

# LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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**IN LOVING MEMORY OF**  
 Horav **Schneur Zalman Halevi** עי"ה  
 ben Horav **Yitzchok Elchonon Halevi** הי"ד  
**Shagalov**  
 Passed away on 21 Tamuz, 5766  
 Reb **Dovid Asniel** ben Reb **Eliyahu** עי"ה  
**Ekman**  
 Passed away on 5 Sivan - Erev Shavuot, 5765  
 Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** עי"ה  
**Marenburg**  
 Passed away on the second day  
 of Rosh Chodesh Adar, 5766  
 Reb **Yitzchok Moshe** (Ian)  
 ben Reb **Dovid Asniel** עי"ה  
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 Passed away on the 24th day of Shevat, 5769  
 ת. נ. צ. ג. ה.

**AND IN HONOR OF**  
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח'ל  
**Shagalov**

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# LIKKUTEI SICHOT

## AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND  
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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Volume VIII: *Vayikra*

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In English rendition  
by  
**Rabbi Eliyahu Touger**

## KEDOSHIM

### FORBIDDEN FRUIT

*Parshas Kedoshim* mentions the prohibition against *orlah*, which forbids benefitting from the fruit of a tree for the first three years after it is planted. This prohibition applies even if such a tree becomes confused with ordinary trees. Thus the *Mishnah* states:<sup>1</sup>

When a plant which is *orlah*... becomes mixed with other plants, one should not harvest [any of the fruit]. If one *did* harvest, the prohibited [fruit] becomes *batul* (nullified) when it is mixed with a permitted substance 201 times greater.

The *Mishnah* teaches that when a plant which is *orlah* becomes mixed with other plants, one should not harvest any of the fruit, for we follow the principle:<sup>2</sup> “At the outset, one should not nullify a forbidden substance.”

But when the forbidden plant is mixed with 201 permitted plants (for unlike other substances prohibited by the Torah, which become nullified when mixed with 60 times more of a permitted substance, *orlah* requires 201 times its size) and the fruit has already been harvested, it can be eaten.

The implication is that *orlah* cannot become nullified until after it is harvested. While the fruit is on the tree, neither it nor the tree itself can be nullified, reflecting the

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1. *Orlah* 1:6; cited in *Gittin* 54b.  
2. *Beitzah* 46; *Shulchan Aruch, Yoreh De'ah*, 99:5.

principle: Whenever a plant is *mechubar*, connected to its source, it cannot become nullified.<sup>3</sup>

### RETAINING IDENTITY

All the laws stated in *nigleh*, the revealed dimension of the Torah, contain lessons for our Divine service. Similarly, the concept that a substance can become *batul* when mixed with a large quantity of another substance teaches us several lessons. For example:

Since the Jews are “the smallest among the nations,”<sup>4</sup> one might wonder how it is possible for them not to become mixed together with the rest of humanity.

The law stated above helps resolve this quandry. Jews are *always* “connected to their source of nurture.” Wherever a Jew lives, he is connected to G-d, and therefore his existence will never become nullified. Even though we live among the nations, we are “a nation which dwells alone, not to be reckoned among [other] nations.”<sup>5</sup>

It is written:<sup>6</sup> “I, G-d, have not changed, nor have you, children of Yaakov, been destroyed.” Just as it is impossible for G-d to change, for He exists in the past, present, and future<sup>7</sup> without variation, so too the Jewish people have not been — and cannot be — destroyed. It is written: “And you who cling to G-d... are all alive today.”<sup>8</sup>

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3. See the commentaries to *Orlah* and *Gittin*, *ibid.*; see also *S'dei Chemed*, *K'lallim*, *maareches beis*, sec. 83.

4. *Devarim* 7:7.

5. *Bamidbar* 23:9.

6. *Malachi* 3:6.

7. Just as He remains unchanged throughout time, so too variance in place does not effect Him. See *Tanya*, *Shaar HaYichud VehoEmunah*, ch. 7.

8. *Devarim* 4:4.

It is also possible to offer a non-literal interpretation of the above verse.<sup>9</sup> *Kelisem*, translated as “destroyed,” also relates to the term *kalus hanefesh*, the expiration of the soul in yearning for G-d. In this context, the verse can be interpreted as a rhetorical question. Since the Jews see that “I, G-d, have not changed,” the question arises: Why doesn’t this motivate them to yearn for G-d until their souls expire?

All the interpretations of a verse are connected to each other.<sup>10</sup> Even a Jew who is not moved to *kalus hanefesh* by the knowledge that G-d has not changed (the second interpretation of the verse) is still connected to his source. As such, his Jewish identity will not be nullified by the influence of secular society (the first interpretation of the verse).

It is, however, necessary for the Jews’ connection to G-d to be openly displayed, as it is written:<sup>11</sup> “And all the nations of the world shall see that the name of G-d is called upon you.” When the nations see the Jews’ connection with G-d, neither they nor any other element of creation will oppose the Jews. Instead, they will be in awe of G-d’s people, and offer them assistance in fulfilling their Divine service.

Indeed, this is the purpose of all existence, as the *Mishnah* teaches:<sup>12</sup> “[All these elements of existence] were created solely to serve me; and I was created solely to serve my Creator.”

### **RECTIFYING THE SIN OF THE TREE OF KNOWLEDGE**

The foregoing concept — that an entity connected to its source cannot be nullified — is taught by the *Mishnah* with

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9. *Torah Or*, *Yisro* 67a; *Likkutei Torah*, *Devarim* 61d.

10. See the *sichah* to *Parshas Toldos* in this series, where this concept is discussed and sources are cited.

11. *Devarim* 28:10.

12. The conclusion of the tractate of *Kiddushin*.

regard to *orlah*. As explained,<sup>13</sup> the observance of this prohibition compensates for the sin of eating from the Tree of Knowledge.

In the teachings of *Kabbalah* and *Chassidus*,<sup>14</sup> it is explained that the Sin of the Tree of Knowledge caused the powers of *kelipah* to oppose the powers of holiness. *Kelipah* had existed before the sin, but did not contend with holiness. On the contrary, like a shell which protects the fruit, *kelipah*<sup>15</sup> had a positive purpose.<sup>16</sup>

By absorbing the lesson to be derived from the laws of *orlah*, and emphasizing the connection between the Jews and G-d, we can correct the damage brought about by the Sin of the Tree of Knowledge. And then, not only will the Jews not become assimilated among the nations, but the gentiles will appreciate that the purpose of their existence is to assist the Jews, recreating the state before the sin, when *kelipah* served as a positive influence.

This will lead to the coming of the ultimate Redemption, led by *Mashiach*, when we will witness the fulfillment of the prophecy:<sup>17</sup> “And foreigners will arise and pasture your sheep.” May it take place in the immediate future.

(Adapted from *Sichos Yud-Beis Tammuz*, 5714)



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13. See the commentary of the *Shach* to the Torah (*Vayikra* 19:23, p. 42b), cited in *Likkutei Torah, Vayikra* 29a.
  14. See the *Sheloh*, introduction to *Beis Yisrael*, p. 18b; the commentary of the *Tzemach Tzedek* to *Tehillim* 55:19, sec. 10.
  15. [Though associated by the *Kabbalists* with the forces of evil, the word *kelipah* literally means “shell.”]
  16. See *Sanhedrin* 59b, which describes the primeval snake, the source of evil, as “a great assistant.”
  17. *Yeshayahu* 61:5; see *Berachos* 35b.

# BESURAS HAGEULO

## The Announcement Of The Redemption

### 19

"As in the days of your going forth from Egypt I will show him miracles."<sup>1</sup>

Everyone can clearly see how the miracles of the Exodus from Egypt are reflected now in the victory of these days - both in the substance of the victory and in the time when it came, specifically - in the auspicious days of the month of Nissan.

...Still before the holiday of Pesach - was the "striking of Egypt through their firstborn."<sup>2</sup> That is, the "first born" of the nations of the world<sup>3</sup> (including the country of Egypt and her neighboring Arab countries) - according to the resolution of their representatives in the "United Nations" - waged war and struck "Mitzrayim" [Egypt], an enemy of the Jews. The name "Mitzrayim" comes from the word for<sup>4</sup> an "oppressor" of Israel, G-d forbid.

And on the day of Purim this year - "a year when I will show him wonders" - was the victory (as the nations of the world announced) and his downfall, in a manner of "to strike," etc., (not "to kill") and specifically through non-Jews ("their first born") who reprimanded and humiliated him, forcing him to regret his actions until then.

He was forced to acknowledge and accept and fulfill all the

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1. *Michah* 7:15

2. *Tehillim* (Psalms) 136:10. And see *Midrash Tehillim* there. *Rashi and Metzudos Dovid* there.

3. And all the kingdoms are designated by the name *Mitzrayim* (*Bereishis Rabba* chapter 16:4).

4. *Bereishis Rabba* there.



## THE ANNOUNCEMENT OF THE REDEMPTION

commands, instructions and requirements that were given to him by "their first born": to free some of the prisoners of war and also to comply with the other things they demanded of him.

And afterwards, the continuation was - in the month of Nissan, and within it - in the days of Pesach, "the time of our freedom" - that their "first born" in the United Nations prolonged his censure and disgrace.

During the days of Purim and immediately afterwards it still wasn't known what the continuation would be, how far he would be shamed and penalized, how strong he would remain, how much he would have to acknowledge and repay, and if he would accept all this or if it would be done through others. Afterwards, in the days of the month of Nissan, in the days of Pesach - their "first born" came out with a strong reprimand, a conclusive resolution and strong demands (in addition to the previous instructions) how Saddam should conduct himself, and also, to show and assure he would fulfill them: he should free the captives, return what he took, and pay for the losses and damages that he had caused until now (and also for what he did earlier).

And in the course of the month, through the last days of the month, the miracle increased even further - that he agreed to everything without any resistance or war, until he revealed money and property which he had hidden (and until now it wasn't known he had).

...Another example of the events of these final times in which we see wonders and miracles - is the exodus of many Jews from that country,<sup>5</sup> which is like the Exodus from Egypt:

After many years of a completely opposite manner of conduct,

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5. *[That is, Russia. Translator's note.]*

## BESURAS HAGEULO

in which Jews were not allowed to leave - specifically in this year and in the previous year did the country open its gates to let out the Jews [so that] they should go to the Holy Land (and even if, for whatever reason there may be, some of them are detained in another country for a short while (in the United States or Australia, etc.) soon they will move (with a complete desire and with joy and a glad heart) to the Holy Land, together with their families).

And the miracle has increased until the country itself assists them to leave, as was the case in the Exodus from Egypt, whose goal was to go to the Holy Land (And I shall bring you to the land, etc.<sup>6</sup>). This miracle also includes assistance from the treasures of "Egypt" (as mentioned above); these treasures have been used to such an extent that a portion of them - and also money from other nations - comes to the Jewish people, our brothers the children of Israel who just went out (and are going out now), in the "exodus from Mitzrayim." Their departure from "Mitzrayim" (a name derived from the word for distress and confinement<sup>7</sup>), from that country is similar to how it was in the Exodus from Egypt the first time, for then "they despoiled Egypt,"<sup>8</sup> until even what they didn't ask for they gave them,<sup>9</sup> including treasured items.<sup>10</sup>

...And may it be His will that G-d should help every Jew that he should have "eyes to see and (automatically) ears to hear," and "a heart to know,"<sup>11</sup> to see "the great trials that **your eyes** saw, the signs and those great wonders,"<sup>12</sup> the revealed miracles that occur every day.

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6. *Vaeira* 6:8.

7. See *Torah Or*, *Vaeira* 57:2 and further. *Beshallah* 64:1-2. *Yisro* 71:3 and further. And in many places.

8. *Bo* 12:36.

9. The explanation of *Rashi* there, from the *Mechilta* on the verse.

10. See *Shmos Rabba* chapter 14:3. And other sources.

11. *Tavo* 29:3.

12. *Ibid*, 2.

## THE ANNOUNCEMENT OF THE REDEMPTION

Particularly since we have already been more than "forty years,"<sup>13</sup> in the desert of the nations (of exile), in a situation of "(forty years) I quarreled with the generation,"<sup>14</sup> and we are ready to come to "they shall enter my resting place,"<sup>15</sup> in the Holy Land and Jerusalem,<sup>16</sup> to the extent of Shalem, a complete rest - with the true and complete Redemption.

It is understood that the Jewish people are already prepared and already have "a heart to know and eyes to see and ears to hear" (just as it was in the fortieth year after the exodus from Egypt, and that as in the days of your going forth from the land of Egypt I will show him miracles).

*(From the talk of Tuesday evening, Parshas Shimini, 26 Nissan 5751)*

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13. It should be noted that forty years have passed since the departure of His Honored Holiness, My sainted father-in-law, the Rebbe, in the year 5710, as mentioned many times.

14. *Tehillim* (Psalms) 95:10.

15. *Ibid*, 11.

16. The explanation of *Rashi* there.

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Passed away on 7 Menachem-Av, 5777

**ת. נ. צ. ב. ה.**

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