



## Understanding of the Parsha according to the teachings of the Rebbe

**QUESTION:** *What is the spiritual significance of the signs of Kosher animals?*

**ANSWER:** The animal soul should be directed to holy matters. When our Yetzer puts on a guise of “holiness” and attempts to mislead us, then the “*simanim*” provide direction. First siman is **split hooves**. Hooves separate from the coarse world. However, to fulfill our purpose, we need to deal with the world to rectify it, thus, kosher animals have a split in the hooves. The second siman is **chewing the cud**. In one’s service with one’s “animal”, one must “chew” everything over. This means that one needs to review each activity to clarify if and how to be done to serve the purpose. This is symbolized by chewing the cud.

(לקוטי שיחות כרך א, עמ' 222)

**QUESTION:** *After offering the Korbanos on the eighth day, Aaron blessed the people (according to Chaza"l) with the words on the Birkas haCohanim. What was Aaron's intent?*

**ANSWER:** Aaron sought to assurance of atonement for the Jewish people for the act of the golden calf

“May G-d bless you” – only G-d Himself can give the blessing of atonement

“May G-d shine His face upon you” - The Jewish people should find favor in His eyes

“May G-d lift His face to you” - As Rashi says in Bemidbar, “He should calm His Anger”

(לקוטי שיחות כרך כב, עמ' 39)

**QUESTION:** *As an example of non-hoofed animals that can not be eaten, Rashi states, a dog, a bear and a cat. What do we learn from these examples?*

**ANSWER:** To lead proper spiritual lives we need a (non-complete) barrier between ourselves and the earth (materialism). The three types of materialism are represented by these three types of hoof-less animals. Intellectual materialism (the cat) does not recognize its master (HaShem) and has only materialistic thoughts even if its heart is good. Emotional materialism (the dog) recognizes its master but fails to make defenses against the world, unaware of its filth. Physical materialism (the bear) follows totally its instincts without any restraint.

(רשימות #39)

**QUESTION:** *Listed among the non-Kosher birds is the Cormorant, a bird that draws fish out of the sea. How does Chaza"l understand this as explaining the concept of Divine Providence?*

**ANSWER:** Cormorant looks down from above, unseen by the fish, and determines which one lives and which one dies. For us that exist under the waters of our daily worries of life, nature covers over the true aspect of the world. We need to contemplate the true nature of the world that Divine Providence is occurring in all aspects of life.

(לקוטי שיחות כרך ז, עמ' 54)

**QUESTION:** *Am HaAretz are not trusted on “light” types of tumah and all year are considered in a state of tumah. However, during the Regeil, they are treated as tahor. Why the difference on the Reigel?*

**ANSWER:** When all the Jews are gathered in one place, the individuals become nullified to the congregation, and a congregation can not be tameh, and the individual’s state is not considered, and everyone is considered tahor. This is the power of unity that reveals the true connection between Jews.

(לקוטי שיחות כרך לז, עמ' 20)



## לקוטי שיחות פ' שמיני OVERVIEW

- 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	הלך
Kabalas Ol the foundation to all		א
The eighth day has unique holiness	ביום השמיני	ג
Fish teaches a main idea of Divine Providence	*השלך	זא
Do not take lightly to distinguish between good & bad	*בין טמא ובין טהור	זב
שׁוֹחַטֵי אֶהְיֶה seems to be a very positive action by the deaths of the sons of Aharon	*ותצא אש	יבא
Seven days of inauguration vs. the eighth day	ביום השמיני	יבב
How to connect the natural world (7 days) with the world beyond this world (8 <sup>th</sup> day)	השמיני	יזא
Removal of items of disrespect is an avodah itself	*שאו את אחיכם	יזב
Two Brothers – Two Worlds	וייטב בעיניו	יזג
A snake falls on its belly symbolizing all lusts	*כל הולך על גחון	יזד
Aharon at the end of the Avodah, elected to bless the people, finishing the process of atonement for the golden calf	*וירד מעשות	כבא
Bais Shammai follows potential, Bais Hillel the result; Tzadik's reward of Shalom	סיום מס' עוקצין	כבב
Force oneself and that can lead to sensitivity	וירא אליכם כבוד ה'	כזא
Moshe & Aharon each used logic	הייטב בעיניו	כזב
Susceptibility to tumah in the service of HaShem		כזג
Torah emphasizes the blood of the offering as prepared and ready for sprinkling directly after action by the Cohanim	*וימצאו	לבא
Jews sanctify the world	ובנבלתם לא תגעו	לבב
All that are careful in the words of the Rabbis regarding items forbidden due to the principal of "one should not defile oneself," would bring holiness to their soul	והתקדשתם	לבג
Power of the צבור unity	והייתם קדושים	לזא
Pouring of cold liquid into hot is considered connection due to the steam (and not by pouring); lower effects the higher	רמב"ם	לזב



# לקוטי שיחות ABSTRACT פ' שמיני

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הוראה	ענין	פסוק	חלק
Assess if animal soul is pure Hoof – concealment, but split to allow illumination Chewing the Cud – review each activity to clarify if and how be done (Birurim) “chewing over” One needs Kabalas Ol even at a high level; without it one can fall even to the lowest level Even on Shabbos, dance & clap in anticipation of Moshiach (Kingship of Dovid)	(א) Everything that one eats is transformed into flesh & blood; thus, prohibited items are to prevent assimilating the bad characteristics of the forbidden food (*) permanent connection prevails at all levels Aharon's 2 sons – even at high levels need to protect against soul's expiration Not to eat bugs - even at lowest level connected to G-d, transcending intellect (א*) Shaul's avodah was based on rational criteria; David served with joy, without restrictions, a form of Kabalas Ol		א
Even levels totally removed from our world are dependent on our service in this world	The eighth day has unique holiness, yet it only comes after, and is dependent upon the Divine service of the 7 preceding days	ביום השמיני ט, א	ג
Baal Shem Tov states that all, even the fish in the sea, are within the Divine Providence	The Cormorant is a bird that draws fish out of the sea, looking down from on high & determines the destiny of a fish in the sea	*השלך יא, יז	זא
When a Jew is on the level of “Shemini”, which is above Hishlalshlus, then a true will exists not to transgress even a thread of a hair	Differences between Tahor (Kosher) and Tamei (non-Kosher) animals can be as small as a thread of hair (i.e. when in doubt between shechting between a half and between a majority of the windpipe)	*בין טמא ובין טהור יא, מז	זב
As “בן בית” to G-d, a Jew is able to combine two opposites: עולם-עולם; understanding-אלקות; and to be in a state of bitul-אלקות	אש ותצא אש a positive action from a few verses earlier & also about the deaths of the sons of Aharon, since they were on a high level; but they lacked complete bitul	*ותצא אש י, ב	יבא
Seven days of inauguration - כמות - תשובה - פרה - פרשת צו Eighth day of inauguration - איכות - צדיקים - חודש - פרשת שמיני		ביום השמיני ט, א	יבב
In Galus we have ability by rectifying this world to bring Moshiach, which resides out of this world, into this world	7 days (natural world עולם) in a separate parsha (Tzav) indicates the initial lack of ability to connect this concealed world (7) with revealed G-dliness (8 <sup>th</sup> day - Moshiach) but 613 bridges of connection provide the link between the two concepts	השמיני ט, א	יזא
One needs to be willing to serve G-d also through lowly tasks which can involve removing negatives	Act of removal of the bodies (getting one's hands dirty), was in fact an act of service of removal of items of disrespect to the Sanctuary itself; and this was done by Levites to emphasize this point	*שאו את אחיכם י, ד	יזב



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הוראה	ענין	פסוק	חלק
We live in a physical world with different levels & must acknowledge that other people accept different levels of sanctity for themselves	Two Brothers – Two Worlds Truth is Moshe - worldview saw no change from one-time occurrence to regular Kindness is Aharon - saw recipients as distinct, each needing to receive according to their own level	וייטב בעיניו י, כ	יזג
Snake is the evil impulse; initial contact on physical (earthly) matters, seeking to lead to all lusts (head falling to the belly)	“All” is not its usual sense, but infers other shkutzim that are only slightly similar to a snake, which makes noise when it moves and falls on it’s belly	*כל הולך על גחון יא, מב	יזד
The Priestly Blessings have the ability to bring light to the darkness of Galus even when done outside of Eretz Yisrael	Aharon at the end of the Avodah, elected to bless the people to finish the process of bringing atonement, with the priestly blessing format (mitzvah not yet given)	*וירד מעשות ט, כב	כבא
“May G-d bless you” “May G-d shine His face upon you” “May G-d lift His face to you”	G-d Himself will give the blessing of atonement The Jewish people should find favor in His eyes G-d should forgive the people for making the golden calf		
In this time where people feel themselves to be an existence, then the halacha follows Bais Hillel; in the future, the law will follow Bais Shammai	Bais Shammai follows potential, Bais Hillel the result; Tzadik’s reward of Shalom	סיום מס' עוקצין	כבב
Prostration is a concept of complete bitul, applying oneself in of the contemplation of the Greatness of G-d leading to the sensitivity of G-d’s presence	If one become tamei in the Mikdash, then one cannot tarry more than the time to prostrate one’s self (if one stops in the Mikdash, necessary to be sensitive enough to wish to prostrate)	וירא אליכם כבוד ה' ט, ו	כזא
The “call of our times” of preparing for Moshiach needs to be done with complete devotion beyond reason	Moshe & Aharon each used logic (& not that Moshe forgot) in the discussion if the one-time offerings were eaten by the Cohanim in mourning or to be burnt	הייטב בעיניו י, יט	כזב



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הוראה	ענין	פסוק	חלק
The external man (Torah & Mitzvos) and the internal man (essential Jewish point) joins by the action of combining the external ( <i>Niglah</i> ) of Torah together with the internal (Chassidus)	Food has 3 pre-conditions to become tameh <ul style="list-style-type: none"> <li>• Fit for human consumption</li> <li>• Previous contact with liquid</li> <li>• Detached from its source</li> </ul> Spiritual impurity only exists in relationship to holiness; <ul style="list-style-type: none"> <li>▪ Needs of a "man" (Neshamah) is Torah &amp; Mitzvos</li> <li>▪ Liquid indicates Torah &amp; Mitzvos done with vitality (not dry)</li> </ul> How can one protect against these vulnerabilities to tumah? <ul style="list-style-type: none"> <li>▪ Constantly connected to one's "root", the essential aspect on one's soul</li> </ul>		כזג
	Torah emphasizes the blood of the offering, as prepared and ready for sprinkling, directly after action by the Cohanim	*וימצאו ט, יב	לבא
Yom Tov is a regular day declared Holy by the Jews; this draws down in Galus, holiness outside the regular limitations	For the three <i>Regalim</i> special care is taken not to touch tamei items, includes Chol HaMoed, outside of Israel, & when the Bais HaMikdash is not standing A Jew's physicality can reveal holiness	ובנבלתם לא תגעו יא, ה	לבב
Even something that a person by one's nature would avoid, must reject solely since the Sages forbid, then is done " <i>Lishmah</i> "	Being careful in the words of the Rabbis regarding items forbidden due to the principal of "one should not defile oneself", brings holiness to one's soul	והתקדשתם יא, מד	לבג
Level of יחידה is equal by each Jewish soul, and equally considered by HaShem	When Jews are עולי רגל, then individual Jews come together and become a צבור and no one is טומאת עם הארץ	והייתם קדושים יא, מד	לזא
Bonding from below to above: 1. Effort from below 2. Reveals that only by help of the Above is it possible 3. This connection is the true Desire of Creation	Pouring of cold liquid into hot liquid is considered connection between the two, due to the steam (and not by pouring); lower effects the higher	רמב"ם	לזב