mentioning our qualities	Moshe only alluded to the Jew's errors (for their defense); by lessening the impact of the errors Moshe protected the Jews' honor	*ודי זהב א, א	יד א
	Calev saw the land, but Yehoshua's role was to lead the people; thus, Torah parenthetically placed the punishment of Moshe to explain this difference	בי התאנף ה' א, לז	יד ב
Similarly, our lengthy Galus enables us the opportunity to attain refinement on our own	Rabbi Yehoshua ben Levi responded to a Baisosi (a non-believer in Oral Torah) that Moshe, the great lover of the Jews, gave the Jews the opportunity to reach a deeper level of refinement during the 40 years than could be reached during Sefirah	אחד עשר יום א, ב	יט א
Chabad Chassidus transforms our mind and leads to Moshiach when the world will be able to see G-d	First four books Moshe passed the information through; in Mishneh Torah Moshe (and thru him all Jews) become one with the Torah; similar to Teshuvah where the person changes oneself	דבר משה א, ג	יט ב
We need to learn the numbered (revealed) part of Torah, and the part of Torah beyond numbers (Penimius)	Rashi – limitlessness of G-d's blessing not to be taken literally, but is so much that unable to be counted Medrosh – G-d's blessing is literally unlimited	*אלף פעמים א, יא	יט ג
In the perfection of the limited blessing, Moshe expressed the unlimited blessing of HaShem; similar to the infinite Will of HaShem being encloded in the limitations of Mitzvos	נתאווה הקב"ה להיות לו <u>ימברך</u> דירה בתחתונים	אלף פעמים א, יא	יט ד
Even a non-Jew (king) can respect Mesiras Nefesh	The King stuck a knife in the ground 10 times for Rabbi Yehuda only, since he exhibited Mesiras Nefesh even when it was not necessary	סיום מס' ע"ז	יט ה
Moshe translated the Torah into 70 languages at the command of HaShem not allowing misinterpretation; but when translated into Greek (Ptolemy) this allowed the possibility of misinterpretation and was considered as difficult as the day the Eigel was made (not worshipped), that both (the translation & the Eigel) might have proper intentions but allowed for future mishandling (Discussions of Bais Hillel and Bais Shammai)		באר את התורה א, ה	כד א
1) G-d tells the Jews you have been living too much (רב) by this mountain, conveying urgency to go now and conquer Eretz Yisrael, or 2) G-d says you have become great (רב) by this mountain, now carry the message to Eretz Yisrael and become great spiritually (Goy Kodesh) by making the Mikdash, accepting the Torah in daily life, and appointing the members of the Sanhedrin		*רב לכם א, ו	כד ב



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Passion in Torah studies (יי) must be permeated with bitul (שמך), thus assuring that it will find expression in actually fulfilling HaShem's Will	Oil is a concept of bitul Eretz Yisrael's oil is primary, since its kedusha is caused solely by G-d, it is a complete bitul Ever HaYarden, combined selection by the Jews and responsive kedusha from Above: To the Tana Kama its oil was not complete and could not be used; to Abba Shaul this type of bitul was a glimmer, complete enough to be the second-best oil	חבל ארגב ג, ד	כדג
In the Three Weeks extra emphasis on the unity and love of the Jews	Even the forces of evil are stronger when banded together (Sichon & Og knew their strongest spiritual counterpart was in the "populated cities")	לא היתה קריה ב, לו	כטא
Exile for the sake of the future Redemption	No issur in destruction of the Bais haMikdash if done for the purpose of a better reconstruction	הפטרה	כטב
If we proclaim openly to all that the Land is ours & trust in HaShem, no one would contest us & we would not even need weapons	Moshe promised a supernatural conquest that they would not even need weapons; but the Jews' lack of faith (incident of the Spies) caused them not to enter the Land until many years later, and then needed to conquer by apparent "natural" means	*ראה נתתי א, ה	לדא
Currently, we primarily attempt to conquer our emotions (7); in the future, we will develop our intellectual faculties (3)	Two types of נבונים: By building the Mishkan, need people that able to derive the details from the general description By Judges, a higher level is needed; to be able to derive new laws independently דבר מתוך דבר	*נבונים א, יג	לדב
איכה ישבה בדד ה' עיר G-d loves the person in spite of how low one has fallen; this can provide the inspiration to return to Him	The sin of the Spies was done with "bad" talking The people at the time of the Spies said one thing in public (how much they loved G-d, but that He hated them); the matter became revealed soon thereafter what they really said in private (how they despised G-d despite His Love for them)	*בשנאת ה' אותנו א, כז	לדג
Two forms of avodah: a) Constant and regular b) New & fresh Seemingly opposites, can be unified like day (sun) and night (moon)	Importance of the Jews in general expressed as their existing forever (like the day) קיים לעולם Also, importance of each Jew with their uniqueness and individual abilities (like the moon) התחדשות	*והנכם היום א, י	לטא
Vision of Mikdash from afar leads a person to contemplate and attain bitul, to become a vessel	Tisha b'Av that falls on Shabbos expresses the true concept of this holiday to be a day of Joy מראין Building of HaShem מרחוק Deeds of the people	שבת חזון	לטב