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LIKKUTEI SICHOS

INSIGHTS INTO THE WEEKLY PARSHA

BY THE LUBAVITCHER REBBE

Dedicated to

Emmanuel (Mendel) Karp

1905 - 1989

son of Bernard (Berl) and Rose (Rezele)

Manny Karp was the first of his family born in the United States, in 1905. His first language was Yiddish. Losing his mother to the Spanish Flu shaped his resilience and commitment to helping others, ultimately leading to a career as a guidance counselor in Philadelphia public schools. He also served many years as the director of Camp Akiba in the Poconos.

Karp's legacy is characterized by his optimism and unwavering dedication to learning and mentorship. Emmanuel Karp died in 1989.

SHEMINI I | שמיני א

Adapted from *sichos* delivered on *Shabbos Parshas Re'eh,* 5710 (1950), and *Shabbos Parshas Shemini,* 5716 (1956)

Introduction

"You are what you eat" – this popular adage captures a basic truth recognized by both modern nutritionists and ancient wisdom alike. But in Jewish tradition, this principle extends far beyond physical health to encompass spiritual wellbeing. The Torah's dietary laws aren't merely arbitrary restrictions; they reflect profound spiritual realities that shape not just our bodies but the spiritual dimensions of our characters.

In the following *sichah*, the Rebbe reveals how the signs identifying kosher animals serve as a mystical blueprint for human conduct. The split hoof demonstrates the necessity to create separation between ourselves and earthliness, while still allowing Divine light to penetrate our material activities. Chewing the cud points to repeatedly "processing" our actions, examining and re-examining our engagement with the physical world to ensure it aligns with Divine intent.

These insights transform our understanding of *kashrus* into a comprehensive approach to life. Through these laws, the Torah guides us in refining the aspects of our physical nature so they can be elevated to serve a higher purpose. By internalizing the principles that the laws of *kashrus* embody, we learn to navigate material existence while maintaining our connection to "G-d's true oneness,"[1] ensuring that even our most earthly endeavors remain infused with Divine light.

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1. *Tanya, Iggeres HaKodesh,* Epistle 9.

Kosher Signs, a Mystical Imprint

What Signs Say

1. This week's Torah portion discusses the kosher animals which one may eat and the non-kosher animals which one may not eat. The Torah provides two identifying signs for a kosher animal: It must **chew its cud and have split hooves.**

Regarding these signs, there is a scholarly inquiry[1] whether:

a) The signs **are the cause of** the animal's **kosher or non-kosher status. In other words, because the animal chews its cud and has split hooves, it is kosher, while** the lack of these signs causes the animal to be non-kosher.

b) Alternatively, the signs **are merely identifying factors** that indicate the kosher status of the animal, **while the status itself stems from other causes. G-d endowed them with signs through which we can identify** their status **so that we know which animals are kosher.**

What is the difference between these two approaches? The law is that an animal **born from a kosher** animal **is itself kosher even if it does not have the signs of kosher status.[2] For example,** an animal born **with uncloven hooves** but **born from a kosher animal** is kosher. **Although it lacks any signs of kosher status, nevertheless, it** receives that status **since it comes from a kosher** animal.

א. אִין הַיְינְטִיקֶער סֶדְרָה רֶעדט זִיךְ וֶועגְן דִי בְּהֵמוֹת טְהוֹרוֹת וֶועלְכֶע מֶען מֶעג עֶסְן, אוּן דִי בְּהֵמוֹת טְמֵאוֹת וָואס מֶען טָאר נִיט עֶסְן. אוּן דִי תּוֹרָה גִיט אָן צְוֵויי סִימָנִים אוֹיף אַ בְּהֵמָה טְהוֹרָה: מַעֲלַת גֵּרָה אוּן מַפְרֶסֶת פַּרְסָה.

וֶועגְן דִי סִימָנִים אִיז פַּארַאן אַ חֲקִירָה[א], צִי זֵיי זַיְינֶען סִבּוֹת אוֹיף טַהֲרָה וְטוּמְאָה, דָאס הֵייסְט אַז מִצַּד דֶעם וָואס דִי בְּהֵמָה אִיז אַ מַעֲלַת גֵּרָה אוּן אַ מַפְרֶסֶת פַּרְסָה אִיז זִי אַ טְהוֹרָה, אוּן אַזוֹי פַּארְקֶערְט, אָדֶער זֵיי זַיְינֶען בְּלוֹיז סִימָנִים הַמְבָרְרִים, דָאס הֵייסְט, אַז דִי טַהֲרַת הַבְּהֵמָה אִיז מִצַּד אַנְדֶערֶע סִבּוֹת, נָאר בִּכְדֵי מִיר זָאלְן וִויסְן וֶועלְכֶע בְּהֵמוֹת זַיְינֶען טְהוֹרוֹת, הָאט דֶער אוֹיבֶּערְשְׁטֶער אַרַיְינְגֶעגֶעבְּן אִין זֵיי סִימָנִים דוּרְךְ וֶועלְכֶע מִיר וֶועלְן וִויסְן אַז זֵיי זַיְינֶען טָהוֹר.

דֶער חִילּוּק פוּן דִי צְוֵויי אוֹפַנִּים אִיז:

דֶער דִין אִיז אַז הַיּוֹצֵא מִן הַטָּהוֹר טָהוֹר כו'[ב], כָאטשׁ עֶר הַאָט נִיט קֵיין סִימָנֵי טַהֲרָה. ווִי צוּם בַּיְישְׁפִּיל, הַיּוֹצֵא מִן הַטָּהוֹר וּפַרְסוֹתָיו קְלוּטוֹת, כָאטשׁ עֶר הָאט נִיט קֵיין סִימָנֵי טַהֲרָה, וִויבַּאלְד, אָבֶער, עֶר קוּמְט אַרוֹיס פוּן אַ טָהוֹר אִיז עֶר אוֹיךְ טָהוֹר.

1. **See the Rogatchover** ***Gaon's Tzafnas Panei'ach*** **on** ***Rambam, Hilchos Maachalos Assuros*** **1:1, which discusses all the following in elaborate detail. Note** ***Moreh Nevuchim,*** **Vol. 3, ch. 48.** In that source, *Rambam* writes: "[An animal's possession of] the signs [that designate it as kosher] are not the reason it is permitted, nor is a lack of those [signs] the reason it is forbidden. Nevertheless, they are signs {that enable us to} know which type of food is exemplary and which is deplorable." **See also** ***Likkutei Sichos,*** **Vol. 2, p. 375ff.**

2. ***Bechoros*** **5b;** *Rambam, Hilchos Maachalos Assuros* 1:4-5.

If we say, as with the second approach, **that the signs of kosher status are merely identifying signs, then this law is also understandable from a logical perspective. Since an animal was born from a kosher mother**, the presence or lack of **kosher signs is not significant.**

If, however, we say, as with the first approach**, that the signs are the cause of** the animal's **kosher status, then logically it should follow that** [**an animal with**] **uncloven hooves should not be kosher. It is due solely to a Divine decree (*gezeiras hakasuv*) that the law states that the animal is in fact kosher.**

There is a practical difference in *halachah* **whether** an animal's **kosher status derives from logical reasoning or from a Divine decree: It is forbidden to use kosher food for amusement. When does this apply? If the food derives from a kosher species. If, however, its species is non-kosher, yet it is kosher due to a Divine decree, then this prohibition does not exist.**

The proof for this is found in an explicit verse,[3] **"Leviathan, which You created to sport with...."** Since the Leviathan will be served to the righteous at the feast to be held for them in the Ultimate Future,[4] we know that it is kosher and, consequently, **the *Talmud Yerushalmi*[5] asks: How is it permitted to play with a kosher creature? It answers that the Leviathan is intrinsically a non-kosher creature but** will be **permitted** in the Ultimate Future by Divine decree **in exception to its [inherent] forbidden status. We see from this that if** a species' **kosher status is due to a Divine decree, it is permitted to sport with it.**

אוֹיב מֶען וועט זָאגְן אַז דִי סִימָנֵי טַהֲרָה זַיְינֶען נִיט מֶער ווִי סִימָנִים מְבָרְרִים, אִיז דֶער דִין פַארְשְׁטַאנְדִיק אוֹיךְ מִצַד הַסְבָרָא: וְוִיבַּאלְד עֶר אִיז יוֹצֵא מִן הַטָהוֹר, הָאט דָארְט דֶער עִנְיָן פוּן סִימָנִים קֵיין אָרְט נִיט. אוֹיבּ, אָבֶּער, מֶען וועט זָאגְן אַז דִי סִימָנִים זַיְינֶען אַ סִבָּה אוֹיף דֶער טַהֲרָה, דַארְף מִצַד הַסְבָרָא אוֹיסְקוּמֶען אַז אוֹיבּ פַּרְסוֹתָיו קְלוּטוֹת דַארְף עֶר זַיְין טָמֵא. אוּן דָאס וָואס דֶער דִין אִיז אַז עֶר אִיז טָהוֹר אִיז דָאס מִצַד גְזֵירַת הַכָּתוּב.

אַ נַפְקָא מִינָּהּ לְדִינָא, צִי דִי טַהֲרָה אִיז מִצַד הַסְבָרָא, צִי מִצַד גְזֵירַת הַכָּתוּב אִיז:

מִיט אַ דָבָר טָהוֹר טָאר מֶען זִיךְ נִיט שְׁפִּילְן. ווען אִיז דָאס גֶערֶעדט גֶעווָארְן? אוֹיבּ עֶר אִיז פוּן אַ מִין טָהוֹר, אוֹיבּ, אָבֶּער, זַיְין מִין אִיז אַ טָמֵא, נָאר עֶר אִיז טָהוֹר מִצַד אַ גְזֵירַת הַכָּתוּב, אִיז דֶער אִיסוּר נִיטָא.

דִי רַאְיָה אוֹיף דֶעם: לִוְיָתָן זֶה יָצַרְתָּ לְשַׂחֶק בּוֹ, פְּרֶעגְט דֶער יְרוּשַׁלְמִי[ה], ווִי מֶעג מֶען זִיךְ שְׁפִּילְן מִיט אַ דָבָר טָהוֹר? אוּן עֶר עֶנְטְפֶערְט, אַז לִוְיָתָן אִיז בְּעֶצֶם אַ דָבָר טָמֵא וְהוּתַּר מִכְּלַל אִיסוּר. זֶעט מֶען פוּן דֶעם, אַז אוֹיבּ דִי טַהֲרָה אִיז מִצַד אַ גְזֵירַת הַכָּתוּב, מֶעג מֶען זִיךְ דֶערְמִיט שְׁפִּילְן.

Signs and Significance

2. There are several proofs that the signs mentioned in the Torah **are a cause of kosher status. This is also implied from the language of the verse, which**

ב. עֶס זַיְינֶען פַאראַן כַּמָּה רַאְיוֹת אַז דִי סִימָנֵי טַהֲרָה זַיְינֶען אַ סִבָּה אוֹיף דֶער טַהֲרָה. אַזוֹי אִיז אוֹיךְ מַשְׁמַע פוּן לְשׁוֹן הַפָּסוּק, וָואס עֶר

3. Tehillim 104:26.

4. *Bava Basra* 74b-75a, *et al.*

5. ***Talmud Yerushalmi, Shabbos,*** **the conclusion of ch. 9. See also the conclusion of ch. 3 in Tractate *Chulin*** in the *Talmud Bavli,* **and**[*Maharsha's* ***Chidushei Aggados*** **on that source.**

states, "*For* it chews its cud but does not have a split hoof, it is impure to you."[6] The implication of the verse is that *because* it lacks one of the signs of kosher status, it is not placed in the kosher category.

There is also proof from the law that a swamp rooster[7] is forbidden. *Tosafos*[8] explains that the principle "[an animal born] from a kosher [animal] is kosher" does not apply to the male of this species **because the chick** is not born directly from the mother, but it is hatched from an egg and is halachically considered as having **grown from the earth.[9] Therefore, it is deemed non-kosher because it has the signs of a non-kosher fowl.[10]**

Were we to say that the signs **are merely identifying factors, then since we know that the mother of the** swamp **rooster** is kosher, **why should it matter that it has non-kosher signs? We must therefore say that the signs are a cause of kosher status, and the principle that "[a living creature born] from a kosher species is kosher" is a Divine decree. Accordingly,** since a swamp rooster **is deemed as having grown from the earth, this principle does not apply** to it.

Building on the above discussion, **we need to understand the relationship of chewing the cud and having split hooves to** an animal's **kosher status. In particular, when considering the inner meaning of this matter – even if we say that the signs are merely identifying factors** and not causes – **it is well known that everything, even worldly matters, comes about as a result of Divine Providence. How much more so is this true regarding matters concerning the Torah and its *mitzvos*. Therefore, the very fact that these signs were established for** identifying an animal's **kosher status demonstrates that they are [at least] related to kosher status – [if only]** as **an effect** of the animal being kosher, and **not as a cause in accordance with the first approach.**

זָאגְט, כִּי מַעֲלֵה גֵרָה הוּא וּפַרְסָה אֵינֶנּוּ מַפְרִיס וגו׳.

עֶס אִיז אוֹיךְ אַ רַאְיָה פוּן דֶעם דִין תַּרְנְגוֹל דְּאַגְמָא אָסוּר. זָאגְט תּוֹסְפוֹת[ז] אַז דָא גֵייט נִיט אָן דֶער כְּלַל הַיוֹצֵא מִן הַטָּהוֹר טָהוֹר, וַוייַלֶע דֶער אֶפְרוֹחַ מֵעַפְרָא קָא גָדִיל (עֶר וַואקְסְט פוּן עֶרְד), בְּמֵילָא וֶוערְט עֶר טָמֵא מִצַד דִי סִימָנֵי טוּמְאָה. אוֹיבּ מֶען וֶועט זָאגְן אַז זֵיי זַיְינֶען נָאר סִימָנִים הַמְבָרְרִים, הַיְינְט וִויבַּאלְד אַז מֶען וֵוייס פוּן וָואס פַאר אַ מִין דֶער תַּרְנְגוֹל קוּמְט, אִיז וֶועמֶען אַרְט דָאס אַז עֶר הָאט סִימָנֵי טוּמְאָה? מוּז מֶען זָאגְן אַז דִי סִימָנִים זַיְינֶען אַ סִבָּה צוּ דֶער טַהֲרָה, אוּן דֶער כְּלַל הַיוֹצֵא מִן הַטָּהוֹר טָהוֹר אִיז אַ גְזֵירַת הַכָּתוּב, דֶערְפַאר אוֹיבּ מֵעַפְרָא קָא גָדִיל - אִיז דָאךְ נִיט שַׁיָיךְ דֶער כְּלַל.

דַארְף מֶען פַארְשְׁטֵיין דִי שַׁיְיכוּת פוּן מַעֲלַת גֵרָה וּמַפְרֶסֶת פַּרְסָה צוּ טַהֲרָה. וּבִפְרַט אַז בִּפְנִימִיוּת הָעִנְיָן, - אֲפִילוּ מֶען וֶועט זָאגְן אַז דִי סִימָנִים זַיְינֶען נִיט מֶער ווִי מְבָרְרִים, - אִיז ווִי בַּאוואוּסְט אַז אַלְץ אֲפִילוּ עִנְיָנִים פוּן וֶועלְט זַיְינֶען בְּהַשְׁגָּחָה פְּרָטִית, וְעַל אַחַת כַּמָּה וְכַמָּה עִנְיָנֵי הַתּוֹרָה וּמִצְוֹתֶיהָ, אִיז דָאךְ פוּן דֶעם גוּפָא וָואס דִי סִימָנִים זַיְינֶען נִקְבָּע גֶעוָוארְן אוֹיף טַהֲרָה, אַ רַאְיָה אַז זֵיי זַיְינֶען שַׁיָיךְ צוּ טַהֲרָה, עַל כָּל פָּנִים בְּתוֹר מְסוּבָּב, נִיט בְּתוֹר סִבָּה ווִי לוֹיט דֶעם עֶרְשְׁטְן אוֹפֶן.

6. *Vayikra* 11:4.

7. The identity of the fowl described as a swamp rooster is a matter of question. The Talmud states that the female of this species is kosher, but the male is not.

8. The first opinion in *Tosafos*, ***Nidah* 50b, s.v. *tarnegolta.***

9. See *Temura* 31a.

10 Although the Torah does not mention the signs through which fowl are designated as kosher, but only lists those fowl that are not kosher, our Sages (*Chulin* 59a, 60bff.) identified certain characteristics found in these non-kosher fowl.

Character Through Consumption

3. **The food a person eats is transformed into** his **flesh and blood. As such, one of the reasons**[11] **the Torah prohibits** eating certain **foods is so that the characteristics of the forbidden** animal **that are not desirable**[12] **do not become incorporated into the person's** body and character.

On this basis, it is possible to **understand** that this applies also **regarding the signs** that designate **kosher and non-kosher status. The prohibition against eating animals that do not chew their cud and have split hooves** exists **so that the** undesirable **traits** and **characteristics** identified with these animals **should not be transferred to the person** partaking of them. **The implication is that a person's conduct should** exemplify the qualities of **having split hooves and chewing cud.**

ג. אֵיינֶער פוּן דִי טַעֲמִים[ה] אוֹיף מַאֲכָלוֹת אֲסוּרוֹת אִיז, ווַיְיל פוּן יֶעדֶער מַאֲכָל וואָס מֶען עֶסְט ווֶערְט דָאךְ דָם וּבָשָׂר כִּבְשָׂרוֹ, הָאט דִי תּוֹרָה גֶע'אַסֶר'ט דִי מַאֲכָלוֹת אֲסוּרוֹת בִּכְדֵי עֶס זָאלְן נִיט אַיְינְגֶעגְלִידֶערְט ווֶערְן אִין דֶעם מֶענְטשׁ דִי אֵייגְנְשַׁאפְטְן פוּן דֶעם מַאֲכָל הָאָסוּר, וואָס זַיְינֶען נִיט קֵיין גוּטֶע.

פוּן דֶעם אִיז פַארְשְׁטַאנְדִיק אוֹיךְ אִין דֶעם עִנְיָן פוּן סִימָנֵי טַהֲרָה וְטוּמְאָה. דֶער אִיסוּר פוּן עֶסְן אַזֶעלְכֶע בְּהֵמוֹת ווֶעלְכֶע זַיְינֶען נִיט מַעֲלֵה גֵרָה אוּן מַפְרִיס פַּרְסָה בִּכְדֵי דִי תְּכוּנוֹת - אֵייגְנְשַׁאפְטְן - זָאלְן נִיט אִיבֶּערְגֵיין אִין דֶעם מֶענְטשׁ - בַּאווַיְיזְט אַז דֶעם מֶענְטשְׁנְס פִירוּנְג דַארְף זַיְין - מַפְרִיס פַּרְסָה אוּן מַעֲלֵה גֵרָה.

Signs of Character

4. **As has been** frequently **stated, everything in the Torah serves as a lesson, an instruction for a person** to apply in his life. **Therefore, the fact that the signs in an animal are, at the very least, indications of the kosher status of the animal, also teaches that the traits** that parallel **chewing the cud and having split hooves** reflect **positive virtues.** Having or lacking qualities that correspond to these characteristics **clarify and distinguish a person's conduct, whether it is pure, or the opposite (Heaven forbid).**

There is yet **another aspect to this: These criteria and identifying signs for kosher status pertain** specifically **to an animal. Similarly with regard to a person,** they apply to **the "animal" in**

ד. ווִי גֶעזָאגְט אַז אִין תּוֹרָה אִיז יֶעדֶער עִנְיָן אַ הוֹרָאָה, אַן אָנְווַיְיזוּנְג צוּם מֶענְטשׁ, אִיז דָאס - וואָס דִי סִימָנִים בַּיי אַ בְּהֵמָה זַיְינֶען, עַל כָּל פָּנִים, לְבָרֵר טַהֲרַת הַבְּהֵמָה - אוֹיךְ אַ הוֹרָאָה אַז דִי תְּכוּנוֹת מַעֲלֵה גֵרָה אוּן מַפְרִיס פַּרְסָה בַּיי דֶעם מֶענְטשְׁן, זַיְינֶען מְבָרֵר אוּן מַבְחִין זַיְינֶע הַנְהָגוֹת, צִי זֵיי זַיְינֶען טָהוֹר, אָדֶער חַס וְשָׁלוֹם פַארְקֶערְט.

נָאךְ אַ פְּרַט אִין דֶעם: דִי הַבְחָנָה וּבִירוּר אוֹיף טַהֲרָה - זַיְינֶען בְּנוֹגֵעַ אַ בְּהֵמָה. וְדוּגְמַת זֶה בְּאָדָם - הַבְּהֵמָה שֶׁבְּלִבּוֹ

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11. ***Ramban* on *Vayikra* 11:13. See also the *Shulchan Aruch, Yoreh Deah* 81:7.** Both of these sources emphasize the possibility of undesirable character traits resulting from eating non-kosher foods.

12. In his characteristic fashion, the Rebbe does not refer to something as "bad."

his heart, the animal soul. [However,] **these criteria and identifying signs do not apply concerning the matters of the Divine soul: The Torah and its commandments.** They are inherently good. Accordingly, **whether** the Torah and its *mitzvos* **are carried out completely for their own sake (*lishmah*) or with ulterior motives,** external **criteria are not** necessary to **determine** their acceptability, **because even when** one acts **with ulterior motives, one should still study Torah and fulfill its commandments.** As our Sages state,[13] **"One should always study** [Torah] **and fulfill** [its] **commandments even** [if] **not for their own sake, because from** doing so not for their own sake, one will eventually come to do so for their own sake." **The criteria** for a kosher animal used to clarify the nature of a person's actions are necessary only **regarding material matters that are connected with the animal soul; one must discern whether the "animal" is kosher or not.**

The Torah mentions both types of **animals,** not only the kosher animals but **also the non-kosher animals. This means that even when conducting oneself according to Torah, one can also** [behave as] **a non-kosher animal,** so to speak. As ***Ramban*** **says,**[14] **one can be "a degenerate with the permission of the Torah,"** indulging in permitted pleasures without restraint. It will **appear** to the person **that** he is acting **with the permission of the Torah,** for he is not transgressing any prohibitions. **In truth, however, he is violating the commandment,**[15] **"You shall be holy," which is a fundamental and primary commandment. To distinguish what is a kosher animal, the Torah gives two signs: a) split hooves** [and] **b) chewing cud.** We must thus clarify [these signs'] corresponding qualities in our conduct.

שֶׁל אָדָם, דִי נֶפֶשׁ הַבַּהֲמִית. דִי הַבְחָנָה אוּן בֵּירוּר זַיְינֶען נִיט בְּנוֹגֵעַ דִי עִנְיָנִים פוּן נֶפֶשׁ הָאֱלֹקִית, תּוֹרָה וּמִצְוֹתֶיהָ, צִי זֵיי זַיְינֶען אִינְגַאנְצְן לִשְׁמָהּ צִי מִיט אַ פְּנִיָּה, נִיט אוֹיף דֶעם אִיז דִי הַבְחָנָה - וָוארוּם אֲפִילוּ בְּשַׁעַת ס'אִיז מִיט אַ פְּנִיָּה דַארְף מֶען אוֹיךְ לֶערְנֶען תּוֹרָה אוּן מְקַיֵּים זַיְין מִצְוֹת, לְעוֹלָם יִלְמוֹד וִיקַיֵּים מִצְוֹת אֲפִילוּ שֶׁלֹּא לִשְׁמָהּ שֶׁמִּתּוֹךְ כו'. דִי הַבְחָנָה אִיז בְּנוֹגֵעַ עִנְיָנִים הַגַּשְׁמִיִּים, וָועלְכֶע זַיְינֶען פַארְבּוּנְדְן מִיטְן נֶפֶשׁ הַבַּהֲמִית, דַארְף מֶען מַבְחִין זַיְין צִי דִי "בְּהֵמָה" אִיז אַ טְהוֹרָה צִי נִיט.

בֵּיידֶע בְּהֵמוֹת שְׁטֵייעֶן אִין דֶער תּוֹרָה, אוֹיךְ דִי בְּהֵמָה טְמֵאָה. דָאס הֵייסְט אַז אֲפִילוּ פִירְנְדִיק זִיךְ עַל פִּי תּוֹרָה, קֶען מֶען אוֹיךְ זַיְין אַ בְּהֵמָה טְמֵאָה. ווִי דֶער רַמְבַּ"ן זָאגְט אַז מֶען קֶען זַיְין אַ נָבָל בִּרְשׁוּת הַתּוֹרָה (דָאס הֵייסְט אַז עֶס דוּכְט זִיךְ אוֹיס אַז דָאס אִיז בִּרְשׁוּת הַתּוֹרָה, בֶּאֱמֶת אִיז עֶר דָאךְ עוֹבֵר אוֹיפְן צִיוּוּי' פוּן קְדוֹשִׁים תִּהְיוּ - אַ צִיוּוּי עִיקָּרִי וְשָׁרְשִׁי). אִיז אוֹיף צוּ מַבְחִין זַיְין וָואס אִיז אַ בְּהֵמָה טְהוֹרָה, גִיט דִי תּוֹרָה צְוֵויי סִימָנִים: א) מַפְרֶסֶת פַּרְסָה. ב) מַעֲלַת גֵּרָה.

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13. *Pesachim* 50b; **the Alter Rebbe's *Shulchan Aruch, Hilchos Talmud Torah* 4:3; *Tanya*, ch. 39.**

14. See *Ramban's* commentary on *Vayikra* 19:2.

15. *Vayikra* 19:2. **see *Ramban's* commentary. See also *Tanya*, ch. 30.**

The Mystical Dimension of the Kosher Signs

5. To focus on the lesson derived from split hooves: **In general, there is a fundamental difference between an animal's head and its feet – as is also understood from the laws of *tereifos,*** wounds or illnesses that render an animal non-kosher.[16] **Even in an animal, only the feet are close to the ground.** Metaphorically, **this teaches that the lofty faculties even of the animal soul should not be immersed in physicality, i.e.,** involved with coarse and **earthly matters.** One should engage in such activities **only with the faculties of action,**[17] and regarding those faculties, **only to the extent necessary.**

It is related that the Rebbe (Rashab), of blessed memory, once told a chassid who was intellectually talented and respected by his fellow chassidim, but **who had gone into the business of selling galoshes, "Feet in galoshes I have seen, but a head in galoshes...."**

In addition, even regarding **the foot's** connection with materiality, **there must be a hoof (פרסה,** ***parsah*** with a *hei*) **between the foot and the ground, creating a separation even between the feet and earthliness. The hoof, whose function is** like a **curtain (פרסא,** *parsa* **with an** *alef*) **– a separation that conceals, as mentioned above – must be split,** allowing light to pass through. **This means that even in earthly matters,** there must be space for **Divine light to shine through** – i.e., **one should** be able to **see G-dliness in them.**

To refer to a somewhat parallel concept: ***Chassidus***[18] **explains the concept of hair** as follows **– regarding a woman, her** exposed **hair is considered "nakedness,"**[19]

ה. בִּכְלַל אִיז אוֹיךְ בַּיי אַ בְּהֵמָה פַאַרַאן אַן עִיקָר'דִיקֶער חִילוּק צְווִישְׁן רֹאשׁ (קָאפּ) מִיט רֶגֶל (פוּס) - ווִי פַארְשְׁטַאנְדִיק אוֹיךְ פוּן הִלְכוֹת טְרֵיפוֹת וכו'. אִיז אוֹיסֶער דֶעם אֲפִילוּ בַּיי אַ בְּהֵמָה זַיְינֶען נָאעֶנְט צוּ דֶער עֶרְד נָאר דִי פִיס, דָאס הֵייסְט אַז מִיט דִי כֹּחוֹת נַעֲלִים אוֹיךְ פוּן נֶפֶשׁ הַבַּהֲמִית - דַארְף מֶען נִיט לִיגְן אִין גַשְׁמִיּוּת, עִנְיָנִים אַרְצִיִּים, נָאר מִיט דִי כֹּחוֹת פוּן מַעֲשֶׂה[ח] ווִיפְל מֶען מוּז.

- מֶען דֶערְצֵיילְט אַז דֶער רֶבִּי (מוֹהֲרַשַׁ"ב) נִשְׁמָתוֹ עֵדֶן הָאט גֶעזָאגְט צוּ אַ חָסִיד, ווֶעלְכֶער אִיז גֶעווֶען אַ צִיּוּר אוּן אַ בַּעַל כִּשְׁרוֹנוֹת ווָאס הָאט זִיךְ אַרַייְנְגֶעטָאן אִין מִסְחָר פוּן קַאלָאשְׁן: "פִיס אִין קַאלָאשְׁן הָאבּ אִיךְ גֶעזֶען, אָבֶער אַ קָאפּ אִין קַאלָאשְׁן..." -

אוֹיסֶער דֶעם דַארְף זַיְין אִין רֶגֶל, צְווִישְׁן דֶער פוּס אוּן דֶער עֶרְד - אַ פַּרְסָא, אַ הֶפְסֵק אֲפִילוּ צְווִישְׁן רַגְלַיִם אוּן עֶרְדִישְׁקַיְיט.

דִי פַּרְסָה ווָאס אִיר עִנְיָן אִיז כַּנַ"ל פַּרְסָא - בְּאַלֶ"ף - הֶפְסֵק וְהֶעְלֵם, דַארְף אָבֶער זַיְין אַ צֶעשְׁפָּאלְטֶענֶע. דָאס הֵייסְט אַז אוֹיךְ אִין דִי עִנְיָנִים אַרְצִיִּים זָאל לַיְיכְטְן גֶ-טְלֶעכְקַיְיט, עֶר זָאל אִין זֵיי זֶען אֱלֹקוּת.

(ווִי עֶס ווֶערְט דֶערְקְלֶערְט אִין חֲסִידוּת[ט] בְּעִנְיַן הַשַּׂעֲרוֹת, אַז בַּיי אַן אִשָּׁה אִיז שֵׂעָר בְּאִשָּׁה עֶרְוָה,

16. For example, even a slight perforation in the membrane surrounding the brain renders an animal *tereifah* (*Shulchan Aruch, Yoreh Deah* 31:1). The laws regarding a wound on the foot are not as severe.

17. See also *Likkutei Sichos,* Vol. 1, pp. 61ff. and 189ff.

18. ***Likkutei Torah,*** *Vayikra,* **the** ***maamar*** **entitled** ***Venikdashti; Derech Mitzvosecha, mitzvas tiglachas metzora.***

19. *Berachos* 24a.

and regarding the Levites, it is written,[20] **"And they shall pass a razor over their entire flesh,"** implying that hair is a negative factor that must be removed for them to serve in the Sanctuary. Conversely, **however, regarding a Nazirite, it is written,**[21] **"He shall let the hair of his head grow,"** and it is designated as holy.

The explanation for this apparent paradox – that hair is sometimes holy and sometimes unholy – **is that when the** flow of **vitality and light is diminished, hair is a deficiency.** (The reason is that hair comes about through a process of **restriction,** i.e., the life-force that makes it grow must pass through – and while doing so is constrained by – **the barrier of the skull.) However, when the** spiritual **vitality and light are abundant, hair is necessary. Therefore,** it is written **regarding** the hair of **a Nazirite,**[21] **"It shall be holy; he shall let** his hair **grow wildly." Similarly, for an animal** to be kosher, **its hoof must be split** to allow G-dly light to pass through.[22]

As stated in *Tanya,*[23] **"Even {when involved} in earthly matters, [the Jewish people] should not be separate from *echad haemes,* "[G-d's] true oneness."**[24] **Therefore –** to allow G-dly light to permeate into even the lowest dimensions of material existence – the hoof **must be entirely split,** i.e., G-dliness **should reach the lowest** dimensions of physical existence.

Only then can one transform the animal within one's own being **into a kosher animal.** In other words, in this way, **one's animal** nature **– the physical** dimension of existence **that is necessary for the body – will be a pure animal.**

אויך בַּיי דִי לְוִיִּים אִיז וְהֶעֱבִירוּ תַעַר כו׳, אָבֶּער בַּיי אַ נָזִיר שְׁטֵייט גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ. רֶעדט זִיךְ דֶער בִּיאוּר אִין דֶעם, אַז ווּאוּ דֶער חַיּוּת וְאוֹר אִיז בְּמִיעוּט דָארְט זַיְינֶען שַׂעֲרוֹת (צִמְצוּם, וְעַל יְדֵי הֶפְסֵק הַגֻּלְגּוֹלֶת) אַ חִסָּרוֹן, מַה שֶׁאֵין כֵּן ווּאוּ דֶער חַיּוּת אוּן אוֹר אִיז בְּרִיבּוּי - דַארְף זַיְין שַׂעֲרוֹת. דֶערְפַאר אִיז בַּיי אַ נָזִיר קָדוֹשׁ יִהְיֶה גַּדֵּל פֶּרַע וכו׳. וְכֵן הוּא בְּעִנְיַן הַפַּרְסָה פוּן אַ בְּהֵמָה אַז דִי פַּרְסָה דַארְף זַיְין אַ צֶעשְׁפָּאלְטֶענֶע).

אוּן ווִי גֶעזָאגְט אִין תַּנְיָא׳, שֶׁגַּם בְּעִנְיָנֵי אֶרֶץ לֹא יִפָּרְדוּ מֵאֶחָד הָאֱמֶת - אַז אוֹיךְ אִין דִי עִנְיָנִים פוּן ווֶעלְט זָאל מֶען זִיךְ נִיט אָפְּשֵׁיידְן פוּן דֶעם אוֹיבֶּערְשְׁטְן - אֶחָד הָאֱמֶת. אוּן דֶערְפַאר דַארְף דִי צֶעשְׁפָּאלְטְנְקַיְיט זַיְין אוֹיף דוּרְךְ אוּן דוּרְךְ - עֶס זָאל אָנְקוּמֶען אוֹיךְ גָאר אוּנְטְן.

ווָאס דֶעמָאלְט דַוְקָא קֶען מֶען מַאכְן פוּן דֶער בְּהֵמָה אַ בְּהֵמָה טְהוֹרָה, דָאס הֵייסְט אַז זַיְין בְּהֵמָה, דִי גַשְׁמִיּוּת ווָאס אִיז מוּכְרָח מִצַּד הַגּוּף, זָאל זַיְין אַ בְּהֵמָה טְהוֹרָה.

20. *Bamidbar* 8:7.

21. Ibid. 6:5.

22. The Rebbe is emphasizing that because material involvement – the earth – can be a negative factor, a person must be somewhat disengaged, like the animal's foot is covered by a hoof. However, the hoof must be split; in other words, it must allow Divine light to pass through it. Hair serves as an analogy for this process, because the skull separates between the hairs and the source of their nurture. Because of that separation, the vitality that passes into the hair is diminished. For that reason, hair can be a negative factor. However, when much light passes through – as in the hairs of a Nazirite – which grow wildly, the hair can be a positive factor. Similarly, when the cleft of the hoof passes from one side to the other, G-dly light can reach and permeate even material matters.

23. *Tanya, Iggeres HaKodesh,* Epistle 9.

24. When we refer to G-d as "one" in the *Shema,* our intent is not merely that there is only one G-d, but that G-d is one with all existence, even the lowest forms of material entities (*Tanya,* loc. cit.) by speaking of G-d's "true oneness," the Alter Rebbe in *Tanya* – and the Rebbe here in the *sichah* – is emphasizing this all-pervasive element of G-dliness.

As stated in *Kehilas Yaakov,* composed by the author of the book *Melo HaRo'im*, the word בהמה (*beheimah*, animal) is an acronym for בשר היורד מן השמים (*basar hayoreid min hashamayim*, "flesh that descends from Heaven"). Such flesh **is certainly pure, for "nothing impure descends from Heaven."**[25]

אוּן ווִי עֶס שְׁטֵייט אִין קְהִלַּת יַעֲקֹב פוּן בַּעַל הַמְחַבֵּר סֵפֶר מְלֹא הָרוֹעִים אַז בְּהֵמָה אִיז רָאשֵׁי תֵּיבוֹת: בָּשָׂר הַיּוֹרֵד מִן הַשָּׁמַיִם, ווָאס דַאן אִיז זִי אַוַדַאי אַ טְהוֹרָה, כִּי אֵין דָּבָר טָמֵא יוֹרֵד מִן הַשָּׁמַיִם[יא].

Avoiding a Slippery Slope

6. There is another aspect to the sign of **a split hoof**[26] **– the hoof is split into two parts. This means that** the way one walks, i.e., **proceeds on the earth and involves himself with earthly matters,** should not be confined to a singular approach, but **should be characterized by two motifs, "the right hand [that] draws near and the left hand [that] pushes away."**[27]

ז. נָאךְ אַ פְּרַט אִיז דָא אִין מַפְרִיס פַּרְסָה[יב], אַז דִי פַּרְסָה אִיז צֶעשְׁפָּאלְטְן אוֹיף צְווֵייעֶן, דָאס הֵייסְט אַז דֶער הִילוּךְ עַל הָאָרֶץ, דֶער הָאבְּן צוּ טָאן מִיט עִנְיָנִים אַרְצִיִּים, דַארְף זַיְין אִין צְווֵיי תְּנוּעוֹת, יְמִין מְקָרֶבֶת וּשְׂמֹאל דּוֹחָה[יג].

There are some who operate only with "the right hand [that] draws near," without any restraint. They argue that in order to bring Jews closer to Torah, it is worthwhile to compromise certain **aspects of the Torah and even to remake the Torah according to the spirit of the times (Heaven forbid).**

עֶס זַיְינֶען פַאראַן אַזֶעלְכֶע ווָאס בַּיי זֵיי אִיז נָאר דֶער יְמִין מְקָרֶבֶת, אָן קֵיין שׁוּם אָפְּהַאלְט. זֵיי טַעֲנֶה'ן אַז בִּכְדֵי צוּ מְקָרֵב זַיְין אִידְן צוּ תּוֹרָה, אִיז כְּדַאי צוּ פַארְבּוֹיגְן עִנְיָנִים פוּן תּוֹרָה אוּן אֲפִילוּ אִיבֶּערְמַאכְן חַס וְשָׁלוֹם תּוֹרָה לְפִי רוּחַ הַזְּמַן.

The idea that we should bring all Jews closer to Torah is indeed true. As has been discussed several times,[28] **the *mishnah*** that teaches,[29] **"Love the created being and draw them close to Torah," implies that even those who are merely "created beings," i.e., who have no positive virtue other than being G-d's creations,**[30] **should also be brought closer to Torah.**

דֶער עִנְיָן אַז מֶען דַארְף מְקָרֵב זַיְין אַלֶע אִידְן צוּ תּוֹרָה, אִיז טַאקֶע אֱמֶת, ווִי מֶען הָאט שׁוֹין גֶערֶעדט מֶערֶערֶע מָאל[יד] אִין דֶעם פֵּירוּשׁ הַמִּשְׁנָה[טו], אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה, אַז אֲפִילוּ דִי ווָאס זַיְינֶען נִיט מֶער ווִי בְּרִיּוֹת בְּעָלְמָא, דָאס הֵייסְט ווָאס זֵיי הָאבְּן אִין זִיךְ נִיט קֵיין מַעֲלָה מֶער נִיט ווָאס זֵיי זַיְינֶען דֶעם אוֹיבֶּערְשְׁטְנְס בַּאשֶׁעפֶענִישְׁן[טז], דַארְף מֶען אוֹיךְ זֵיי מְקָרֵב זַיְין צוּ תּוֹרָה.

However, the argument that for this purpose one should make modifications – which in truth are corruptions of – in the Torah runs contrary to the Torah's path (Heaven forbid). As the wording

אָבֶּער דָאס ווָאס זֵיי טַעֲנֶה'ן אַז צוּלִיבּ דֶעם זָאל מֶען מַאכְן תִּקּוּנִים - ווָאס בֶּאֱמֶת זַיְינֶען דָאס קִלְקוּלִים - אִין תּוֹרָה חַס וְשָׁלוֹם, דָאס אִיז הֵיפֶּךְ

25. *Sanhedrin* 59b.

26. The Rebbe explains **an additional lesson** that can be derived from the sign of a split hoof **in *Likkutei Sichos,* Vol. 2, p. 378.**

27. *Sotah* 47a; *Sanhedrin* 107b.

28. See also *Likkutei Sichos,* Vol. 1, p. 99ff., Vol. 2, p. 316ff.

29. *Avos* 1:12.

30. *Tanya,* ch. 32.

of that *mishnah* itself states, one must "bring them closer to Torah." They should be brought closer **to the Torah, but the Torah should not be drawn** closer to them **and remade to fit their spirit.**

Even if this argument – that by compromising Torah principles **one would bring Jews closer – were valid,** it is untenable according to our Torah tradition. **This** principle **must be known: According to Jewish Law, one is forbidden to change even the smallest detail of Torah, whether it is a Scriptural law, a Rabbinic law, or even an enactment established by our Sages in recent generations.**

The only exception would be a change initiated by **a true Prophet and only then as a temporary measure.** In such an instance, **following the Prophet's** instructions **would be mandated by the Torah and, hence, like all *mitzvos,* would be obligatory.** The classic example is that of **Prophet Eliyahu on Mount Carmel,** where he commanded the people to offer a sacrifice even though it was not being offered in the *Beis HaMikdash.* Since he was **a Prophet and commanded this only as a temporary measure,** the people were obligated to follow his directive.[31] However, **otherwise, one is forbidden to deviate even the slightest degree from the Torah, regardless of what might be accomplished by doing so.**

Moreover, the truth is that not only will such compromises not bring about any improvement or draw Jews closer to Torah, but on the contrary, they will make matters worse. The people making such compromises **will be subsumed within** – and overwhelmed by – **those** they are trying to influence **until,** ultimately, **they will completely deviate from the Torah and Judaism.**

There is a well-known analogy which my revered father-in-law, the Rebbe Rayatz used to **illustrate this situation: A person** who becomes **lost in a for-**

31. See *Rambam, Hilchos Yesodei HaTorah* 9:3.

דֶּרֶךְ הַתּוֹרָה, און ווִי דֶער לָשׁוֹן אִין דֶער מִשְׁנָה גוּפָא: וּמְקָרְבָן לַתּוֹרָה, צוּבְּרֶענְגֶען זֵיי צוּ תּוֹרָה, אָבֶּער נִיט שְׁלֶעפְּן דִי תּוֹרָה חַס וְשָׁלוֹם און אִיבֶּערְמַאכְן זִי לְפִי רוּחָם.

אֲפִילוּ אוֹיבּ זֵייעֶר טַעֲנָה וָואלְט גֶעווֶען אַ גֶערֶעכְטֶע טַעֲנָה, אַז דוּרְךְ דֶעם ווֶעט מֶען מְקָרֵב זַיְין אִידְן, דַארְף מֶען ווִיסְן אַז עַל פִּי דִין הַתּוֹרָה טָאר מֶען נִיט מְשַׁנֶּה זַיְין חַס וְשָׁלוֹם אֲפִילוּ קֵיין דִקְדּוּק קַל פוּן תּוֹרָה, סַיי אַ דְאוֹרַיְתָא, סַיי אַ דְרַבָּנָן, און אֲפִילוּ דָאס וָואס רַבּוֹתֵינוּ הָאבְּן מְתַקֵּן גֶעווֶען אִין דִי לֶעצְטֶע דוֹרוֹת.

- סַיְידְן אַ נְבִיא אֱמֶת און ווֶען עֶר זָאגְט עֶס בְּדֶרֶךְ הוֹרָאַת שָׁעָה בִּלְבַד, - וָואס דַאן אִיז דָאס אַ דִין פוּן תּוֹרָה - ווִי אַלֶע מִצְוֹת - אַז מֶען דַארְף זִיךְ צוּהֶערְן צוּ אִים, און אַזוֹי ווִי אֵלִיָּהוּ בְּהַר הַכַּרְמֶל, אַ נָבִיא, און דָאס אוֹיךְ בְּלוֹיז בְּדֶרֶךְ הוֹרָאַת שָׁעָה״, אָבֶּער ווֶען נִיט דָאס, טָאר מֶען נִיט אָפְּקֶערְן חַס וְשָׁלוֹם אַ זִיז כָּל שֶׁהוּא פוּן תּוֹרָה, נִיט קוּקְנְדִיק וָואס דוּרְךְ דֶעם ווֶעט מֶען אוֹיפְטָאן -

וּבִפְרַט אַז דֶער אֱמֶת אִיז, אַז נִיט נָאר וָואס דוּרְךְ דֶעם ווֶעט מֶען גָאר נִיט מְתַקֵּן זַיְין און מֶען ווֶעט נִיט מְקָרֵב זַיְין אִידְן צוּ תּוֹרָה, נָאר אַדְּרַבָּה, מֶען מַאכְט דוּרְךְ דֶעם עֶרְגֶער, מֶען ווֶערְט אַלֵיין אַיְינְגֶעשְׁלוּנְגֶען אִין זֵיי, בִּיז מֶען קֶערְט אָפּ חַס וְשָׁלוֹם לְגַמְרֵי פוּן תּוֹרָה און אִידִישְׁקַיְיט.

ווִי דֶער בַּאוואוּסְטֶער מָשָׁל פוּן כְּבוֹד קְדֻשַּׁת מוֹרִי וְחָמִי אַדְמוּ״ר, אַז בְּשַׁעַת אַ מֶענְטשׁ גֶעפִינְט זִיךְ פַארְבְּלָאנְדזשֶׁעט אִין וַואלְד צְווִישְׁן

חַיּוֹת הַטּוֹרְפוֹת - מֵיינְט דָאךְ דָאס נִיט אַז עֶר אִיז אַרוֹיס פוּן זַיְין הוֹיז גְלַייְך אִין מִיטְן טִיפְן וַואלְד. נָאר פְרִיעֶר אִיז עֶר גֶעגַאנְגֶען בְּדֶרֶךְ הַמֶּלֶךְ, מַלְכּוֹ שֶׁל עוֹלָם, און דֶערְנָאךְ הָאט עֶר אָפְּגֶעקֶערְט פוּן דֶעם דֶּרֶךְ הַמֶּלֶךְ אֵיין חוּט הַשַּׂעֲרָה, און צוּ דֶער חוּט הַשַּׂעֲרָה נָאךְ אַ חוּט הַשַּׂעֲרָה, און נָאךְ אַ חוּט הַשַּׂעֲרָה, בִּיז עֶר הָאט זִיךְ גֶעכַאפְּט אַז עֶר גֶעפִינְט זִיךְ אִין טִיפְן וַואלְד צְווִישְׁן חַיּוֹת טוֹרְפוֹת.

est among predatory animals did not find himself there suddenly; he did not leave his house and immediately enter the depths of the forest. Instead, it was a gradual process. He began walking on the king's highway – the path of the King of the Universe. Then, he turned a hairsbreadth off the king's highway, proceeded further, then deviated another hairsbreadth, and yet another hairsbreadth. He continued on his path until he realized that he was deep in the forest, with predatory beasts all around him.

A Deeper Conception of Chewing the Cud

ח. דֶער סִימָן פוּן מַפְרֶסֶת פַּרְסָה אַלֵיין אִיז אָבֶּער ווֵיינִיק, מֶען דַארְף הָאבְּן אוֹיךְ דֶעם סִימָן פוּן מַעֲלַת גֵּרָה.

יֶעדֶער דָּבָר גַּשְׁמִי וָואס מֶען גֵייט טָאן, דַארְף מֶען גוּט אִיבֶּערְקַייעֶן, מְבָרֵר זַיְין אֵיין מָאל און נָאךְ אַמָאל, צִי עֶר זָאל דָאס טָאן, און ווִי עֶר זָאל דָאס טָאן און נָאר דַאן אִיז עֶס אַ בְּהֵמָה טְהוֹרָה.

עַל פִּי חֲסִידוּת - הָעִנְיָן דִּכְלָלוּת הַבֵּירוּרִים - בֵּירוּר בַּ"ן וְאַחַר כַּךְ בֵּירוּר מַ"ה.

7. However, the sign of a split hoof alone is insufficient for an animal to be considered kosher; **it must have an additional sign: chewing its cud.**

There is a metaphoric dimension to this requirement. Before engaging in **any physical activity one is thinking of doing, he must thoroughly "chew it over," clarifying once and then again whether he should do it, and how he should do it. Only then** will his actions be similar to **a kosher animal.**

According to *Chassidus,*[32] chewing the cud – further chewing partially digested food – symbolizes **the general concept of *birurim:*** The mission of refining the world's material substance that was given to humanity. That task is twofold. The first stage involves **the refinement empowered by** the Divine name with the numerical equivalent of **בן**, ***ban,* 52.** This phase comprises elevating the coarseness of physical existence. The second stage involves **the refinement empowered** by the Divine name with the numerical equivalent of **מה**, *mah,* **45.** This phase comprises a further degree of refinement, enabling an entity that had already been refined to undergo further refinement and be absorbed within holiness.

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32. See *Likkutei Torah, Vayikra,* p. 7a ff., *et al.*

When One's Own Knowledge Is Not Enough

8. There is also **a lesson that can be derived from the signs of a kosher fowl:** The signs of a kosher fowl are not explicitly mentioned in the Torah but rather were attested to by our Sages. The Sages clarified that **we cannot rely on the signs alone; rather, there must be a tradition** that this species of fowl is kosher.[33] When there is no known tradition regarding whether a species of fowl is kosher, a person's word is accepted if he says, "My teacher ("Rebbe") the hunter permitted this species."[34]

On the surface, why is a tradition necessary? One should be able to see the signs and know on one's own. Nevertheless, the point of the law **is that** a person **cannot rely on his own understanding. It is possible to study the** ***Shulchan Aruch***[35] **and – according to one's own understanding –** be committed to carrying out G-d's law to the extent that he thinks he is **even conducting himself beyond the letter of the law, yet at that very moment to be in the lowest depths.** Every person **must** measure himself against the objective yardstick of **tradition.**

Implied in the Hebrew word for **"tradition,"** *mesorah*, **is the meaning "dedication" and "devoted connection."** To refer back to the passage from the *Shulchan Aruch* mentioned above, to know what is kosher, it is necessary to have **a devoted connection to a Rebbe, "a Rebbe that is a hunter,"** [i.e.,] one who hunts **for Jewish souls and is actively involved in saving** them. **He is "expert in them and their names,"**[34] knowing how to protect them **from the counsel of the evil inclination.**

ט. נָאךְ אַ הוֹרָאָה קֶען מֶען אַרוֹיסְנֶעמֶען פוּן סִימָנֵי טַהֲרָה בַּיי אַן עוֹף.

בַּיי אַן עוֹף, טָאר מֶען אוֹיף סִימָנִים אַלֵיין זִיךְ נִיט פַארְלָאזְן אוּן מֶען דַארְף הָאבְּן אוֹיךְ מְסוֹרָה[ח]. אִין פְלוּג, צוּלִיבּ וָואס דַארְף מֶען הָאבְּן מְסוֹרָה? מֶען קֶען דָאךְ זֶען דִי סִימָנִים אוּן אַלֵיין וִויסְן. נָאר דֶער עִנְיָן אִיז, אַז אוֹיפְן אֵייגֶענֶעם שֵׂכֶל קֶען מֶען זִיךְ נִיט פַארְלָאזְן, מֶען קֶען לֶערְנֶען שֻׁלְחָן עָרוּךְ, אוּן אֲפִילוּ פִירְן זִיךְ, לוֹיט זַיְין שֵׂכֶל, לִפְנִים מִשּׁוּרַת הַדִּין אוּן זַיְין בְּשַׁעַת מַעֲשֶׂה אִין שְׁאוֹל תַּחְתִּית רַחֲמָנָא לִצְלַן. עֶס דַארְף זַיְין מְסוֹרָה, וָואס מְסוֹרָה אִיז אוֹיךְ פוּן לָשׁוֹן מְסִירָה וְהִתְקַשְּׁרוּת, הִתְקַשְּׁרוּת צוּם רֶבִּי'ן, וְרַבִּי צַיָּד, אַ רֶבִּי וָואס הָאט זִיךְ עוֹסֵק גֶעוֶועְן אִין מַצִּיל זַיְין נַפְשׁוֹת יִשְׂרָאֵל, אוּן אִיז בָּקִי בָּהֶם וּבִשְׁמוֹתֵיהֶם, פוּן עֲצַת הַיֵּצֶר.

(מלוקט משיחות ש"פ ראה תש"י, ש"פ שמיני תשט"ז)

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33. *Shulchan Aruch, Yoreh Deah* 82:3.

34. Ibid. 82:2.

35. The Code of Jewish Law.

א) צפנת פענח (להרגצובי) על הרמב"ם ריש הלכות מאכלות אסורות - עיין שם כל זה בארוכה. ולהעיר ממורה נבוכים ח"ג פמ"ח. זע אויך לקו"ש ח"ב ע' 573 ואילך.

ב) בכורות ה, ב.

ג) שבת סוף פרק ט, זע אויך חולין סוף פרק ג ובחידושי אגדות שם.

ד) ד"ה תרנגולתא, נדה נ, ב.

ה) רמב"ן על התורה ויקרא יא, יג. ועוד. זע אויך שולחן ערוך יורה דעה סוף סימן פא.

ו) הלכות תלמוד תורה לאדמו"ר הזקן פרק ד הלכה ג. תניא פרק לט.

ז) רמב"ן ריש פרשת קדושים. זע אויך תניא פרק ל.

ח) זע אויך לקו"ש ח"א עמוד 16 און ווייטער און 981 און ווייטער.

ט) לקוטי תורה ד"ה ונקדשתי. דרך מצותיך מצות תגלחת מצורע.
י) אגרת הקדש סימן ט.
יא) סנהדרין נט, ב.
יב) הוראה נוספת בזה זע לקו"ש ח"ב ע' 873.
יג) סוטה מז, א. סנהדרין קז, ב.
יד) זע אויך לקו"ש ח"א עמוד 99 און ווייטער. לקו"ש ח"ב ע' 613 ואילך.
טו) אבות פרק א משנה יב.
טז) תניא פרק לב.
יז) רמב"ם הלכות יסודי התורה פרק ט הלכה ג.
יח) שולחן ערוך יורה דעה סימן פב, סעיף ג.

SHEMINI II | שמיני ב

Adapted from a *sichah* delivered on *Shabbos Parshas Shemini,* 5710 (1950)

Introduction

There is a legendary story – quite possibly liberally embroidered – about *Rambam* at the Sultan's court.

A rival courtier claimed he could train a cat to act completely human. *Rambam* challenged him, insisting that an animal's nature cannot be fundamentally changed. The Sultan arranged for a demonstration, and as the appointed day approached, *Rambam's* friends reported seeing the cat walking on its hind legs, using its front paws as hands, and interacting with onlookers.

Rambam grew concerned. If proven wrong, his standing at court could diminish, potentially harming his ability to advocate for the Jewish community.

On the day of the trial, as *Rambam* was preparing to go to the court, a mouse unexpectedly scurried into his snuff-box. Although at first slightly unnerved, *Rambam* appreciated that this was Divine Providence, not coincidence, and brought the box with him to court.

The cat's performance was indeed impressive – walking upright and balancing a tea tray with remarkable poise. However, when *Rambam* opened his snuff-box and released the mouse, the cat's training instantly evaporated. It dropped the tray and bounded after the mouse on all fours, reverting completely to its essential nature.

In the *sichah* that follows, the Rebbe communicates a similar message: No matter how spiritually elevated we become, we must ground our conduct in *kabbalas ol*, the acceptance of G-d's yoke. Otherwise, it is possible that our base tendencies will take control.

Parshas Shemini spans the entire spiritual spectrum, from the Divine fire descending upon the Sanctuary's altar to warnings against consuming loathsome creatures. This juxtaposition teaches us that without the foundation of *kabbalas ol*, we risk falling precipitously from whatever spiritual heights we might attain to pursue our most base inclinations, just as the well-trained cat abandoned its human pretenses when confronted with its fundamental nature.

From the Apex to the Nadir

Parshas Shemini's Spiritual Spectrum

1. This week's Torah portion discusses three subjects in **sequence: First, it speaks about the eighth day of inauguration** of the Sanctuary; **then, about the death of Aharon's two sons. At the end of the portion,** it discusses **kosher animals and the like, and it concludes with the prohibition against eating loathsome creatures and crawling things.**

The superiority of the eighth day of inauguration over the previous seven **days is that on the eighth day, "He, [Moshe], erected the Sanctuary and did not dismantle it."**[1] In contrast to the previous seven days when the Sanctuary was erected and dismantled daily, on the eighth day, the Sanctuary was erected and remained standing.

True, in a spiritual sense, **everything carried out according to the Torah's command is** permanent, **an eternal matter.**[2] This also has ramifications in the realm of *halachah*. **For** the above **reason, even though any knot that is destined to be untied is not considered a permanent knot,**[3] **nevertheless, if the Torah commanded that such a knot be made, the knot is considered permanent.**[4] **The command of the Torah endows it with permanence. While** – like all matters of this physical world – **on this material plane,** the actual knot will **continue** to exist **only for** a limited **time, the matter itself is eternal.**

Moreover, even when untying the knot **will also be done according to the Torah's command** – i.e., **the Torah instructs that** the knot **should be untied – nevertheless, during the time the knot [physical-**

א. דֶער סֵדֶר פוּן הַיְינְטִיקֶער סֶדְרָה אִיז: פְרִיעֶר רֶעדט עֶר וֶועגְן דֶעם יוֹם הַשְּׁמִינִי לְמִילוּאִים, דֶערְנָאךְ וֶועגְן מִיתַת שְׁנֵי בְּנֵי אַהֲרֹן, אוּן צוּם סוֹף פוּן סֶדְרָה וֶועגְן בְּהֵמוֹת טְהוֹרוֹת כו' בִּיז צוּ אִיסוּר אֲכִילַת שְׁקָצִים וּרְמָשִׂים.

דִי מַעֲלָה פוּן יוֹם הַשְּׁמִינִי לְמִילוּאִים אוֹיף דִי פְרִיעֶרְדִיקֶע טֶעג אִיז, וָואס בַּיּוֹם הַשְּׁמִינִי הֵקִים אֶת הַמִּשְׁכָּן וְלֹא פֵּרְקוֹ (מֶען הָאט אוֹיפְגֶעשְׁטֶעלְט דֶעם מִשְׁכָּן אוּן אִים נִיט צֶענוּמֶען). הֲגַם יֶעדֶער זַאךְ וָואס מֶען טוּט עַל פִּי צִיוּוּי הַתּוֹרָה אִיז דָאךְ אַן עִנְיָן אוֹיף אֵייבִּיק[ט],

– דֶערְפַאר אִיז כָאטשׁ אַז כָּל קֶשֶׁר שֶׁעָתִיד לְהַתִּירוֹ אִיז נִיט קֵיין קֶשֶׁר שֶׁל קַיָּימָא, פוּנְדֶעסְטְוֶועגְן אוֹיבּ דֶער קֶשֶׁר אִיז גֶעמַאכְט עַל פִּי צִיוּוּי הַתּוֹרָה, אַז דִי תּוֹרָה הָאט גֶעהֵייסְן מַאכְן דֶעם קֶשֶׁר, דֶעמָאלְט דַארְף מֶען זָאגְן אַז דֶער קֶשֶׁר אִיז אַ קֶשֶׁר שֶׁל קַיָּימָא. צִיוּוּי הַתּוֹרָה מַאכְט דֶעם עִנְיָן אַן עִנְיָן נִצְחִי. לְמַטָּה וֶוערְט עֶר נִמְשָׁךְ נָאר אִין דֶעם זְמַן, אָבֶּער דֶער עִנְיָן אִיז אַן עִנְיָן נִצְחִי.

נָאךְ מֶער, אֲפִילוּ וֶוען דָאס וָואס עָתִיד לְהַתִּירוֹ אִיז אוֹיךְ עַל פִּי צִיוּוּי הַתּוֹרָה, דִי תּוֹרָה הֵייסְט אִים אָפְּבִּינְדְן, פוּנְדֶעסְטְוֶועגְן אִיז דֶער קֶשֶׁר בְּשַׁעַת עֶר אִיז פַארַאן, אַן עִנְיָן

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1. See *Rashi, Bamidbar* 7:1.

2. See *Likkutei Sichos,* Vol. 1, p. 218ff.

3. See the Alter Rebbe's *Shulchan Aruch* 314:17, 19, 317:1, *et al.*

4. See *Likkutei Sichos,* Vol. 14, p. 16, footnote 30, and the sources mentioned there.

ly] exists, it is an eternal matter. The act of untying it – at its appropriate time – is also eternal, but that applies at a different time.

The explanation of this concept **resembles *Tanya's*[5] statement, "Above, [in the spiritual realms,] this unity is eternal, [lasting] forever…. However, below, [in this material world,] it is subject to time."**

This clarifies the custom of tying **the knot of *tefillin*** each day. **According to those opinions[6] that hold that one must tie and untie the knot daily and retie it anew, it is nevertheless considered a permanent knot**.

As such, it is understood that **the erection** of the Sanctuary **during the seven days of inauguration was also an eternal matter. Even so, its** timeless quality **is not equivalent to the erection** [of the **Sanctuary] on the eighth day, when, in actual practice, "They erected it and did not dismantle it."** This is **especially** true since **on the eighth day, "fire descended from heaven,"[7] which represents a lofty** spiritual **level that was not present at all during the previous days.** Thus, **the eight days of inauguration** collectively **constitute a sublime** spiritual **matter,** with the eighth day marking its ultimate fulfillment.

Later, the Torah reading speaks about the death of Aharon's two sons, warning that measures be taken so that such a tragedy **should not recur. As is well known,[8] the death of Aharon's two sons reflects** the spiritual motif of ***ratzo*** (a state of intense yearning to ascend toward G-dliness) **without *shov*,** (the complementary motif of returning to material consciousness). **From this, it is understood that, at that time, the Jewish people** on the whole **were on an extremely lofty spiritual level,** to the extent that they **required caution lest their souls actually expire** due to excessive spiritual ecstasy.

נִצְחִי. אוֹיךְ דֶער הֶיתֵּר - אִין זַיְין זְמַן - אִיז אַ נִצְחִי נָאר דָאס אִיז אִין אַן אַנְדֶער זְמַן. עַל דֶּרֶךְ ווִי עֶס שְׁטֵייט אִין תַּנְיָא[כ] וְיִחוּד זֶה לְמַעְלָה הוּא נִצְחִי לְעוֹלָם וָעֶד וכו׳ אֶלָּא שֶׁלְּמַטָּה הוּא תַּחַת הַזְּמַן.

דֶערְמִיט ווֶעט זַיְין פַארְעֶנְטְפֶערְט ווֶעגְן דֶעם עִנְיָן פוּן קֶשֶׁר שֶׁל תְּפִילִּין, לוֹיט דִי דֵעוֹת[כא] וואָס הַאלְטְן אַז יֶעדְן טָאג דַארְף מֶען אוֹיפְבִּינְדְן דֶעם קֶשֶׁר אוּן צוּרִיק אִים פַארְבִּינְדְן אִיבֶּערְאַנַיְיס, אַז פוּנְדֶעסְטְווֶעגְן הֵייסְט עֶס אַ קֶשֶׁר שֶׁל קַיָּמָא. -

בְּמֵילָא אִיז דָאךְ אוֹיךְ דִי הֲקָמָה פוּן שִׁבְעַת יְמֵי הַמִּילוּאִים אַן עִנְיָן נִצְחִי, פוּנְדֶעסְטְווֶעגְן אִיז דָאס נִיט גְּלַיְיךְ צוּ הֲקָמַת יוֹם הַשְּׁמִינִי וואָס דַאן אִיז גֶעווֶען הֱקִימוֹ וְלֹא פֵּרְקוֹ בְּפוֹעֵל מַמָּשׁ. וּבִפְרַט אַז בַּיּוֹם הַשְּׁמִינִי אִיז יָרְדָה אֵשׁ מִן הַשָּׁמַיִם, וואָס דָאס אִיז אַ הוֹיכֶער עִנְיָן וואָס אִין דִי פְרִיעֶרְדִיקֶע טֶעג אִיז דָאס אִינְגַאנְצְן נִיט גֶעווֶען.

עַל כָּל פָּנִים אִיז שְׁמוֹנַת יְמֵי הַמִּילוּאִים אַן עִנְיָן נַעֲלֶה.

ווַיְיטֶער אִין דֶער סֶדְרָה רֶעדְט עֶר ווֶעגְן מִיתַת שְׁנֵי בְּנֵי אַהֲרֹן אוּן זָאגְט אָן אַז עֶס זָאל דֶערְצוּ נִיט קוּמֶען.

עֶס אִיז בַּאווּאוּסְט[כב] אַז דֶער עִנְיָן פוּן מִיתַת שְׁנֵי בְּנֵי אַהֲרֹן אִיז רָצוֹא אָן אַ שׁוֹב. דֶערְפוּן אִיז פַארְשְׁטַאנְדִיק אַז אִידְן זַיְינֶען גֶעשְׁטַאנֶען דֶעמָאלְט אִין זֵייעֶר אַ הוֹיכְן מַצָּב, וואָס מֶען הָאט גֶעדַארְפְט פַארְהִיטְן פוּן כְּלוֹת הַנֶּפֶשׁ בְּפוֹעֵל מַמָּשׁ.

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5. *Tanya*, ch. 25.

6. See *Tosafos, Eiruvin* 97a, s.v. *Abbaye; Menachos* 35b, s.v. *mish'as; Chulin* 9a, s.v. *ve'idach; Seder HaDoros*, year 4930.

7. See *Vayikra* 9:24. The phrase used in the main text is found in the *Sifri* on *Bamidbar* 7:1.

8. The mystical significance of the death of Aharon's sons is **explained at length in the *maamarim* entitled *Acharei Mos*, 5649, and 5675** (the latter is published in **the series of *maamarim* entitled *BeShaah Shehikdimu, 5672*, Vol. 2,** p. 967).

Nevertheless, later in this same portion, the Torah warns about eating loathsome creatures and crawling things "which a person's soul detests,"[9] entities that most human beings find repulsive. At first glance, it is difficult to understand: How it is fitting for this commandment **to be positioned adjacent to the lofty spiritual matters** taught immediately beforehand?

In explanation, **it could be said that although the Torah portion discusses exceedingly lofty spiritual levels, nevertheless, its conclusion emphasizes specifically the** [**necessity of**] **accepting the yoke** of Heaven, as implied by the verse,[10] **"For I am G-d who brought you up...** [**from the land of Egypt**]**."** As *Rashi*[11] explains, that phrase indicates that G-d took the Jews out of Egypt, **"on the condition that** [**they**] **accept** [**His**] **commandments."** This stipulation is necessary **because** our souls are housed in **bodies.**[12] Hence, caution is necessary.

(True, our soul's connection to our bodies also leads to a **positive concept: The body derives from a** G-dly source **that transcends intellect, comprehension, and contemplation. Therefore, its essential connection is to** G-dly qualities **that transcend comprehension.**)

Nevertheless, the body's inherent attraction to physical matters leads to **the** following **practical lesson: We must rely on** [**the fundamental approach of**] **accepting the yoke** of Heaven **in all matters,** regardless of our spiritual **standing, no matter how lofty it is. Without** the foundation of the **acceptance of** G-d's **yoke, we may eventually** stumble spiritually and **fall** – even **to** the level of **eating loathsome creatures** and similar paths of undesirable conduct (**G-d forbid**).

פונדעסטוועגן איז נאכדעם אין דער זעלבער סדרה זאגט ער אן, וועגן אכילת שקצים ורמשים שנפשו של אדם קצה בהם, וואס אויך מצד שכל אנושי איז עס זייער מאוס. אין פלוג - ווי פאסט עס אז דאס זאל שטיין בסמיכות צו אזוינע הויכע ענינים?

קען מען זאגן, אז הגם ער רעדט וועגן זייער הויכע מדריגות, פונדעסטוועגן זאגט ער אן צום סוף וועגן קבלת עול דוקא: כי אני הוי' המעלה אתכם וגו' על מנת שתקבלו מצותי וכו'. ווארום עס איז דאך דא דער גוף[כג] אויך, און פון דער צווייטער זייט - למעליותא: דער גוף נעמט זיך דאך פון אן ארט וואס איז העכער פון שכל, השגה והתבוננות. איז דערפאר שייכותו בעצם צו ענינים שאינם השגה כו'.

דערפון איז דער פועל יוצא, אז מען מוז אנקומען אין אלע זאכן צו קבלת עול אפילו אז מען שטייט אין א הויכן מצב. אן קבלת עול קען מען מיט דער צייט אראפפאלן ביז אכילת שקצים כו' חס ושלום.

(משיחת ש"פ שמיני תש"י)

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9. See *Vayikra* 11:10-43.

10. *Vayikra* 11:45.

11. See *Rashi, Sifra,* on the above verse.

12. This concept can be better understood, based on the story that the Maggid of Mezritch related to the Alter Rebbe, about a vision he had. He saw how Moshe was explaining to young schoolchildren the verse (*Bereishis* 17:17), **"Avraham fell on his face and laughed…."** Moshe explained that **all the interpretations** of the Torah **are true and "a verse never departs from its simple meaning"** (see *Shabbos* 63a). **"If you will ask, 'How is it possible that Avraham would doubt G-d's statement?'"** (See *Bereishis Rabbah* 47:4.) **"This doubt stems from the body. Even a holy body is still flesh."** See ***HaTamim,*** **Vol. 2, p. 71;** ***Kovetz Michtavim B'dvar Amiras Tehillim,*** **p. 197; the** ***Igros Kodesh*** **of the Rebbe Rayatz, Vol. 3, p. 454-455.**

יח) שולחן ערוך יורה דעה סימן פב, סעיף ג.

יט) זע לקו"ש ח"א עמוד 812 און ווייטער.

כ) פרק כה.

כא) זע תוספות ד"ה אביי (עירובין צז, א). תוספות ד"ה משעת (מנחות לה, ב). תוספות ד"ה ואידך (חולין ט, א). סדר הדורות ד' אלפים תתק"ל.

כב) נתבאר בארוכה בד"ה אחרי מות דשנת תרמ"ט, ודשנת תרע"ה (בהמשך תער"ב).

כג) יובן ביותר על פי ספורו של הרב המגיד לרבנו הזקן מה שראה במחזה, איך שמשה רבנו תירץ לתינוקות של בית רבן במה שנאמר: ויפול אברהם על פניו ויצחק גו' - דכל הפירושים אמת, ואין מקרא יוצא מידי פשוטו, ואם תאמרו איך אפשר הדבר אשר אברהם יהיה מסתפק במאמר השם, תדעו, אשר זהו מצד הגוף, ואשר גם גוף קדוש בשר הוא (התמים חלק ב ע' עא. קובץ מכתבים בדבר אמירת תהלים, ע' 791. אגרות קודש אדמו"ר מהוריי"צ ח"ג ע' תנד־ה).

SHEMINI III | שמיני ג

Adapted from a *sichah* delivered on *Shabbos Parshas Shemini,* 5715 (1955)

Introduction

"Serve G-d with joy"[1] is a theme frequently emphasized in Jewish thought. As *Rambam* writes,[2] "The happiness with which a person should rejoice in the fulfillment of the *mitzvos* and the love of G-d who commanded them is a great service." The reciprocal relationship between joy and Divine service is obvious. If our service to G-d is not joyous, that means we do not truly appreciate the connection with G-d that our Divine service brings about. Were we to feel that connection fully, how could we not be joyous?

Yet the experience of true joy remains elusive for many. We calculate, we measure, wondering how others will view us when we let loose. Such thoughts present barriers to the complete self-transcendence that genuine joy requires. In the *sichah* that follows, the Rebbe gives us a paradigm to emulate – and thus experience – unbounded happiness. King David's uninhibited dancing before the Ark of the Covenant shows us how the path to authentic joy lies precisely in forgetting oneself entirely.

This teaching speaks directly to our spiritual journey today. How can we move beyond self-consciousness in our Divine service and experience the liberation that comes when we set aside our concern for how others perceive us?

The Rebbe shows us that the ultimate measure of spiritual greatness and inner happiness can be attained through transcending our own importance and opening ourselves up to something infinitely greater – an unrestricted connection with G-d.

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1. *Tehillim* 100:2.

2. The conclusion of *Hilchos Lulav.*

The Power of Selfless Joy

When a King Dances

1. The *Haftarah* of this week's Torah portion relates how King David led the Ark of G-d from the house of Oved-Edom the Gittite to the City of David.

It relates that on the way to the City of David, **"David danced with all his might before G-d; and David was girded with a linen *ephod*."[1] Upon arriving in the City of David,** his joy increased; **"King David was leaping and dancing before G-d."[2]**

We need to understand the significance of the variations in the narrative between David's actions **outside the city and** those within **the City of David:**

a) Originally, the reading **mentions, "David was girded with a linen *ephod*," however,** when describing his actions while **inside the City of David, this** detail **is not mentioned.**

b) Earlier on, it states only that "he was dancing"; there is no mention made of leaping**, but in the City of David,** he is described as **"*leaping* and dancing."**

The continuation of the narrative also requires clarification. When David's wife, **Michal, the daughter of Shaul, saw "King David leaping and dancing," she** looked down upon him with disdain for acting in what she considered an unbecoming manner, and she rebuked him for it. **David answered her, "Before G-d, who chose me over your father… I will demean myself even more than this."[3] Why did David preface** his response with mention of G-d's **choice of him over Shaul? He only needed to explain the reason for his joy.**

א. אִין דֶער הַפְטָרָה פוּן הַיִינְטִיקֶער סֶדְרָה דֶערְצֵיילְט זִיךְ ווִי דָּוִד הַמֶּלֶךְ הָאט גֶעפִירְט דֶעם אֲרוֹן הָאֱלֹקִים פוּן בֵּית עוֹבֵד אֱדוֹם הַגִּתִּי צוּ עִיר דָּוִד. אוֹיפְן ווֶעג, ווֶערְט דֶערְצֵיילְט, אַז וְדָוִד מְכַרְכֵּר בְּכָל עֹז לִפְנֵי ה׳ וְדָוִד חָגוּר אֵפוֹד בָּד. קוּמֶענְדִיק אִין עִיר דָּוִד שְׁטֵייט דֶער לָשׁוֹן: הַמֶּלֶךְ דָּוִד מְפַזֵּז וּמְכַרְכֵּר לִפְנֵי ה׳.

דַארְף מֶען פַארְשְׁטֵיין דֶעם רֶמֶז אִין דִי שִׁינּוּיִים בִּלְשׁוֹן הַכָּתוּב צְווִישְׁן חוּץ לָעִיר מִיט עִיר דָּוִד: א) פְרִיעֶר ווֶערְט דֶערְמָאנְט וְדָוִד חָגוּר אֵפוֹד בָּד און אִין עִיר דָּוִד ווֶערְט דָאס נִיט דֶערְמָאנְט. ב) פְרִיעֶר שְׁטֵייט נָאר מְכַרְכֵּר און אִין עִיר דָּוִד - מְפַזֵּז וּמְכַרְכֵּר.

אוֹיךְ דַארְף מֶען פַארְשְׁטֵיין ווָאס עֶס ווֶערְט דֶערְצֵיילְט ווַיְיטֶער, אַז בְּשַׁעַת מִיכַל בַּת שָׁאוּל הָאט גֶעזֶען ווִי הַמֶּלֶךְ דָּוִד מְפַזֵּז וּמְכַרְכֵּר, הָאט זִי אָפְּגֶעשְׁפָּאט פוּן אִים. הָאט אִיר דָּוִד גֶעעֶנְטְפֶערְט, לִפְנֵי ה׳ אֲשֶׁר בָּחַר בִּי מֵאָבִיךְ כו׳ וּנְקַלֹּתִי עוֹד מִזֹּאת גו׳. צוּלִיב ווָאס הָאט עֶר מַקְדִּים גֶעווֶען אֲשֶׁר בָּחַר בִּי מֵאָבִיךְ? עֶר הָאט דָאךְ נָאר גֶעדַארְפְט דֶערְקְלֶערְן דִי סִבָּה פוּן זַיְין שִׂמְחָה.

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1. *II Shmuel* 6:14. As stated later, an *ephod* is one of the eight garments of the *Kohen Gadol.* A similar garment was also worn by those seeking prophecy.

2. Ibid. 6:16.

3. Ibid. 6:21-22.

Why Was David Wearing a Linen *Ephod*?

2. Regarding a linen ***ephod*****,** ***Rambam*****[4] emphasizes that this** *ephod* **was not** the *ephod* which was **one of the eight priestly garments** worn by the *Kohen Gadol,*[5] **because the** ***ephod*** **of the priestly garments was not only made of linen but also of "sky-blue wool, purple wool...."** To substantiate that statement, **he brings proof from the Prophet Shmuel,**[6] **who was a Levite,**[7] **yet the verse** itself **states that** Shmuel **was "a youth girded with a linen** ***ephod*****."**[8]

Rambam **concludes that the linen** ***ephod*** **was worn by the disciples of the prophets and by those worthy of having the Divine spirit rest upon them to indicate that they had reached "the level of the** ***Kohen Gadol*** **who speaks by means of the** ***ephod*** **and the breastplate**[9] **with Divine inspiration."**[4]

In other words, prophecy is an extremely lofty level. As our Sages state,[10] **"The Divine Presence rests only upon one who is wise, mighty, wealthy, and of [impressive] stature"; they further enumerate other qualities.** Nevertheless, **even** for a person who embodies these qualities, **garments and their nature are significant. As such,** we find that when the prophetic spirit rested upon a person, **"[he] removed his garments."**[11] **Therefore, as a sign that one is prepared and worthy for the Divine spirit to rest upon him, he would gird himself with a linen** ***ephod*****.**

ב. וועגן אֵפוֹד בָּד זָאגְט דֶער רַמְבַּ"ם[כד] אַז עֶר אִיז נִיט פוּן דִי שְׁמוֹנָה בִּגְדֵי כְהוּנָּה, וְוָארוּם דֶער אֵפוֹד פוּן דִי בִּגְדֵי כְּהוּנָּה אִיז גֶעוועֶן נִיט נָאר פוּן בַּד - פִּשְׁתָּן - נָאר אוֹיךְ פוּן תְּכֵלֶת וְאַרְגָּמָן גו', אוּן בְּרֶענְגְט אַ רַאְיָה פוּן שְׁמוּאֵל הַנָּבִיא[כה] וְוָאס עֶר אִיז גֶעוועֶן אַ לֵוִי אוּן פוּנְדֶעסְטְוועֶגְן שְׁטֵייט אוֹיף אִים נַעַר חָגוּר אֵפוֹד בָּד.

אוּן דֶער רַמְבַּ"ם פִּירְט אוֹיס אַז דֶעם אֵפוֹד בַּד פְּלֶעגְן טְרָאגְן בְּנֵי הַנְּבִיאִים אוּן דֶער וְוָאס אִיז רָאוּי שֶׁתִּשְׁרֶה עָלָיו רוּחַ הַקֹּדֶשׁ, אוֹיף צוּ וַוייְזְן אַז עֶר אִיז צוּגֶעקוּמֶען "לְמַעֲלַת כֹּהֵן גָּדוֹל שֶׁמְּדַבֵּר עַל פִּי הָאֵפוֹד וְהַחֹשֶׁן בְּרוּחַ הַקֹּדֶשׁ".

דָאס הֵייסְט אַז אַזוֹי ווִי נְבוּאָה אִיז זֵייעֶר אַ הוֹיכֶע מַדְרֵיגָה, וְוָארוּם אֵין הַשְּׁכִינָה שׁוֹרָה אֶלָּא עַל חָכָם גִּבּוֹר וְעָשִׁיר וּבַעַל קוֹמָה[כו] אוּן דִי אִיבֶּערִיקֶע מַעֲלוֹת וְוָאס מֶען רֶעכְנְט אוֹיס, אוּן אוֹיךְ דֶעמָאלְט אִיז נוֹגֵעַ דֶער עִנְיָן פוּן דִי לְבוּשִׁים אוּן ווִי אַזוֹי זֵיי זַיינֶען, בִּיז אַז מֶען זָאגְט וַיִּפְשַׁט אֶת בְּגָדָיו, אִיז אַלְס אַ סִימָן אַז מֶען אִיז גְרֵייט אוּן רָאוּי שֶׁתִּשְׁרֶה עָלָיו רוּחַ הַקֹּדֶשׁ, פְּלֶעגְט זַיין חֲגִירַת אֵפוֹד בָּד.

4. ***Hilchos Klei HaMikdash*** **10:13.**

5. Obviously, King David was not wearing one of the *Kohen Gadol's* garments. The Rebbe is emphasizing that this *ephod* was of a different type and worn for a different purpose.

5. **Seemingly,** ***Rambam*** **could have proved** his point **even more powerfully** by citing the story of King **David** here, for David **was not even of the tribe of Levi** and thus was not at all connected to the service in the Sanctuary.

As explained in the ***sichos*** **of** ***Shabbos Parshas Shemini,*** **5715,** *Rambam* did not cite David's wearing an *ephod* because David's era was an intermediate phase between the era of the Sanctuary of Shiloh and the *Beis HaMikdash.* As such, at this time, the prohibition against a non-*kohen* wearing the priestly garments was not as severe as in the era of Shmuel when the Sanctuary of Shiloh was standing. See *Toras Menachem,* Vol. 14, p. 62ff.

7. See *I Divrei HaYamim* 6:18-22.

8. *I Shmuel* 2:18.

9. Regarding the *Kohen Gadol* speaking with Divine inspiration, see *Rambam,* loc. cit. 10:11.

10. ***Shabbos*** **92a.**

11. *I Shmuel* 19:24; see the *maamar* entitled *Basi LeGani,* 5710, sec. 5.

In chassidic thought, garments refer to a person's thought, speech, and action (*Tanya,* ch. 3) and also his self-perception (*Basi LeGani,* loc. cit.). The intent appears to be that to achieve prophecy, a person's thought, speech, and action must be flawless. Even then, however, he must "remove his garments," and divest himself of his self-perception.

This concept cited by *Rambam* is sourced in the *Talmud Yerushalmi,*[12] which relates that **in Nov, the city of *kohanim*, there were 85 *kohanim* who wore a linen *ephod*. The *Talmud Yerushalmi* asks:** How is that possible when **there is only one *Kohen Gadol?* It answers that** wearing the linen *ephod* served as a sign of their stature: **"All of them were worthy to be *Kohanim Gedolim.*"** This aligns precisely with ***Rambam*'s explanation** cited above.

דֶער עִנְיָן וָואס דֶער רַמְבַּ"ם זָאגְט, הָאט אַ מָקוֹר אִין יְרוּשַׁלְמִי[כז], אִין נוֹב עִיר הַכֹּהֲנִים זַיְינֶען גֶעוֶוען 58 כֹּהֲנִים וָואס הָאבְּן גֶעטְרָאגְן אֵפוֹד בָּד, פְּרֶעגְט דֶער יְרוּשַׁלְמִי, אַ כֹּהֵן גָּדוֹל אִיז דָאךְ מֶער נִיט ווִי אֵיינֶער? עֶנְטְפֶערְט עֶר, שֶׁכֻּלָּם הָיוּ רְאוּיִים לִכְהֻנָּה גְדוֹלָה. וְהֵן הֵם דִּבְרֵי הָרַמְבַּ"ם.

When Joy Has No Ulterior Motive

3. One of the preparations for prophecy is seclusion; generally, that is practiced **outside a city. David** made his **primary preparations for prophecy while he was on the way** to, but still **outside the** City of David. **Accordingly, the narrative relates that there, he was wearing a linen *ephod*.**

ג. אֵיינֶע פוּן דִי הֲכָנוֹת צוּ נְבוּאָה אִיז הִתְבּוֹדְדוּת, וָואס בְּדֶרֶךְ כְּלַל אִיז דָאס אוֹיסֶער דֶער שְׁטָאט. בְּשַׁעַת דָּוִד אִיז גֶעוֶוען אוֹיפְן וֶועג, מִחוּץ לָעִיר, דָארְט אִיז דֶער עִיקָר אָרְט וָואס עֶר הָאט זִיךְ מֵכִין גֶעוֶוען צוּ נְבוּאָה, דֶערְפַאר אִיז דָארְט דֶערְמָאנְט אַז עֶר הָאט אוֹיךְ גֶעטְרָאגְן אַן אֵפוֹד בָּד.

This also explains [why he was] **"dancing with all his might before G-d," since "the Divine Presence rests only amid joy."[13] Also, the term *mecharker,*** translated as "dancing," also **means "praising."[14]** David was **reciting psalms and praises to G-d to elicit the revelation of prophecy,** for **praises and laudations evoke** Divine **potentials** that are usually **hidden,** too sublime to be revealed, **as is well known.[15]**

דֶערְפַאר אִיז אוֹיךְ מְכַרְכֵּר בְּכָל עֹז לִפְנֵי ה', וָוארוּם אֵין הַשְּׁכִינָה שׁוֹרָה אֶלָּא מִתּוֹךְ שִׂמְחָה[כח]. אוֹיךְ אִיז מְכַרְכֵּר דֶער טַיְיטְשׁ מְשַׁבֵּחַ, גֶעזָאגְט שִׁירִים וְתִשְׁבָּחוֹת צוּ דֶעם אוֹיבֶּערְשְׁטְן, בִּכְדֵי אַרוֹיסְרוּפְן דֶעם גִּילוּי הַנְּבוּאָה, וָוארוּם תִּשְׁבָּחוֹת וְהִילוּלִים רוּפְן דָאךְ אַרוֹיס כֹּחוֹת הַנֶּעֱלָמִים, ווִי בַּאוואוּסְט[כט].

When describing **the joy in the City of David, the text also mentions** that David was **"leaping," indicating exuberant dancing.[16] Outside the city, his dancing was not exuberant;** possibly he did **not dance at all.[17] As explained in *Chassidus,*[18] dancing stems from joy permeating the**

בַּיי דֶער שִׂמְחָה פוּן עִיר דָּוִד דֶערְמָאנְט זִיךְ אוֹיךְ מְפַזֵּז, אַ בַּאווַיְיז אוֹיף רִיבּוּי הָרִיקּוּד[ל]. מִחוּץ לָעִיר אִיז עֶס נִיט גֶעוֶוען אַזוֹי, אָדֶער סְ'אִיז גָאר קֵיין רִיקּוּד נִיט גֶעוֶוען. רִיקּוּד, וֶוערְט דֶערְקְלֶערְט אִין חֲסִידוּת, קוּמְט פוּן דֶעם וָואס דִי שִׂמְחָה

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12. ***Sanhedrin* 10:2.**

13. ***Shabbos* 30b.**

14. See *Targum Yonason* and the second interpretation of *Radak* cited in footnote 15 below.

15. ***Torah Or, Hosafos, Parshas Vayechi; Derech Mitzvosecha, mitzvas Hallel.***

16. **See *Radak* on *II Shmuel* 6:16,** which interprets *mecharker* as "danced exuberantly" and also notes that *I Divrei Hayamim* 15:29 uses the term *misachek* ("rejoice") rather than *mecharker.* However, Radak – as does ***Targum Yonason*** – also mentions the interpretation "praise."

17. I.e., according to the interpretation of *mecharker* as "praising."

18. *Shaar HaEmunah,* p. 106a, *et al.*

person thoroughly, to the extent that it affects even the feet.

נֶעמְט אִים דוּרְך, דוּרְך אוּן דוּרְך, בִּיז עֶס דֶערְלַאנְגְט אוֹיךְ אִין דִי פִּיס.

That is why the term "leaping" is mentioned specifically in the second verse. David's **joy outside the city had a** specific **purpose;** he sought to elicit **prophecy,** that **the Divine Presence would rest** upon him. Since his joy had a purpose and a goal, **it was limited and did not permeate** him entirely. In **the City of David,** by contrast, his **joy had no ulterior motive and, consequently, was unlimited. As such, there, he was also "leaping."**

דֶערְפַאר וֶוערְט דֶער וָוארְט מְפַזֵּז דֶערְמָאנְט אִין צְווֵייטְן פָּסוּק דַוְקָא: דִי שִׂמְחָה מִחוּץ לָעִיר אִיז גֶעוֶוען מִיט אַ מְבוּקָשׁ - נְבוּאָה וְהַשְׁרָאַת הַשְּׁכִינָה, וּבְמֵילָא - בְּהַגְבָּלָה, עֶס אִיז נִיט אִין גַאנְצְן דוּרְך אוּן דוּרְך. דִי שִׂמְחָה פוּן עִיר דָּוִד דַוְקָא, אַ שִׂמְחָה אָן אַ מְבוּקָשׁ וּבְמֵילָא - בְּלִי גְבוּל, דָארְטְן אִיז אוֹיךְ - מְפַזֵּז.

Royal Dignity and Unbridled Joy

4. This also explains why Michal, the daughter of King **Shaul, could not accept that David was "leaping and dancing before G-d" in the City of David.**

ד. דֶערְמִיט וֶועט מֶען אוֹיךְ פַארְשְׁטֵיין וָואס בַּיי מִיכַל בַּת שָׁאוּל הָאט זִיךְ נִיט אָפְּגֶעלֵייגְט דָאס וָואס דָּוִד אִיז מְפַזֵּז וּמְכַרְכֵּר לִפְנֵי ה׳ אִין עִיר דָּוִד.

She could have accepted an expression of **joy that** is measured and **calculated. True, "a king should not be seen"**[19] **while he is involved in matters that weaken** the fulfillment of the command,[20] **"You shall surely set a king over yourself," which is** interpreted[21] as meaning **"that you shall regard him with fear."** Thus, even his dancing outside the city might have seemed inappropriate for a king. **Nevertheless, since** that expression of joy **had a** specific **purpose** – the attainment of prophecy – **it was rooted in logic and reason** and was **intellectually** acceptable. **However, his "leaping and dancing" in the City of David** with **such** joy **transcended limitations of logic and reason** – and that Michal **could not accept with equanimity.**

אוֹיף אַ שִׂמְחָה מִיט אַ חֶשְׁבּוֹן, אִיז הֲגַם טַאקֶע אֵין רוֹאִים אֶת הַמֶּלֶךְ[לא] וָוען עֶר אִיז אִין אַזוֹינֶע עִנְיָנִים וָואס מַאכְן אַ חֲלִישׁוּת אִין דֶעם שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ שֶׁתְּהֵא אֵימָתוֹ עָלֶיךָ, פוּנְדֶעסְטְווֶעגְן, וַוייבַּאלְד עֶס אִיז מִיט אַ מְבוּקָשׁ, הָאט עֶס אַן אָרְט אִין טַעַם וָדַעַת, עַל פִּי שֵׂכֶל. אָבֶער מְפַזֵּז וּמְכַרְכֵּר אִין עִיר דָּוִד, וָואס אִיז גֶעוֶוען לְמַעְלָה מֵהַגְבָּלָה, לְמַעְלָה מִטַּעַם וָדַעַת, לֵייגְט עֶס זִיךְ נִיט אָפּ.

The Primary Characteristic of Leadership

5. This also explains why, in his **response to** Michal, David stated that he danced before G-d,[22] **"Who chose me over your father." With these** words, **he**

ה. דֶערְמִיט וֶועט מֶען אוֹיךְ פַארְשְׁטֵיין, וָואס דָּוִד הָאט אִיר גֶעעֶנְטְפֶערְט: אֲשֶׁר בָּחַר בִּי מֵאָבִיךְ -

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19. ***Sanhedrin* 22a.** In that source, the Talmud gives examples of when it is inappropriate to see a king: when he is taking a haircut, when naked, and when bathing.

20. *Devarim* 17:15.

21. *Sanhedrin* 20b, 22a,

22. *II Shmuel* 6:21.

pointed out the difference in their **approaches to Divine service. Shaul's Divine service was** measured – structured **according to logic and reason. For this reason, Shaul did not want to utterly destroy** everything belonging to the nation of **Amalek. According to his logic, it was – as he told Shmuel – appropriate to keep "the best of the sheep and cattle to sacrifice them to the L-rd your G-d."**[23]

עֶר הָאט דֶערְמִיט אָנְגֶעוויזְן דֶעם חִילּוּק אִין סֵדֶר הָעֲבוֹדָה. שָׁאוּל׳ס עֲבוֹדָה אִיז גֶעוֶוען עַל פִּי טַעַם וְדַעַת, וָואס דֶערְפַאר הָאט שָׁאוּל נִיט גֶעוָואלְט מַחֲרִים זַיְין עֲמָלֵק׳ן אִינְגַאנְצְן, וַוְיל עַל פִּי שֵׂכֶל אִיז אוֹיסְגֶעקוּמֶען אַז מֶען דַארְף הָאבְּן דֶעם מֵיטַב הַצֹּאן וְהַבָּקָר לְמַעַן זְבוֹחַ לַה׳ אֱלֹקֶיךָ, ווִי עֶר הָאט גֶעזָאגְט שְׁמוּאֵל׳ן.

This is what David meant by noting that it was G-d, "Who chose me over your father… to appoint me as a ruler." The kingship was taken from Shaul who "followed his reason"[24] **and given specifically to David** because David's **Divine service was** based on **the acceptance of the yoke [of Heaven], as it is written,**[25] **"My servant David."**

אוּן דָאס הָאט דָּוִד גֶעזָאגְט, אֲשֶׁר בָּחַר בִּי מֵאָבִיךָ: שָׁאוּל וָואס הָלַךְ אַחֲרֵי הַטַּעַם, הָאט מֶען פוּן אִים צוּגֶענוּמֶען דִי מְלוּכָה, אוּן אָפְּגֶעגֶעבְּן אִים, לְצַוּוֹת אוֹתִי נָגִיד, דָּוִד׳ן דַוְקָא, וָואס זַיְין עֲבוֹדָה אִיז קַבָּלַת עֹל, אַזוֹי ווִי עֶס שְׁטֵייט וְדָוִד עַבְדִּי. אִיז אוֹיבּ מֶען ווִיל עֶס זָאל זַיְין אַ מְלוּכָה קַיֶּמֶת, דַארְף זַיְין קַבָּלַת עֹל, וּנְקַלֹּתִי גו׳ וְהָיִיתִי שָׁפָל גו׳ - אָן הַגְבָּלָה פוּן שֵׂכֶל.

G-d's choice of David emphasizes that **the establishment of an enduring monarchy must be based on accepting the yoke** of Heaven. The king must have no sense of individual importance, as David continued,[26] **"I will demean myself even more** than this... **and I will be humble...,"** showing a dedication to G-d that went **beyond the limitations of the intellect.**

To Proceed to *Mashiach* with Joy

6. The above concepts **also provide support for the chassidic custom – practiced by the Rebbeim as well – to dance, clap hands, and the like, on *Shabbosos* and festivals. True, such** conduct **requires a special explanation according to *nigleh*, the revealed, primarily legalistic dimension of** Torah, to show how it fits with the ruling of the Mishnah.[27] **Nevertheless, chassidim do this** without hesitation.

ו. דָאס אִיז אוֹיךְ אַ סִיּוּעַ צוּ דֶעם וָואס מֶען פִירְט זִיךְ בַּיי חֲסִידִים, אוּן אַזוֹי הָאט מֶען גֶעזֶען אוֹיךְ בַּיי דִי רַבֵּיִים, אַז שַׁבָּת וְיוֹם טוֹב טַאנְצְט מֶען, מֶען פַּאטשְׁט מִיט דִי הֶענְט וכו׳, כָאטשׁ אַז לוֹיט דֶער מִשְׁנָה פַארְלַאנְגְט דָאס אַ בִּיאוּר מְיוּחָד עַל פִּי נִגְלֶה[לב], פוּנְדֶעסְטְוֶועגְן טוּט

23. *I Shmuel* 15:15.

24. *Or Hatorah, Devarim,* Vol. 2, p. 622; *Sefer HaMaamarim 5629*, p. 283. See *Likkutei Sichos,* Vol. 3, p. 913ff. (translated in *Selections from Likkutei Sichos,* Festivals, Vol. 1, p. 440ff.).

25. *Yechezkel* 37:24.

26. *II Shmuel* 6:22.

27. See ***Beitzah* 36b,** which states that one should not clap his hands, slap his hand on his thighs, nor dance on *Shabbos* and festivals. Note, however, *Rama,* ***Shulchan Aruch, Orach Chayim* 339:3, who** writes that although in the Talmudic era, restrictions were placed against clapping and dancing on *Shabbos* and festivals, there is a basis for permitting such practices in the present era. ***Minchas Elazar,* Vol. 1, responsum 29,** states that although *Rama* did not explicitly permit such practices, there is a time-honored custom of rejoicing in such a manner within the chassidic community.

מֶען עֶס בְּפַשְׁטוּת. דַארְף מֶען זָאגְן דֶעם טַעַם פְּנִימִי כַּנַ"ל:

אַזוֹי ווִי עֶס ווֶעט דָאךְ אַלְץ נֶענְטֶער צוּ מָשִׁיחַ'ן,

- בַּאלְד נָאכְן חוּרְבָּן הָאט מֶען שׁוֹין אָנְגֶעהוֹיבְּן צוּ גֵיין אַנְטְקֶעגְן מָשִׁיחַ'ן, ווִי דֶער מִדְרָשׁ דֶערְצֵיילְט[לג], אַז מֵרֶגַע הַחוּרְבָּן הָאט גֶענוּמֶען נָאר כִּגְעִיָּה שֶׁל פָּרָה וְנוֹלַד מוֹשִׁיעָן שֶׁל יִשְׂרָאֵל, אוּן מֵרֶגַע לְרֶגַע ווֶערְט מֶען אַלְץ נֶענְטֶער צוּ דֶעם זְמַן ווָאס וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם, עַל כָּל יִשְׂרָאֵל, נָשִׂיא לָהֶם לְעוֹלָם[לד] -

דֶערְפַאר פִּירְט מֶען זִיךְ - וְכִפְסַק הָרַמְבַּ"ם[לה] - אִין דֶעם סֵדֶר פוּן וְדָוִד עַבְדִּי - "מְפַזֵּז וּמְכַרְכֵּר לִפְנֵי ה'".

(משיחת ש"פ שמיני, תשט"ו)

The inner reason for such conduct is that it is based on the concept **that we are constantly drawing closer to *Mashiach*.**

Indeed, **immediately after the destruction** of the *Beis HaMikdash,* the Jewish people **had already embarked on the path leading to** the coming of ***Mashiach*. Thus, the Midrash relates[28] that from the moment of the destruction, it took only "as long as the bellowing of an ox" before "the redeemer of Israel was born."** From that time onward, **from moment to moment, we draw ever closer to the time when** it will be as G-d declared, **"My servant David will be king over them" – over all Israel** – as **"a leader for them forever."[29]**

Therefore – following *Rambam's*[30] ruling – the [chassidic] practice is to follow the approach of "My servant David" – to express joy in our Divine service, **"leaping and dancing before G-d."**

28. *Eichah Rabbah* 1:51. See *Likkutei Sichos,* Vol. 2, p. 359ff.

29. *Yechezkel* 37:24-25.

30. At the conclusion of *Hilchos Lulav, Rambam* writes: **The happiness with which a person should rejoice in the fulfillment of the *mitzvos* and the love of G-d… is a great service…. Thus, David, King of Israel, declared (*II Shmuel* 6:22), "I will demean myself even more** than this," because there is no greatness or honor other than rejoicing before G-d, as (*II Shmuel* 6:16) states, **"King David was leaping and dancing before G-d."**

כד) סוף הלכות כלי המקדש.

כה) הטעם שלא הביא הרמב"ם ראיה מדוד שלא היה משבט לוי כלל, דלכאורה היא ראיה אלימתא יותר - נתבאר בהשיחה בארוכה, ואין כאן מקומו.

כו) שבת צב, א.

כז) סנהדרין פרק י הלכה ב.

כח) שבת ל, ב.

כט) הוספות לתורה אור ויחי. דרך מצותיך, מצות הלל.

ל) זע רד"ק דאָרט (שמואל־ב ו, טז). און אין תרגום דאָרט.

לא) סנהדרין כב, א.

לב) ביצה לו, ב. שולחן ערוך אורח חיים סימן שלט ס"ג. שאלות ותשובות מנחת אלעזר ח"א סימן כ"ט.

לג) ראה לקו"ש ח"ב ע' 359 ואילך.

לד) יחזקאל לז, כד־כה.

לה) סוף הלכות לולב: שהשמחה שישמח האדם בעשיית המצוה ובאהבת הא־ל כו' וכן דוד מלך ישראל אמר ונקלותי כו' והמלך דוד מפזז ומכרכר לפני ה' כו'.

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הרה"ת ר' משה יהודה בן ר' צבי יוסף ע"ה
Rabbi Moshe Kotlarsky OBM,
whose commitment has brought this sacred initiative to fruition

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