חומש ויקרא

The Torah

With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson
זצוקללה"ה נבג"מ זי"ע

Chumash Vayikra

The Book of Leviticus

Parshat Shemini

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Overview

Like the preceding *parashah*, *Tzav*, *parashat Shemini* covers two main subjects that appear to be unrelated. The first half of the *parashah* is historical: the account of the eighth and final day of the inauguration rites of the Tabernacle, which was the culmination of the seven preceding days described in the second half of *parashat Tzav*. The second half of the *parashah* is legal: which animals are permitted or forbidden for consumption—the basis of the laws of kashrut—and the laws of ritual impurity and defilement imparted by contact with forbidden animals.

Why are these two seemingly unrelated subjects treated in the same *parashah*? And why is the description of the eighth day of the inauguration rites separated—artificially, it would seem—from that of the preceding seven days?

The answer to these questions is alluded to in the name of this *parashah*, *Shemini*, which means "eighth," referring, as we said, to the day following the seven days of the inauguration of the Tabernacle. The purpose of the Tabernacle was to draw the awareness of God into the lives of humanity in general and into the lives of the Jewish people in particular, but this goal was not achieved until the eighth day of the inauguration rituals. During the first seven days, Moses erected and dismantled the Tabernacle each day, as God instructed him to. Each day he offered all the sacrifices himself; Aaron and his sons were essentially passive during these rites, as Moses dressed them and anointed them. Yet during these first seven days of the Tabernacle's operation, the Divine Presence did not descend and reveal itself: no fire descended from heaven to consume the sacrifices. During the first seven days, there was no open violation of the laws of nature, no miracle. Only on the eighth day did the Tabernacle start "working": Moses did not dismantle it, Aaron began officiating as high priest and his sons as regular priests, and, most importantly, in the presence of the entire nation, Divine fire miraculously descended on the altar for the first time to consume the sacrifices.

The fact that the revelation of God occurred only on the eighth day reflects the notion that the number seven signifies the natural order, whereas the number eight signifies the miraculous transcendence of natural order.[1] For example, the world, which was designed to function according to the laws of nature, was created in seven days. The seven days of the week, the seven-day span of the holidays, the seven years of the sabbatical cycle, the

1. See commentaries of *Kli Yakar* and *Rabbeinu Bachye* on the beginning of this *parashah*.

seven sabbatical cycles in each Jubilee-period, all reflect the natural order of creation into which we are bidden to infuse Divine consciousness.

The number eight, in contrast, is associated with the notion of surpassing the bounds of nature. Every male Jewish child is initiated into the covenant through circumcision on the eighth day following his birth, signifying the power granted to him to overcome his body's natural drives. The day following the seven days of *Sukot*—the holiday of *Shemini Atzeret*—takes the theme and lessons of *Sukot*, which celebrates the brotherhood of all humanity, and focuses them on the Jewish people, as the chosen nation that transcends the natural goals of human civilization by disseminating Divine consciousness. The holiday of Chanukah—the commemoration of the miraculous victory of light over darkness—is celebrated for eight days.

Nevertheless, although there is a quantum difference between seven and eight, the fact that the eighth is called "the eighth" demonstrates that it is somehow a continuation of the preceding seven, that without the seven unmiraculous days of inauguration there cannot be a miraculous eighth day. This is because God made His miraculous intervention dependent upon us doing all that we can within the natural order to prepare it for such a revelation. True, God's gesture of opening the gates to the unattainable is still considered an unearned Divine gift rather than a reciprocal response to our efforts, since our efforts can in no way compare to God's supra-natural response. Nevertheless, without our prior, preparatory efforts, no supra-natural revelation can take place.

The ultimate transcendence of the natural order will occur in the messianic future. Thus, we are taught that in the messianic era, the Temple's seven-stringed harp will be replaced by a harp of eight strings,[2] indicating that the miraculous revelations of the future will be the result of our preparations now, during the era of natural order.

Nonetheless, the Divine vision that we will experience in the messianic era will surpass any that has ever occurred, even the prophetic revelations that the Jews experienced during the greatest spiritual moments of Jewish history: the splitting of the Red Sea, the Giving of the Torah, and, yes, the revelation of Divinity in the Tabernacle—which first took place in the events described in this *parashah*—and in the first two Temples. For in all these cases, the Divine revelation was indeed "miraculous": it imposed itself from without on the natural order of reality. It was not, at these spiritual pinnacles, "natural" for the physical human eye to perceive Divinity; the eyes of the Jews who beheld these revelations were no different than our eyes, which see only physicality and are blind to the spiritual spectrum. The fact that they did see what they saw was therefore miraculous, overriding the natural order.

In the messianic future, however, the nature of reality will change, and with it, the nature of the physical eye: its "range of vision" will expand, enabling it to see Godliness "naturally." The truth of God's existence and His continual creation of reality will become obvious. Human consciousness will be the inverse of what it is today: today, materiality is obvious and Divinity—when we perceive it—seems anomalous; in the future, Divinity will be obvious and materiality (a realm of creation aware of itself and not of God) will seem anomalous.

Thus, the messianic era is the true blending of the seven and the eighth: nature (seven)

2. *Arachin* 13b.

will take on the properties of the supra-natural (eight); what was formally supra-natural will become natural.

This explains why the account of the eighth day of the installation rites is juxtaposed not with the account of the seven days that preceded it but with the laws of permitted and forbidden animals and the defilement that the latter impart.

It is stated in the Midrash[3] that one of the reasons God permitted us to eat certain animals and forbade us to eat others is in order to refine us. The basic refinement effected by observing these laws is the self-control we gain by submitting to limitations on what we may eat. From this perspective, there is nothing repugnant about the forbidden animals per se, physically or otherwise; the Jewish people are told to refrain from eating them simply because God decreed that they should not.

God's division of the animal kingdom into the permitted and the forbidden—decreeing that certain animals defile us spiritually if we consume them and defile us ritually if we touch or carry them—automatically creates a part of creation that potentially opposes Divinity. The world itself, in contrast, makes no distinction between kosher and non-kosher animals; all types of creatures form a necessary and integral part of the natural, ecological order. By determining which animals are permitted (i.e., conducive to Divine consciousness) and which are forbidden (i.e., antithetical to Divine consciousness), the Torah transforms the world's naturally undifferentiated assortment of animals into a school for human refinement. In so doing, it makes the natural world supra-natural; the "seven-world" becomes an expression of the Divine eight.

In this light, we can understand why the account of the eighth day of the installation rites of the Tabernacle is paired with the laws of kashrut and purity rather than with the account of the preceding seven days. Both—the account of the events of the eighth day and the laws following it—are expressions of the true purpose of creation: the revelation of supra-natural Divine consciousness within the natural, physical world.

The account of the final, eighth day of the installation rites, when the Divine Presence openly descended to earth, inspires us to yearn for the ultimate revelation of God's Presence on earth: the final Redemption. The laws of permitted and forbidden animals, which express the ideal of transforming reality into a vehicle for Divine consciousness, give us both the tools to actualize this ideal as well as a foretaste of the true transformation of "nature" into Divine consciousness that will occur with the final Redemption.[4]

3. *Vayikra Rabbah* 13:3.
4. *Likutei Sichot,* vol. 17, pp. 92-99.

9:1 וַיְהִי בַּיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי
יִשְׂרָאֵל׃ 2 וַיֹּאמֶר אֶל־אַהֲרֹן קַח־לְךָ עֵגֶל בֶּן־בָּקָר
לְחַטָּאת וְאַיִל לְעֹלָה תְּמִימִם וְהַקְרֵב לִפְנֵי יְהוָה׃ 3 וְאֶל־
בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קְחוּ שְׂעִיר־עִזִּים לְחַטָּאת וְעֵגֶל
וָכֶבֶשׂ בְּנֵי־שָׁנָה תְּמִימִם לְעֹלָה׃ 4 וְשׁוֹר וָאַיִל לִשְׁלָמִים
לִזְבֹּחַ לִפְנֵי יְהוָה וּמִנְחָה בְּלוּלָה בַשָּׁמֶן כִּי הַיּוֹם יְהוָה
נִרְאָה אֲלֵיכֶם׃ 5 וַיִּקְחוּ אֵת אֲשֶׁר צִוָּה מֹשֶׁה אֶל־פְּנֵי
אֹהֶל מוֹעֵד וַיִּקְרְבוּ כָּל־הָעֵדָה וַיַּעַמְדוּ לִפְנֵי יְהוָה׃

ONKELOS

9:1 וְהָוָה בְּיוֹמָא תְּמִינָאָה קְרָא
מֹשֶׁה לְאַהֲרֹן וְלִבְנוֹהִי וּלְסָבֵי
יִשְׂרָאֵל׃ 2 וַאֲמַר לְאַהֲרֹן סַב לָךְ
עֵגֶל בַּר תּוֹרֵי לְחַטָּאתָא וּדְכַר
לַעֲלָתָא שַׁלְמִין וְקָרֵיב קֳדָם יְיָ׃
3 וְעַם בְּנֵי יִשְׂרָאֵל תִּמַּלֵּל לְמֵימַר
סָבוּ צְפִיר בַּר עִזִּין לְחַטָּאתָא וְעֵגֶל
וְאִמַּר בְּנֵי שְׁנָא שַׁלְמִין לַעֲלָתָא׃
4 וְתוֹר וּדְכַר לְנִכְסַת קֻדְשַׁיָּא
לְדַבָּחָא קֳדָם יְיָ וּמִנְחָתָא דְּפִילָא
בְּמִשְׁחָא אֲרֵי יוֹמָא דֵּין יְקָרָא דַיְיָ
מִתְגְּלֵי לְכוֹן׃ 5 וּנְסִיבוּ יָת דִּי פַקֵּד
מֹשֶׁה לְקֳדָם מַשְׁכַּן זִמְנָא וּקְרִיבוּ
כָּל כְּנִשְׁתָּא וְקָמוּ קֳדָם יְיָ׃

RASHI

1 **וַיְהִי בַּיּוֹם הַשְּׁמִינִי.** שְׁמִינִי לַמִּלּוּאִים, הוּא רֹאשׁ חֹדֶשׁ נִיסָן שֶׁהוּקַם הַמִּשְׁכָּן בּוֹ בַּיּוֹם, וְנָטַל עֶשֶׂר עֲטָרוֹת הַשְּׁנוּיוֹת בְּסֵדֶר עוֹלָם׃ **וּלְזִקְנֵי יִשְׂרָאֵל.** לְהַשְׁמִיעָם שֶׁעַל פִּי הַדִּבּוּר אַהֲרֹן נִכְנָס וּמְשַׁמֵּשׁ בִּכְהֻנָּה גְּדוֹלָה, וְלֹא יֹאמְרוּ מֵאֵלָיו נִכְנָס׃ 2 **קַח לְךָ עֵגֶל.** לְהוֹדִיעַ שֶׁמְּכַפֵּר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל יְדֵי עֵגֶל זֶה, עַל מַעֲשֵׂה הָעֵגֶל שֶׁעָשָׂה׃ 4 **כִּי הַיּוֹם ה׳ נִרְאָה אֲלֵיכֶם.** לְהַשְׁרוֹת שְׁכִינָתוֹ בְּמַעֲשֵׂה יְדֵיכֶם, לְכָךְ קָרְבָּנוֹת הַלָּלוּ בָּאִין חוֹבָה לְיוֹם זֶה׃

1. פרק ז.

5 **They** went and **took what Moses had commanded** them to take to **the front of the Tent of Meeting, and** then, once again, **the entire community approached** the Tent of Meeting **and stood before God.**

CHASIDIC INSIGHTS

1 **Aaron's merit was superior to Moses' own:** The integration of Godliness into the physical world requires two complimentary and essential dynamics: Firstly, Godliness must "descend" into the world, meaning that it must be expressed in such a way that it can enter into created reality, which is not intrinsically receptive to Godliness. Secondly, the world must "ascend" to the notion of Godliness, meaning that it must be made receptive to it. The first dynamic is essential because we created beings could never achieve transcendent levels of Divine consciousness on our own, due to the innate limitations of our finite minds. The second dynamic is essential because without preparation and inspired readiness on our part, Divine revelation cannot be absorbed into our being, and therefore cannot elevate us in any lasting way.

The agent for the first dynamic was Moses. Being more of the higher, spiritual worlds than of this world,[4] he was uniquely suited to transmitting God's Torah to the people. The agent for the second dynamic was Aaron. Aaron labored to promote peace between friends and spouses,[5] thereby making society more receptive to Godliness,[6] and also worked directly to inspire the people to aspire to the spiritual life.[7]

Although both dynamics are essential, the ultimate purpose of infusing the world with Divinity is our ascent to higher levels of Divine consciousness. Thus, in this context, Moses' efforts were secondary to Aaron's. It was therefore Aaron's involvement in the consecration rites that made it possible, so to speak, for God to complete the process begun by Moses' preparations and reveal His presence in the Tabernacle.

This insight is not merely of academic or historical interest. We all desire to feel God's presence in our lives; a necessary preparation, then, is to follow the sages' direction[8] to "be of the students of Aaron: love peace and pursue peace; love your fellow creatures and bring them close to the Torah." Doing so is not only good for others; it causes God's presence to be felt in our lives.[9]

4. See "Inner Dimensions" on Exodus 2:10. **5.** Numbers 20:29; on Deuteronomy 34:8. **6.** See on Exodus 19:2. **7.** See on Numbers 8:2. **8.** *Avot* 1:12. **9.** *Likutei Sichot*, vol. 7, pp. 298-299.

Conclusion of the Installation Rites

9:1 Throughout the previous seven days, there had been no Divine manifestation in response to the installation rites Moses performed on Aaron and his sons. The people were disheartened over this, and complained to Moses that all their efforts in donating the materials for the Tabernacle and constructing it were apparently for naught, inasmuch as God was evidently still angry at them over the incident of the Golden Calf. Moses responded that the Divine Presence would grace their work only after Aaron would begin officiating as high priest, inasmuch as his merit was superior to Moses' own.[1] Thus, **on the eighth day** of the installation rites**,** the 1st of Nisan, 2449, after erecting the Tabernacle and performing all the rites he was commanded to perform himself,[2] **Moses summoned Aaron,** Aaron's **sons, and the elders of Israel**, to inform them that now that he had completed the installation rites, God had commanded him to have Aaron enter the Tabernacle and perform the rest of the day's rites, and that Aaron was not doing so on his own initiative**.**

2 **He said to Aaron, "Take for yourself a calf** in its second year **as a sin-offering, and a ram as an ascent-offering,** both of them **unblemished, and bring** them **near before God.** The calf will signify that God has forgiven you for your part in the incident of the Golden Calf.

3 **You must speak to the Israelites, saying, 'Take** collectively **a he-goat as a sin-offering; a calf and a lamb,** both **in their first year and** both **unblemished, as an ascent-offering;**

4 **an ox and a ram as peace-offerings, to slaughter before God; and a grain-offering kneaded with oil** and baked as unleavened loaves,[3] **for today God is appearing to you** by manifesting His presence in the Tabernacle you have built, but in order for this to happen, you must first perform these rites**.'"**

Owner	Component	Purpose	Distribution of Parts
Aaron	calf	sin-offering	blood applied to diagonally opposite corners of Altar, remainder of blood poured onto base of Altar; fat burned up on Altar; flesh burned up outside camp
	ram	ascent-offering	blood applied to diagonally opposite corners of Altar; fat and flesh burned up on Altar
the Israelites	he-goat	sin-offering	same as Aaron's sin-offering
	calf	ascent-offering	same as Aaron's ascent-offering
	lamb	ascent-offering	same as Aaron's ascent-offering
	ox	peace-offering	blood applied to diagonally opposite corners of Altar; fat burned up on Altar; breast and thigh eaten by priests
	ram	peace-offering	blood applied to diagonally opposite corners of Altar; fat burned up on Altar; breast and thigh eaten by priests
	unleavened loaves	grain-offering	"memorial portion" removed and burned up on Altar; remainder eaten by priests

Figure 1. The Offerings for the Eighth Day of the Installation Rites

1. Rashi on v. 23, below. **2.** Exodus 40:17-33. **3.** Below, 10:12.

6 וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה תַּעֲשׂוּ וְיֵרָא
אֲלֵיכֶם כְּבוֹד יְהוָה׃ 7 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קְרַב אֶל־
הַמִּזְבֵּחַ וַעֲשֵׂה אֶת־חַטָּאתְךָ וְאֶת־עֹלָתֶךָ וְכַפֵּר בַּעַדְךָ
וּבְעַד הָעָם וַעֲשֵׂה אֶת־קָרְבַּן הָעָם וְכַפֵּר בַּעֲדָם כַּאֲשֶׁר
צִוָּה יְהוָה׃ 8 וַיִּקְרַב אַהֲרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־עֵגֶל
הַחַטָּאת אֲשֶׁר־לוֹ׃ 9 וַיַּקְרִבוּ בְּנֵי אַהֲרֹן אֶת־הַדָּם אֵלָיו
וַיִּטְבֹּל אֶצְבָּעוֹ בַּדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ וְאֶת־הַדָּם
יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ׃ 10 וְאֶת־הַחֵלֶב וְאֶת־הַכְּלָיֹת
וְאֶת־הַיֹּתֶרֶת מִן־הַכָּבֵד מִן־הַחַטָּאת הִקְטִיר הַמִּזְבֵּחָה
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ 11 וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר
שָׂרַף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה׃ 12 וַיִּשְׁחַט אֶת־הָעֹלָה וַיַּמְצִאוּ
בְּנֵי אַהֲרֹן אֵלָיו אֶת־הַדָּם וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב׃
13 וְאֶת־הָעֹלָה הִמְצִיאוּ אֵלָיו לִנְתָחֶיהָ וְאֶת־הָרֹאשׁ
וַיַּקְטֵר עַל־הַמִּזְבֵּחַ׃ 14 וַיִּרְחַץ אֶת־הַקֶּרֶב וְאֶת־הַכְּרָעָיִם
וַיַּקְטֵר עַל־הָעֹלָה הַמִּזְבֵּחָה׃ 15 וַיַּקְרֵב אֶת קָרְבַּן הָעָם
וַיִּקַּח אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם וַיִּשְׁחָטֵהוּ וַיְחַטְּאֵהוּ
כָּרִאשׁוֹן׃ 16 וַיַּקְרֵב אֶת־הָעֹלָה וַיַּעֲשֵׂהָ כַּמִּשְׁפָּט׃
◆ שני 17 וַיַּקְרֵב אֶת־הַמִּנְחָה וַיְמַלֵּא כַפּוֹ מִמֶּנָּה וַיַּקְטֵר עַל־
הַמִּזְבֵּחַ מִלְּבַד עֹלַת הַבֹּקֶר׃ 18 וַיִּשְׁחַט אֶת־הַשּׁוֹר וְאֶת־
הָאַיִל זֶבַח הַשְּׁלָמִים אֲשֶׁר לָעָם וַיַּמְצִאוּ בְּנֵי אַהֲרֹן אֶת־
הַדָּם אֵלָיו וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב׃

ONKELOS

6 וְאַמַר מֹשֶׁה דֵּין פִּתְגָמָא דִּי פַקֵּד
יְיָ תַּעְבְּדוּן וְיִתְגְּלֵי לְכוֹן יְקָרָא
דַיְיָ׃ 7 וַאֲמַר מֹשֶׁה לְאַהֲרֹן קְרַב
לְמַדְבְּחָא וַעֲבַד יָת חַטָּאתָךְ וְיָת
עֲלָתָךְ וְכַפַּר עֲלָךְ וְעַל עַמָּא וַעֲבִיד
יָת קָרְבַּן עַמָּא וְכַפַּר עֲלֵיהוֹן כְּמָא
דִי פַקֵּד יְיָ׃ 8 וּקְרַב אַהֲרֹן לְמַדְבְּחָא
וּנְכַס יָת עֶגְלָא דְּחַטָּאתָא דִּי לֵהּ׃
9 וְקָרִיבוּ בְּנֵי אַהֲרֹן יָת דְּמָא לֵהּ
וּטְבַל אֶצְבְּעֵהּ בִּדְמָא וִיהַב עַל
קַרְנַת מַדְבְּחָא וְיָת דְּמָא אֲרִיק
לִיסוֹדָא דְּמַדְבְּחָא׃ 10 וְיָת תַּרְבָּא
וְיָת כְּלְיָתָא וְיָת חַצְרָא מִן כַּבְדָּא
מִן חַטָּאתָא אַסֵּק לְמַדְבְּחָא
כְּמָא דִי פַקֵּד יְיָ יָת מֹשֶׁה׃ 11 וְיָת
בְּשְׂרָא וְיָת מַשְׁכָּא אוֹקֵד בְּנוּרָא
מִבָּרָא לְמַשְׁרִיתָא׃ 12 וּנְכַס יָת
עֲלָתָא וְאַמְטִיאוּ בְּנֵי אַהֲרֹן לֵהּ
יָת דְּמָא וְזָרְקֵהּ עַל מַדְבְּחָא סְחוֹר
סְחוֹר׃ 13 וְיָת עֲלָתָא אַמְטִיאוּ
לֵהּ לְאֶבְרָהָא וְיָת רֵישָׁא וְאַסֵּק
עַל מַדְבְּחָא׃ 14 וְחַלֵּל יָת גּוּא וְיָת
כְּרָעַיָּא וְאַסֵּק עַל עֲלָתָא לְמַדְבְּחָא׃
15 וְקָרִיב יָת קָרְבַּן עַמָּא וּנְסֵיב יָת
צְפִירָא דְּחַטָּאתָא דִּי לְעַמָּא וְנַכְסֵהּ
וְכַפַּר בִּדְמֵהּ כְּקַדְמָאָה׃ 16 וְקָרִיב
יָת עֲלָתָא וְעַבְדֵהּ כְּדַחְזֵי׃ 17 וְקָרִיב
יָת מִנְחָתָא וּמְלָא יְדֵהּ מִנַּהּ וְאַסֵּק
עַל מַדְבְּחָא בַּר מֵעֲלַת צַפְרָא׃
18 וּנְכַס יָת תּוֹרָא וְיָת דִּכְרָא
נִכְסַת קֻדְשָׁיָא דִּי לְעַמָּא וְאַמְטִיאוּ
בְּנֵי אַהֲרֹן יָת דְּמָא לֵהּ וְזָרְקֵהּ עַל
מַדְבְּחָא סְחוֹר סְחוֹר׃

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7 **קְרַב אֶל הַמִּזְבֵּחַ.** שֶׁהָיָה אַהֲרֹן בּוֹשׁ וְיָרֵא לָגֶשֶׁת, אָמַר לוֹ מֹשֶׁה: לָמָּה אַתָּה בוֹשׁ? לְכָךְ נִבְחַרְתָּ: **אֶת חַטָּאתְךָ.** עֵגֶל בֶּן בָּקָר: **וְאֶת עֹלָתֶךָ.** אַיִל: **קָרְבַּן הָעָם.** שְׂעִיר עִזִּים וְעֵגֶל וָכֶבֶשׂ. כָּל מָקוֹם שֶׁנֶּאֱמַר "עֵגֶל", בֶּן שָׁנָה הוּא, וּמִכָּאן אַתָּה לָמֵד: 11 **וְאֶת הַבָּשָׂר וְאֶת הָעוֹר וגו'.** לֹא מָצִינוּ חַטָּאת חִיצוֹנָה נִשְׂרֶפֶת אֶלָּא זוֹ וְשֶׁל מִלּוּאִים, וְכֻלָּן עַל פִּי הַדִּבּוּר: 12 **וַיַּמְצִאוּ.** לְשׁוֹן הוֹשָׁטָה וְהַזְמָנָה: 15 **וַיְחַטְּאֵהוּ.** עָשָׂהוּ כְּמִשְׁפַּט חַטָּאת: **כָּרִאשׁוֹן.** כְּעֵגֶל שֶׁלּוֹ: 16 **וַיַּעֲשֵׂהָ כַּמִּשְׁפָּט.** הַמְפֹרָשׁ בְּעוֹלַת נְדָבָה בְּ"וַיִּקְרָא"[2]: 17 **וַיְמַלֵּא כַפּוֹ.** הִיא קְמִיצָה: **מִלְּבַד עֹלַת הַבֹּקֶר.** כָּל אֵלֶּה עָשָׂה אַחַר עוֹלַת הַתָּמִיד:

2. פרק א.

sels, ready for application on the Altar,[18] **and he** took it from them and **dashed it upon** the northwest and southeast corners of **the Altar,** such that the blood could

6 **Moses said, "This**—the following procedure—**is what God has commanded you to do in order that the glory of God appear to you."**

7 Aaron, still cognizant of his role in the incident of the Golden Calf, was embarrassed and afraid to approach the Altar, so **Moses said to Aaron, "**Why are you embarrassed? You were chosen for this role! **Approach the Altar and offer up** the young calf as **your sin-offering and** the ram as **your ascent-offering, atoning for yourself and for the people, and offer up** the he-goat, the calf, and the lamb as the **people's sacrifice, atoning for them, as God has commanded.**

8 **So Aaron approached the Altar and slaughtered his sin-offering calf.**

9 **Aaron's sons** received the blood[10] in a vessel and **brought the blood to him. He dipped his finger into the blood, placing** some **on the protrusions of the Altar and pouring** the rest of **the blood onto the base of the Altar.**

10 **He burned up the fat, the kidneys, and the diaphragm,** along with part **of the liver from the sin-offering on the Altar, as God had commanded Moses.**[11]

11 As commanded, **he burned the flesh and the hide in fire, outside the camp.** This was an exception to the rule that only sin-offerings whose blood is applied to the Inner Altar must be burned up.

12 **He slaughtered the ascent-offering. Aaron's sons** received its blood in a vessel and **presented the blood to him** in the vessel, ready for application on the Altar,[12] **and he** took it from them and **dashed it upon** the northwest and southeast corners of **the Altar,** such that the blood could be considered to be **encircling** the Altar.[13]

13 **They** also **presented the ascent-offering to him cut into its** prescribed **pieces,** ready for burning up,[14] **along with the head. He burned** them **up on the Altar.**

14 **He washed the innards and the legs, and burned** them **up on the Altar, on top of** the burning fat parts of **the ascent-offering.**

15 **He** then **brought forward** the animals for **the people's sacrifice. He took the people's sin-offering goat, slaughtered it, and performed** all **the procedures of a sin-offering on it, just like the first** sacrifice he had offered up, his own sin-offering.

16 **He brought forward** the calf and the lamb for **the ascent-offering and offered it up according to the regulation** of a voluntary ascent-offering,[15] for the procedures followed for voluntary and obligatory ascent-offerings are identical.

◆ *Second Reading* 17 **He brought forward the grain-offering, filled his palm with** a fistful of **it, and burned it up on the Altar.** As commanded,[16] he performed all these rites **after the morning ascent-offering**, which Moses had already offered up.[17]

18 **He slaughtered the ox and the ram** as **the people's peace-offering. Aaron's sons** received their blood in vessels and **presented the blood to him** in these ves-

10. Above, 1:5; *Likutei Sichot*, vol. 32, pp. 54-57. **11.** Exodus 29:13. **12.** *Likutei Sichot*, vol. 32, pp. 54-57. **13.** Above, 1:5. **14.** *Likutei Sichot*, vol. 32, p. 57. **15.** Above, 1:2-17. **16.** Exodus 29:38-42; above, 6:5. **17.** Exodus 40:19; Rashi on Exodus 40:29. **18.** *Likutei Sichot*, vol. 32, pp. 54-57.

19 וְאֶת־הַחֲלָבִים מִן־הַשָּׂעִיר וּמִן־הָאַיִל הָאֵלִיבֶה וְהַמְכַסֶּה
וְהַכְּלָיֹת וְיֹתֶרֶת הַכָּבֵד: 20 וַיָּשִׂימוּ אֶת־הַחֲלָבִים עַל־
הֶחָזוֹת וַיַּקְטֵר הַחֲלָבִים הַמִּזְבֵּחָה: 21 וְאֶת הֶחָזוֹת וְאֵת
שׁוֹק הַיָּמִין הֵנִיף אַהֲרֹן תְּנוּפָה לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה
מֹשֶׁה: 22 וַיִּשָּׂא אַהֲרֹן אֶת־יָדוֹ {יָדָיו} אֶל־הָעָם וַיְבָרְכֵם
וַיֵּרֶד מֵעֲשֹׂת הַחַטָּאת וְהָעֹלָה וְהַשְּׁלָמִים: 23 וַיָּבֹא מֹשֶׁה
וְאַהֲרֹן אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ וַיְבָרְכוּ אֶת־הָעָם וַיֵּרָא
כְּבוֹד־יְהוָה אֶל־כָּל־הָעָם:
◆ שלישי 24 וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל־הַמִּזְבֵּחַ
אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ
עַל־פְּנֵיהֶם: 10:1 וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ
מַחְתָּתוֹ וַיִּתְּנוּ בָהֵן אֵשׁ וַיָּשִׂימוּ עָלֶיהָ קְטֹרֶת וַיַּקְרִיבוּ
לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם:

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19 וְיָת תַּרְבַּיָּא מִן תּוֹרָא וּמִן דִּכְרָא אַלְיָתָא וְחָפֵי גַּוָּא וְכָלְיָתָא וַחֲצַר כַּבְדָּא: 20 וְשַׁוִּיאוּ יָת תַּרְבַּיָּא עַל חַדְוָתָא וְאַסֵּק תַּרְבַּיָּא לְמַדְבְּחָא: 21 וְיָת חֲדָוָתָא וְיָת שׁוֹקָא דְיַמִּינָא אֲרִים אַהֲרֹן אֲרָמָא קֳדָם יְיָ כְּמָא דִי פַּקֵּד מֹשֶׁה: 22 וַאֲרִים אַהֲרֹן יָת יְדוֹהִי עַל עַמָּא וּבָרְכִנּוּן וּנְחַת מִלְּמֶעְבַּד חַטָּאתָא וַעֲלָתָא וְנִכְסַת קֻדְשָׁיָא: 23 וְעָל מֹשֶׁה וְאַהֲרֹן לְמַשְׁכַּן זִמְנָא וּנְפָקוּ וּבָרִיכוּ יָת עַמָּא וְאִתְגְּלֵי יְקָרָא דַיְיָ לְכָל עַמָּא: 24 וּנְפָקַת אֶשָּׁא מִן קֳדָם יְיָ וַאֲכֶלֶת עַל מַדְבְּחָא יָת עֲלָתָא וְיָת תַּרְבַּיָּא וַחֲזָא כָּל עַמָּא וְשַׁבָּחוּ וּנְפָלוּ עַל אַפֵּיהוֹן: 10:1 וּנְסִיבוּ בְנֵי אַהֲרֹן נָדָב וַאֲבִיהוּא גְּבַר מַחְתִּיתֵהּ וִיהָבוּ בְהוֹן אֶשָּׁא וְשַׁוִּיאוּ עֲלֵהּ קְטֹרֶת בֻּסְמִין וְקָרִיבוּ קֳדָם יְיָ אֶשָּׁא נְכֵרְיְתָא דִּי לָא פַּקֵּד יַתְהוֹן:

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19 **וְהַמְכַסֶּה.** חֵלֶב הַמְכַסֶּה אֶת הַקֶּרֶב: 20 **וַיָּשִׂימוּ אֶת הַחֲלָבִים עַל הֶחָזוֹת.** לְאַחַר הַתְּנוּפָה נְתָנָן כֹּהֵן הַמֵּנִיף לְכֹהֵן אַחֵר לְהַקְטִירָם, נִמְצְאוּ הָעֶלְיוֹנִים לְמַטָּה: 22 **וַיְבָרֲכֵם.** בִּרְכַּת כֹּהֲנִים: יְבָרֶכְךָ, יָאֵר, יִשָּׂא: **וַיֵּרֶד.** מֵעַל הַמִּזְבֵּחַ: 23 **וַיָּבֹא מֹשֶׁה וְאַהֲרֹן וגו'.** לָמָּה נִכְנְסוּ? מָצָאתִי בְּפָרָשַׁת מִלּוּאִים בַּבְּרַיְתָא הַנּוֹסֶפֶת עַל תּוֹרַת כֹּהֲנִים שֶׁלָּנוּ: לָמָּה נִכְנַס מֹשֶׁה עִם אַהֲרֹן? לְלַמְּדוֹ עַל מַעֲשֵׂה הַקְּטֹרֶת. אוֹ לֹא נִכְנַס אֶלָּא לְדָבָר אַחֵר? הֲרֵינִי דָן: יְרִידָה וּבִיאָה טְעוּנוֹת בְּרָכָה — מַה יְּרִידָה מֵעֵין עֲבוֹדָה, אַף בִּיאָה מֵעֵין עֲבוֹדָה. הָא לָמַדְתָּ, לָמָּה נִכְנַס מֹשֶׁה עִם אַהֲרֹן — לְלַמְּדוֹ עַל מַעֲשֵׂה הַקְּטֹרֶת. דָּבָר אַחֵר: כֵּיוָן שֶׁרָאָה אַהֲרֹן שֶׁקָּרְבוּ כָּל הַקָּרְבָּנוֹת וְנַעֲשׂוּ כָּל הַמַּעֲשִׂים וְלֹא יָרְדָה שְׁכִינָה לְיִשְׂרָאֵל, הָיָה מִצְטַעֵר וְאוֹמֵר: יוֹדֵעַ אֲנִי שֶׁכָּעַס הַקָּדוֹשׁ בָּרוּךְ הוּא עָלַי, וּבִשְׁבִילִי לֹא יָרְדָה שְׁכִינָה לְיִשְׂרָאֵל. אָמַר לוֹ לְמֹשֶׁה: מֹשֶׁה אָחִי, כָּךְ עָשִׂיתָ לִי, שֶׁנִּכְנַסְתִּי וְנִתְבַּיַּשְׁתִּי. מִיָּד נִכְנַס מֹשֶׁה עִמּוֹ וּבִקְּשׁוּ רַחֲמִים, וְיָרְדָה שְׁכִינָה לְיִשְׂרָאֵל: **וַיֵּצְאוּ וַיְבָרְכוּ אֶת הָעָם.** אָמְרוּ: וִיהִי נֹעַם ה' אֱלֹהֵינוּ עָלֵינוּ, יְהִי רָצוֹן שֶׁתִּשְׁרֶה שְׁכִינָה בְּמַעֲשֵׂה יָדֵינוּ. לְפִי שֶׁכָּל שִׁבְעַת יְמֵי הַמִּלּוּאִים שֶׁהֶעֱמִידוֹ מֹשֶׁה לַמִּשְׁכָּן וְשִׁמֵּשׁ בּוֹ וּפֵרְקוֹ בְּכָל יוֹם, לֹא שָׁרְתָה בּוֹ שְׁכִינָה, וְהָיוּ יִשְׂרָאֵל נִכְלָמִים וְאוֹמְרִים לְמֹשֶׁה: מֹשֶׁה רַבֵּנוּ, כָּל הַטֹּרַח שֶׁטָּרַחְנוּ, שֶׁתִּשְׁרֶה שְׁכִינָה בֵּינֵינוּ וְנִדַּע שֶׁנִּתְכַּפֵּר לָנוּ עָוֹן הָעֵגֶל! לְכָךְ אָמַר לָהֶם: "זֶה הַדָּבָר אֲשֶׁר צִוָּה ה' תַּעֲשׂוּ, וֵירָא אֲלֵיכֶם כְּבוֹד ה'", אַהֲרֹן אָחִי כְּדַאי וְחָשׁוּב מִמֶּנִּי, שֶׁעַל יְדֵי קָרְבְּנוֹתָיו וַעֲבוֹדָתוֹ תִּשְׁרֶה שְׁכִינָה בָּכֶם, וְתֵדְעוּ שֶׁהַמָּקוֹם בָּחַר בּוֹ: 24 **וַיָּרֹנּוּ.** כְּתַרְגּוּמוֹ:

The Death of Nadav and Avihu

10:1 It has been recounted that Aaron's two eldest sons, Nadav and Avihu, had become liable to the death penalty at the Giving of the Torah.[29] Now, ten months later, they became liable to the death penalty on two additional counts. First, they reasoned correctly that just as the revelation of the Divine Presence that accompanies the daily morning sacrifice is followed by offering up incense,[30] so should the revelation of the Divine Presence that had just been witnessed be followed by an incense offering, as well.[31] Although they were right, they stated the law (and acted

29. Exodus 24:11. **30.** Ibid. 30:7. **31.** *Seforno*; *Likutei Sichot*, vol. 12, p. 53.

be considered to be **encircling** the Altar**,**

19 **and** they also[19] presented **the fats** and their associated parts **from the ox and from the ram,** including **the tail** (of the ram[20])**, the** fat **covering** the innards**, the kidneys, and the diaphragm with** part of **the liver.**

20 After waving the fats, breasts, and legs—for which purpose the breasts and legs were on top of the fats—they flipped these parts of the animal into the hand of another priest, and thereby **they placed the fats on top of the breasts, and** Aaron **burned up the fats on the Altar.**

21 Before this, **Aaron had** already **waved the breasts and the right thigh as a wave-offering before God, as Moses had commanded.**

22 Having concluded the special rites for this day, **Aaron**, still standing atop the Altar,[21] **lifted up his hands toward the people and blessed them**, applying the text of the priestly blessing (which, although it would only be given a month later,[22] was already known[23]) to the day's unique circumstances**:** He said, "We know that God's presence can only dwell in this Tabernacle if He has forgiven us for the incident of the Golden Calf.[24] Since I played a pivotal role in this incident, His forgiveness for all of us is contingent upon His forgiving me. Therefore, in order to initiate the Tabernacle and its rites, it is not enough that I bless you—since until we know that He has forgiven me, I cannot elicit the erasure of this collective sin. Therefore, I must appeal to God Himself to bless you and watch over you. May God shine His face to you and grace you with His presence, as a result of His being partial toward you, forgiving you the sin of the Golden Calf, and thereby granting you peace."[25]

He then descended the Altar, **after having offered up the sin-offering, the ascent-offering, and the peace-offering.** But still no fire had descended from heaven to devour the sacrifices. Aaron felt that this was his fault, because God had not fully forgiven him for the role he played in the incident of the Golden Calf. He complained to Moses, "I did all this only because you told me to; did you intend to embarrass me like this?"

23 So **Moses and Aaron went into the Tent of Meeting**, firstly so Moses could instruct Aaron how to perform the rite of the incense,[26] but also to pray that God manifest His presence by sending fire down from heaven to devour the sacrifices, thereby showing that He accepted them. **Then they came out and blessed the people,** first referring to their own performance of the installation rites during the past week, saying "May the pleasantness of the Lord, our God—His presence—rest upon us in all that we have done."[27] Then, addressing the people directly, they concluded, "And through Aaron's performance of these rites, may the Divine Presence rest upon your handiwork, the Tabernacle."[28]

After they finished praying and blessing the people, **the glory of God** finally **appeared to all the people**, as follows**:**

◆ *Third Reading* 24 **Fire went forth** from heaven, descending **from before God, and consumed the ascent-offering and the fats upon the Altar. All the people saw** this**, sang praises, and fell upon their faces**, prostrating themselves before God**.**

19. *Likutei Sichot*, vol. 32, p. 57. **20.** Above, 3:6, 9. **21.** *Likutei Sichot*, vol. 22, pp. 44-45. **22.** Numbers 6:22-27. **23.** See Genesis 26:5, etc. **24.** Above, vv. 1-2. **25.** *Likutei Sichot*, vol. 22, pp. 39-44. **26.** Exodus 30:34-38. **27.** Psalms 90:17 (this Psalm is ascribed to Moses). **28.** *Likutei Sichot*, vol. 22, pp. 43-44; vol. 11, p. 172.

2 וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמֻתוּ לִפְנֵי יְהוָה:

ONKELOS

2 וּנְפָקַת אֶשָּׁא מִן קֳדָם יְיָ וַאֲכֶלֶת יַתְהוֹן וּמִיתוּ קֳדָם יְיָ:

RASHI

2 **וַתֵּצֵא אֵשׁ.** רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא מֵתוּ בְּנֵי אַהֲרֹן אֶלָּא עַל יְדֵי שֶׁהוֹרוּ הֲלָכָה בִּפְנֵי מֹשֶׁה רַבָּן. רַבִּי יִשְׁמָעֵאל אוֹמֵר: שְׁתוּיֵי יַיִן נִכְנְסוּ לַמִּקְדָּשׁ. תֵּדַע, שֶׁאַחַר מִיתָתָן הִזְהִיר הַנּוֹתָרִים שֶׁלֹּא יִכָּנְסוּ שְׁתוּיֵי יַיִן לַמִּקְדָּשׁ. מָשָׁל לְמֶלֶךְ שֶׁהָיָה לוֹ בֵּן בַּיִת וְכוּ׳, כִּדְאִיתָא בְּ"וַיִּקְרָא רַבָּה"[3]:

3. יב, א.

CHASIDIC INSIGHTS

are required to—or when we are not required to—evinces our identification with His will, the *substitution* of His agenda for ours. The first is a greater sacrifice; the second a greater achievement of Divine consciousness.)

It was to this level of Divine consciousness that Nadav and Avihu ascended on the eighth day of the installation rites. Thus, their incense offering was one "that He had not commanded," for they intuited its necessity even before God disclosed it.

Moreover, their incense offering was an expression of their conscious unification with God. Incense is offered up on the Inner Altar, which parallels the inner dimension of the heart—i.e., our Divine soul, which is constantly bound to its Divine source—and serves to reveal and intensify this bond. In contrast, the sacrifices offered up on the Outer Altar are designed to elevate the outer dimension of the heart—our human/animal soul—to Divinity. Thus, the Hebrew word for "sacrifice" (קרבן) means "to come close," implying that the offerer is not yet close, and that through the sacrifice he comes close but does not necessarily become one with God. In contrast, the Hebrew word for "incense" (קטרת) means "bound,"[39] implying that through the incense, the offerer binds himself with his Divine source, becoming one with it.

Aaron's son's incense offering therefore completed the rites performed by Moses and Aaron and sanctified the Tabernacle. Although the Divine Presence had already descended upon the Tabernacle, it did not permeate it; the Tabernacle and the Divine Presence remained separate entities. This dichotomy mirrored the Divine consciousness that Aaron had evinced in performing his rites: he had done all that he was commanded, but had stopped short of ascending to the level where commandments become superfluous.

Therefore, the Tabernacle's *sanctification*, the achievement of oneness with God, required an "alien fire," one that was different than any rite that had yet been performed, by virtue of having originated in consummate Divine consciousness. Nadav and Avihu's incense satisfied this requirement, and therefore elicited a fire from God that surpassed the fire that descended through Aaron's sacrificial service, permeating the Tabernacle with holiness rather than just manifesting holiness in it.

Nadav and Avihu's elevated Divine consciousness led them to lose all sense of their physicality, until their souls left their bodies. As Rabbi Chaim ibn Attar explains,[40] in their intense desire to cleave to God, they continued to rise through spiritual heights even as they felt their souls leaving them. From this perspective, their death was not a punishment; they died in the same way that Moses and Aaron would later die: by the Divine kiss.[41]

Nevertheless, their behavior was acceptable only as an ad hoc measure required for the purposes of that special day. Therefore, we are not intended to emulate their example; on the contrary, we are expressly forbidden to pursue such suicidal spiritual rapture. Although it is necessary to seek inspiration and renew it constantly, the purpose of reaching increasingly higher planes of Divine consciousness is to bring the acquired consciousness down into the world, thereby making the world increasingly more conscious of God and transforming it into His home.

This duality of seeking inspiration by transcending the limitations of the physical world and then applying the inspiration gained to elevating the physical world is but one reflection of the oscillation that characterizes all life. In the words of the prophet Ezekiel, "the living beings were running and returning,"[42] which is interpreted to mean that "all life exhibits running and returning motion." Physically, this oscillation is manifest in the inhalation and exhalation of the lungs as well as in the systole and diastole of the heart. In spiritual terms, the health of the soul requires periodic oscillation between world-forsaking flights of inspiration and world-affirming dedication to our Divine mission.

Inasmuch as the purpose of creation is to make the

39. See Genesis 25:1 and Rashi *ad loc.*; Ezekiel 46:22 and commentary of R. David Kimchi *ad loc.* **40.** *Or HaChaim* on 16:1, below. **41.** *Likutei Sichot*, vol. 31, pp. 178-180; *Likutei Sichot*, vol. 32, pp. 100-103. **42.** Ezekiel 1:14.

on it) before giving Moses a chance to do so. Since Nadav and Avihu's spiritual stature was second only to that of Moses and Aaron,[32] they should have certainly known not to preempt Moses in this way, and they therefore incurred the death penalty.

From a second perspective, Nadav and Avihu sought to enhance the ecstasy of the moment by drinking wine; in this inebriated state, they offered up their incense. Inasmuch as performing sacrificial rites while drunk had not yet been forbidden, they did not technically transgress any prohibition; therefore, their incense did elicit Divine revelation. However, due to their exalted spiritual stature, they should have intuited that God does not want His priests to officiate while drunk. It was in this sense that their incense was "an unauthorized fire that God had not commanded them to offer up." They therefore thereby incurred the death penalty.[33]

Thus, **Aaron's sons, Nadav and Avihu, each took a pan, put** coals that were on **fire in it, placed incense upon** the fire**, and** thus **brought before God** (i.e., on the Inner Altar[34]) **a fire that was foreign**—i.e., unauthorized—as far as they were concerned**, inasmuch as He had not commanded them** to offer it up (or offer it up in this way), although He had indeed commanded Moses to offer it up**.**

2 This incense offering did, indeed, elicit a revelation of the Divine Presence similar to the one that had just occurred: **fire went forth from before God.** However, in this case, because Nadav and Avihu had offered the incense improperly, the fire issued in the form of two pairs of flames that entered their nostrils **and consumed them**—i.e., their souls, leaving their bodies and clothing intact[35]—**and** thus **they died** there, **before God.**

CHASIDIC INSIGHTS

1 **Liable to the death penalty:** From a deeper perspective, Aaron's sons did not sin, nor was their death a punishment. It was not only in full accordance with God's will that they offer up their incense before Moses could command it, it was a vital conclusion to the consecration rites.

The innate consciousness of our Divine soul is its awareness of being bound to God, being one with Him. Normally, this awareness is obfuscated by the self-awareness of our human/animal souls, but we have seen[36] how drinking wine can, under the proper circumstances, allow the Divine soul to overtake our consciousness. In the words of the Talmudic sages: "When wine enters, secrets emerge"[37]—the ultimate "secret" being our unity with God. Wine is also a metaphor for the inner dimension of the Torah, the study of which also aids the Divine soul in manifesting itself in our consciousness.

This is why Aaron's sons drank wine—in order to open their minds and reveal their Divine souls. At the same time they drank wine literally, they also drank "wine" metaphorically: by allowing their Divine souls to overtake their consciousness, their minds became simultaneously flooded with profound insights into the Torah's inner dimension, increasing their sense of oneness with God.

When this sense of oneness with God overtakes our conscious mind sufficiently, we gain an intuitive knowledge of God's will. At this level of consciousness, there is no need for God to articulate His commandments to us explicitly, since we already know what He wants of us.

(There are advantages both in waiting to fulfill God's will until He expresses it and in intuiting His will before it is expressed—or fulfilling it beyond how it is expressed. On the one hand, submitting to God's express will evinces our devotion to it, our willingness to override our own agendas in favor of His. Thus, the sages teach us that "one who performs [a Divine commandment] having been commanded [to do so] is greater than one who performs [such a deed] though not having been commanded [to do so]."[38] On the other hand, intuiting His will before it is expressed and/or fulfilling it before we

32. See Exodus 24:1, 9. **33.** *Likutei Sichot*, vol. 12, pp. 49-54. **34.** *Likutei Sichot*, vol. 17, p. 100, note 11. **35.** Rashi on v. 5, below. **36.** See on Genesis 9:21, 27:25, 45:23, 49:11, Exodus 25:31-32, Numbers 6:5, Deuteronomy 8:7-8. **37.** *Eiruvin* 65a. **38.** *Bava Kama* 38a.

3 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הוּא אֲשֶׁר־דִּבֶּר יְהוָה | לֵאמֹר
בִּקְרֹבַי אֶקָּדֵשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכָּבֵד וַיִּדֹּם אַהֲרֹן:
4 וַיִּקְרָא מֹשֶׁה אֶל־מִישָׁאֵל וְאֶל אֶלְצָפָן בְּנֵי עֻזִּיאֵל דֹּד
אַהֲרֹן וַיֹּאמֶר אֲלֵהֶם קִרְבוּ שְׂאוּ אֶת־אֲחֵיכֶם מֵאֵת פְּנֵי־
הַקֹּדֶשׁ אֶל־מִחוּץ לַמַּחֲנֶה: 5 וַיִּקְרְבוּ וַיִּשָּׂאֵם בְּכֻתָּנְתָּם
אֶל־מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה: 6 וַיֹּאמֶר מֹשֶׁה
אֶל־אַהֲרֹן וּלְאֶלְעָזָר וּלְאִיתָמָר | בָּנָיו רָאשֵׁיכֶם אַל־
תִּפְרָעוּ | וּבִגְדֵיכֶם לֹא־תִפְרֹמוּ וְלֹא תָמֻתוּ וְעַל כָּל־הָעֵדָה
יִקְצֹף וַאֲחֵיכֶם כָּל־בֵּית יִשְׂרָאֵל יִבְכּוּ אֶת־הַשְּׂרֵפָה אֲשֶׁר
שָׂרַף יְהוָה:

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3 וְאָמַר מֹשֶׁה לְאַהֲרֹן הוּא דִּי מַלֵּיל יְיָ לְמֵימַר בְּקָרִיבֵי אֶתְקַדַּשׁ וְעַל אַפֵּי כָל עַמָּא אֶתְיַקַּר וּשְׁתֵיק אַהֲרֹן: 4 וּקְרָא מֹשֶׁה לְמִישָׁאֵל וּלְאֶלְצָפָן בְּנֵי עֻזִּיאֵל אַח אֲבוּהִי דְּאַהֲרֹן וְאָמַר לְהוֹן קְרִיבוּ טוּלוּ יָת אֲחֵיכוֹן מִן קֳדָם אַפֵּי קֻדְשָׁא לְמִבְּרָא לְמַשְׁרִיתָא: 5 וּקְרִיבוּ וּנְטָלֻנּוּן בְּכִתּוּנֵיהוֹן לְמִבְּרָא לְמַשְׁרִיתָא כְּמָא דִּי מַלֵּיל מֹשֶׁה: 6 וְאָמַר מֹשֶׁה לְאַהֲרֹן וּלְאֶלְעָזָר וּלְאִיתָמָר בְּנוֹהִי רֵישֵׁיכוֹן לָא תְרִבּוּן פֵּרוּעַ וּלְבוּשֵׁיכוֹן לָא תְבַזְּעוּן וְלָא תְמוּתוּן וְעַל כָּל כְּנִשְׁתָּא יְהֵי רָגְזָא וַאֲחֵיכוֹן כָּל בֵּית יִשְׂרָאֵל יִבְכּוּן יָת יְקַדְתָּא דִּי אוֹקֵד יְיָ:

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3 **הוּא אֲשֶׁר דִּבֶּר וגו׳.** הֵיכָן דִּבֵּר? "וְנוֹעַדְתִּי שָׁמָּה לִבְנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בְּכָבֹדִי"[4]. אַל תִּקְרֵי "בִּכְבֹדִי", אֶלָּא "בִּמְכֻבָּדַי". אָמַר לוֹ מֹשֶׁה לְאַהֲרֹן: אַהֲרֹן אָחִי, יוֹדֵעַ הָיִיתִי שֶׁיִּתְקַדֵּשׁ הַבַּיִת בִּמְיֻדָּעָיו שֶׁל מָקוֹם, וְהָיִיתִי סָבוּר: אוֹ בִּי, אוֹ בְךָ. עַכְשָׁו רוֹאֶה אֲנִי שֶׁהֵם גְּדוֹלִים מִמֶּנִּי וּמִמְּךָ: **וַיִּדֹּם אַהֲרֹן.** קִבֵּל שָׂכָר עַל שְׁתִיקָתוֹ, וּמַה שָׂכָר קִבֵּל? שֶׁנִּתְיַחֵד עִמּוֹ הַדִּבּוּר, שֶׁנֶּאֱמְרָה לוֹ לְבַדּוֹ פָּרָשַׁת שְׁתוּיֵי יַיִן: **בִּקְרֹבַי.** בִּבְחִירַי: **וְעַל פְּנֵי כָל הָעָם אֶכָּבֵד.** כְּשֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא עוֹשֶׂה דִּין בְּצַדִּיקִים, מִתְיָרֵא וּמִתְעַלֶּה וּמִתְקַלֵּס; אִם כֵּן בְּאֵלּוּ, כָּל שֶׁכֵּן בִּרְשָׁעִים. וְכֵן הוּא אוֹמֵר[5]: "נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ" — אַל תִּקְרֵי "מִמִּקְדָּשֶׁיךָ", אֶלָּא "מִמְּקַדְּשֶׁיךָ". 4 **דֹּד אַהֲרֹן.** עֻזִּיאֵל אָחִי עַמְרָם הָיָה, שֶׁנֶּאֱמַר[6]: "וּבְנֵי קְהָת" וגו׳: **שְׂאוּ אֶת אֲחֵיכֶם וגו׳.** כְּאָדָם הָאוֹמֵר לַחֲבֵרוֹ: הַעֲבֵר אֶת הַמֵּת מִלִּפְנֵי הַכַּלָּה, שֶׁלֹּא לְעָרְבֵב אֶת הַשִּׂמְחָה: 5 **בְּכֻתָּנְתָּם.** שֶׁל מֵתִים, מְלַמֵּד שֶׁלֹּא נִשְׂרְפוּ בִּגְדֵיהֶם, אֶלָּא נִשְׂמְתָם, כְּמִין שְׁנֵי חוּטִין שֶׁל אֵשׁ נִכְנְסוּ לְתוֹךְ חוֹטְמֵיהֶם: 6 **אַל תִּפְרָעוּ.** אַל תְּגַדְּלוּ שֵׂעָר. מִכָּאן, שֶׁאָבֵל אָסוּר בְּתִסְפֹּרֶת. אֲבָל אַתֶּם אַל תְּעָרְבְּבוּ שִׂמְחָתוֹ שֶׁל מָקוֹם: **וְלֹא תָמֻתוּ.** הָא אִם תַּעֲשׂוּ כֵּן, תָּמוּתוּ: **וַאֲחֵיכֶם כָּל בֵּית יִשְׂרָאֵל.** מִכָּאן שֶׁצָּרָתָן שֶׁל תַּלְמִידֵי חֲכָמִים מְשֻׁלֶּת עַל הַכֹּל לְהִתְאַבֵּל בָּהּ:

4. שמות כט, מג. 5. תהלים סח, לו. 6. שמות ו, יח.

6 **Moses said to Aaron and to his sons Eleazar and Itamar, "**Those mourning the death of close relatives—even priests—must let their hair grow uncut for at least 30 days[50] and rend their garments, as an expression of mourning. The high priest, however, must not observe these practices.[51] Inasmuch as all three of you are being installed as priests and are thereby participating in the inauguration of God's Tabernacle, it is not appropriate for any of you to dampen the joy of the celebration by observing mourning practices. For this reason, the stringencies that normally apply only to the high priest apply today to all three of you. Therefore, **do not let your head's hair grow and do not rend your garments, so that you not die**—for doing so will be accounted a capital offense—**and lest He be angry with the entire community. Rather, let**[52] **your brothers, the entire house of Israel, bewail the conflagration that God has burned**, i.e., the death of your family members, in your stead and on your behalf**.** This will also serve as a precedent, that the community must participate in the sorrow of its leaders when they are in mourning.

50. Rashi on Numbers 6:5. 51. Below, 21:10. 52. *Sefer HaSichot 5748*, vol. 2, p. 429, note 14.

3 Seeing that they died, **Moses said to Aaron,** comforting him, **"This is** evidently **what God spoke** about when He said, **'I will be sanctified through** the example I will make of **those** whom I have chosen to be **nearest to Me, and** in this same way **I will be honored before all the people.'**[43] I assumed this meant that when the Tabernacle would be inaugurated, either you or I would die in punishment for some misdeed, in order to demonstrate how seriously the service of God must be taken—after all, if God punishes preeminently righteous people, He will certainly punish those who are less righteous. But apparently, your two eldest sons were more righteous than either of us, and for that reason God chose to teach the people this crucial lesson by making an example of them rather than of us. In fact, your two remaining sons are also apparently more righteous than we are, since all four of your sons had been sentenced to die as your punishment for your role in the incident of the Golden Calf, and my prayers at that time commuted this punishment by half. The fact that Nadav and Avihu died this way indicates that Eleazar and Itamar were slated to die similarly."[44]

Aaron and his sons[45] **were silent**, accepting God's decree and Moses' consolation**.**

4 **Moses summoned** his cousins **Mishael and Eltzafan, the sons of** his and **Aaron's uncle Uziel,**[46] **and said to them, "**In order not to allow the sadness of this tragedy to mitigate our joy over the dedication of God's Tabernacle, **draw near** and **carry your** dead **kinsmen from before the Sanctuary to outside of the camp.** True, it would seem that since you are Levites, you should not ritually defile yourselves today, because doing so will prevent you from participating further in the celebration of the inauguration of the Tabernacle; but inasmuch as the bodies must be removed in order for the celebration to continue, removing them can be considered an essential part of the celebration itself, and it is therefore fitting that you be the ones to do this, specifically because you are Levites, the officiants of the Tabernacle. And yes, God Himself disrupted the celebration by punishing your relatives immediately rather than waiting until another day, but for our part, we must do our best not to allow the mood to be dampened any more than He has deemed necessary.[47]

This being the case, I would ordinarily have asked Eleazar and Itamar to tend to their dead brothers, since they are obligated to do so.[48] But they have been specifically commanded not to leave the Tabernacle precincts today, and therefore cannot remove them."[49]

5 **So** Mishael and Eltzafan **approached and carried** Nadav and Avihu**,** who were still dressed **in their** intact, priestly **tunics, to outside the camp, as Moses had spoken.**

CHASIDIC INSIGHTS

physical world into God's home, we are bidden to undertake our "runs," our temporary departure from worldly pursuits to renew our inspiration, expressly for the purpose of enhancing our "returns." By so doing, we ensure that we will sense the preeminence of the "return" over the "run," and thereby be protected from the sort of unchecked "run" that results in total departure from this world.

In this context, Nadav and Avihu's "sin" consisted of emphasizing the "run" at the expense of the

43. This is a paraphrase of the second half of Exodus 29:40. See *Likutei Sichot*, vol. 13, p. 73, note 13. **44.** Exodus 32:34; Rashi on v. 10, below, and on Deuteronomy 9:20. **45.** Rashi on 11:2, below. **46.** Exodus 6:18, 22. **47.** *Likutei Sichot*, vol. 17, pp. 100-105. **48.** Below, 21:2. **49.** Above, 8:35; below, v. 7. *Likutei Sichot*, vol. 17, p. 103, note 25.

7 וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶּן־תָּמֻתוּ כִּי־שֶׁמֶן
מִשְׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ כִּדְבַר מֹשֶׁה: פ
8 וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן לֵאמֹר: 9 יַיִן וְשֵׁכָר אַל־תֵּשְׁתְּ |
אַתָּה | וּבָנֶיךָ אִתָּךְ בְּבֹאֲכֶם אֶל־אֹהֶל מוֹעֵד וְלֹא תָמֻתוּ
חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם: 10 וּלְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל
וּבֵין הַטָּמֵא וּבֵין הַטָּהֹר: 11 וּלְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל
אֵת כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיהֶם בְּיַד־מֹשֶׁה: פ
◆ רביעי 12 וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל־
אִיתָמָר | בָּנָיו הַנּוֹתָרִים קְחוּ אֶת־הַמִּנְחָה הַנּוֹתֶרֶת מֵאִשֵּׁי
יְהוָה וְאִכְלוּהָ מַצּוֹת אֵצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קָדָשִׁים הִוא:

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7 וּמִתְּרַע מַשְׁכַּן זִמְנָא לָא תִּפְּקוּן דִּלְמָא תְּמוּתוּן אֲרֵי מְשַׁח רְבוּתָא דַיְיָ עֲלֵיכוֹן וַעֲבָדוּ כִּפְתְגָמָא דְּמֹשֶׁה: 8 וּמַלֵּיל יְיָ לְאַהֲרֹן לְמֵימָר: 9 חֲמַר וּמְרַוֵּי לָא תִּשְׁתֵּי אַתְּ וּבְנָיךְ עִמָּךְ בְּמֵעֲלְכוֹן לְמַשְׁכַּן זִמְנָא וְלָא תְּמוּתוּן קְיָם עָלַם לְדָרֵיכוֹן: 10 וּלְאַפְרָשָׁא בֵּין קֻדְשָׁא וּבֵין חֻלָּא וּבֵין מְסָאֲבָא וּבֵין דַּכְיָא: 11 וּלְאַלָּפָא יָת בְּנֵי יִשְׂרָאֵל יָת כָּל קְיָמַיָּא דִּי מַלֵּיל יְיָ לְהוֹן בִּידָא דְּמֹשֶׁה: 12 וּמַלֵּיל מֹשֶׁה עִם אַהֲרֹן וְעִם אֶלְעָזָר וְעִם אִיתָמָר בְּנוֹהִי דְּאִשְׁתְּאַרוּ סָבוּ יָת מִנְחָתָא דְּאִשְׁתְּאֲרַת מִקָּרְבָּנַיָּא דַיְיָ וְאָכְלוּהָ פַּטִּיר בִּסְטַר מַדְבְּחָא אֲרֵי קֹדֶשׁ קֻדְשִׁין הִיא:

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9 **יַיִן וְשֵׁכָר.** יַיִן דֶּרֶךְ שִׁכְרוּתוֹ: **בְּבֹאֲכֶם אֶל אֹהֶל מוֹעֵד.** אֵין לִי אֶלָּא בְּבוֹאָם לַהֵיכָל, בְּגִשְׁתָּם לַמִּזְבֵּחַ מִנַּיִן? נֶאֱמַר כָּאן "בִּיאַת אֹהֶל מוֹעֵד", וְנֶאֱמַר בְּקִדּוּשׁ יָדַיִם וְרַגְלַיִם "בִּיאַת אֹהֶל מוֹעֵד", מַה לְּהַלָּן עֲשָׂה גִישַׁת מִזְבֵּחַ כְּבִיאַת אֹהֶל מוֹעֵד, אַף כָּאן עֲשָׂה גִישַׁת מִזְבֵּחַ כְּבִיאַת אֹהֶל מוֹעֵד: 10 **וּלְהַבְדִּיל.** כְּדֵי שֶׁתַּבְדִּילוּ בֵּין עֲבוֹדָה קְדוֹשָׁה לִמְחֻלֶּלֶת. הָא לְמַדְתָּ, שֶׁאִם עָבַד — עֲבוֹדָתוֹ פְּסוּלָה: 11 **וּלְהוֹרֹת.** לִמֵּד, שֶׁאָסוּר שִׁכּוֹר בְּהוֹרָאָה. יָכוֹל יְהֵא חַיָּב מִיתָה? תַּלְמוּד לוֹמַר: "אַתָּה וּבָנֶיךָ אִתָּךְ וְלֹא תָמֻתוּ", כֹּהֲנִים בַּעֲבוֹדָתָם בְּמִיתָה וְאֵין חֲכָמִים בְּהוֹרָאָתָן בְּמִיתָה: 12 **הַנּוֹתָרִים.** מִן הַמִּיתָה, מִלַּמֵּד שֶׁאַף עֲלֵיהֶם נִקְנְסָה מִיתָה עַל עֲוֹן הָעֵגֶל, הוּא שֶׁנֶּאֱמַר[7]: "וּבְאַהֲרֹן הִתְאַנַּף ה' מְאֹד לְהַשְׁמִידוֹ", וְאֵין "הַשְׁמָדָה" אֶלָּא כִּלּוּי בָּנִים, שֶׁנֶּאֱמַר[8]: "וְאַשְׁמִיד פִּרְיוֹ מִמַּעַל", וּתְפִלָּתוֹ שֶׁל מֹשֶׁה בִּטְלָה מֶחֱצָה, שֶׁנֶּאֱמַר[9]: "וָאֶתְפַּלֵּל גַּם בְּעַד אַהֲרֹן בָּעֵת הַהִוא": **קְחוּ אֶת הַמִּנְחָה.** אַף עַל פִּי שֶׁאַתֶּם אוֹנְנִין, וְקָדָשִׁים אֲסוּרִים לְאוֹנֵן: **אֶת הַמִּנְחָה.** זוֹ מִנְחַת שְׁמִינִי וּמִנְחַת נַחְשׁוֹן: **וְאִכְלוּהָ מַצּוֹת.** מַה תַּלְמוּד לוֹמַר? לְפִי שֶׁהִיא מִנְחַת צִבּוּר וּמִנְחַת שָׁעָה, וְאֵין כַּיּוֹצֵא בָהּ לְדוֹרוֹת, הֶצְרֵךְ לְפָרֵשׁ בָּהּ דִּין שְׁאָר מִנְחוֹת:

7. דברים ט, כ. **8.** עמוס ב, ט. **9.** דברים ט, כ.

offerings, part of which were also to be eaten by the priests,[59] so the same question applied to Nachshon's grain-offering.

Moses spoke as follows **to Aaron and his surviving sons, Eleazar and Itamar: "**Even though only a high priest is permitted and required to eat his sacrifices on the day his close relatives die,[60] all three of you—in this respect, too[61]—are subject to the stringencies of the high priest. You must therefore all eat the portions of the installation grain-offering[62] and of the dedication grain-offering of Nachshon the son of Aminadav that are designated to be eaten by the priests. Thus, **take** the portion of **the grain-offerings left over** after their 'memorial portions'[63] were burned up as **God's fire-offerings and eat** them **as unleavened loaves.** You must eat these grain-offerings **near the Altar,** i.e., within the Tabernacle precincts, **for** they are sacrifices of **superior holiness.**[64]

59. Numbers 7:12-17. **60.** Above, 7:7; below, 19:28. **61.** Cf. above, v. 6. **62.** Above, 9:4. **63.** Above, 9:17. **64.** Exodus 29:32; Rashi *ad loc.*

7 **And**, as you have been commanded,[53] and similar, too, to a high priest,[54] **do not go out of the entrance of the Tent of Meeting, lest you die, because God's anointing oil** has been placed **upon you." They did according to Moses' order.**

Officiating in the Temple while Intoxicated

8 God addressed the following legal passage to Aaron directly—rather than through Moses—in reward for his having accepted God's punishment of his sons without protest.[55] **God spoke to Aaron, saying,**

9 **"Do not drink wine** in such a way **that will lead to intoxication, neither you nor your sons with you,** neither **when you enter the Tent of Meeting** nor when you approach the Outer Altar**, so that you not die**, for doing so is a capital offense**.** This is **an eternal statute for your generations.**

10 Only when you are sober is there any reason **to distinguish between** which actions render the sacrifices you offer up **holy and** which disqualify them, rendering them **profane**; **and between** priests who are ritually **defiled** and therefore unfit for service **and** those who are **not** ritually **defiled** and therefore fit for service—whereas if you are intoxicated, whatever sacrificial rites you perform are automatically disqualified, even if you performed them correctly and were undefiled when you performed them**.**

11 Similarly, only a sober person is fit **to instruct the Israelites regarding all the statutes that God has spoken to them through Moses**; an intoxicated person is unfit to teach**.** Nevertheless, a sage who does render a legal decision while intoxicated is not subject to the death penalty, as are priests who officiate while intoxicated.**"**

The Aftermath of the Death of Nadav and Avihu

◆ *Fourth Reading* 12 Once the bodies of Nadav and Avihu were removed from the Tabernacle, the installation ceremonies could resume, so Aaron offered up the additional sacrifices for the first of the month.[56] Once all the sacrifices had been offered up, the question arose as to whether the portions of the sacrifices designated to be eaten by the priests should indeed be eaten by Aaron and his two remaining sons, since they were in mourning.

As will be recounted later,[57] the princes of the 12 tribes donated dedication offerings for the inauguration of the Altar, and God told Moses to offer up one of these each day during the first 12 days of the full functioning of the Tabernacle. The first one to be offered up, on the 1st of Nisan, was that of Nachshon the son of Aminadav, prince of the tribe of Judah. These dedication offerings included grain-

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"return," and pursuing the "run" for its own sake, rather than as a prelude to the subsequent "return."

Therefore, after this incident, God forbade drinking wine *to intoxication*, i.e., "drinking" the inner dimensions of the Torah in a way that leads to the rapturous expiration of the soul and the abandonment of our Divine mission.[58]

53. Above, 8:35. **54.** Below, 21:12. **55.** Rashi on v. 3, above. *Likutei Sichot*, vol. 17, p. 111, note 20. **56.** Numbers 28:11-15; below, 10:19; *Gur Aryeh* and *Levush HaOrah* on Exodus 40:29. **57.** Numbers 7:10-88. **58.** *Likutei Sichot*, vol. 3, pp. 987-991.

13 וַאֲכַלְתֶּם אֹתָהּ בְּמָקוֹם קָדוֹשׁ כִּי חָקְךָ וְחָק־בָּנֶיךָ הִוא
מֵאִשֵּׁי יְהוָה כִּי־כֵן צִוִּיתִי: 14 וְאֵת חֲזֵה הַתְּנוּפָה וְאֵת |
שׁוֹק הַתְּרוּמָה תֹּאכְלוּ בְּמָקוֹם טָהוֹר אַתָּה וּבָנֶיךָ וּבְנֹתֶיךָ
אִתָּךְ כִּי־חָקְךָ וְחָק־בָּנֶיךָ נִתְּנוּ מִזִּבְחֵי שַׁלְמֵי בְּנֵי יִשְׂרָאֵל:
15 שׁוֹק הַתְּרוּמָה וַחֲזֵה הַתְּנוּפָה עַל אִשֵּׁי הַחֲלָבִים יָבִיאוּ
לְהָנִיף תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לְךָ וּלְבָנֶיךָ אִתְּךָ לְחָק־
עוֹלָם כַּאֲשֶׁר צִוָּה יְהוָה:
◆ חמישי 16 וְאֵת | שְׂעִיר הַחַטָּאת דָּרֹשׁ דָּרַשׁ מֹשֶׁה וְהִנֵּה
שֹׂרָף וַיִּקְצֹף עַל־אֶלְעָזָר וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנֹּתָרִם
לֵאמֹר:

ONKELOS

13 וְתֵיכְלוּן יָתֵהּ בַּאֲתַר קַדִּישׁ אֲרֵי חֻלָּקָךְ וְחֻלָּק בְּנָיךְ הִיא מִקָּרְבָּנַיָּא דַּיְיָ אֲרֵי כֵּן אִתְפַּקֵּדִית: 14 וְיָת חֲדְיָא דַאֲרָמוּתָא וְיָת שָׁקָא דְאַפְרָשׁוּתָא תֵּיכְלוּן בַּאֲתַר דְּכֵי אַתְּ וּבְנָיךְ וּבְנָתָךְ עִמָּךְ אֲרֵי חֻלָּקָךְ וְחֻלַּק בְּנָיךְ אִתְיְהִיבוּ מִנִּכְסַת קוּדְשַׁיָּא דִּבְנֵי יִשְׂרָאֵל: 15 שָׁקָא דְאַפְרָשׁוּתָא וְחֲדְיָא דַאֲרָמוּתָא עַל קָרְבָּנֵי תַרְבִּיָּא יֵיתוּן לַאֲרָמָא אֲרָמָא קֳדָם יְיָ וִיהֵי לָךְ וְלִבְנָיךְ עִמָּךְ לִקְיָם עָלַם כְּמָא די פַקֵּד יְיָ: 16 וְיָת צְפִירָא דְּחַטָּאתָא מִתְבַּע תַּבְעֵה מֹשֶׁה וְהָא אִתּוֹקַד וּרְגֵיז עַל אֶלְעָזָר וְעַל אִיתָמָר בְּנֵי אַהֲרֹן דְּאִשְׁתְּאָרוּ לְמֵימָר:

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13 **וְחָק בָּנֶיךָ.** אֵין לְבָנוֹת חֹק בְּקָדָשִׁים: **כִּי כֵן צִוִּיתִי.** בַּאֲנִינוּת יֹאכְלוּהָ: 14 **וְאֵת חֲזֵה הַתְּנוּפָה.** שֶׁל שַׁלְמֵי צִבּוּר: **תֹּאכְלוּ בְּמָקוֹם טָהוֹר.** וְכִי אֶת הָרִאשׁוֹנִים אָכְלוּ בְּמָקוֹם טָמֵא? אֶלָּא, הָרִאשׁוֹנִים שֶׁהֵם קָדְשֵׁי קָדָשִׁים הַזְּקוּקָה אֲכִילָתָם בְּמָקוֹם קָדוֹשׁ, אֲבָל אֵלּוּ אֵין צְרִיכִים תּוֹךְ הַקְּלָעִים, אֲבָל צְרִיכִים הֵם לְהֵאָכֵל תּוֹךְ מַחֲנֵה יִשְׂרָאֵל, שֶׁהוּא טָהוֹר מִלְּהִכָּנֵס שָׁם מְצֹרָעִים. מִכָּאן שֶׁקָּדָשִׁים קַלִּים נֶאֱכָלִין בְּכָל הָעִיר: **אַתָּה וּבָנֶיךָ וּבְנֹתֶיךָ.** אַתָּה וּבָנֶיךָ בְּחֵלֶק, אֲבָל בְּנוֹתֶיךָ לֹא בְחֵלֶק, אֶלָּא אִם תִּתְּנוּ לָהֶן מַתָּנוֹת, רַשָּׁאוֹת הֵן לֶאֱכֹל בְּחֲזֶה וָשׁוֹק. אוֹ אֵינוֹ אֶלָּא אַף הַבָּנוֹת בְּחֵלֶק? תַּלְמוּד לוֹמַר: "כִּי חָקְךָ וְחָק בָּנֶיךָ נִתְּנוּ" — חֹק לַבָּנִים וְאֵין חֹק לַבָּנוֹת: 15 **שׁוֹק הַתְּרוּמָה וַחֲזֵה הַתְּנוּפָה.** לְשׁוֹן "אֲשֶׁר הוּנַף וַאֲשֶׁר הוּרַם"[10]. "תְּנוּפָה" — מוֹלִיךְ וּמֵבִיא. "תְּרוּמָה" — מַעֲלֶה וּמוֹרִיד. וְלָמָּה חִלְּקָן הַכָּתוּב, תְּרוּמָה בְּשׁוֹק וּתְנוּפָה בְּחָזֶה — לֹא יָדַעְנוּ, שֶׁשְּׁנֵיהֶם בַּהֲרָמָה וַהֲנָפָה: **עַל אִשֵּׁי הַחֲלָבִים.** מִכָּאן שֶׁהַחֲלָבִים לְמִשָּׁה בִּשְׁעַת תְּנוּפָה. וְיִשּׁוּב הַמִּקְרָאוֹת שֶׁלֹּא יַכְחִישׁוּ זֶה אֶת זֶה, כְּבָר פֵּרַשְׁתִּי שִׁלְשְׁתָּן בְּ"צַו אֶת אַהֲרֹן"[11]: 16 **שְׂעִיר הַחַטָּאת.** שְׂעִיר מוֹסְפֵי רֹאשׁ חֹדֶשׁ. וּשְׁלֹשָׁה שְׂעִירֵי חַטָּאוֹת קָרְבוּ בּוֹ בַּיּוֹם: שְׂעִיר עִזִּים, וּשְׂעִיר נַחְשׁוֹן, וּשְׂעִיר רֹאשׁ חֹדֶשׁ. וּמִכֶּלָּן לֹא נִשְׂרָף אֶלָּא זֶה, וְנֶחְלְקוּ בַּדָּבָר חַכְמֵי יִשְׂרָאֵל[12], יֵשׁ אוֹמְרִים: מִפְּנֵי הַטֻּמְאָה שֶׁנִּגְעָה בּוֹ נִשְׂרַף, וְיֵשׁ אוֹמְרִים: מִפְּנֵי אֲנִינוּת נִשְׂרַף, לְפִי שֶׁהוּא קָדְשֵׁי דוֹרוֹת, אֲבָל בִּקְדָשֵׁי שָׁעָה סָמְכוּ עַל מֹשֶׁה שֶׁאָמַר לָהֶם בַּמִּנְחָה[13]: "וְאִכְלוּהָ מַצּוֹת": **דָּרֹשׁ דָּרַשׁ.** שְׁתֵּי דְּרִישׁוֹת הַלָּלוּ: מִפְּנֵי מָה נִשְׂרַף זֶה, וּמִפְּנֵי מָה נֶאֱכְלוּ אֵלּוּ? כָּךְ הוּא בְּתוֹרַת כֹּהֲנִים: **עַל אֶלְעָזָר וְעַל אִיתָמָר.** בִּשְׁבִיל כְּבוֹדוֹ שֶׁל אַהֲרֹן הָפַךְ פָּנָיו כְּנֶגֶד הַבָּנִים וְכָעַס: **לֵאמֹר.** אָמַר לָהֶם: הֲשִׁיבוּנִי עַל דְּבָרַי:

10. שמות כט, כז. **11.** ויקרא ז, ל. **12.** זבחים קא, א. **13.** פסוק יב.

Moses, however, assumed the opposite. Since God had told him that neither Aaron nor his sons should observe mourning practices that day so as not to dampen the celebratory mood,[73] he reasoned that this was the motivation behind the directive he heard from God with regard to the two grain-offerings. Since this concern would preclude observing mourning practices in any fashion, this directive should rightly apply to all the sacrifices offered up that day, without exception.[74] **Moses inquired about the sin-offering he-goat** for the first of the month when he noticed that Aaron and his sons were not eating it**, and discovered that it had been burned up.** Wondering if Aaron and his sons had decided that being in mourning precluded

73. Above, v. 6. **74.** *Likutei Sichot*, vol. 17, p. 106.

13 **You must eat** them **in a holy place**, i.e., the Tabernacle precincts, **because** they are sacrifices of superior holiness, and for this same reason, the priests' portions are only **your portion and your sons' portion from God's fire-offerings** but not your wives' or daughters' portions.[65] Eleazar and Itamar must eat them, even though their brothers died today, **for so have I been commanded** by God, that today is an exception to the rule.

14 You must also eat your portions of the installation peace-offerings;[66] however, you do not have to do so within the Tabernacle precincts, for, being peace-offerings, they are sacrifices of lesser holiness. Therefore, **you must** only take care to **eat the breast used as the wave-offering and the thigh used as the raised-offering**[67] **in an undefiled place**, i.e., anywhere within the borders of the Israelite camp.[68] Furthermore, **you** may eat your portions of these sacrifices **together with your sons and your daughters, for** although **they have been given** only **as your portion and your sons' portion from the peace-offerings of the Israelites**[69]—i.e., only male priests receive portions—you and your sons may share your portions with the female members of your families.

15 As explained previously with regard to all peace-offerings,[70] the priests **must bring the thigh used as the raised-offering and the breast used as the wave-offering** placed **on top of the fats used as fire-offerings** in order **to wave** them **as a wave-offering before God. It will belong to you and to your sons with you as an eternal entitlement, as God has commanded."**

◆ *Fifth Reading* 16 Based on Moses' instructions, Aaron and his sons ate their portions of the sacrifices that were prescribed for that day: the installation grain-offering, the installation sin-offering, the installation peace-offerings, and Nachshon's sin- and grain-offerings. There was, however, another offering of superior holiness that they would normally have been required to eat: the goat brought as the sin-offering accompanying the additional ascent-offerings for the first of the month.[71] However, unlike the other offerings, this one was not an exceptional offering prescribed specifically for that day, but a regular offering that was to be brought every month. Since Moses, when he informed Aaron and his sons that God had instructed them to eat their portions of the sacrifices even though they were mourning their close relatives, had only mentioned the two grain-offerings that were prescribed solely for that day, they assumed that this directive only applied to such sacrifices and not to regular sacrifices that were prescribed for all time. The regular rule, they reasoned, still applied to regular sacrifices, meaning that they were forbidden to eat the meat of this goat. (Waiting until the next day to eat it—when they would no longer be in mourning—was not an option, since sacrifices of superior holiness may not be eaten beyond the day they are offered up and the following night.[72]) Therefore, instead of eating their portion of the sin-offering goat brought on the first of the month, they burned it up, as should be done with any sacrifice that cannot be eaten within its prescribed time.

65. Above, 6:9, 11, 22; 7:6. **66.** Above, 9:4. **67.** See above, 7:34. **68.** Above, 7:15. **69.** Above, 7:33. **70.** Above, 7:29-32. **71.** Numbers 28:11-15; above, v. 12. **72.** Above, 6:22.

17 מַדּוּעַ לֹא־אֲכַלְתֶּם אֶת־הַחַטָּאת בִּמְקוֹם הַקֹּדֶשׁ
כִּי קֹדֶשׁ קָדָשִׁים הוּא וְאֹתָהּ | נָתַן לָכֶם לָשֵׂאת אֶת־עֲוֹן
הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה: 18 הֵן לֹא־הוּבָא אֶת־
דָּמָהּ אֶל־הַקֹּדֶשׁ פְּנִימָה אָכוֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ
כַּאֲשֶׁר צִוִּיתִי: 19 וַיְדַבֵּר אַהֲרֹן אֶל־מֹשֶׁה הֵן הַיּוֹם
הִקְרִיבוּ אֶת־חַטָּאתָם וְאֶת־עֹלָתָם לִפְנֵי יְהוָה וַתִּקְרֶאנָה
אֹתִי כָּאֵלֶּה וְאָכַלְתִּי חַטָּאת הַיּוֹם הַיִּיטַב בְּעֵינֵי יְהוָה:

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17 מָא דֵין לָא אֲכַלְתּוּן יָת חַטָּאתָא בַּאֲתַר קַדִּישׁ אֲרֵי קֹדֶשׁ קָדְשִׁין הִיא וְיָתַהּ יְהַב לְכוֹן לְסַלָּחָא עַל חוֹבֵי כְּנִשְׁתָּא לְכַפָּרָא עֲלֵיהוֹן קֳדָם יְיָ: 18 הָא לָא אִתְעַל יָת דְּמַהּ לְבֵית קֻדְשָׁא לְגַוָּאָה מֵיכַל תֵּיכְלוּן יָתַהּ בְּקֻדְשָׁא כְּמָא דְּפַקֵּדִית: 19 וּמַלֵּיל אַהֲרֹן עִם מֹשֶׁה הָא יוֹמָא דֵּין קְרִיבוּ יָת חַטָּאתְהוֹן וְיָת עֲלָתְהוֹן קֳדָם יְיָ וַעֲרָעָא יָתִי עָקָן כְּאִלֵּין וְאִלּוּפוֹן אֲכָלִית חַטָּאתָא יוֹמָא דֵּין הֲתַקֵּן קֳדָם יְיָ:

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17 מַדּוּעַ לֹא אֲכַלְתֶּם אֶת הַחַטָּאת בִּמְקוֹם הַקֹּדֶשׁ. וְכִי חוּץ לַקֹּדֶשׁ אֲכָלוּהָ, וַהֲלֹא שְׂרָפוּהָ, וּמַהוּ אוֹמֵר: "בִּמְקוֹם הַקֹּדֶשׁ"? אֶלָּא אָמַר לָהֶם: שֶׁמָּא חוּץ לַקְּלָעִים יָצְאָה וְנִפְסְלָה: **כִּי קֹדֶשׁ קָדָשִׁים הוּא.** וְנִפְסֶלֶת בְּיוֹצֵא, וְהֵם אָמְרוּ לוֹ: לָאו. אָמַר לָהֶם: הוֹאִיל וּ"בִּמְקוֹם הַקֹּדֶשׁ" הָיְתָה, מַדּוּעַ לֹא אֲכַלְתֶּם אוֹתָהּ?: **וְאֹתָהּ נָתַן לָכֶם לָשֵׂאת וגו'.** שֶׁהַכֹּהֲנִים אוֹכְלִים וּבְעָלִים מִתְכַּפְּרִים: **לָשֵׂאת אֶת עֲוֹן הָעֵדָה.** מִכָּאן לָמַדְנוּ שֶׁשְּׂעִיר רֹאשׁ חֹדֶשׁ הָיָה, שֶׁהוּא מְכַפֵּר עַל עֲוֹן טֻמְאַת מִקְדָּשׁ וְקָדָשָׁיו, שֶׁחַטַּאת שְׁמִינִי וְחַטַּאת נַחְשׁוֹן לֹא לְכַפָּרָה בָּאוּ: **18 הֵן לֹא הוּבָא וגו'.** שֶׁאִלּוּ הוּבָא הָיָה לָכֶם לְשָׂרְפָהּ, כְּמוֹ שֶׁנֶּאֱמַר[14]: "וְכָל חַטָּאת אֲשֶׁר יוּבָא מִדָּמָהּ" וגו': **אָכוֹל תֹּאכְלוּ אֹתָהּ.** הָיָה לָכֶם לְאָכְלָהּ אַף עַל פִּי שֶׁאַתֶּם אוֹנְנִים: **כַּאֲשֶׁר צִוִּיתִי.** לָכֶם בַּמִּנְחָה: **19 וַיְדַבֵּר אַהֲרֹן.** אֵין לְשׁוֹן "דִּבּוּר" אֶלָּא לְשׁוֹן עַז, שֶׁנֶּאֱמַר[15]: "וַיְדַבֵּר הָעָם" וגו'. אֶפְשָׁר מֹשֶׁה קָצַף עַל אֶלְעָזָר וְעַל אִיתָמָר, וְאַהֲרֹן מְדַבֵּר? הָא יָדַעְתָּ, שֶׁלֹּא הָיְתָה אֶלָּא מִדֶּרֶךְ כָּבוֹד, אָמְרוּ: אֵינוֹ בַדִּין שֶׁיְּהֵא אָבִינוּ יוֹשֵׁב וְאָנוּ מְדַבְּרִים לְפָנָיו, וְאֵינוֹ בַדִּין שֶׁיְּהֵא תַּלְמִיד מֵשִׁיב אֶת רַבּוֹ. יָכוֹל מִפְּנֵי שֶׁלֹּא הָיָה בְּאֶלְעָזָר לְהָשִׁיב? תַּלְמוּד לוֹמַר[16]: "וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אַנְשֵׁי הַצָּבָא" וגו', הֲרֵי כְּשֶׁרָצָה, דִּבֵּר לִפְנֵי מֹשֶׁה וְלִפְנֵי הַנְּשִׂיאִים. זוֹ מָצָאתִי בְּסִפְרֵי שֶׁל פָּנִים שֵׁנִי: **הֵן הַיּוֹם הִקְרִיבוּ.** מַהוּ אוֹמֵר? אֶלָּא, אָמַר לָהֶם מֹשֶׁה: שֶׁמָּא זְרָקְתֶּם דָּמָהּ אוֹנְנִים, שֶׁאוֹנֵן שֶׁעָבַד חִלֵּל. אָמַר לוֹ אַהֲרֹן: וְכִי הֵם הִקְרִיבוּ, שֶׁהֵם הֲדִיוֹטוֹת, אֲנִי הִקְרַבְתִּי, שֶׁאֲנִי כֹּהֵן גָּדוֹל וּמַקְרִיב אוֹנֵן: **וַתִּקְרֶאנָה אֹתִי כָּאֵלֶּה.** אֲפִלּוּ לֹא הָיוּ הַמֵּתִים בָּנַי, אֶלָּא שְׁאָר קְרוֹבִים שֶׁאֲנִי חַיָּב לִהְיוֹת אוֹנֵן עֲלֵיהֶם כָּאֵלּוּ, כְּגוֹן כָּל הָאֲמוּרִים בְּפָרָשַׁת כֹּהֲנִים[17] שֶׁהַכֹּהֵן מִטַּמֵּא לָהֶם: **וְאָכַלְתִּי חַטָּאת.** וְאִם אָכַלְתִּי, "הַיִּיטַב" וגו': **הַיּוֹם.** אֲבָל אֲנִינוּת לַיְלָה מֻתָּר, שֶׁאֵין אוֹנֵן אֶלָּא יוֹם קְבוּרָה: **הַיִּיטַב בְּעֵינֵי ה'.** אִם שָׁמַעְתָּ בְּקָדְשֵׁי שָׁעָה, אֵין לְךָ לְהָקֵל בְּקָדְשֵׁי דוֹרוֹת:

14. ויקרא ו, כג. **15.** במדבר כא, ה. **16.** במדבר לא, כא. **17.** ויקרא כא, ב'ג.

CHASIDIC INSIGHTS

16 **He discovered that it had been burned up:** Moses' and Aaron's reasonings with regard to the difference between the special sacrifices of the day and those that would be offered up on a regular basis reflect their respective visions of humanity's relationship with God. As we saw above,[82] Moses' life was devoted to transmitting God's Torah to the people, whereas Aaron's life was devoted to elevating the people to the Torah. If we imagine the relationship between God and the Jewish people as a marriage, it is Moses who escorts the Heavenly Groom to the canopy and Aaron who escorts the earthly bride.

The Torah is objective and unchanging truth, whereas human beings are subjective and constantly changing. Therefore, Moses sees the Torah's truth as being uniformly applicable in all situations, in contradistinction to Aaron, who realizes that each situation must be assessed individually in order to know how to apply the Torah's immutable truth effectively. Aaron sees that an ad hoc sacrifice is different than a permanent one, that God's truth can be reflected differently on different levels.

In our own lives, we must evince both Moses' and Aaron's perspectives. For ourselves, we must aspire to be like Moses, devoted to the Torah's truth absolutely and unchangingly. But when dealing with others, we must take into account their moods and inclinations, and draw them to the Torah with forgiving love, as did Aaron.[83]

82. On 9:1. **83.** *Likutei Sichot*, vol. 17, pp. 113-116.

them from eating any sacrifices other than the two grain-offerings that had been mentioned explicitly, Moses **inquired** about the other sacrifices and found that they had been eaten. **So he became angry with** Aaron for his seemingly careless attitude toward God's instructions. But out of respect for Aaron, he instead accosted **Eleazar and Itamar, Aaron's surviving sons, demanding** a response to his question**,**

17 **"Why did you not eat the sin-offering** for the first of the month**?** Was it, perhaps, at any time not **in the holy place**, i.e., the Tabernacle precincts, thereby being rendered unfit for consumption—**for it is** a sacrifice **of superior holiness**, which becomes disqualified if taken out of the Tabernacle precincts?"[75] They answered, "No, it was not." "If so," Moses continued, "why did you not eat it as required**?** God **has given it to you** to eat in order **to** thereby **gain forgiveness for the sin of the community**—in case anyone unknowingly entered the Tabernacle or ate sacrifices while either they or the sacrifices were in a state of defilement[76]—**to effect their atonement before God!** The atonement of the community is dependent upon your eating the sacrifices, so even if you wished to be more stringent than was required of you—by refraining from eating them because of your state of mourning—you had no right to be![77]

18 **Behold, its blood was not brought into the Sanctuary,** which would also have necessitated burning it,[78] **so you should have surely eaten it within holy** precincts**,** even though your brothers died today, **as I commanded** you with regard to the grain-offering,[79] which, like the sin-offering, is a sacrifice of superior holiness and which therefore can be taken as a precedent for the sin-offering**!"**[80] Moses then continued to interrogate them: "Did you apply the blood to the Altar yourselves, which would also have invalidated the sacrifice—since a mourner who performs any sacrificial rite thereby invalidates the sacrifice—and you would have therefore been required to burn the sacrifice?"

19 Although Eleazar and Itamar could have responded conclusively to Moses, they felt it would not be respectful to Aaron, their father, to speak in his presence, nor would it be respectful to contradict Moses, their teacher. So they remained silent and waited for Aaron to respond. Seeing this, **Aaron said** harshly **to Moses, "Did they offer up their sin-offering or their ascent-offering today before God?** It was I who sacrificed these offerings, and this is permitted for I am the high priest, who, as you have taught us,[81] is permitted to perform sacrificial rites even on the day his close relative dies. So the sin-offering goat was not burned up because it had become invalid. It was burned up because you have no justification for applying the leniency you heard from God regarding eating the special sacrifices prescribed for today to sacrifices that will also be offered up on a regular basis from now on. You argue that God does not want us to dampen the mood by observing the laws of mourning. Perhaps this is true only with regard to the sacrificial rites themselves, which must take place next to the Altar—the focus of the celebration—and I did indeed offer up all the sacrifices there, including the sin-offering for the first

75. Above, 6:18. **76.** Numbers 28:15. **77.** *Be'er Mayim Chaim* on this verse. **78.** Above, 6:23. **79.** Above, v. 12. **80.** Mizrachi. **81.** Below, 21:12.

20 וַיִּשְׁמַע מֹשֶׁה וַיִּיטַב בְּעֵינָיו׃ פ

◆ ששי 11:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר
אֲלֵהֶם׃ 2 דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר
תֹּאכְלוּ מִכָּל־הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ׃

ONKELOS

20 וּשְׁמַע מֹשֶׁה וּשְׁפַר בְּעֵינוֹהִי׃
11:1 וּמַלֵּיל יְיָ עִם מֹשֶׁה וּלְאַהֲרֹן
לְמֵימַר לְהוֹן׃ 2 מַלִּילוּ עִם בְּנֵי
יִשְׂרָאֵל לְמֵימַר דָּא חֵיוְתָא דִּי
תֵיכְלוּן מִכָּל בְּעִירָא דִּי עַל אַרְעָא׃

RASHI

20 **וַיִּיטַב בְּעֵינָיו.** הוֹדָה וְלֹא בוֹשׁ לוֹמַר: לֹא שָׁמַעְתִּי: 1 **אֶל מֹשֶׁה וְאֶל אַהֲרֹן.** לְמֹשֶׁה אָמַר שֶׁיֹּאמַר לְאַהֲרֹן: **לֵאמֹר אֲלֵהֶם.** אָמַר שֶׁיֹּאמַר לְאֶלְעָזָר וּלְאִיתָמָר. אוֹ אֵינוֹ אֶלָּא לֵאמֹר לְיִשְׂרָאֵל? כְּשֶׁהוּא אוֹמֵר: "דַּבְּרוּ אֶל בְּנֵי יִשְׂרָאֵל", הֲרֵי דִּבּוּר אָמוּר לְיִשְׂרָאֵל. הָא מָה אֲנִי מְקַיֵּם: "לֵאמֹר אֲלֵהֶם"? לְבָנָיו, לְאֶלְעָזָר וּלְאִיתָמָר: 2 **דַּבְּרוּ אֶל בְּנֵי יִשְׂרָאֵל.** אֶת כֻּלָּם הִשְׁוָה לִהְיוֹת שְׁלוּחִים בְּדִבּוּר זֶה, לְפִי שֶׁהֶשְׁוּוּ בִּדְמִימָה וְקִבְּלוּ עֲלֵיהֶם גְּזֵרַת הַמָּקוֹם מֵאַהֲבָה: **זֹאת הַחַיָּה.** לְשׁוֹן "חַיִּים", לְפִי שֶׁיִּשְׂרָאֵל דְּבוּקִים בַּמָּקוֹם וּרְאוּיִין לִהְיוֹת חַיִּים, לְפִיכָךְ הִבְדִּילָם מִן הַטֻּמְאָה וְגָזַר עֲלֵיהֶם מִצְוֹת וּלְאֻמּוֹת הָעוֹלָם לֹא אָסַר כְּלוּם. מָשָׁל לְרוֹפֵא שֶׁנִּכְנַס לְבַקֵּר אֶת הַחוֹלֶה וְכוּ׳, כִּדְאִיתָא בְּמִדְרַשׁ רַבִּי תַּנְחוּמָא: **זֹאת הַחַיָּה.** מְלַמֵּד, שֶׁהָיָה מֹשֶׁה אוֹחֵז בַּחַיָּה וּמַרְאֶה אוֹתָהּ לְיִשְׂרָאֵל: זֹאת תֹּאכְלוּ וְזֹאת לֹא תֹּאכְלוּ. "אֶת זֶה תֹּאכְלוּ" וגו'[18] — אַף בְּשִׂרְצֵי הַמַּיִם אָחַז מִכָּל מִין וָמִין וְהֶרְאָה לָהֶם, וְכֵן בָּעוֹף — "וְאֶת אֵלֶּה תְּשַׁקְּצוּ מִן הָעוֹף"[19], וְכֵן בַּשְּׁרָצִים — "וְזֶה לָכֶם הַטָּמֵא"[20]: **זֹאת הַחַיָּה מִכָּל הַבְּהֵמָה.** מְלַמֵּד שֶׁהַבְּהֵמָה בִּכְלָל חַיָּה:

18. פסוק ט. **19.** פסוק יג. **20.** פסוק כט.

be referred to as *spiritual* defilement. (There is some overlap between these two categories in that some entities impart both *ritual* defilement if touched and *spiritual* defilement if eaten, as will be seen.)

As to permitted and prohibited foods: until now, you have been subsisting on the matzos you took with you when you left Egypt, and then on the manna and quails with which God later provided you. These miraculous sources of sustenance will cease once we enter the Land of Israel, and even before this, we may encounter itinerant merchants who may offer to sell us animals to eat, or you may want to eat some of the animals we brought with us from Egypt. We will therefore now detail these laws.

Since animals preceded humans in the order of creation, we will first discuss which animals you are permitted to eat and the types of defilement they convey; only afterward will we discuss the varieties of defilement human beings can convey.[96]

But first you must be made aware that the following restrictions on your diet are meant for your spiritual benefit. It is specifically because God has endowed you with an additional, Divine soul,[97] which renders you sensitive to transcendent Divinity, that He imposes these restrictions on you, for they are designed to enhance this soul's health. In contrast, since the rest of humanity possesses only a human/animal soul, which is sensitive only to the Divinity immanent within creation, it would be meaningless and ineffectual for them to observe these restrictions; therefore, these laws do not apply to them.

The following are the creatures that you may eat." As Moses (and in turn, Aaron, his sons, and the princes) mentioned specific animals, he showed them specimens of each. **"Among all the land-animals:**

96. Rashi on 12:1, below. **97.** See on Exodus 19:5.

of the month, as required. But since *eating* the sacrifices need not take place next to the Altar (just somewhere within the Tabernacle precincts), observing the laws of mourning with regard to eating the sacrifices cannot be construed as dampening the celebratory mood of the day. Therefore, the fact that God only explicitly allowed us to eat today's special sacrifices implies that this leniency applies only to them, because they are an intrinsic part of today's installation ceremonies. If so, this leniency cannot be applied to sacrifices that will also be offered up on a regular basis from now on.[84] Therefore, inasmuch as tragic events **like these befell me,** and I am in mourning, **if I had eaten a** regular **sin-offering today, would it have pleased God?** He Himself has taught us that mourners may not eat sacrificial meat!**"**

20 **Moses heard** and understood this explanation, and accepted it**. It pleased him** so much that he was not embarrassed to admit that Aaron's argument was superior to his, and he let it be known that he accepted Aaron's conclusion even though he only heard it from him, not from God.[85] In his anger,[86] what was obvious to Aaron eluded him.[87]

Alternatively, Aaron and his sons burned up the sin-offering of the first of the month because it had become defiled through contact with some defiled creature. Since it could no longer be eaten, they burned it up immediately. When Moses heard that this was the case, he agreed with what they did; there was no argument over the proper course of action.[88]

Animals Permitted and Prohibited for Consumption

◆ *Sixth Reading* 11:1 The Torah has previously described the manner in which Moses taught God's instructions to the people:[89] Moses, Aaron, and Aaron's sons all addressed the people, in turn. The following laws were no exception, but God explicitly mentioned the role of Aaron and his sons in transmitting His message here as a reward for their silent and loving acceptance of His decree regarding Nadav and Avihu.[90] Thus, **God spoke to Moses**, instructing him to convey His words[91] **to Aaron,** so that he, in turn, should **say to** his sons Eleazar and Itamar**:**

2 **Speak**, the two of you, **to the Israelites, saying: "**In the laws of sacrifices just given, reference has been made to defilement and its consequences. There are two types of defilement: the first type renders you unfit to enter certain areas (i.e., the Tabernacle or one or both of the two camps surrounding it into which you will be organized next month[92]) or eat consecrated food (sacrifices, *terumah*,[93] or the second tithe[94]) until undergoing some purification rite. This type of defilement is contracted through various physical conditions or types of contact with various entities;[95] it will be referred to as *ritual* defilement. The second type of defilement does not render you unfit to enter any specified area; it is rather a desensitization to spirituality and can only be removed through an appropriate process of repentance. This type of defilement is contracted through eating various entities; it will

84. *Likutei Sichot*, vol. 17, pp. 106-107; ibid., vol. 27, pp. 66-72. **85.** *Likutei Sichot*, vol. 17, pp. 106-107, 109-112. **86.** Above, v. 16. **87.** Rashi on Numbers 31:21; *Likutei Sichot*, vol. 17, pp. 112-113. **88.** Rashi here and on v. 16, above; *Likutei Sichot*, vol. 17, p. 111, note 18. **89.** Exodus 31:13. **90.** See above, 10:8. **91.** Rashi on 1:1, above. **92.** Numbers 1:51-2:34. **93.** Exodus 22:28; Numbers 18:12; Deuteronomy 18:4. **94.** Below, 27:30-31; Deuteronomy 14:23-26. **95.** Numbers 5:1-4.

3 כֹּל | מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַת שֶׁסַע פְּרָסֹת מַעֲלַת גֵּרָה
בַּבְּהֵמָה אֹתָהּ תֹּאכֵלוּ: 4 אַךְ אֶת־זֶה לֹא תֹאכְלוּ מֵמַעֲלֵי
הַגֵּרָה וּמִמַּפְרִסֵי הַפַּרְסָה אֶת־הַגָּמָל כִּי־מַעֲלֵה גֵרָה הוּא
וּפַרְסָה אֵינֶנּוּ מַפְרִיס טָמֵא הוּא לָכֶם:

ONKELOS

3 כֹּל דְּסַדִּיקָא פַּרְסָתָא וּמַטְלְפָא
טְלִפִּין פַּרְסָתָא מַסְקָא פַּשְׁרָא
בְּבְעִירָא יָתַהּ תֵּיכְלוּן: 4 בְּרַם יָת
דֵּין לָא תֵּיכְלוּן מִמַּסְקֵי פַּשְׁרָא
וּמִסְדִּיקֵי פַּרְסָתָא יָת גַּמְלָא אֲרֵי
מַסִּיק פַּשְׁרָא הוּא וּפַרְסְתַּהּ לָא
סְדִיקָא מְסָאֲב הוּא לְכוֹן:

RASHI

3 **מַפְרֶסֶת.** כְּתַרְגּוּמוֹ: "סְדִיקָא": **פַּרְסָה.** פלנט"א בְּלַעַז[21]: **וְשֹׁסַעַת שֶׁסַע.** שֶׁמְּבֻדֶּלֶת מִלְּמַעְלָה וּמִלְּמַטָּה בִּשְׁתֵּי צִפָּרְנִין, כְּתַרְגּוּמוֹ: "וּמְטַלְּפָא טְלִפִּין", שֶׁיֵּשׁ שֶׁפַּרְסוֹתָיו סְדוּקוֹת מִלְּמַעְלָה וְאֵינָן שְׁסוּעוֹת וּמְבֻדָּלוֹת לְגַמְרֵי, שֶׁמִּלְּמַטָּה מְחֻבָּרוֹת: **מַעֲלַת גֵּרָה.** מַעֲלָה וּמְקִיאָה הָאוֹכֵל מִמֵּעָיָהּ וּמַחֲזֶרֶת אוֹתוֹ לְתוֹךְ פִּיהָ לְכָתְשׁוֹ וּלְטָחֲנוֹ הָדֵק: **גֵּרָה.** כָּךְ שְׁמוֹ, וְיִתְּכֵן לִהְיוֹת מִגִּזְרַת: "וְכַמַּיִם הַנִּגָּרִים"[22], שֶׁהוּא נִגְרָר אַחַר הַפֶּה. וְתַרְגּוּמוֹ: "פִּשְׁרָא", שֶׁעַל יְדֵי הַגֵּרָה הָאוֹכֶל נִפְשָׁר וְנִמּוֹחַ: **בַּבְּהֵמָה.** תֵּבָה זוֹ יְתֵרָה הִיא לְדָרְשָׁה, לְהַתִּיר אֶת הַשְּׁלִיל הַנִּמְצָא בִּמְעֵי אִמּוֹ: **אֹתָהּ תֹּאכֵלוּ.** וְלֹא בְּהֵמָה טְמֵאָה. וַהֲלֹא בְּאַזְהָרָה הִיא? אֶלָּא לַעֲבֹר עָלֶיהָ בַּעֲשֵׂה וְלֹא תַעֲשֶׂה:

21. כַּף רֶגֶל. 22. שמואלב יד, יד.

CHASIDIC INSIGHTS

Split feet and rumination also allude to the two general phases of our elevation of the physical world: The feet, as mentioned, signify our primary, active engagement in physical life, through which we elevate the material world out of its materiality by harnessing it for holy purposes. Rumination, in contrast, signifies the secondary, more subtle refinement of the physical world that we have elevated, by which we assimilate it ("digest it") into the realm of pure, Divine spirituality. In other words, the primary elevation is the negation of the negative aspects of physicality, while the secondary refinement is its positive transformation into holiness.

Both of these phases should be double—just as a kosher animal's feet are split into two and it digests its food twice. Every step we take in elevating the physical world should be taken with a mind toward our next step in elevating the physical world, indicating that our goals in this regard are unlimited; our aim is to elevate the entire physical world, in accordance with God's intention in its creation. Similarly, every morsel of the physical world that we "digest," i.e., refine into spirituality, should be refined on a higher level, for since God is infinite, the ascent into Divine consciousness is likewise infinite.[105]

4 **But you must not eat:** Everything in God's creation serves a purpose,[106] and it is our task to effect the fulfillment of that purpose. Although in many cases, this requires our active initiative—e.g. through fulfilling an active commandment with the entity or otherwise using it for a Godly purpose—in other cases, it requires us to be passive—e.g., through fulfilling a passive commandment with the entity or otherwise avoiding it. But even when God commands us to avoid something, we still thereby elevate it.

God commands us not to consume non-kosher animals since they originate in the realm of spirituality that is beyond our ability to elevate through eating. In their case, we elevate them by fulfilling God's commandment to abstain from eating them.

In addition, these animals can be elevated directly and actively by using them for purposes other than eating. For example, when a donkey or horse transports a person to perform a commandment, it, too, is infused with holiness. By utilizing everything in our lives for fulfilling our Divine mission, we sanctify all aspects of reality with which Divine providence has put us in contact.[114]

A CLOSER LOOK

[2] The following are the creatures: Although many of the names of the animals in the following lists (and in the list in Deuteronomy 14:4-18) may be considered precise translations of the Hebrew terms, others are only educated guesses.[107] For this reason, the only animals permitted for consumption nowadays are those for which there is an established tradition of their being so.[108]

104. *Likutei Sichot*, vol. 1, pp. 224-226. **105.** *Sefer HaSichot 5751*, vol. 1, pp. 160, 163. **106.** *Avot* 6:12. **114.** *Igrot Kodesh*, vol. 15, p. 281; *Hitva'aduyot 5743*, vol. 4, p. 1928. **107.** See also *Likutei Sichot*, vol. 7, p. 57. **108.** Rashi on *Chulin* 62a; *Shulchan Aruch*, *Yoreh Deah* 82:3.

3 **any whose feet** are not only partially **cloven** but **completely split into** at least two[98] sub-**feet**, **and that regurgitates its cud.** The prohibition against eating animals that do not meet these requirements, couched later as a restrictive commandment,[99] is here also subject to an active commandment: **You must** only **eat such animals.** If there is a fetus **inside** such **an animal**, once you slaughter the mother you may eat the fetus without having to slaughter it separately; even if it could survive on its own, you may kill it without ritual slaughter.

4 **But you must not eat—of those** animals **that regurgitate the cud or have split feet—the camel, because it regurgitates its cud but does not have** completely **cloven feet**; eating it **renders you spiritually defiled,**

CHASIDIC INSIGHTS

2-3 **The creatures that you may eat:** One of the reasons we are instructed to abstain from eating certain animals is in order not to internalize their deleterious behavioral traits. Permitted animals, on the other hand, are characterized by traits that we are encouraged to adopt as our own.[100] Furthermore, the signs by which the Torah identifies kosher animals contain profound insights into the way we should lead our lives. Some authorities even suggest that these signs are not only the means by which we can identify kosher animals but the traits that *make* them kosher. Even if they are merely incidental, it is certainly significant that these signs are those of the kosher animal.

The first sign of the kosher animal is its split foot. The foot, being the part of the animal that touches the ground, signifies our contact with the physical world. The division of the foot into two completely separate "sub-feet" indicates that our contact with the physical world should be twofold.

In general, by eating an animal, we are supposed to be elevating it from the animal kingdom into the human kingdom. In order to accomplish this, however, it is essential that we not act like animals ourselves, for then the animal merely moves from one animal state to another when we eat it. The test of whether we are acting like people, rather than animals, lies in the way we approach our Divine mission. Our ascendancy over animals is our ability to imitate God, transcending the limitations of nature. Thus, if we are able to incorporate normally opposing means in fulfilling our mission (e.g., kindness and severity, love and awe), it indicates that we have risen beyond our inborn, natural (i.e., animal) tendencies to reflect the paradoxical harmony of opposites that characterizes Divinity. Only when our "feet"—our involvement with the physical world—are "completely split"—two-dimensional—do we know that we have risen beyond being animals, and can thus elevate the animals we eat to the human level.[101]

Just as the foot is our point of contact with the physical world, it is also our separation from it, the cushion that keeps us aloof in our dealings with materiality, signified by the earth. As Rabbi Shalom DovBer of Lubavitch remarked to a distinguished student of his who had apparently become overly immersed in his boot business: "I have seen feet in boots, but a head in boots…?"

In this context, the fact that the foot must be split indicates that there must be an aperture in this barrier, meaning that we must make the light of holiness permeate even the most mundane aspects of creation, and make sure to retain Divine consciousness even when we are involved in the mundane aspects of our lives.

In light of our previous remarks[102] about the necessity of embracing both Moses' and Aaron's approaches to applying the absolute truth of the Torah to the relativity of human life, the split in the foot can be additionally understood to signify this duality, the necessity of lovingly embracing those who are estranged while resisting the urge to dilute the Torah's message into a form that we imagine will be more appealing. As the sage Hillel said of Aaron, "He loved people and brought them close to the Torah"[103]—them to the Torah, not the reverse.

The other kosher sign is rumination, which alludes to the necessity of deliberating before engaging the animal, mundane aspects of life. We must weigh firstly our intentions, ensuring that they are purely toward elevating the world and purging them of any desire to simply indulge in sensuality for its own sake. Secondly, we must weigh our methods, ensuring that they conform to the guidelines set forth in the Torah.[104]

98. Deuteronomy 14:6. **99.** Below, v. 8. **100.** Nachmanides on Leviticus 11:12, *et al*. See also *Shulchan Aruch*, *Yoreh Deah* 81. **101.** *Likutei Sichot*, vol. 2, pp. 375-378. **102.** On 10:16, above. **103.** *Avot* 1:12.

5 וְאֶת־הַשָּׁפָן כִּי־מַעֲלֵה גֵרָה הֽוּא וּפַרְסָה לֹא יַפְרִיס
טָמֵא הוּא לָכֶם׃ 6 וְאֶת־הָאַרְנֶבֶת כִּי־מַעֲלַת גֵּרָה
הִוא וּפַרְסָה לֹא הִפְרִיסָה טְמֵאָה הִוא לָכֶם׃ 7 וְאֶת־
הַחֲזִיר כִּי־מַפְרִיס פַּרְסָה הוּא וְשֹׁסַע שֶׁסַע פַּרְסָה וְהוּא
גֵרָה לֹא־יִגָּר טָמֵא הוּא לָכֶם׃ 8 מִבְּשָׂרָם לֹא תֹאכֵלוּ
וּבְנִבְלָתָם לֹא תִגָּעוּ טְמֵאִים הֵם לָכֶם׃ 9 אֶת־זֶה תֹּאכְלוּ
מִכֹּל אֲשֶׁר בַּמָּיִם כֹּל אֲשֶׁר־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת בַּמַּיִם
בַּיַּמִּים וּבַנְּחָלִים אֹתָם תֹּאכֵלוּ׃

ONKELOS

5 וְיָת טַפְזָא אֲרֵי מַסִּיק פִּשְׁרָא הוּא
וּפַרְסְתָּא לָא סְדִיקָא מְסָאֲב הוּא
לְכוֹן׃ 6 וְיָת אַרְנְבָא אֲרֵי מַסְקָא
פִּשְׁרָא הִיא וּפַרְסְתָּא לָא סְדִיקָא
מְסָאֲבָא הִיא לְכוֹן׃ 7 וְיָת חֲזִירָא
אֲרֵי סְדִיק פַּרְסְתָּא הוּא וּמַטְלְפָן
טִלְפִין פַּרְסָתֵהּ וְהוּא פִּשְׁרָא לָא
פָּשֵׁר מְסָאֲב הוּא לְכוֹן׃ 8 מִבִּסְרְהוֹן
לָא תֵיכְלוּן וּבִנְבִלְתְּהוֹן לָא תִקְרְבוּן
מְסָאֲבִין אִנּוּן לְכוֹן׃ 9 יָת דֵּין תֵּיכְלוּן
מִכֹּל דִּי בְמַיָּא כֹּל דִּי לֵהּ צִיצִין
וְקַלְפִין בְּמַיָּא בְּיַמְמַיָּא וּבְנַחֲלַיָּא
יַתְהוֹן תֵּיכְלוּן׃

RASHI

8 **מִבְּשָׂרָם לֹא תֹאכֵלוּ.** אֵין לִי אֶלָּא אֵלּוּ, שְׁאָר בְּהֵמָה טְמֵאָה שֶׁאֵין לָהּ שׁוּם סִימָן טָהֳרָה מִנַּיִן? אָמַרְתָּ קַל וָחֹמֶר: וּמָה אֵלּוּ שֶׁיֵּשׁ בָּהֶן קְצָת סִימָנֵי טָהֳרָה אֲסוּרוֹת וְכוּ׳: **מִבְּשָׂרָם.** עַל בְּשָׂרָם בְּאַזְהָרָה, וְלֹא עַל עֲצָמוֹת וְגִידִין וְקַרְנַיִם וּטְלָפַיִם: **וּבְנִבְלָתָם לֹא תִגָּעוּ.** יָכוֹל יְהוּ יִשְׂרָאֵל מֻזְהָרִים עַל מַגַּע נְבֵלָה? תַּלְמוּד לוֹמַר: ״אֱמֹר אֶל הַכֹּהֲנִים״ וגו׳, כֹּהֲנִים מֻזְהָרִין וְאֵין יִשְׂרָאֵל מֻזְהָרִין, קַל וָחֹמֶר מֵעַתָּה: וּמַה טֻמְאַת מֵת חֲמוּרָה, לֹא הִזְהִיר בָּהּ אֶלָּא כֹּהֲנִים, טֻמְאַת נְבֵלָה קַלָּה, לֹא כָּל שֶׁכֵּן, וּמַה תַּלְמוּד לוֹמַר: ״לֹא תִגָּעוּ״? בָּרֶגֶל, זֶהוּ שֶׁאָמְרוּ[23]: חַיָּב אָדָם לְטַהֵר עַצְמוֹ בָּרֶגֶל: 9 **סְנַפִּיר.** אֵלּוּ שֶׁשָּׁט בָּהֶם: **קַשְׂקֶשֶׂת.** אֵלּוּ קְלָפִין הַקְּבוּעִים בּוֹ, כְּמוֹ שֶׁנֶּאֱמַר[24]: ״וְשִׁרְיוֹן קַשְׂקַשִּׂים הוּא לָבוּשׁ״:

23. ראש השנה טז, ב. **24.** שמואל א יז, ה.

Figure 3. Hyrax

Figure 4. Hare

A CLOSER LOOK

[5-6] The hyrax; the hare: The hyrax has not been observed to chew its cud. However, its digestive system is somewhat similar to that of ruminants; the time it takes to digest food is similar to that of ruminants; it can digest fiber, as ruminants can; it chews laterally and even when not grazing, as ruminants do; and it possibly regurgitates and re-chews some of its food.

The hare has also not been observed to chew its cud. However, in order to fully digest its food, it often reingests some of it in the form of specialized pellets that it excretes for this purpose (this process is called "cecotrophy"), and its chewing habits also resemble those of ruminants.

These characteristics can be considered sufficient to include these animals in the Torah's description of "chewing the cud." It is also possible that the Hebrew terms refer to animals that are no longer extant.[115]

115. See *The Living Torah* on vv. 5 and 6; *The Pentateuch* (Hirsch) on these verses; *The Kosher Kitchen*, p. 42, note 7.

5 **the hyrax** (see Figure 3)**, because it regurgitates its cud but does not have** completely **cloven feet**; eating it **renders you spiritually defiled,**

6 **and the hare** (see Figure 4)**, because it regurgitates its cud but does not have** completely **cloven feet**; eating it **renders you spiritually defiled,**

7 **and the pig, because it has cloven feet that are completely split but does not regurgitate its cud**; eating it **renders you spiritually defiled.**

8 **You must not eat** them, because they exhibit only one of the two signs of permitted animals**.** Similarly, you must not eat other animals that exhibit only one of the two signs, and certainly not animals that exhibit neither of the two signs. Nonetheless, you transgress the prohibition against eating such animals only by eating **of their flesh**, not of their bones, sinews, horns, or hooves. If you eat these, you transgress only the active commandment[109] to only eat permitted animals.

In contrast to eating these animals, which renders you *spiritually* defiled, touching or carrying the carcasses of these animals renders you *ritually* defiled, as will be seen presently.[110] Contracting ritual defilement requires you to ritually purify yourself before entering the Tabernacle precincts or eating consecrated food. Although you are not allowed to spiritually defile yourselves by eating these animals, you are allowed to ritually defile yourselves by touching or carrying their carcasses (as long as you understand the ramifications of doing so[111]). The only exception to this is the pilgrim festivals, during which **you must not touch their carcasses**, because doing so **renders you ritually defiled**, and if you happen to have been ritually defiled before the festival or you happen to become ritually defiled during the festival, you must purify yourself in honor of the festival. For, as you have been taught,[112] you must celebrate the pilgrim festivals by wearing fine clothes and eating and drinking special foods—and you can only consecrate these days through such mundane acts if you do so in a state of ritual purity. These obligations apply whether or not you actually plan on entering the Tabernacle precincts, and even when the Tabernacle is not standing.[113]

Fish Permitted and Prohibited for Consumption

9 **Among all** creatures **that** live **in the water, you may eat these: Any** creature **in the water that has fins and scales.** Among the creatures that live **in the seas, rivers**, or any other body of non-stagnant water, **you may eat** only **these.**

109. Above, v. 3. **110.** Below, v. 24 ff. **111.** Cf. below, v. 35. **112.** Exodus 12:16. **113.** *Likutei Sichot*, vol. 32, pp. 58-64.

10 וְכֹ֣ל אֲשֶׁר־אֵין־לוֹ֩ סְנַפִּ֨יר וְקַשְׂקֶ֜שֶׁת בַּיַּמִּ֗ים וּבַנְּחָלִ֤ים
מִכֹּל֙ שֶׁרֶץ־הַמַּ֔יִם וּמִכֹּ֖ל נֶ֣פֶשׁ הַחַיָּ֑ה אֲשֶׁ֥ר בַּמָּ֖יִם שֶׁ֥קֶץ
הֵ֥ם לָכֶֽם׃ 11 וְשֶׁ֥קֶץ יִהְי֖וּ לָכֶ֑ם מִבְּשָׂרָ֛ם לֹ֥א תֹאכֵ֖לוּ וְאֶת־
נִבְלָתָ֥ם תְּשַׁקֵּֽצוּ׃ 12 כֹּ֣ל אֲשֶׁר־אֵ֥ין לוֹ֙ סְנַפִּ֣יר וְקַשְׂקֶ֔שֶׁת
בַּמָּ֖יִם שֶׁ֥קֶץ הֽוּא־לָכֶֽם׃ 13 וְאֶת־אֵ֣לֶּה תְשַׁקְּצ֗וּ מִן־הָע֙וֹף
לֹ֣א יֵאָכֵ֔לוּ שֶׁ֥קֶץ הֵ֖ם אֶת־הַנֶּ֣שֶׁר וְאֶת־הַפֶּ֑רֶס וְאֶ֥ת
הָעָזְנִיָּֽה׃ 14 וְאֶת־הַדָּאָ֥ה וְאֶת־הָאַיָּ֖ה לְמִינָֽהּ׃ 15 אֵ֥ת
כָּל־עֹרֵ֖ב לְמִינֹֽו׃ 16 וְאֵ֣ת בַּת־הַיַּעֲנָ֗ה וְאֶת־הַתַּחְמָס֙ וְאֶת־
הַשָּׁחַ֔ף וְאֶת־הַנֵּ֖ץ לְמִינֵֽהוּ׃

ONKELOS

10 וְכֹל דִּי לֵית לֵהּ צִיצִין וְקַלְפִּין
בְּיַמְמַיָּא וּבְנַחֲלַיָּא מִכֹּל רְחֵשָׁא
דְּמַיָּא וּמִכֹּל נַפְשָׁא חַיְתָא דִּי בְמַיָּא
שִׁקְצָא אִנּוּן לְכוֹן׃ 11 וְשִׁקְצָא יְהוֹן
לְכוֹן מִבִּסְרְהוֹן לָא תֵיכְלוּן וְיָת
נְבִלְתְּהוֹן תְּשַׁקְּצוּן׃ 12 כֹּל דִּי לֵית
לֵהּ צִיצִין וְקַלְפִּין בְּמַיָּא שִׁקְצָא
הוּא לְכוֹן׃ 13 וְיָת אִלֵּין תְּשַׁקְּצוּן
מִן עוֹפָא לָא יִתְאֲכְלוּן שִׁקְצָא
אִנּוּן נִשְׁרָא וְעָר וְעַזְיָא׃ 14 וְדַיְתָא
וְטָרְפִיתָא לִזְנֵהּ׃ 15 יָת כָּל עוֹרְבָא
לִזְנֵהּ׃ 16 וְיָת בַּת נַעֲמִיתָא וְצִיצָא
וְצִפַּר שַׁחְפָּא וְנָצָא לִזְנוֹהִי׃

RASHI

10 **שֶׁרֶץ.** בְּכָל מָקוֹם מַשְׁמָעוֹ דָּבָר נָמוּךְ שֶׁרוֹחֵשׁ וְנָע וָנָד עַל הָאָרֶץ׃ 11 **וְשֶׁקֶץ יִהְיוּ.** לֶאֱסֹר אֶת עֵרוּבֵיהֶן, אִם יֵשׁ בּוֹ בְּנוֹתֵן טַעַם׃ **מִבְּשָׂרָם.** אֵינוֹ מֻזְהָר עַל הַסְּנַפִּירִים וְעַל הָעֲצָמוֹת׃ **וְאֶת נִבְלָתָם תְּשַׁקֵּצוּ.** לְרַבּוֹת יַבְחוּשִׁין שֶׁסִּנְּנָן. יַבְחוּשִׁין — מושקירונ"ש בְּלַעַז[25]׃ 12 **כֹּל אֲשֶׁר אֵין לוֹ וגו'.** מַה תַּלְמוּד לוֹמַר? שֶׁיָּכוֹל, אֵין לִי שֶׁיְּהֵא מֻתָּר אֶלָּא הַמַּעֲלֶה סִימָנִין שֶׁלּוֹ לַיַּבָּשָׁה, הִשִּׁירָן בַּמַּיִם מִנַּיִן? תַּלְמוּד לוֹמַר: "כֹּל אֲשֶׁר אֵין לוֹ סְנַפִּיר וְקַשְׂקֶשֶׁת בַּמָּיִם", הָא אִם הָיוּ לוֹ בַּמַּיִם, אַף עַל פִּי שֶׁהִשִּׁירָן בַּעֲלִיָּתוֹ, מֻתָּר׃ 13 **לֹא יֵאָכֵלוּ.** לְחַיֵּב אֶת הַמַּאֲכִילָן לִקְטַנִּים, שֶׁכָּךְ מַשְׁמָעוֹ׃ לֹא יִהְיוּ נֶאֱכָלִין עַל יָדְךָ. אוֹ אֵינוֹ אֶלָּא לְאָסְרָן בַּהֲנָאָה? תַּלְמוּד לוֹמַר׃ "לֹא תֹאכְלוּ" — בַּאֲכִילָה אֲסוּרִין, בַּהֲנָאָה מֻתָּרִין. כָּל עוֹף שֶׁנֶּאֱמַר בּוֹ׃ "לְמִינוֹ", "לְמִינֵהוּ", יֵשׁ בְּאוֹתוֹ הַמִּין שֶׁאֵין דּוֹמִין זֶה לָזֶה, לֹא בְּמַרְאֵיהֶם וְלֹא בִּשְׁמוֹתָם, וְכֻלָּן מִין אֶחָד׃ 16 **הַנֵּץ.** אישפרויי"ר[26]׃ 17 **הַשָּׁלָךְ.** פֵּרְשׁוּ רַבּוֹתֵינוּ[27]׃ זֶה הַשּׁוֹלֶה דָּגִים מִן הַיָּם. וְזֶהוּ שֶׁתִּרְגֵּם אָנְקְלוֹס׃ "וְשָׁלִינוּנָא"׃ **כּוֹס וְיַנְשׁוּף.** הֵם צוואיטו"ש[28] הַצּוֹעֲקִים בַּלַּיְלָה וְיֵשׁ לָהֶם לְסָתוֹת כְּאָדָם. וְעוֹד אַחֵר דּוֹמֶה לוֹ, שֶׁקּוֹרִין ייב"ץ[29]׃

25. יַבְחוּשִׁים. **26.** נֵץ גָּדוֹל. **27.** חולין סג, א. **28.** עוֹפוֹת לַיְלָה. **29.** לַיְלִית.

Figure 9. Common Vulture

Figure 10. Crow

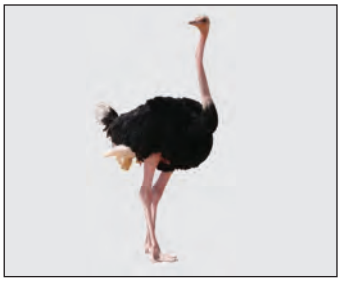

Figure 11. Ostrich

Figure 12. Cuckoo

Figure 13. Gull

Figure 14. Sparrow Hawk

10 **But** if it lives **in the seas, rivers**, or any other body of non-stagnant water, then **among all the crawling creatures in the water and among all living creatures that** live **in the water, you must consider loathsome**—and therefore not eat—**whatever does not have fins and scales.**

11 **You must consider them** so **loathsome** that you will not even eat other food with which they were cooked or pickled if their taste is still recognizable in it**.** If their taste is not recognizable, however, you may eat the other food. **You may not eat of their flesh**; however, you may eat their bones and fins, if they have any**.**

With regard to creatures that live in stagnant water, you may consume them along with the water they live in, even if they do not possess fins and scales and even if they are still alive. But **you must consider their carcasses loathsome**—and therefore not eat them—once they leave or are removed from their native water**.**[116]

12 With regard to fish that shed their fins or scales when they leave the water, **you must consider loathsome**—and therefore not eat—only **any** creature **that does not have fins and scales** when it is **in the water.** If it has fins and scales while in the water but loses them when it leaves the water, it remains permitted for consumption.

Fowl Permitted and Prohibited for Consumption

13 **Among fowl, you must consider the following loathsome** and not eat them**.** And not only must you not eat them yourselves, **they must** also **not be eaten** by others—e.g., minors—through your agency, for **they are** to be considered so **loathsome** that you will not even feed them to your young children, even though they are technically exempt from keeping the Torah's laws until they reach majority**.**

The griffon vulture, the bearded vulture, the osprey (see Figures 6-8)**,**

14 **the various** other **species of vulture** (see Figure 9)**,**

15 **every type of species of crow** (see Figure 10)**,**

16 **the ostrich, the cuckoo, the gull, the various species of sparrow hawk** (see Figures 11-14)**,**

Figure 6. Griffon Vulture

Figure 7. Bearded Vulture

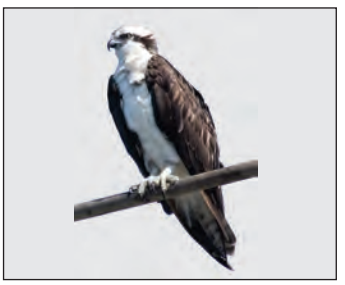

Figure 8. Osprey

116. Below, v. 20. *Mishneh Torah, Ma'achalot Asurot* 2:17-20; *Shulchan Aruch, Yoreh Deah* 84.

17 וְאֶת־הַכּוֹס וְאֶת־הַשָּׁלָךְ וְאֶת־הַיַּנְשּׁוּף׃ 18 וְאֶת־
הַתִּנְשֶׁמֶת וְאֶת־הַקָּאַת וְאֶת־הָרָחָם׃ 19 וְאֶת הַחֲסִידָה
הָאֲנָפָה לְמִינָהּ וְאֶת־הַדּוּכִיפַת וְאֶת־הָעֲטַלֵּף׃ 20 כֹּל
שֶׁרֶץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע שֶׁקֶץ הוּא לָכֶם׃

ONKELOS

17 וְקַדְיָא וְשָׁלִינוּנָא וְקִפּוֹפָא:
18 וּבַוְתָא וְקָתָא וּיַרְקְרָקָא:
19 וְחַוָּרִיתָא וְאַבּוּ לִזְנַהּ וְנִגַּר טוּרָא
וַעֲטַלֵּפָא: 20 כֹּל רַחֲשָׁא דְעוֹפָא
דִּמְהַלֵּךְ עַל אַרְבַּע שְׁקָצָא הוּא
לְכוֹן:

RASHI

18 **הַתִּנְשֶׁמֶת.** הִיא קלב"א שורי"ץ[30], וְדוֹמָה לְעַכְבָּר וּפוֹרַחַת בַּלַּיְלָה. וְ"תִנְשֶׁמֶת" הָאֲמוּרָה בַּשְּׁרָצִים הִיא דוֹמָה לָהּ, וְאֵין לָהּ עֵינַיִם, וְקוֹרִין לָהּ טלפ"א[31]: 19 **הַחֲסִידָה.** זוֹ דַּיָּה לְבָנָה ציגוינ"א[32]. וְלָמָּה נִקְרָא שְׁמָהּ "חֲסִידָה"? שֶׁעוֹשָׂה חֲסִידוּת עִם חַבְרוֹתֶיהָ בִּמְזוֹנוֹת: **הָאֲנָפָה.** הִיא דַּיָּה רַגְזָנִית, וְנִרְאָה לִי שֶׁזּוֹ הִיא שֶׁקּוֹרִין לָהּ הירו"ן[33]: **הַדּוּכִיפַת.** תַּרְנְגוֹל הַבָּר וְכַרְבָּלְתּוֹ כְּפוּלָה, וּבְלַעַז הירופ"א[34]. וְלָמָּה נִקְרָא שְׁמוֹ "דּוּכִיפַת"? שֶׁהוֹדוֹ כָּפוּת, וְזוֹ הִיא כַּרְבָּלְתּוֹ. "וְנִגַּר טוּרָא" נִקְרָא עַל שֵׁם מַעֲשָׂיו, כְּמוֹ שֶׁפֵּרְשׁוּ רַבּוֹתֵינוּ בְּמַסֶּכֶת גִּטִּין בְּפֶרֶק "מִי שֶׁאֲחָזוֹ"[35]: 20 **שֶׁרֶץ הָעוֹף.** הֵם הַדַּקִּים הַנִּמּוּכִים הָרוֹחֲשִׁים עַל הָאָרֶץ, כְּגוֹן זְבוּבִים וּצְרָעִין וְיַתּוּשִׁים וַחֲגָבִים:

30. עֲטָלֵף. **31.** חֲפַרְפֶּרֶת. **32.** חֲסִידָה. **33.** עָגוּר. **34.** דּוּכִיפַת. **35.** סח, ב.

CHASIDIC INSIGHTS

the life of each individual in the species, however, is limited to human beings.

The Ba'al Shem Tov, on the other hand, taught that all the myriad events constantly happening in our world are Divinely executed, in essence forming the ultimate choreographed ballet of existence. Every leaf turning in the wind, taught the Ba'al Shem Tov, is doing so by design; it may very well be on its way to a specific location to provide shade for a lowly worm.

Rabbi Shneur Zalman of Liadi cited the following passage from the Talmud in support of the Ba'al Shem Tov's thesis: "When Rabbi Yochanan saw a cormorant, he exclaimed [addressing God by quoting the following verse from the Psalms[117]]: 'Your justice is carried out even in the depths of the sea.'"[118] Rashi[119] explains that Rabbi Yochanan was referring to how "God judges even the fish of the sea, arranging that the cormorant catch and devour those deserving punishment." Thus, the Talmud states unequivocally that the specific fish the cormorant eats is Divinely chosen.

Homiletically, it is instructive to note that the Hebrew word for "nature" (**טבע**) is related to the verb "to submerge" (**לטבוע**), implying that the Divine vitality that is the true source of all life is concealed from our perception by (i.e., "submerged within") the forces of nature that God set into effect. God's intimate involvement in everything that takes place is hidden from us by the seemingly independent functioning of the laws of nature.

In this context, the hunting of the cormorant not only demonstrates God's providence over all reality but also serves as an allegory for it. As it draws fish from the sea, the cormorant reminds us that our task in life is to reveal the Divine providence that is submerged within the ocean of nature.[127]

A CLOSER LOOK

[19] The *ataleif*: The sages describe this bird as a nocturnal, egg-laying fowl that also nurses its young.[120] There is no flying creature known today that fits this description.

All other fowl: Thus, once the identities of prohibited fowl are known, all other fowl are theoretically permitted. However, since, as stated above,[121] not all the translations of the names of prohibited fowl are known to be precise, this rule can no longer be reliably applied. Therefore, the only fowl permitted for consumption are those for which there is an established tradition of their being so. Among such fowl are the chicken, sparrow, pigeon, dove, duck, turkey, and certain types of quail, geese, and pheasant.

[21-23] Permitted grasshoppers: Rashi notes that there are many types of grasshoppers that possess the requisite signs, but we no longer know which of these are encompassed by the names by which they are referred to in the Torah. However, certain Yemenite communities have preserved traditions regarding which varieties of grasshoppers are permitted, so members of those communities are allowed eat those grasshoppers even today.[122]

117. Psalms 36:7. **118.** *Chulin* 63a. **119.** *Ad loc.* **127.** *Likutei Sichot*, vol. 7, pp. 63-64. **120.** *Berachot* 7b; *Beitzah* 7a. **121.** On v. 2. **122.** Rabbi Shlomo Korach, *Arichat HaShulchan*, vol. 3, pp. 136-141.

17 **the screech owl, the cormorant, the barn owl** (see Figures 15-17),
18 **the bat, the pelican, the magpie** (see Figures 18-20),
19 **the stork, the various species of heron, the hoopoe** (see Figures 21-23), **and the *ataleif*.** All other fowl are permitted for consumption.

Figure 15. Screech Owl

Figure 16. Cormorant

Figure 17. Barn Owl

Figure 18. Bat

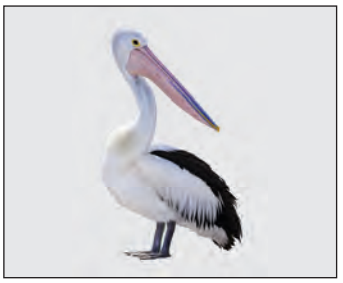

Figure 19. Pelican

Figure 20. Magpie

Figure 21. Stork

Figure 22. Heron

Figure 23. Hoopoe

Flying Crawling Creatures Permitted and Prohibited for Consumption

20 **You must consider loathsome**—and therefore not eat—**any crawling creature that** also **flies** and **walks on four** legs—such as flies, wasps, mosquitoes, and forbidden species of grasshopper**.**

CHASIDIC INSIGHTS

17 **The cormorant:** The belief in Divine providence is a fundamental precept of Judaism. However, there are different schools of thought regarding the extent of God's involvement in the intricacies and minutiae of nature. According to some classic Jewish philosophers, God merely supervises the special survival of each vegetative and animal life form; His direct, detailed involvement in every aspect of

21 אַךְ אֶת־זֶה תֹּאכְלוּ מִכֹּל שֶׁרֶץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע
אֲשֶׁר־לֹא {לוֹ} כְרָעַיִם מִמַּעַל לְרַגְלָיו לְנַתֵּר בָּהֶן עַל־
הָאָרֶץ: 22 אֶת־אֵלֶּה מֵהֶם תֹּאכֵלוּ אֶת־הָאַרְבֶּה לְמִינֹהוּ
וְאֶת־הַסָּלְעָם לְמִינֵהוּ וְאֶת־הַחַרְגֹּל לְמִינֵהוּ וְאֶת־הֶחָגָב
לְמִינֵהוּ: 23 וְכֹל שֶׁרֶץ הָעוֹף אֲשֶׁר־לוֹ אַרְבַּע רַגְלָיִם
שֶׁקֶץ הוּא לָכֶם: 24 וּלְאֵלֶּה תִּטַּמְּאוּ כָּל־הַנֹּגֵעַ בְּנִבְלָתָם
יִטְמָא עַד־הָעָרֶב: 25 וְכָל־הַנֹּשֵׂא מִנִּבְלָתָם יְכַבֵּס בְּגָדָיו
וְטָמֵא עַד־הָעָרֶב: 26 לְכָל־הַבְּהֵמָה אֲשֶׁר הוּא מַפְרֶסֶת
פַּרְסָה וְשֵׂסַע | אֵינֶנָּה שֹׂסַעַת וְגֵרָה אֵינֶנָּה מַעֲלַת טְמֵאִים
הֵם לָכֶם כָּל־הַנֹּגֵעַ בָּהֶם יִטְמָא: 27 וְכֹל | הוֹלֵךְ עַל־כַּפָּיו
בְּכָל־הַחַיָּה הַהֹלֶכֶת עַל־אַרְבַּע טְמֵאִים הֵם לָכֶם כָּל־
הַנֹּגֵעַ בְּנִבְלָתָם יִטְמָא עַד־הָעָרֶב: 28 וְהַנֹּשֵׂא אֶת־נִבְלָתָם
יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב טְמֵאִים הֵמָּה לָכֶם: ס

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21 בְּרַם יָת דֵּין תֵּיכְלוּן מִכֹּל רִחֲשָׁא
דְּעוֹפָא דִּמְהַלֵּךְ עַל אַרְבַּע דִּי לֵהּ
קַרְצוּלִין מֵעִלְּוֵי רַגְלוֹהִי לְקַפָּצָא
בְּהוֹן עַל אַרְעָא: 22 יָת אִלֵּין מִנְּהוֹן
תֵּיכְלוּן יָת גּוֹבָא לִזְנֵהּ וְיָת רְשׁוֹנָא
לִזְנוֹהִי וְיָת חַרְגּוֹלָא לִזְנוֹהִי וְיָת
חֲגָבָא לִזְנוֹהִי: 23 וְכֹל רִחֲשָׁא
דְּעוֹפָא דִּי לֵהּ אַרְבַּע רַגְלִין שִׁקְצָא
הוּא לְכוֹן: 24 וּלְאִלֵּין תִּסְתְּאֲבוּן כָּל
דְּיִקְרַב בִּנְבִלְתְּהוֹן יְהֵי מְסָאֵב עַד
רַמְשָׁא: 25 וְכָל דְּיִטּוֹל מִנְּבִלְתְּהוֹן
יְצַבַּע לְבוּשׁוֹהִי וִיהֵי מְסָאֵב עַד
רַמְשָׁא: 26 לְכָל בְּעִירָא דִּי הִיא
סְדִיקָא פַּרְסְתָּא וְטִלְפִין לֵיתָהָא
מִטְלָפָא וּפִשְׁרָא לֵיתָהָא מַסְקָא
מְסָאֲבִין אִנּוּן לְכוֹן כָּל דְּיִקְרַב
בְּהוֹן יְהֵי מְסָאֵב: 27 וְכֹל דִּמְהַלֵּךְ
עַל יְדוֹהִי בְּכָל חֵיוָתָא דִּמְהַלְּכָא
עַל אַרְבַּע מְסָאֲבִין אִנּוּן לְכוֹן כָּל
דְּיִקְרַב בִּנְבִלְתְּהוֹן יְהֵי מְסָאֵב עַד
רַמְשָׁא: 28 וּדְיִטּוֹל יָת נְבִלְתְּהוֹן
יְצַבַּע לְבוּשׁוֹהִי וִיהֵי מְסָאֵב עַד
רַמְשָׁא מְסָאֲבִין אִנּוּן לְכוֹן:

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21 **עַל אַרְבַּע.** עַל אַרְבַּע רַגְלַיִם: **מִמַּעַל לְרַגְלָיו.** סָמוּךְ לְצִנָּארוֹ יֵשׁ לוֹ כְּמִין שְׁתֵּי רַגְלַיִם לְבַד אַרְבַּע רַגְלָיו, וּכְשֶׁרוֹצֶה לָעוּף וְלִקְפֹּץ מִן הָאָרֶץ, מִתְחַזֵּק בְּאוֹתָן שְׁתֵּי כְרָעַיִם וּפוֹרֵחַ. וְיֵשׁ הַרְבֵּה מֵהֶם בִּמְקוֹמֵנוּ בֵּינוֹתֵינוּ, כְּאוֹתָן שֶׁקּוֹרִין לנגושט"א[36]. אֲבָל אֵין אָנוּ בְּקִיאִין בָּהֶן, שֶׁאַרְבָּעָה סִימָנֵי טָהֳרָה נֶאֱמְרוּ בָהֶם: אַרְבַּע רַגְלַיִם, וְאַרְבַּע כְּנָפַיִם, וְקַרְסֻלִּין — אֵלּוּ "כְּרָעַיִם" הַכְּתוּבִים כָּאן — וּכְנָפָיו חוֹפִין אֶת רֻבּוֹ. וְכָל סִימָנִים הַלָּלוּ מְצוּיִין בְּאוֹתָן שֶׁבֵּינוֹתֵינוּ, אֲבָל יֵשׁ שֶׁרֹאשָׁן אָרֹךְ, וְיֵשׁ שֶׁאֵין לָהֶם זָנָב, וְצָרִיךְ שֶׁיְּהֵא שְׁמוֹ "חָגָב", וּבָזֶה אֵין אָנוּ יוֹדְעִים לְהַבְדִּיל בֵּינֵיהֶן:

23 **וְכֹל שֶׁרֶץ הָעוֹף וגו'.** בָּא לְלַמֵּד שֶׁאִם יֵשׁ לוֹ חָמֵשׁ — טָהוֹר: 24 **וּלְאֵלֶּה.** הָעֲתִידִין לְהֵאָמֵר לְמַטָּה בָּעִנְיָן: **תִּטַּמְּאוּ.** כְּלוֹמַר, בִּנְגִיעָתָם יֵשׁ טֻמְאָה: 25 **וְכָל הַנֹּשֵׂא מִנִּבְלָתָם.** כָּל מָקוֹם שֶׁנֶּאֱמְרָה טֻמְאַת מַשָּׂא, חֲמוּרָה מִטֻּמְאַת מַגָּע, שֶׁהִיא טְעוּנָה כִּבּוּס בְּגָדִים: 26 **מַפְרֶסֶת פַּרְסָה וְשֵׂסַע אֵינֶנָּה שֹׂסַעַת.** כְּגוֹן גָּמָל, שֶׁפַּרְסָתוֹ סְדוּקָה לְמַעְלָה, אֲבָל לְמַטָּה הִיא מְחֻבֶּרֶת. כָּאן לִמֶּדְךָ שֶׁנִּבְלַת בְּהֵמָה טְמֵאָה מְטַמְּאָה, וּבָעִנְיָן שֶׁבְּסוֹף הַפָּרָשָׁה פֵּרַשׁ עַל בְּהֵמָה טְהוֹרָה: 27 **עַל כַּפָּיו.** כְּגוֹן כֶּלֶב וְדֹב וְחָתוּל: **טְמֵאִים הֵם לָכֶם.** לְמַגָּע:

36. אַרְבֶּה.

Figure 24. Red Locust

Figure 25. Yellow Locust

21 **However, among all the flying crawling creatures that walk on four** legs**, you may eat** from **those** (a) **that have jointed** leg-like **extensions above their** regular **legs,** close to their necks, **with which they hop on the ground**; (b) that have four wings; and (c) whose wings cover the greater part of their bodies**.**[123]

22 **From among those** that satisfy these criteria**, you may eat the following: the red locust and** all varieties of **its species, the yellow locust and** all varieties of **its species** (see Figures 24-25)**, the spotted gray locust and** all varieties of **its species, and the white locust and** all varieties of **its species.**

23 Nonetheless, it is only **any four-legged flying crawling creature** that does not satisfy these criteria that **you must consider loathsome.** You may, however, eat *five*-legged flying crawling creatures that do not satisfy these criteria, as long as they are members of the four above-named species of locust.[124]

Additional laws concerning animals prohibited for consumption will be given presently.[125]

Defilement Contracted by Contact with Animals Prohibited for Consumption

24 **Through** contact with **the following** animals, **you will become** ritually **defiled. Anyone who touches their carcass will be** ritually **defiled until** he immerses himself in a *mikveh* during the day and then waits until **evening,**

25 **but anyone who carries their carcass must** also **immerse his garments** in a *mikveh***, besides becoming** ritually **defiled** himself until he immerses himself in a *mikveh* and then waits **until evening.**

26 **You must consider any animal whose feet** are partially **cloven** but not **completely split into** at least two sub-**feet, and that does not regurgitate its cud, to be** ritually **defiled,** meaning that **anyone who touches it will become** ritually **defiled.** An example of such an animal is the camel. The same rules apply to any animal that is forbidden for consumption.[126]

27 **You must consider, among all the animals that walk on four legs, any** animal **that walks on its paws to be** ritually **defiled,** meaning that **anyone who touches their carcass will be** ritually **defiled** until he immerses himself in a *mikveh* and then waits **until evening.** This includes dogs, bears, and cats.

28 Anyone **who carries their carcass must immerse his garments** in a *mikveh***, besides becoming** ritually **defiled** himself until he immerses himself in a *mikveh* and then waits **until evening. You must consider them** ritually **defiled** in this respect, as well**.**

123. *Chulin* 3:7 (59a). **124.** *Sifra*; commentary of Rabbi Avraham ben David *ad loc.* **125.** Below, vv. 41-45. **126.** Above, 11:1-8 (or -23).

29 וְזֶה לָכֶם הַטָּמֵא בַּשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ הַחֹלֶד
וְהָעַכְבָּר וְהַצָּב לְמִינֵהוּ: 30 וְהָאֲנָקָה וְהַכֹּחַ וְהַלְּטָאָה
וְהַחֹמֶט וְהַתִּנְשָׁמֶת: 31 אֵלֶּה הַטְּמֵאִים לָכֶם בְּכָל־הַשֶּׁרֶץ
כָּל־הַנֹּגֵעַ בָּהֶם בְּמֹתָם יִטְמָא עַד־הָעָרֶב: 32 וְכֹל אֲשֶׁר־
יִפֹּל עָלָיו מֵהֶם | בְּמֹתָם יִטְמָא מִכָּל־כְּלִי־עֵץ אוֹ בֶגֶד אוֹ־
עוֹר אוֹ שָׂק כָּל־כְּלִי אֲשֶׁר־יֵעָשֶׂה מְלָאכָה בָּהֶם בַּמַּיִם
יוּבָא וְטָמֵא עַד־הָעָרֶב וְטָהֵר:
◆ שביעי 33 וְכָל־כְּלִי־חֶרֶשׂ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכוֹ כֹּל
אֲשֶׁר בְּתוֹכוֹ יִטְמָא וְאֹתוֹ תִשְׁבֹּרוּ:

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29 וְדֵין לְכוֹן דִּמְסָאֲב בְּרַחֲשָׁא דְּרַחֵשׁ עַל אַרְעָא חֻלְדָּא וְעַכְבְּרָא וְצָבָא לְזִנּוֹהִי: 30 וְיַלְיָא וְכוֹחָא וְחֻלְטֵיתָא וְחֻמְטָא וְאָשׁוּתָא: 31 אִלֵּין דִּמְסָאֲבִין לְכוֹן בְּכָל רַחֲשָׁא כָּל דְּיִקְרַב בְּהוֹן בְּמוֹתְהוֹן יְהֵי מְסָאֵב עַד רַמְשָׁא: 32 וְכֹל דִּי יִפֵּל עֲלוֹהִי מִנְּהוֹן בְּמוֹתְהוֹן יְהֵי מְסָאֵב מִכָּל מָן דְּאָע אוֹ לְבוּשׁ אוֹ מְשַׁךְ אוֹ שָׂק כָּל מָן דִּי תִתְעֲבֵד עֲבִדְתָּא בְּהוֹן בְּמַיָּא יִתְעַל וִיהֵי מְסָאֵב עַד רַמְשָׁא וְיִדְכֵּי: 33 וְכָל מָן דְּחַסַף דִּי יִפֵּל מִנְּהוֹן לְגַוֵּהּ כֹּל דִּי בְגַוֵּהּ יִסְתָּאַב וְיָתֵהּ תִּתְבְּרוּן:

RASHI

29 **וְזֶה לָכֶם הַטָּמֵא.** כָּל טֻמְאוֹת הַלָּלוּ אֵינָן לְאִסּוּר אֲכִילָה, אֶלָּא לְטַמְּאָה מַמָּשׁ, לִהְיוֹת טָמֵא בְּמַגָּעָן, וְנֶאֱסָר לֶאֱכֹל תְּרוּמָה וְקָדָשִׁים וְלִכָּנֵס בַּמִּקְדָּשׁ: **הַחֹלֶד.** מושטויל"א[37]: **וְהַצָּב.** פרוי"ט[38], שֶׁדּוֹמֶה לִצְפַרְדֵּעַ: 30 **אֲנָקָה.** היריצו"ן[39]: **הַלְּטָאָה.** ליישירד"א[40]: **חֹמֶט.** לימצ"א[41]: **תִּנְשָׁמֶת.** טלפ"א[42]: 32 **בַּמַּיִם יוּבָא.** וְאַף לְאַחַר טְבִילָתוֹ טָמֵא הוּא לִתְרוּמָה "עַד הָעָרֶב", וְאַחַר כָּךְ "וְטָהֵר" בְּהֶעְרֵב הַשֶּׁמֶשׁ: 33 **אֶל תּוֹכוֹ.** אֵין כְּלִי חֶרֶס מִטַּמֵּא אֶלָּא מֵאֲוִירוֹ: **כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא.** הַכְּלִי חוֹזֵר וּמְטַמֵּא מַה שֶּׁבַּאֲוִירוֹ: **וְאֹתוֹ תִשְׁבֹּרוּ.** לְמֵד שֶׁאֵין לוֹ טָהֲרָה בְּמִקְוֶה:

37. סָמוּר — טוֹרֵף לֵילֵי קָטָן מִן הַיּוֹנְקִים. 38. קַרְפָּדָה. 39. קִפּוֹד. 40. לְטָאָה. 41. חִלָּזוֹן עָרוּם. 42. חֲפַרְפֶּרֶת.

32 All the aforementioned animals do not only impart ritual defilement to you: **if any of these dead** creatures **falls upon anything, it will** also **become** ritually **defiled**, i.e., prohibited from being brought into precincts that are off-limits to ritually defiled people, and disqualified for holding consecrated food**.** This rule applies **whether** the object **be any wooden vessel, garment, hide, or sack**—in fact, **any implement with which work is done.** In order to purge it of its ritual defilement, **it must be immersed in** the **water** of a *mikveh*, **but** even after that, it **will remain** ritually **defiled until evening,** after which **it will be rid of** this **defilement.**

◆ *Seventh Reading* 33 In contrast, **no earthenware vessel** becomes ritually defiled unless **any of** these animals **fall into its interior**, but not if they merely touch its external surface**.** If they do fall into it or are suspended inside it, however, **whatever** food or drink (as will be specified presently) **is inside it will become** ritually **defiled,** even if the defiling creature did not touch the vessel or the entity inside it. Moreover, **you must shatter** the vessel **itself**, for earthenware vessels are not freed of ritual defilement any other way; immersing them in a *mikveh* does not purge them of ritual defilement**.**

29 Although all crawling creatures (except the types of locusts mentioned above[128]) are prohibited for consumption (since none of them satisfy the requirements for permitted animals), only the carcasses of eight types of them impart ritual defilement. **You must consider the following** ritually **defiled among crawling creatures that crawl on the ground: the weasel, the mouse, the toad and** all varieties of **its species** (see Figures 26-28)**,**

30 **the hedgehog, the chameleon, the lizard, the snail, and the mole** (see Figures 29-33)**.**

31 **These are the ones among all crawling creatures that you must consider** ritually **defiled**, in that **anyone who touches them when they are dead will be** ritually **defiled** until he immerses himself in a *mikveh* and then waits **until evening.** A piece of the carcass of one of these creatures imparts ritual defilement only if its volume is equal to or greater than that of a lentil.[129]

Figure 26. Weasel

Figure 27. Mouse

Figure 28. Toad

Figure 29. Hedgehog

Figure 30. Chameleon

Figure 31. Lizard

Figure 32. Snail

Figure 33. Mole

128. Vv. 20-23. **129.** Rashi on 22:5, below.

34 מִכָּל־הָאֹכֶל אֲשֶׁר יֵאָכֵל אֲשֶׁר יָבוֹא עָלָיו מָיִם יִטְמָא
וְכָל־מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה בְּכָל־כְּלִי יִטְמָא: 35 וְכֹל אֲשֶׁר־
יִפֹּל מִנִּבְלָתָם | עָלָיו יִטְמָא תַּנּוּר וְכִירַיִם יֻתָּץ טְמֵאִים
הֵם וּטְמֵאִים יִהְיוּ לָכֶם: 36 אַךְ מַעְיָן וּבוֹר מִקְוֵה־מָיִם
יִהְיֶה טָהוֹר וְנֹגֵעַ בְּנִבְלָתָם יִטְמָא: 37 וְכִי יִפֹּל מִנִּבְלָתָם
עַל־כָּל־זֶרַע זָרוּעַ אֲשֶׁר יִזָּרֵעַ טָהוֹר הוּא:

ONKELOS

34 מִכָּל מֵיכַל דְּמִתְאֲכֵל דִּי יַעֲלוֹן
עֲלוֹהִי מַיָּא יְהֵי מְסָאֵב וְכָל מַשְׁקֶה
דִּי יִשְׁתֵּתֵי בְּכָל מָן יְהֵי מְסָאֵב:
35 וְכֹל דִּי יִפֵּל מִנִּבְלְתְּהוֹן עֲלוֹהִי
יְהֵי מְסָאֵב תַּנּוּר וְכִירַיִם יִתְּרַעוּן
מְסָאֲבִין אִנּוּן וּמְסָאֲבִין יְהוֹן לְכוֹן:
36 בְּרַם מַעְיָן וְגוּב בֵּית כְּנִישׁוּת
מַיָּא יְהֵי דְּכִי וּדְיִקְרַב בִּנְבְלְתְּהוֹן יְהֵי
מְסָאֵב: 37 וַאֲרֵי יִפֵּל מִנִּבְלְתְּהוֹן עַל
כָּל בַּר זְרַע זַרוּעַ דִּי יִזְדְּרַע דְּכִי הוּא:

RASHI

34 **מִכָּל הָאֹכֶל אֲשֶׁר יֵאָכֵל.** מוּסָב עַל מִקְרָא הָעֶלְיוֹן: "כָּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא, מִכָּל הָאֹכֶל אֲשֶׁר יֵאָכֵל אֲשֶׁר יָבוֹא עָלָיו מַיִם" וְהוּא בְּתוֹךְ כְּלִי חֶרֶס הַטָּמֵא — "יִטְמָא", וְכֵן "כָּל מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה בְּכָל כְּלִי" וְהוּא בְּתוֹךְ כְּלִי חֶרֶס הַטָּמֵא — "יִטְמָא". לָמַדְנוּ מִכָּאן דְּבָרִים הַרְבֵּה: לָמַדְנוּ שֶׁאֵין אֹכֶל מֻכְשָׁר וּמִתֻּקָּן לְקַבֵּל טֻמְאָה עַד שֶׁיָּבוֹאוּ עָלָיו מַיִם פַּעַם אַחַת, וּמִשֶּׁבָּאוּ עָלָיו מַיִם פַּעַם אַחַת, מְקַבֵּל טֻמְאָה לְעוֹלָם וַאֲפִלּוּ נָגוּב. וְהַיַּיִן וְהַשֶּׁמֶן וְכָל הַנִּקְרָא מַשְׁקֶה, מַכְשִׁיר זְרָעִים לְטֻמְאָה כַּמַּיִם, שֶׁכָּךְ יֵשׁ לִדְרֹשׁ הַמִּקְרָא: אֲשֶׁר יָבוֹא עָלָיו מַיִם, אוֹ כָּל מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה בְּכָל כְּלִי — יִטְמָא הָאֹכֶל. וְעוֹד לָמְדוּ רַבּוֹתֵינוּ מִכָּאן: שֶׁאֵין וְלַד הַטֻּמְאָה מְטַמֵּא כֵּלִים, שֶׁכָּךְ שָׁנִינוּ[43]: יָכוֹל יִהְיוּ כָּל הַכֵּלִים מִטַּמְּאִין מֵאֲוִיר כְּלֵי חֶרֶס? תַּלְמוּד לוֹמַר: "כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא מִכָּל הָאֹכֶל", אֹכֶל מְטַמֵּא מֵאֲוִיר כְּלֵי חֶרֶס, וְאֵין כָּל הַכֵּלִים מִטַּמְּאִין מֵאֲוִיר כְּלֵי חֶרֶס, לְפִי שֶׁהַשֶּׁרֶץ אַב הַטֻּמְאָה וְהַכְּלֵי שֶׁנִּטְמָא מִמֶּנּוּ וְלַד הַטֻּמְאָה, לְפִיכָךְ אֵינוֹ חוֹזֵר וּמְטַמֵּא כֵּלִים שֶׁבְּתוֹכוֹ. וְלָמַדְנוּ עוֹד[44], שֶׁהַשֶּׁרֶץ שֶׁנָּפַל לַאֲוִיר תַּנּוּר, וְהַפַּת בְּתוֹכוֹ, וְלֹא נָגַע הַשֶּׁרֶץ בַּפַּת — הַתַּנּוּר רִאשׁוֹן וְהַפַּת שְׁנִיָּה, וְלֹא נֹאמַר: רוֹאִין אֶת הַתַּנּוּר כְּאִלּוּ מָלֵא טֻמְאָה, וּתְהֵא הַפַּת תְּחִלָּה. שֶׁאִם אַתָּה אוֹמֵר כֵּן, לֹא נִתְמַעֲטוּ כָּל הַכֵּלִים מִלִּטָּמֵא מֵאֲוִיר כְּלֵי חֶרֶס, שֶׁהֲרֵי טֻמְאָה עַצְמָהּ נָגְעָה בָהֶן מִגַּבָּן. וְלָמַדְנוּ עוֹד[45] עַל בִּיאַת מַיִם שֶׁאֵינָהּ מַכְשֶׁרֶת זְרָעִים אֶלָּא אִם כֵּן נָפְלוּ עֲלֵיהֶן מִשֶּׁנִּתְלְשׁוּ, שֶׁאִם אַתָּה אוֹמֵר מְקַבְּלִין הֶכְשֵׁר בִּמְחֻבָּר, אֵין לְךָ שֶׁלֹּא בָּאוּ עָלָיו מַיִם, וּמַהוּ אוֹמֵר: "אֲשֶׁר יָבוֹא עָלָיו מַיִם". וְלָמַדְנוּ עוֹד[46], שֶׁאֵין אֹכֶל מִטַּמֵּא אֲחֵרִים אֶלָּא אִם כֵּן יֵשׁ בּוֹ כַּבֵּיצָה, שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאָכֵל", אוֹכֵל הַנֶּאֱכָל בְּבֵית אַחַת, וְשֶׁעָרוּ חֲכָמִים: אֵין בֵּית הַבְּלִיעָה מַחֲזִיק יוֹתֵר מִבֵּיצַת תַּרְנְגֹלֶת: 35 **תַּנּוּר וְכִירַיִם.** כֵּלִים הַמִּטַּלְטְלִים הֵם, וְהֵם שֶׁל חֶרֶס וְיֵשׁ לָהֶם תּוֹךְ, וְשׁוֹפֶת אֶת הַקְּדֵרָה עַל נֶקֶב הֶחָלָל, וּשְׁנֵיהֶם פִּיהֶם לְמַעְלָה: **יֻתָּץ.** שֶׁאֵין לִכְלֵי חֶרֶס טָהֳרָה בִּטְבִילָה: **וּטְמֵאִים יִהְיוּ לָכֶם.** שֶׁלֹּא תֹּאמַר: מְצֻוֶּה אֲנִי לְנָתְצָם, תַּלְמוּד לוֹמַר: "וּטְמֵאִים יִהְיוּ לָכֶם" — אִם רָצָה לְקַיְּמָן בְּטֻמְאָתָן, רַשַּׁאי: 36 **אַךְ מַעְיָן וּבוֹר מִקְוֵה מָיִם.** הַמְחֻבָּרִים לַקַּרְקַע, אֵין מְקַבְּלִין טֻמְאָה. וְעוֹד יֵשׁ לְךָ לִלְמֹד: "יִהְיֶה טָהוֹר" הַטּוֹבֵל בָּהֶם, מִטֻּמְאָתוֹ: **וְנֹגֵעַ בִּנְבֵלָתָם יִטְמָא.** אֲפִלּוּ הוּא בְּתוֹךְ מַעְיָן וּבוֹר וְנֹגֵעַ בִּנְבֵלָתָם, יִטְמָא. שֶׁלֹּא תֹּאמַר קַל וָחֹמֶר: אִם מְטַהֵר אֶת הַטְּמֵאִים מִטֻּמְאָתָם, קַל וָחֹמֶר שֶׁיַּצִּיל אֶת הַטָּהוֹר מִלִּטָּמֵא, לְכָךְ נֶאֱמַר: "וְנֹגֵעַ בִּנְבֵלָתָם יִטְמָא": 37 **זֶרַע זָרוּעַ.** זְרִיעָה שֶׁל מִינֵי זֶרַעוֹנִין. "זָרוּעַ" שֵׁם דָּבָר הוּא, כְּמוֹ[47]: "וְיִתְּנוּ לָנוּ מִן הַזֵּרֹעִים": **טָהוֹר הוּא.** לְמֻדְּךָ הַכָּתוּב, שֶׁלֹּא הֻכְשַׁר וְנִתְקַן לִקָּרוֹת "אֹכֶל" לְקַבֵּל טֻמְאָה, עַד שֶׁיָּבוֹאוּ עָלָיו מַיִם:

43. פסחים כ, א׳ב. **44.** שם, א. **45.** חולין קיח, ב. **46.** יומא פ, א. **47.** דניאל א, יב.

A CLOSER LOOK

[36] ***Mikveh*:** In order for water to purify someone or something from ritual defilement, it must be part of a natural body of water, such as an ocean, lake, permanent river, or spring, or it must be directed from a natural source (such as a natural body of water, rain, or snow) into a cistern. Inasmuch as the entire body must be immersed at once, the minimum volume of a cistern-*mikveh* is determined to be that held by a parallelepiped 3 cubits long, 1 cubit wide, and 1 cubit deep,[135] which in turn is roughly 40 *seah*[136] (approximately 332 liters or 88 gallons). There are many additional rules governing the construction of a *mikveh*, what type of water may be used to fill it, how the water must be directed into the cistern, and so on.[137]

135. *Eiruvin* 4b. **136.** *Yoma* 31a. **137.** *Shulchan Aruch*, *Yoreh Deah* 201-202, etc.

34 As to the types of food and drink that are susceptible to ritual defilement: **Any portion of food that is** usually **eaten—**and, if it is a fruit or vegetable, **upon which water has fallen** once it was plucked from the ground or its tree[130]**—can become** ritually **defiled.** In addition, **any** of seven specific **beverages that can be drunk in any vessel**—water, wine, olive oil, blood, milk, dew, and bee honey[131]**—can become** ritually **defiled.**

Not only contact with water, but also contact with **any** of the other just-mentioned **beverages that can be drunk in any vessel will** render plucked food susceptible to becoming ritually **defiled**, even if the food had already dried off at the time of defilement**.**

Thus, you see that ritual defilement can be contracted indirectly, i.e., through a medium that itself is not inherently defiled (in this case, the earthenware vessel), but only contracted defilement from an original source (in this case, the defiling creature). However, only food and drink contract ritual defilement indirectly; people and implements do not.

An article of food that has contracted ritual defilement directly (e.g., through contact with a dead creature) only conveys ritual defilement to other food (by touching it) if its own volume is at least that of an egg (approximately 57 ml or 2 oz).

35 **Anything upon which any part of the carcasses of these** aforementioned animals **falls will become** ritually **defiled.** Thus, **a** portable earthenware **oven or stove**, once **they have become** ritually **defiled** as described above, **must be demolished**—similar to the case of the earthenware vessel described previously[132]—and their pieces reassembled into a new oven or stove if you wish to use them to prepare ritually undefiled food**.** If, however, you want to use them to prepare ritually defiled food, which you may eat as long as you understand the restrictions that doing so places upon you, **you may keep them** intact for use in their **defiled** state**.**

In contrast, an immovable oven or stove that is built into the ground does not contract ritual defilement, even if it is earthenware.

36 It was just mentioned[133] that water contained in a vessel can become defiled if the carcass of a defiling creature falls into it. **But a spring, cistern**, or a **gathering of water** (*mikveh*) that is built into or hewn out of the ground **remains undefiled**, even if a defiling carcass falls into it**.** Furthermore, a ritually defiled person who immerses himself or herself in **a spring, cistern**, or **gathering of water** that is built into or hewn out of the ground **becomes rid of** this **defilement**, either totally or partially, depending upon the situation**.**[134] Nevertheless, even **someone who** is inside such a *mikveh* when he or she **touches the carcass of these** creatures **will become defiled.** In order to be rid of defilement, the person must separate from the carcass and immerse himself again.

37 Regarding the role of liquids in rendering plant-derived foods susceptible to ritual defilement, the rule is as follows: **If** any part **of the carcass of** any of **these** aforementioned animals **falls upon any sown plant while it is** still **sown,** i.e., before it has been uprooted, **it remains undefiled**

130. Below, vv. 37-38. **131.** *Machshirin* 6:4. **132.** V. 33. **133.** V. 34. **134.** Below, 12:4; *Mishneh Torah, Pesulei HaMukdashin* 18:14, *Mechusarei Kaparah* 1:1.

38 וְכִי יֻתַּן־מַיִם עַל־זָרַע וְנָפַל מִנִּבְלָתָם עָלָיו טָמֵא הוּא
לָכֶם׃ ס
39 וְכִי יָמוּת מִן־הַבְּהֵמָה אֲשֶׁר־הִיא לָכֶם לְאָכְלָה הַנֹּגֵעַ
בְּנִבְלָתָהּ יִטְמָא עַד־הָעָרֶב׃ 40 וְהָאֹכֵל מִנִּבְלָתָהּ יְכַבֵּס
בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהַנֹּשֵׂא אֶת־נִבְלָתָהּ יְכַבֵּס בְּגָדָיו
וְטָמֵא עַד־הָעָרֶב׃ 41 וְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ שֶׁקֶץ
הוּא לֹא יֵאָכֵל׃

ONKELOS

38 וַאֲרֵי יִתְיַהֲבוּן מַיָּא עַל בַּר זַרְעָא
וְיִפֵּל מִנְּבִלְתְּהוֹן עֲלוֹהִי מְסָאֵב הוּא
לְכוֹן׃ 39 וַאֲרֵי יְמוּת מִן בְּעִירָא דִּי
הִיא לְכוֹן לְמֵיכָל דְּיִקְרַב בִּנְבִלְתַּהּ
יְהֵי מְסָאֵב עַד רַמְשָׁא׃ 40 וּדְיֵיכוּל
מִנְּבִלְתַּהּ יְצַבַּע לְבוּשׁוֹהִי וִיהֵי מְסָאֵב
עַד רַמְשָׁא וּדְיִטּוֹל יָת נִבְלְתַּהּ יְצַבַּע
לְבוּשׁוֹהִי וִיהֵי מְסָאֵב עַד רַמְשָׁא׃
41 וְכָל רִחֲשָׁא דְּרַחֵשׁ עַל אַרְעָא
שִׁקְצָא הוּא לָא יִתְאֲכֵל׃

RASHI

38 **וְכִי יֻתַּן מַיִם עַל זָרַע.** לְאַחַר שֶׁנִּתְלַשׁ, שֶׁאִם תֹּאמַר: יֵשׁ הֶכְשֵׁר בִּמְחֻבָּר, אֵין לְךָ זֶרַע שֶׁלֹּא הֶכְשֵׁר: **מַיִם עַל זָרַע.** בֵּין מַיִם בֵּין שְׁאָר מַשְׁקִין, בֵּין נָפְלוּ הֵם עַל הַזֶּרַע בֵּין הַזֶּרַע נָפַל לְתוֹכָן, הַכֹּל נִדְרַשׁ בְּתוֹרַת כֹּהֲנִים: **וְנָפַל מִנִּבְלָתָם עָלָיו.** אַף מִשֶּׁנֶּגַּב מִן הַמַּיִם, שֶׁלֹּא הִקְפִּידָה תּוֹרָה אֶלָּא לִהְיוֹת עָלָיו שֵׁם "אֹכֶל", וּמִשֶּׁיָּרַד עָלָיו הֶכְשֵׁר קַבָּלַת טֻמְאָה פַּעַם אַחַת, שׁוּב אֵינוֹ נֶעֱקָר הֵימֶנּוּ: 39 **בִּנְבֵלָתָהּ.** וְלֹא בַּעֲצָמוֹת וְגִידִים, וְלֹא בְּקַרְנַיִם וּטְלָפַיִם, וְלֹא בְעוֹר: 40 **וְהַנֹּשֵׂא אֶת נִבְלָתָהּ.** חֲמוּרָה טֻמְאַת מַשָּׂא מִטֻּמְאַת מַגָּע, שֶׁהַנּוֹשֵׂא מִטַּמֵּא בְּגָדִים, וְהַנּוֹגֵעַ אֵין בְּגָדָיו טְמֵאִין, שֶׁלֹּא נֶאֱמַר בּוֹ: "יְכַבֵּס בְּגָדָיו": **וְהָאֹכֵל מִנִּבְלָתָהּ.** יָכוֹל תְּטַמְּאֶנּוּ אֲכִילָתוֹ? כְּשֶׁהוּא אוֹמֵר בְּנִבְלַת עוֹף טָהוֹר: "נְבֵלָה וּטְרֵפָה לֹא יֹאכַל לְטָמְאָה בָהּ" — אוֹתָהּ מְטַמְּאָה בְּגָדִים בַּאֲכִילָתָהּ וְאֵין נִבְלַת בְּהֵמָה מְטַמְּאָה בְּגָדִים בַּאֲכִילָתָהּ בְּלֹא מַשָּׂא, כְּגוֹן אִם תְּחָבָהּ לוֹ חֲבֵרוֹ בְּבֵית הַבְּלִיעָה. אִם כֵּן, מַה תַּלְמוּד לוֹמַר: "הָאֹכֵל"? לִתֵּן שִׁעוּר לַנּוֹשֵׂא וְלַנּוֹגֵעַ כְּדֵי אֲכִילָה, וְהוּא כַּזַּיִת: **וְטָמֵא עַד הָעָרֶב.** אַף עַל פִּי שֶׁטָּבַל, צָרִיךְ הֶעֱרֵב שֶׁמֶשׁ: 41 **הַשֹּׁרֵץ עַל הָאָרֶץ.** לְהוֹצִיא אֶת הַיַּתּוּשִׁין שֶׁבַּכְּלִיסִין וְשֶׁבַּפּוֹלִין, וְאֶת הַזִּיזִין שֶׁבַּעֲדָשִׁים, שֶׁהֲרֵי לֹא שָׁרְצוּ עַל הָאָרֶץ, אֶלָּא בְּתוֹךְ הָאֹכֶל. אֲבָל מִשֶּׁיָּצְאוּ לָאֲוִיר וְשָׁרְצוּ, הֲרֵי נֶאֱסְרוּ: **לֹא יֵאָכֵל.** לְחַיֵּב עַל הַמַּאֲכִיל כְּאוֹכֵל. וְאֵין קָרוּי "שֶׁרֶץ", אֶלָּא דָּבָר נָמוּךְ קְצַר רַגְלַיִם שֶׁאֵינוֹ נִרְאֶה אֶלָּא כְּרוֹחֵשׁ וָנָד:

CHASIDIC INSIGHTS

- *Liquid:* "Liquidity" in this context means (a) the nature of liquid to flow downward, alluding to our ability to bring holiness to the lowest spiritual levels; (b) the fluidity that distributes the nutrients derived from the food we eat throughout the body, alluding to our ability to properly integrate the spirituality of the Torah and its commandments into our very being; and (c) the viscidity liquids, alluding to our ability to make Jewishness "infectious" to others. These are all qualities that we should aspire to in our relationship with God, but, here again, the more we evince them, the more the forces of evil exert themselves against us.
- *Uprooted:* However, as long as the plant is connected to the ground, none of these factors are relevant. Spiritually, this means the one precaution we can take to immunize ourselves against the machinations of evil is to remain rooted to our source—to the essence of our Divine soul. The essence of our soul never becomes defiled, for it is constantly united with God. When the essence of our soul is roused from its dormancy and is manifest in all of our thoughts, words, and deeds, we are immune to defilement.[143]

choice, and concomitantly any reward for our resistance to evil.

In the imagery of Kabbalah, the forces of evil subsist on a very meager amount of Divine life force; they therefore persistently seek to siphon off Divine energy from holiness by dragging people into sin; thus, the holier the person or setting, the greater the effort these forces exert to corrupt them.

This does not mean, of course, that we should shun spiritual growth in order to be "safe" from the dangers inherent in the climb toward holiness—there could be no greater victory for evil than that! It only means that we must be sure to take the required precautions.

This dynamic is reflected in the three conditions for ritual defilement just mentioned:

- *Food for humans:* "Human" food, in this context, refers activities that nourish the Divine soul, whereas "animal" food refers to activities that sustain the human/animal soul. The Divine soul's "food" is the study of the Torah and the performance of the commandments. The purpose of studying the Torah and fulfilling its commandments is, of course, to bring us closer to God, but, as just mentioned, the closer we get to God, the greater the forces of evil try to divert, delay, or derail us.

38 **But if water** or any of the other six aforementioned liquids **is put upon sown plants** that have been uprooted, or the uprooted plant falls into any of these seven liquids**, and** then, even after they have subsequently dried off, **any of their carcasses falls on them, they become** ritually **defiled for you.**

Defilement Contracted by Contact with Animals Permitted for Consumption

39 **If an animal that you** are permitted to **eat dies** by any means other than proper ritual slaughter**, one who touches its carcass will be** ritually **defiled** until he immerses himself in a *mikveh* and then waits **until evening**, just as in the case of one who touches the carcass of a forbidden animal**.** In contrast, touching such an animal's bones, sinews, horns, hooves, or hide does not render a person ritually defiled. If the animal was properly ritually slaughtered, its carcass does not impart ritually defilement, even if the animal is found to have been suffering from a fatal disease or injury.[138]

40 One who carries a part of the carcass of a permitted animal whose volume is equivalent to the volume that **one who eats of the** same **carcass** would have to ingest in order to be culpable for punishment for doing so, i.e., the volume of an egg (approximately 57 ml or 2 oz) or more, **must immerse his garments** in a *mikveh***, besides being** ritually **defiled** himself until he immerses himself in a *mikveh* and waits **until evening.** Thus, **one who carries the carcass of** a permitted animal must purify himself exactly as one who carries the carcass of a forbidden animal:[139] **he must immerse his garments** in a *mikveh***, and he** himself **will remain** ritually **defiled** until he immerses himself in a *mikveh* and then waits **until evening.**

Crawling Creatures Prohibited for Consumption

41 We discussed previously[140] which flying crawling creatures are permitted and prohibited for consumption. **Any** non-flying **crawling creature that crawls on the ground is considered loathsome**, and you must therefore not eat it**.** Furthermore, **it must not be eaten** by others—e.g., minors—through your agency**.** In contrast, a non-flying crawling creature that began its life inside a fruit or vegetable and has not yet crawled on the ground (or emerged from the fruit or vegetable in any other way) is not forbidden for consumption.

CHASIDIC INSIGHTS

38 **They become ritually defiled for you:** A plant used for food can only become susceptible to ritual defilement if the following three conditions are met: First, it must be intended for human use, not animal. Second, it must have become wet (even if it has since dried). Finally, it must be entirely severed from the ground. As long as it is still attached to the ground by even the smallest root, it is not susceptible to ritual defilement, even if it becomes wet.[141]

Allegorically, "defilement" is distance from God, the opposite of "holiness," or closeness to God. One of the axioms of Jewish theology is that the closer we approach God, the greater the danger of "defilement," i.e., of falling from the heights of spirituality into the depths of estrangement or depression. In the words of the sages, "the greater a person is, the greater is his evil inclination."[142] In moral terms, this graduated moral challenge is necessary in order to preserve free choice and therefore reward and punishment. If our progress in spiritual refinement were to leave us correspondingly less morally challenged, we would progressively lose our free

138. *Likutei Sichot*, vol. 7, p. 69, note 19. **139.** Above, v. 25. **140.** Above, vv. 20-23. **141.** See *Mishneh Torah*, *Tumat Ochlin* 1:1, 2:1. **142.** *Sukah* 52a. **143.** *Likutei Sichot*, vol. 27, pp. 74-78.

42 כֹּל הוֹלֵךְ עַל־גָּחוֹן וְכֹל | הוֹלֵךְ עַל־אַרְבַּע עַד כָּל־
מַרְבֵּה רַגְלַיִם לְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ לֹא
תֹאכְלוּם כִּי־שֶׁקֶץ הֵם: 43 אַל־תְּשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם
בְּכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ וְלֹא תִטַּמְּאוּ בָּהֶם וְנִטְמֵתֶם בָּם:
44 כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים
כִּי קָדוֹשׁ אָנִי וְלֹא תְטַמְּאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ
הָרֹמֵשׂ עַל־הָאָרֶץ:
◆ מפטיר 45 כִּי | אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לִהְיֹת לָכֶם לֵאלֹהִים וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אָנִי:
46 זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכֹל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת
בַּמָּיִם וּלְכָל־נֶפֶשׁ הַשֹּׁרֶצֶת עַל־הָאָרֶץ:

ONKELOS

42 כֹּל דִּמְהַלֵּךְ עַל מְעוֹהִי וְכֹל דִּמְהַלֵּךְ עַל אַרְבַּע עַד כָּל סְגִיאוּת רַגְלִין לְכָל רִחֲשָׁא דְּרָחֵשׁ עַל אַרְעָא לָא תֵיכְלֻנּוּן אֲרֵי שִׁקְצָא אִנּוּן: 43 לָא תְשַׁקְּצוּן יָת נַפְשָׁתֵיכוֹן בְּכָל רִיחֲשָׁא דְּרָחֵישׁ וְלָא תִסְתָּאֲבוּן בְּהוֹן וְתִסְתָּאֲבוּן פּוּן בְּהוֹן: 44 אֲרֵי אֲנָא יְיָ אֱלָהֲכוֹן וְתִתְקַדְּשׁוּן וּתְהוֹן קַדִּישִׁין אֲרֵי קַדִּישׁ אֲנָא וְלָא תְסַאֲבוּן יָת נַפְשָׁתְכוֹן בְּכָל רִחֲשָׁא דְּרָחֵשׁ עַל אַרְעָא: 45 אֲרֵי אֲנָא יְיָ דְּאַסֵּק יָתְכוֹן מֵאַרְעָא דְּמִצְרַיִם לְמֶהֱוֵי לְכוֹן לֶאֱלָהּ וּתְהוֹן קַדִּישִׁין אֲרֵי קַדִּישׁ אֲנָא: 46 דָּא אוֹרַיְתָא דִּבְעִירָא וּדְעוֹפָא וּדְכֹל נַפְשָׁא חַיְתָא דְּרָחֵשָׁא בְּמַיָּא וּלְכָל נַפְשָׁא דְּרָחֵשָׁא עַל אַרְעָא:

RASHI

42 **הוֹלֵךְ עַל גָּחוֹן.** זֶה נָחָשׁ. וּלְשׁוֹן "גָּחוֹן" — שְׁחִיָּה, שֶׁהוֹלֵךְ שָׁח וְנוֹפֵל עַל מֵעָיו: **כֹּל הוֹלֵךְ.** לְהָבִיא הַשִּׁלְשׁוּלִין, וְאֶת הַדּוֹמָה לַדּוֹמָה: **הוֹלֵךְ עַל אַרְבַּע.** זֶה עַקְרָב: **כֹּל.** לְהָבִיא אֶת הַחִפּוּשִׁית, אישקרבו"ט בְּלַעַז[48], וְאֶת הַדּוֹמָה לַדּוֹמָה: **מַרְבֵּה רַגְלַיִם.** זֶה נַדָּל, שֶׁרֶץ שֶׁיֵּשׁ לוֹ רַגְלַיִם מֵרֹאשׁוֹ וְעַד זְנָבוֹ לְכָאן וּלְכָאן, וְקוֹרִין צינטפיד"ש[49]: 43 **אַל תְּשַׁקְּצוּ.** בַּאֲכִילָתָן, שֶׁהֲרֵי כְּתִיב: "נַפְשֹׁתֵיכֶם", וְאֵין שִׁקּוּץ נֶפֶשׁ בְּמַגָּע. וְכֵן "וְלֹא תִטַּמְּאוּ" — בַּאֲכִילָתָם: **וְנִטְמֵתֶם בָּם.** אִם אַתֶּם מִטַּמְּאִין בָּהֶם בָּאָרֶץ, אַף אֲנִי מְטַמֵּא אֶתְכֶם בְּעוֹלָם הַבָּא וּבִישִׁיבַת מַעְלָה: 44 **כִּי אֲנִי ה' אֱלֹהֵיכֶם.** כְּשֵׁם שֶׁאֲנִי קָדוֹשׁ, שֶׁאֲנִי ה' אֱלֹהֵיכֶם, כָּךְ "וְהִתְקַדִּשְׁתֶּם" — קַדְּשׁוּ עַצְמְכֶם לְמַטָּה: **וְהִיִּיתֶם קְדֹשִׁים.** לְפִי שֶׁאֲנִי אֲקַדֵּשׁ אֶתְכֶם לְמַעְלָה וּבְעוֹלָם הַבָּא: **וְלֹא תְטַמְּאוּ וגו'.** לַעֲבֹר עֲלֵיהֶם בְּלָאוִין הַרְבֵּה, וְכָל לָאו — מַלְקוּת, וְזֶהוּ שֶׁאָמְרוּ בִּגְמָרָא[50]: אָכַל פּוּטִיתָא — לוֹקֶה אַרְבַּע, נְמָלָה — לוֹקֶה חָמֵשׁ, צִרְעָה — לוֹקֶה שֵׁשׁ: 45 **כִּי אֲנִי ה' הַמַּעֲלֶה אֶתְכֶם.** עַל מְנָת שֶׁתְּקַבְּלוּ מִצְוֹתַי הֶעֱלִיתִי אֶתְכֶם. דָּבָר אַחֵר: "כִּי אֲנִי ה' הַמַּעֲלֶה אֶתְכֶם", בְּכֶלֶן כְּתִיב: "וְהוֹצֵאתִי", וְכָאן כְּתִיב: "הַמַּעֲלֶה". תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: אִלְמְלֵי לֹא הֶעֱלִיתִי אֶת יִשְׂרָאֵל מִמִּצְרַיִם אֶלָּא בִּשְׁבִיל שֶׁאֵין מִטַּמְּאִין בִּשְׁרָצִים כִּשְׁאָר אֻמּוֹת — דַּיָּם, וּמַעֲלִיּוּתָא הִיא גַּבַּיְהוּ, וְזֶהוּ לְשׁוֹן "מַעֲלֶה":

48. חִפּוּשִׁית. **49.** מֵאָה רַגְלַיִם. **50.** מכות טז, ב.

CHASIDIC INSIGHTS

Shneur Zalman of Liadi explains that this means that there are times when a stone heart can only be shattered by a serious lecture to oneself. First, an honest appraisal is needed. We must examine how we spend our time: Are we seriously working toward achieving our higher goals? Are we devoting our energies and resources in accordance with our priorities? If we find that we are favoring the material over the spiritual, we should ponder how, then, do we differ from an animal. (True, a cow eats hay and straw while we prefer other delicacies, but are our material desires ultimately so different?) Such an honest appraisal and the resulting distress over our shortcomings

der it spiritually sluggish or "hardened"—much as when any vessel is full, it "solidifies" and becomes unreceptive. Therefore, in order for the heart to be spiritually inspired, it must be emptied of material influences; it must become once again a heart of flesh, rather than of stone.

The sages offer several tactics in restoring a dulled heart to its former pliability and receptivity:

It is taught in the *Zohar*: "If a log does not catch fire, it should be splintered until [the fire] shines [from it]; if the body does not catch fire from the light of the soul, it should be crushed, and then the light of the soul will shine [in it]."[149] Rabbi

149. *Zohar* 3:168a.

42 **Among all crawling creatures that** only **crawl on the ground, you may not eat** the snake, **who moves about bent over** and then falls on its belly**; any** creature that moves about *only* on its belly, such as a worm**;** the scorpion, **who walks on four** legs**;** and **any** creature that walks on more than four legs, such as a beetle, **including any** type of centipede or other creature **that has many legs.**[144] You may not eat these, **for they**, too, **must be considered loathsome.**

43 **You must not make yourselves loathsome by** eating **any crawling creature that** only **crawls** on the ground**. You must not** spiritually **defile yourselves by** eating **them,** for if you do, **you will remain** spiritually **defiled** in the afterlife **through** having eaten **them** in this life, unless you properly repent beforehand**."**

44 God instructed Moses to tell Aaron to tell his sons[145] to conclude this section by saying in His Name, **"For I am God, your God, and** therefore, just as your God is holy, so **must you sanctify yourselves;** then you will also **be holy** in the afterlife**, just as I am holy.**

As stated, **you must not defile yourselves by** eating **any crawling creature that crawls on the ground.** I am repeating this prohibition in order to make you liable to multiple punishments if you transgress it—subject to what kind of forbidden creature you eat.

◆ *Maftir* 45 You must obey these commandments **because I am God, who brought you up from Egypt on the condition that I be your God** and you submit to My decrees**.** Thus, **you must be holy** in this respect**, because I am holy** and command you to be so**.** But in any case, you should appreciate these restrictions; in fact, if I would have taken you out of Egypt solely in order to forbid you to eat these creatures—which the Egyptians and others do eat—you should have considered it a significant enough spiritual elevation for you to thank Me.

46 **The** above section **is the law regarding** the permissibility of eating **animals, fowl, all living creatures that move in water, and all creatures that creep on the ground**, as well as the ritual impurity contracted by contact with them**.**

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42 **The snake, who moves about bent over:** The *Zohar* compares the snake to the evil inclination (the *yetzer hara*).[146] The evil inclination is smarter than to immediately suggest that we "crawl on our belly" and bury ourselves in earthliness. It begins by suggesting that we walk with a lowered head, that we forget God who is above us, as well as the higher purposes of life. This eventually leads us to forget our purpose altogether.

The antidote to the snake's schemes is to immerse ourselves in the study of the Torah, especially the inner dimension of Torah, which lifts us into a realm that the snake cannot enter.[147]

43 **You will remain spiritually defiled through them:** The Hebrew word for this phrase (ונטמתם) is written without the expected *alef* (ונטמאתם), such that it can be read "lest you become dulled." The Talmud adduces this altered spelling to assert that consuming non-kosher foods causes the heart to grow spiritually dull.[148]

It is the heart's nature to be influenced by the mind. Intellectual recognition of God's greatness, or understanding of His wisdom and His Torah, should logically lead to an emotional swell of love and awe. Unfortunately, however, this sometimes does not happen. We see, study, and understand, but remain uninspired.

This dullness of heart is attributable to the heart's overstuffing with material indulgences, which ren-

144. *Likutei Sichot*, vol. 17, pp. 117-122. **145.** See above, v. 1. **146.** *Zohar* 1:35b. **147.** *Likutei Sichot*, vol. 17, p. 122. **148.** *Yoma* 39a.

47 לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכָלֶת
וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל׃

צ״א פסוקים. עבדי״ה סימן.

ONKELOS

47 לְאַפְרָשָׁא בֵּין מְסָאֲבָא וּבֵין דַּכְיָא וּבֵין חֵיוְתָא דְּמִתְאַכְלָא וּבֵין חֵיוְתָא דִּי לָא מִתְאַכְלָא׃

RASHI

47 **לְהַבְדִּיל.** לֹא בִּלְבַד הַשּׁוֹנֶה, אֶלָּא שֶׁתְּהֵא יוֹדֵעַ וּמַכִּיר וּבָקִי בָּהֶן: **בֵּין הַטָּמֵא וּבֵין הַטָּהֹר.** צָרִיךְ לוֹמַר: בֵּין חֲמוֹר לְפָרָה, וַהֲלֹא כְּבָר מְפֹרָשִׁים הֵם? אֶלָּא בֵּין טְמֵאָה לְךָ לִטְהוֹרָה לְךָ, בֵּין נִשְׁחַט חֶצְיוֹ שֶׁל קָנֶה לְנִשְׁחַט רֻבּוֹ: **וּבֵין הַחַיָּה הַנֶּאֱכָלֶת.** צָרִיךְ לוֹמַר: בֵּין צְבִי לְעָרוֹד, וַהֲלֹא כְּבָר מְפֹרָשִׁים הֵם? אֶלָּא בֵּין שֶׁנּוֹלְדוּ בָהּ סִימָנֵי טְרֵפָה כְּשֵׁרָה, לְנוֹלְדוּ בָהּ סִימָנֵי טְרֵפָה פְּסוּלָה:

חסלת פרשת שמיני

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final verse of the *parashah*, we are bidden to draw upon the lesson of its first verse: *On the eighth day*. As mentioned in the Overview, the number eight signifies transcendent Divinity, which is beyond the normal, natural cycle of seven. When we are attuned to Divine consciousness, to the "eight," we instinctively know what is defiled and what is not; the rational mind cannot run circles around us and convince us that dark is light and bitter is sweet.[154]

154. *Likutei Sichot*, vol. 7, pp. 72-73.

Further Requirements for Animals Permitted for Consumption

47 With regard to animals that are permitted for consumption, you must additionally be proficient and practiced in the laws of ritual slaughter as well as expert in identifying the signs of fatal diseases or injuries for which you must inspect the animal after slaughtering it. Specifically, you must be easily able **to distinguish between** improper ritual slaughter, which causes the animal's carcass to be ritually **defiled**,[150] **and** proper ritual slaughter, which leaves the dead animal ritually **undefiled.** For example, if its trachea was cut only halfway, the slaughter is invalid and you will become ritually defiled if you touch the animal's carcass, whereas if its trachea was cut even slightly more than halfway, the slaughter was valid and the dead animal does not impart ritual defilement. The difference between these two cases is very slight, so you must learn how to distinguish between them.

Similarly, when you examine an animal after it was properly ritually slaughtered, you must be able to distinguish **between an animal that is allowed to be eaten and an animal that may not be eaten.** Specifically, if there are indications that the animal had been suffering from a fatal disease or injury, it is forbidden for consumption—despite it having been proper ritually slaughtered; however, if it does show signs of disease or injury but only of one that is not fatal, it is permitted for consumption. The difference between these two cases can be very slight, so you must learn how to distinguish between them."[151]

The *Haftarah* for *parashat Shemini* is on p. 241.

If it is *Shabbat Parah*, the *Maftir* and *Haftarah* for *Shabbat Parah* (p. 276) are read instead of the *Maftir* and *Haftarah* for *parashat Shemini*.

If it is *Shabbat HaChodesh*, the *Maftir* and *Haftarah* for *Shabbat HaChodesh* (p. 281) are read instead of the *Maftir* and *Haftarah* for *parashat Shemini*.

If it is the 29th of Nisan, the *Haftarah* on p. 263 is read instead of the *Haftarah* for *parashat Shemini*.

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deflates our material drives, enabling us to more easily achieve true spiritual joy and ecstasy.[152]

Another strategy is to "artificially" help the mind overpower the heart. When we meditate constantly about lofty spiritual concepts, their light will eventually break through even the thickest barrier, illuminating the heart as well.

Finally, it is possible to soften the heart by taking advantage of the intrinsic holiness of the letters of the Torah. Even simple repetition of those holy letters or recitation of passages of the Torah draws their spirituality into the person reciting them, and ultimately even a heart of stone will melt before them.[153]

47 **To distinguish between the defiled and the undefiled:** Allegorically, this injunction also refers to making the moral distinction between what is acceptable behavior and what is not. This distinction is easy enough when matters are clear and obvious. But all too often, the distinction is blurred, and the defiled can easily be mistaken for the undefiled.

Therefore, in order to fulfill the mandate of this

150. Above, v. 39. **151.** *Likutei Sichot*, vol. 7, pp. 65-70. **152.** See *Tanya*, chapters 29-31. **153.** *Sefer HaMa'amarim 5716* (ed. 5748), pp. 477-479.

Dedicated in honor of our children

Nathan, Yitzchok,
Moshe Lev,
and Gilana

May you continue to grow in the ways
of our holy Torah

Yuri and Deana Pikover