



TORAH



חומש ויקרא

THE TORAH

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

Chumash Vayikra
The Book of Leviticus

Parshat Shemini



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THE TORAH - CHUMASH VAYIKRA
WITH AN INTERPOLATED ENGLISH TRANSLATION
AND COMMENTARY BASED ON THE WORKS OF
THE LUBAVITCHER REBBE

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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 Midrash³ 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.

ONKELOS

9:1 ויהי ביום השמיני קרא משה לאהרן ולבניו ולקני ישראל: 2 ויאמר אל-אהרן קח-לך עגל בן-בקר לחטאת ואיל לעלה תמימם והקרב לפני יהוה: 3 ואל-בני ישראל תדבר לאמר קחו שעיר-עזים לחטאת ועגל וקבש בני-שנה תמימם לעלה: 4 ושור ואיל לשלמים לזבח לפני יהוה ומנחה בלילה בשמן כי היום יהוה נראה אליכם: 5 ויקחו את אשר צוה משה אל-פני אהל מועד ויקרבו כל-העדה ויעמדו לפני יהוה:

RASHI

1 ויהי ביום השמיני. שמיני למלאים, הוא ראש חדש ניסן שהוקם המשכן בו ביום, ונטל עשר עטרות השניות בסדר עולם: ולקני ישראל. להשמיים שעל פי הדבור אהרן נכנס ומשמש בכהנה גדולה, ולא

1 ויהי ביום השמיני. שמיני למלאים, הוא ראש חדש ניסן שהוקם המשכן בו ביום, ונטל עשר עטרות השניות בסדר עולם: ולקני ישראל. להשמיים שעל פי הדבור אהרן נכנס ומשמש בכהנה גדולה, ולא

1. פרק 1.

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' direction⁸ 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.

ONKELOS

6 ואמר משה דין פתגמא די פקד
 7 תעבדון ויתגלי לבון יקרא
 דין: 7 ואמר משה לאהרן קרב
 למדבחה ועבד ית חטאתך וית
 עלתך וכפר עלך ועל עמא ועבדי
 ית קרבן עמא וכפר עליהון כמא
 די פקד יי: 8 וקרב אהרן למדבחה
 ונכס ית עגלא דחטאתא די לה:
 9 וקריבו בני אהרן ית דמא לה
 וטבל אצבעה בדמא ויהב על
 קרנת מדבחה וית דמא אריק
 ליסודא דמדבחה: 10 וית תרבא
 וית בליטא וית חצרא מן בכדא
 מן חטאתא אסק למדבחה
 כמא די פקד יי: ית משה: 11 וית
 בשרא וית משכא אוקד בנורא
 מקרא למשריטא: 12 ונכס ית
 עלתא ואמטיאו בני אהרן לה
 ית דמא ורקקה על מדבחה סחור
 סחור: 13 וית עלתא אמטיאו
 לה לאברהא וית רישא ואסק
 על מדבחה: 14 וחלל ית גזא וית
 כרעיא ואסק על עלתא למדבחה:
 15 וקריב ית קרבן עמא ונסיב ית
 צפירא דחטאתא די לעמא ונכסה
 וכפר בדמה כקדמא: 16 וקריב
 ית עלתא ועבדה כדחוי: 17 וקריב
 ית מנחתא ומלא ידה מנה ואסק
 על מדבחה בר מעלת צפרא:
 18 ונכס ית תורא וית דכרא
 נכסת קדשיא די לעמא ואמטיאו
 בני אהרן ית דמא לה ורקקה על
 מדבחה סחור סחור:

6 ויאמר משה זה הדבר אשר צוה יהוה תעשו וירא
 אליכם כבוד יהוה: 7 ויאמר משה אל-אהרן קרב אל-
 המזבחה ועשה את-חטאתך ואת-עלתך וכפר בערך
 ובעד העם ועשה את-קרבת העם וכפר בעדם כאשר
 צוה יהוה: 8 ויקרב אהרן אל-המזבחה וישחט את-עגל
 החטאת אשר-לו: 9 ויקרבו בני אהרן את-הדם אליו
 ויטבל אצבעו בדם ויתן על-קרנות המזבחה ואת-הדם
 יצק אל-יסוד המזבחה: 10 ואת-החלב ואת-הכֹּלֵית
 ואת-היתרת מן-הכבד מן-החטאת הקטיר המזבחה
 כאשר צוה יהוה את-משה: 11 ואת-הבשר ואת-העור
 שרף באש מחוץ למחנה: 12 וישחט את-העלה וימצאו
 בני אהרן אליו את-הדם ויורקוהו על-המזבחה סביב:
 13 ואת-העלה המציאו אליו לנתתיה ואת-הראש
 ויקטר על-המזבחה: 14 וירחיץ את-הקרב ואת-הפרעים
 ויקטר על-העלה המזבחה: 15 ויקרב את קרבן העם
 ויקח את-שעיר החטאת אשר לעם וישחטו ויחטאוהו
 כראשון: 16 ויקרב את-העלה ויעשה כמשפט:
 17 שני ויקרב את-המנחה ומלא כפול מנחה ויקטר על-
 המזבחה מלבד עלת הבקר: 18 וישחט את-השור ואת-
 האיל זבח השלמים אשר לעם וימצאו בני אהרן את-
 הדם אליו ויורקוהו על-המזבחה סביב:

RASHI

ושל מלואים, וכן על פי הדבור: 12 וימצאו. לשון
 הושטה והומנה: 15 ויחטאו. עשהו כמשפט חטאת:
 כראשון. כעגל שלו: 16 ויעשה כמשפט. המפרש
 בעולת נדבה ב"ויקרא": 17 ומלא כפול. היא קמיצה:
 מלבד עלת הבקר. כל אלה עשה אחר עולת התמיד:

7 קרב אל המזבחה. שהיה אהרן בוש וירא לגשת,
 אמר לו משה: למה אתה בוש? לכה נבחרת: את
 חטאתך. עגל בן בקר: ואת עלתך. איל: קרבן העם.
 שעיר עזים ועגל וכבש. כל מקום שנאמר "עגל",
 בן שנה הוא, ומכאן אתה למד: 11 ואת הבשר ואת
 העור וגו'. לא מצינו חטאת חיצונה נשרפת אלא זו

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 blood¹⁰ 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.

— ONKELOS —

19 וְיֵת תְּרִבְיָא מִן תּוֹרָא וּמִן דְּכָרָא אֲלִיתָא וְחָפִי גֵּוָא וְכִלְתָּא וְחָצֵר כְּבָדָא: 20 וְשׁוּיָא יֵת תְּרִבְיָא עַל חֲדוּתָא וְאַסְק תְּרִבְיָא לְמַדְבָּחָא: 21 וְיֵת חֲדוּתָא וְיֵת שׁוֹקָא דְיִמְיָנָא אָרִים אֲהָרָן אֲרָמָא קָדָם יֵי כְּמָא דִּי פְקֹד מִשָּׁה: 22 וְאָרִים אֲהָרָן יֵת יְדוּהִי עַל עֵמָא וּבְרַבְנֹן וּנְחַת מִלְמַעְבַּד חֲטָאָתָא וְעֲלִתָא וּנְכַסַּת קֹדְשִׁיא: 23 וְעַל מִשָּׁה וְאֲהָרָן לְמִשְׁכַּן וּמְזָא וּנְפִקוּ וּבְרִיכוּ יֵת עֵמָא וְאֲתַגְלִי יִקְרָא דִּי לְכָל עֵמָא: 24 וּנְפִקַת אֲשָׂא מִן קָדָם יֵי וְאֲכַלַּת עַל מַדְבָּחָא יֵת עֲלִתָא וְיֵת תְּרִבְיָא וְחֻזָּא כָּל עֵמָא וְשָׁבְחוּ וּנְפִלוּ עַל אִפְיָהוּן: 10:1 וְנִסִּיבוּ בְּנֵי אֲהָרָן נָדָב וְאַבִּיהוּא גִבְר מַחֲתִיתָהּ וִיִּהְבּוּ בְּהוּן אֲשָׂא וְשׁוּיָא עֲלֵהּ קְטֹרֶת בְּסִמּוּן וְקָרִיבוּ קָדָם יֵי אֲשָׂא וְכִבְרִיתָא דִּי לָא פְקֹד יִתְהוּן:

19 וְאֶת־הַחֲלָבִים מִן־הַשֹּׁר וּמִן־הָאֵיל הָאֵלִיָּה וְהַמִּכְסָּה וְהַכֶּלֶיֹת וַיִּתֶּרֶת הַכֶּבֶד: 20 וַיִּשְׂמֹו אֶת־הַחֲלָבִים עַל־הַחֲזוֹת וַיִּקְטֹר הַחֲלָבִים הַמְזֻבְּחָה: 21 וְאֵת הַחֲזוֹת וְאֵת שׁוֹךְ הַיָּמִין הַנִּיף אֲהָרֹן תְּנוּפָה לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה מֹשֶׁה: 22 וַיִּשָּׂא אֲהָרֹן אֶת־יָדָיו (וַיִּדְוֹ) אֶל־הָעָם וַיְבָרְכֶם וַיֵּרֶד מַעֲשֵׂת הַחַטָּאת וְהַעֲלָה וְהִשְׁלָמִים: 23 וַיָּבֵא מִשָּׁה וְאֲהָרֹן אֶל־אֹהֶל מוֹעֵד וַיִּצְאוּ וַיְבָרְכוּ אֶת־הָעָם וַיֵּרָא כְבוֹד־יְהוָה אֶל־כָּל־הָעָם:

◆ שלישי 24 וַתֵּצֵא אִשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים וַיֵּרָא כָּל־הָעָם וַיִּרְגְּזוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם: 10:1 וַיִּקְחוּ בְנֵי־אֲהָרֹן נָדָב וְאַבִּיהוּא אִישׁ מַחֲתָתוֹ וַיִּתְּנוּ בְּהֵן אִשׁ וַיִּשְׂמֹו עֲלֶיהָ קְטֹרֶת וַיִּקְרִיבוּ לִפְנֵי יְהוָה אִשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֲתָם:

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עֲלֵי, וּבִשְׁבִילֵי לֹא יִרְדֶּה שְׂכִינָה לְיִשְׂרָאֵל. אָמַר לוֹ לְמֹשֶׁה: מֹשֶׁה אָחִי, כִּי עֲשִׂיתָ לִי, שֶׁנִּכְנַסְתִּי וְנִתְבַּשְׁתִּי. מִיָּד נִכְנַס מֹשֶׁה עִמּוֹ וּבִקְשׁוּ רַחֲמִים, וַיִּרְדֶּה שְׂכִינָה לְיִשְׂרָאֵל: וַיִּצְאוּ וַיְבָרְכוּ אֶת הָעָם. אָמְרוּ: וַיְהִי נֹעַם ה' אֱלֹהֵינוּ עֲלֵינוּ, יְהִי רְצוֹן שֶׁתִּשְׂרָה שְׂכִינָה בְּמַעֲשֵׂה יְדֵיכֶם. לִפֵּי שֶׁכָּל שְׁבַעֵת יְמֵי הַמְלוּאִים שֶׁהָעֵמִידוּ מֹשֶׁה לְמִשְׁכַּן וְשָׁמַשׁ בּוֹ וּפָרְקוּ בְּכָל יוֹם, לֹא שָׁרְתָה בּוֹ שְׂכִינָה, וְהָיוּ יִשְׂרָאֵל נִכְלָמִים וְאוֹמְרִים לְמֹשֶׁה: מֹשֶׁה רַבְּנוּ, כָּל הַטֶּרַח שֶׁטָּרַחְנוּ, שֶׁתִּשְׂרָה שְׂכִינָה בֵּינֵינוּ וְנִדְעַ שְׁנֹתְכֶפֶר לָנוּ עוֹן הָעֶגְלָה! לָכֵף אָמַר לָהֶם: "זֶה הַדָּבָר אֲשֶׁר צִוָּה ה' תַּעֲשׂוּ, וַיֵּרָא אֲלֵיכֶם כְּבוֹד ה', וְאֲהָרֹן אָחִי פָּדָאִי וְחָשׁוּב מִמֶּנִּי, שֶׁעַל יְדֵי קִרְבָּנוֹתַי וְעַבְדוּתוֹ תִּשְׂרָה שְׂכִינָה בְּכֶם, וְתִדְעוּ שֶׁהַמְקוֹם בָּחַר בּוֹ: 24 וַיִּרְגְּזוּ. כְּתַרְגוּמוֹ:

19 וְהַמִּכְסָּה. חֲלָב הַמִּכְסָּה אֶת הַקֶּרֶב: 20 וַיִּשְׂמֹו אֶת הַחֲלָבִים עַל הַחֲזוֹת. לְאַחַר הַתְּנוּפָה נִתְּנָן בְּהֵן הַמִּנְיָף לְכַהֵן אַחַר לְהַקְטִירָם, נִמְצְאוּ הָעֲלִיּוֹנִים לְמֹשֶׁה: 22 וַיְבָרְכֶם. בְּרַפְתָּ כֹהֲנִים: יְבָרְכֶךָ, יָאֵר, יִשָּׂא: וַיֵּרֶד. מֵעַל הַמִּזְבֵּחַ: 23 וַיָּבֵא מֹשֶׁה וְאֲהָרֹן וְגו'. לָמָּה נִכְנַסוּ? מִצָּאֵתִי בְּפָרֶשֶׁת מְלוּאִים בְּבְרִיתָא הַנוֹסֶפֶת עַל תּוֹרַת כֹהֲנִים שְׁלָנוּ: לָמָּה נִכְנַס מֹשֶׁה עִם אֲהָרֹן? לְלַמְדוֹ עַל מַעֲשֵׂה הַקְטֹרֶת. אוֹ לֹא נִכְנַס אֶלָּא לְדַבֵּר אַחֲרֵי הַרִינִי דָן: יְרִידָה וּבִיאָה טְעוּנוֹת בְּרַכָּה — מַה יְרִידָה מַעֲיִן עֲבוּדָה, אִף בִּיאָה מַעֲיִן עֲבוּדָה. הָא לְמַדְתָּ, לָמָּה נִכְנַס מֹשֶׁה עִם אֲהָרֹן — לְלַמְדוֹ עַל מַעֲשֵׂה הַקְטֹרֶת. דָּבָר אַחֵר: כִּיּוֹן שָׂרָאָה אֲהָרֹן שֶׁקָּרְבוּ כָּל הַקִּרְבָּנוֹת וְנַעֲשׂוּ כָּל הַמַּעֲשִׂים וְלֹא יִרְדֶּה שְׂכִינָה לְיִשְׂרָאֵל, הִיָּה מִצְטַעַר וְאוֹמֵר: יוֹדַע אֲנִי שֶׁכֶּסֶד הַקְדוּשׁ בְּרוּף הוּא

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 also¹⁹ presented **the fats** and their associated parts **from the ox and from the ram**, including **the tail** (of the ram²⁰), **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 known²³) 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.

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 z ונפקת אשא מן קדם יי ואכלת
 ותהון ומיתו קדם יי:

2 וְתִצָּא אֵשׁ מִלְּפָנַי יְהוָה וְתֹאכַל אוֹתָם וַיָּמָתוּ לְפָנַי יְהוָה:

— RASHI —

שְׂאֵחַר מִיִּתְּתֵן הַזֶּהִיר הַנּוֹתְרִים שְׂלֵא יִכְסוּ שְׂתוּיֵי יִין לְמִקְדָּשׁ. מְשַׁל לְמַלְךְ שְׁהִיָּה לוֹ בֵּן בֵּית וְכוּ', כְּדֹאִיתָא בִּ"וִיקְרָא רַבְּהִי":

2 וְתִצָּא אֵשׁ. רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא מָתוּ בְּנֵי אֶהֱרֹן אֶלָּא עַל יְדֵי שְׁהוּרוֹ הַלְכָּהּ בְּפָנַי מִשָּׁה רַבֵּן. רַבִּי יִשְׁמַעֵאל אוֹמֵר: שְׂתוּיֵי יִין נִכְסוּ לְמִקְדָּשׁ. תַּדַּע.

3. יב, נ.

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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 origi-

nated 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 Altar³⁴) **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 intact³⁵—**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 seen³⁶ 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. *Eiruv* 65a. 38. *Bava Kama* 38a.

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3 ואמר משה לאהרן הוא די מלייל יי למימר בקריבי אתקדש ועל אפי כל עמא אתיקר ושתיק אהרן: 4 וקרא משה למישאל ולאליצפון בני עזיאל אח אבדוי דאהרן ואמר להון קריבו טולו ית אחיכון מן קדם אפי קדשא למברא למשריתא: 5 וקריבו ונטלון בכתניהון למברא למשריתא כמא די מלייל משה: 6 ואמר משה לאהרן ולאליצפון ולאיתמר בנוי רישיכון לא תברון פרוע ולבושיכון לא תבוועון ולא תמותון ועל כל כנשתא יהי רגזא ואחיכון כל בית ישראל יבכון ית יקדתא די אוקד יי:

3 ויאמר משה אל-אהרן הוא אשר-דבר יהוה | לאמר בקרבי אקדש ועל-פני כל-העם אכבד וידם אהרן: 4 ויקרא משה אל-מישאל ואל אליצפון בני עזיאל דד אהרן ויאמר אלהם קרבו שאו את-אחיכם מאת פני-הקדש אל-מחויץ למחנה: 5 ויקרבו וישאם בכתנתם אל-מחויץ למחנה כאשר דבר משה: 6 ויאמר משה אל-אהרן ולאליצפון ולאיתמר | בניו ראשיכם אל-תפרעו | ובגדיכם לא-תפרמו ולא תמתו ועל כל-העדה יקצף ואחיכם כל-בית ישראל יבכו את-השרפה אשר שרף יהוה:

— RASHI —

— אל תקרי "ממקדשיך", אלא "ממקדשיך": 4 דד אהרן. עזיאל אחי עמרם היה, שנאמר: "ובני קהת" וגו': שאו את אחיכם וגו'. באדם האומר לחברו: העבר את המת מלפני הכלה, שלא לערבב את השמחה: 5 בכתנתם. של מתים, מלמד שלא נשרפו בגדיהם, אלא נשמתם, כמין שני חוטין של אש נכנסו לתוך חוטמיהם: 6 אל תפרעו. אל תגדלו שער. מכאן, שאבל אסור בתספורת. אבל אתם אל תערבבו שמחתו של מקום: ולא תמותו. הא אם תעשו כן, תמותו: ואחיכם כל בית ישראל. מכאן שצרתן של תלמידי חכמים מטלת על הכל להתאבל בה:

3 הוא אשר דבר וגו'. היכן דבר? ונעתי שמה לבני ישראל ונקדש בכבדיי". אל תקרי "בכבדי", אלא "במכבדי". אמר לו משה לאהרן: אהרן אחי, יודע הייתי שיתקדש הבית במידעיו של מקום, והייתי סבור: או בי, או בך. עכשו רואה אני שהם גדולים ממני ומפני: וידם אהרן. קבל שכר על שתיקתו, ומה שכר קבל? שנתחד עמו הדבור, שנאמר לו לבדו פרשת שתויי יין: בקרבי. בבחירי: ועל פני כל העם אכבד. כשהקדוש ברוך הוא עושה דין בצדיקים, מתירא ומתעלה ומתקלס: אם כן באלו, כל שבן ברשעים. וכן הוא אומר: "נורא אלהים ממקדשיך"

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 days⁵⁰ 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, let⁵² 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 sons⁴⁵ **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.**

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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 pre-

eminence 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.

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7 וגמרתע משכן זמנא לא תפקון דלמא תמותון ארי משח רבותא דיין עליכון ועבדו כפתגמא דמשה: 8 ומליל יי לאהרן למימר: 9 חמר ומרזי לא תשתי את ובניך עמך במעלכון למשכן זמנא ולא תמותון קים עלם לדריכון: 10 ולאפרשא בין קדשא ובין חלא ובין מסאבא ובין דביא: 11 ולא לפא ית בני ישראל ית כל קמיא די מליל יי להון בידא דמשה: 12 ומליל משה עם אהרן ועם אלעזר ועם איתמר בנוהי דאשתארו סבו ית מנחתא דאשתארת מקרבניא דיין ואכלוה פטיר בסטר מדבחא ארי קדש קדשין היא:

7 וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶן־תָּמְתוּ בִּישָׁמוֹן מִשֶּׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ כַדְבָר מֹשֶׁה: פ
8 וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן לֵאמֹר: 9 יַיִן וְשִׂכָר אֶל־תִּשְׁתֶּה | אֶתָּה | וּבְנֶיךָ אֶתָּךְ בְּבֵאֲכֶם אֶל־אֹהֶל מוֹעֵד וְלֹא תָמְתוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם: 10 וְלֹהֲבִדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֵל וּבֵין הַטָּמֵא וּבֵין הַטְּהוֹר: 11 וְלֹהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֵלֵיהֶם בְּיַד־מֹשֶׁה: פ
◆ רביעי 12 וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל־אִיתָמָר | בְּנָיו הַנּוֹתְרִים קָחוּ אֶת־הַמִּנְחָה הַנּוֹתְרֹת מֵאֲשֵׁי יְהוָה וְאֶכְלוּהָ מִצֹּת אֶצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קֹדְשִׁים הוּא:

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מלמד שאף עליהם נקנסה מיתה על עון העגל, הוא שָׁנָאֵמֶר: "ובאהרן התאנף ה' מאד להשמידו", ואין "השְׁמֵדָה" אלא כלוי בנים, שָׁנָאֵמֶר: "ואשמיד פְּרִי־מַמְעַל", ותפלתו של משה בטלה מחצה, שָׁנָאֵמֶר: "אֶת־פִּלְלִי גַם בְּעַד אַהֲרֹן בְּעַת הַהוּא": קחו את הַמִּנְחָה. אף על פי שאתם אוֹנְנִין, וְקֹדְשִׁים אֲסוּרִים לְאוֹנְן: אֶת הַמִּנְחָה. זו מנחת שמיני ומנחת נחשון: וְאֶכְלוּהָ מִצֹּת. מה תלמוד לומר? לפי שהיא מנחת צבור ומנחת שְׂעָה, ואין פּוֹצֵא בָּהּ לְדוֹרוֹת, הִצְרַךְ לְפָרֵשׁ בָּהּ דִּין שְׂאָר מִנְחוֹת:

9 יַיִן וְשִׂכָר. יין דְּרַךְ שכרותו: בְּבֵאֲכֶם אֶל אֹהֶל מוֹעֵד. אין לי אלא בבוֹאֵם לְהִיכָל, בְּגִשְׁתֶּם לְמִזְבֵּחַ מִיָּדָיִן נֹאמַר כָּאֵן "ביאת אהל מועד", וְנֹאמַר בְּקִדּוּשׁ יָדַיִם וְרִגְלַיִם "ביאת אהל מועד", מה לְהִלְךְ עֲשֵׂה גִישַׁת מִזְבֵּחַ כְּבִיאַת אֹהֶל מוֹעֵד, אף כָּאֵן עֲשֵׂה גִישַׁת מִזְבֵּחַ כְּבִיאַת אֹהֶל מוֹעֵד: 10 וְלֹהֲבִדִּיל. כְּדִי שֶׁתְּבַדִּילוּ בֵּין עֲבוּדָה קְדוּשָׁה לְמַחְלָלָת. הָא לְמִדָּת, שְׂאֵם עֵבֵד — עֲבוּדָתוֹ פְּסוּלָה: 11 וְלֹהוֹרֹת. לְמַד, שְׂאֲסוּר שְׂבוּר בְּהוֹרָאָה. יָכוֹל יְהֵא קִיב מִיִּתְהָ? תְּלַמּוּד לֹאמַר: "אֶתָּה וּבְנֶיךָ אֶתָּךְ וְלֹא תָמְתוּ", כְּהִנֵּים בְּעֲבוּדָתָם כְּמִיִּתְהָ וְאִין חֻכְמִים בְּהוֹרָאָתָן כְּמִיִּתְהָ: 12 הַנּוֹתְרִים. מִן הַמִּיִּתְהָ,

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, too⁶¹—are subject to the stringencies of the high priest. You must therefore all eat the portions of the installation grain-offering⁶² 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.

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13 ותיכלון? תהא באתר קדיש
 ארי חלקך וחלק בניך היא
 מקרבניא דיי ארי בן אתפקדיתי:
 14 וית דדיא דארמיתא וית שקא
 דאפרשותא תיכלון באתר דכי
 את ובניך ובנתך עמך ארי חלקך
 וחלק בניך אתיהיבו מנכסת
 קודשא דבני ישראל: 15 שקא
 דאפרשותא וחדיא דארמיתא
 על קרבני תרביא ייתון לארמא
 ארמא קדם יי ויהי לך ולבניך עמך
 לקים עלם כמא די פקד יי: 16 וית
 צפירא דחטאתא מתבע תבעה
 משה והא אתוקד ורגיז על אלעזר
 ועל איתמר בני אהרן דאשתארו
 למימור:

13 וְאֶכְלֹתֶם אֹתָהּ בְּמָקוֹם קָדוֹשׁ כִּי חֻקְךָ וְחֻק־בְּנֶיךָ הוּא
 מֵאִשֵּׁי יְהוָה כִּי־כֵן צִוִּיתִי: 14 וְאֵת חֲזוֹה הִתְנוּפָה וְאֵת |
 שׂוֹק הִתְרוּמָה תֹאכְלוּ בְּמָקוֹם טָהוֹר אֹתָהּ וּבְנֵיךָ וּבְנֵיתֶיךָ
 אֹתָךְ כִּי־חֻקְךָ וְחֻק־בְּנֶיךָ נִתְּנוּ מִזִּבְחֵי שְׁלָמֵי בְנֵי יִשְׂרָאֵל:
 15 שׂוֹק הִתְרוּמָה וְחֲזוֹה הִתְנוּפָה עַל אִשֵּׁי הַחֲלָבִים יִבְיֵאוּ
 לְהַגִּיף תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לָךְ וּלְבָנֶיךָ אֹתָךְ לְחֻק־
 עוֹלָם כַּאֲשֶׁר צִוָּה יְהוָה:

◆ חמישי 16 וְאֵת | שְׁעִיר הַחַטָּאת דָּרִשׁ דָּרִשׁ מֹשֶׁה וְהִנֵּה
 שָׂרָף וְיִקְצֹף עַל־אֱלֵעָזָר וְעַל־אִיתְמָר בְּנֵי אֶהֱרֹן הַנּוֹתְרִים
 לְאִמּוֹר:

RASHI

ותנופה בחזה — לא ידענו, ששנייהם בהרמה והנפה:
 על אש החלבים. מכאן שהחלבים למטה בשעת
 תנופה. וישוב המקראות שלא יכחישו זה את זה,
 כבר פרשתי שלשתן ב"צו את אהרן": 16 שְׁעִיר
 החטאת. שְׁעִיר מוספי ראש חדש. ושלשה שְׁעִירי
 חטאות קרבו בו ביום: שְׁעִיר עִזִּים, ושְׁעִיר נחשון,
 ושְׁעִיר ראש חדש. ומפלן לא נשרף אלא זה, ונחלקו
 בדבר חכמי ישראל, יש אומרים: מפני הטמאה
 שנגעה בו נשרף, ויש אומרים: מפני אגניות נשרף,
 לפי שהוא קדשי דורות, אבל בקדשי שעה סמכו על
 משה שאמר להם במנחה: "ואכלוה מצות": דָּרִשׁ
 דָּרִשׁ. שְׁתֵּי דרישות הללו: מפני מה נשרף זה, ומפני
 מה נאכלו אלו? כֵּף הוא בתורת כהנים: על אֱלֵעָזָר
 ועל אִיתְמָר. בשביל כבודו של אהרן הפך פָּנָיו כנגד
 הבנים וכעס: לֹא־מֹר. אמר להם: השיבוני על דברי:

13 וְחֻק בְּנֵיךָ. אין לבנות חק בקדשים: כִּי כֵן צִוִּיתִי.
 באגניות יאכלוה: 14 וְאֵת חֲזוֹה הִתְנוּפָה. של שלמי
 צבור: תֹאכְלוּ בְּמָקוֹם טָהוֹר. וכי את הראשונים
 אכלו במקום טמא? אלא, הראשונים שהם קדשי
 קדשים הוקקה אכילתם במקום קדוש, אבל אלו אין
 צריכים תוף הקלעים, אבל צריכים הם להאכל תוף
 מחנה ישראל, שהוא טהור מלהכנס שם מצרעים.
 מכאן שקדשים קלים נאכלין בכל העיר: אֹתָהּ וּבְנֵיךָ
 וּבְנֵיתֶיךָ. אתה ובניך בחלק, אבל בנותיך לא בחלק,
 אלא אם תתנו להן מתנות, רשאות הן לאכל בחזה
 ושוק. או אינו אלא אף הבנות בחלק? תלמוד לומר:
 "כי חקך וחק בניך נתנו" — חק לבנים ואין חק לבנות:
 15 שׂוֹק הִתְרוּמָה וְחֲזוֹה הִתְנוּפָה. לשון "אשר הונף
 ואשר הורם"¹⁰. "תנופה" — מוליד ומביא. "תרומה"
 — מעלה ומוריד. ולמה חלקן הכתוב, תרומה בשוק

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-offering⁶⁷ 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 Israelites⁶⁹**—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.

— ONKELOS —

17 מא דין לא אכלתון ית חטאתא
באתר קדיש ארי קדש קדשין היא
ותה יתב לכוון לסלקא על חובי
כנשתא לכפרא עליהון קדם י?
18 הא לא אתעל ית דמה לבית
קדשא לגואה מיכל תיכלון יתה
בקדשא כמא דפקדית: 19 ומליל
אהרן עם משה הא יומא דין
קריבו ית חטאתהון וית עלתהון
קדם י? וערעא יתי עקון כאלין
ואלופון אכלית חטאתא יומא דין
התקון קדם י?

17 מדוע לא אכלתם את החטאת במקום הקדש
פי קדש קדשים הוא ואתה | נתן לכם לשאת את-עון
העדה לכפר עליהם לפני יהוה: 18 הן לא-הובא את-
דמה אל-הקדש פנימה אכול תאכלו אתה בקדש
כאשר צויתי: 19 וידבר אהרן אל-משה הן היום
הקריבו את-חטאתם ואת-עלתם לפני יהוה ותקראנה
אתי פאלה ואכלתי חטאת היום היטב בעיני יהוה:

— RASHI —

שלא היתה אלא מדרגה כבוד, אמרו: אינו בדין
שיהא אבינו יושב ואנו מדברים לפניו, ואינו בדין
שיהא תלמיד משיב את רבו. יכול מפני שלא היה
באלעזר להשיב? תלמוד לומר: "ויאמר אלעזר
הכהן אל אנשי הצבא" וגו', הרי בשרצה, דבר לפני
משה ולפני הנשיאים. זו מצאתי בספרי של פנים
שני: הן היום הקריבו. מהו אומר? אלא, אמר להם
משה: שמא ורקתם דמה אוננים, שאונן שעבד חלל.
אמר לו אהרן: וכי הם הקריבו, שהם הדיוטות, אני
הקרבתי, שאני כהן גדול ומקריב אונן: ותקראנה
אתי פאלה. אפלו לא היו המתים בני, אלא שאר
קרובים שאני חיב להיות אונן עליהם כאלו, כגון
כל האמורים בפרשת פהנים" שהכהן מטמא להם:
ואכלתי חטאת. ואם אכלתי, "היטב" וגו': היום. אבל
אנינות לילה מתר, שאין אונן אלא יום קבורה:
היטב בעיני ה', אם שמעת בקדשי שעה, אין לך
להקל בקדשי דורות:

17 מדוע לא אכלתם את החטאת במקום הקדש.
וכי חוץ לקדש אכלוה, והלא שרפוה, ומהו אומר:
"במקום הקדש"? אלא אמר להם: שמא חוץ
לקלעים יצאה ונפסלה: פי קדש קדשים הוא. ונפסלת
ביוצא, והם אמרו לו: לאו. אמר להם: הואיל
ו"במקום הקדש" היתה, מדוע לא אכלתם אותה?
ואתה נתן לכם לשאת וגו'. שהכהנים אוכלים
ובעלים מתכפרים: לשאת את עון העדה. מכאן
למדנו ששעיר ראש חדש היה, שהוא מכפר על
עון טמאת מקדש וקדשיו, שחטאת שמיני וחטאת
נחשון לא לכפרה באו: 18 הן לא הובא וגו'. שאלו
הובא היה לכם לשרפה, כמו שנאמר: "וכל חטאת
אשר יובא מדמה" וגו': אכול תאכלו אתה. היה לכם
לאכלה אף על פי שאתם אוננים: כאשר צויתי. לכם
במנהגה: 19 וידבר אהרן. אין לשון "דבור" אלא לשון
עז, שנאמר: "וידבר העם" וגו'. אפשר משה קצף
על אלעזר ועל איתמר, ואהרן מדבר? הא ידעת,

14. ויקרא ו, כג. 15. במדבר כא, ה. 16. במדבר לא, כא. 17. ויקרא כא, בג.

— 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 constant-

ly 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 defilement⁷⁶—**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. Mizrahi. 81. Below, 21:12.

— ONKELOS —

20 וישמע משה ושפר בעינוהי:
 11 ומליל יי עם משה ולאחרון
 למימר להון: 2 מלילו עם בני
 ישראל למימר דא חיותא די
 תיכלון מכל בעירא די על ארעא:

20 וישמע משה וייטב בעיניו: פ

ששי 11:1 וידבר יהוה אל-משה ואל-אהרן לאמר
 אלהם: 2 דברו אל-בני ישראל לאמר זאת החיה אשר
 תאכלו מכל-הבהמה אשר על-הארץ:

— RASHI —

להיות חיים, לפיכך הבדילם מן הטמאה וגזר עליהם
 מצות ולאמות העולם לא אסר כלום. משל לרופא
 שנכנס לבקר את החולה וכו', כדאיתא במדרש
 רבי תנחומא: זאת החיה. מלמד, שהיה משה אוחז
 בחיה ומראה אותה לישראל: זאת תאכלו וזאת לא
 תאכלו. "את זה תאכלו" וגו' — אף בשרצי המים
 אוחז מכל מין ומין ודראה להם, וכן בעוף — ואת
 אלה תשקצו מן העוף", וכן בשרצים — "וזה לכם
 הטמא"⁹⁶: זאת החיה מכל הבהמה. מלמד שהבהמה
 בכלל חיה:

20 וייטב בעיניו. הודה ולא בוש לומר: לא שמעתי:
 1 אל משה ואל אהרן. למשה אמר שיאמר לאהרן:
 לאמר אלהם. אמר שיאמר לאלעזר ולאיתמר. או
 אינו אלא לאמר לישראל? כשהוא אומר: "דברו
 אל בני ישראל", הרי דבור אמור לישראל. הא
 מה אני מקים: "לאמר אלהם"? לבניו, לאלעזר
 ולאיתמר: 2 דברו אל בני ישראל. את כלם השווה
 להיות שלוחים בדבור זה, לפי שהשוו בדמימה
 וקבלו עליהם גזרת המקום מאהבה: זאת החיה.
 לשון "חיים", לפי שישראל דבוקים במקום וראויין

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 words⁹¹ **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 month⁹²) or eat consecrated food (sacrifices, *terumah*,⁹³ or the second tithe⁹⁴) 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.

ONKELOS

3 כל דסדיקא פרסתא ומטלפא טלפין פרסתא מסקא פשרא בבבירא יתה תיכלון: 4 ברם ית דיין לא תיכלון ממסקי פשרא ומסדיקי פרסתא ית גמלא ארי מסיק פשרא הוא ופרסתה לא סדיקא מסאב הוא לבון:

3 כל | מפרסת פרסה ושסעת שסע פרסת מעלת גרה
בבהמה אתה תאכלו: 4 אך את־זה לא תאכלו ממעלי
הגרה וממפרסי הפרסה את־הגמל כי־מעלה גרה הוא
ופרסה איננו מפרים טמא הוא לכם:

RASHI

להיות מגזרת: "וכמים הנגרים", שהוא נגדר אחר הפה. ותרגומו: "פשרא", שעל ידי הגרה האכל נפטר ונמוח: בבהמה. תבה זו יתרה היא לדרשה, להתיר את השליל הנמצא במעי אמו: אתה תאכלו. ולא בהמה טמאה. והלא באזהרה היא? אלא לעבר עליה בעשה ולא תעשה:

3 מפרסת. כתרגומו: "סדיקא": פרסה. פלנט"א בלעז: ושסעת שסע. שמבדלת מלמעלה ומלמטה בשתי צפונין, כתרגומו: "ומטלפא טלפין", שיש שפרסותיו סדוקות מלמעלה ואינן שסועות ומבדלות לגמרי, שמלמטה מחברות: מעלת גרה. מעלה ומקיא האכל ממעיה ומחזרת אותו לתוך פיה לכתשו ולטחנו הדק: גרה. כף שמו, ויתכן

21. כף רגל. 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 He-

brew 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; *Hitvo'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 two⁹⁸ **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-dimension-

al—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 remarks¹⁰² 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.

— ONKELOS —
 5 וַיֵּת טַפְּזָא אַרִי מִסִּיק פִּשְׂרָא הוּא
 וּפְרִסְתָּא לֹא סְדִיקָא מְסָבָּ הוּא
 לְכוּן: 6 וַיֵּת אַרְנָבָּא אַרִי מִסִּיקָא
 פִּשְׂרָא הִיא וּפְרִסְתָּא לֹא סְדִיקָא
 מְסָבָּא הִיא לְכוּן: 7 וַיֵּת חֲזִירָא
 אַרִי סְדִיק פְּרִסְתָּא הוּא וּמְטַלְפִין
 טַלְפִין פְּרִסְתָּהּ וְהוּא פִּשְׂרָא לֹא
 פִּשְׂר מְסָבָּא הוּא לְכוּן: 8 מִבְּסַרְהוֹן
 לֹא תִיכְלוּן וּבְנִבְלָתְהוֹן לֹא תִקְרְבוּן
 מִסְּאֲבִין אֲנָן לְכוּן: 9 יֵת דִּין תִּיכְלוּן
 מִכֹּל דִּי בְמִיָּא כֹּל דִּי לֹא צִיצִין
 וְקַלְפִין בְּמִיָּא בְּמִמִּיָּא וּבְנִחְלִיא
 יִתְהוֹן תִּיכְלוּן:

5 וְאֶת־הַשֶּׁפֶן כִּי־מַעְלָה גָּרָה הוּא וּפְרִסָּה לֹא יִפְרִים
 מִמָּא הוּא לָכֶם: 6 וְאֶת־הָאֲרָנָבֶת כִּי־מַעְלָת גָּרָה
 הוּא וּפְרִסָּה לֹא הִפְרִיסָה מִמָּאָה הוּא לָכֶם: 7 וְאֶת־
 הַחֲזִיר כִּי־מִפְרִים פְּרִסָּה הוּא וְשִׁסַּע שִׁסַּע פְּרִסָּה וְהוּא
 גָּרָה לֹא־יִגַּר מִמָּא הוּא לָכֶם: 8 מִבְּשָׂרָם לֹא תֹאכְלוּ
 וּבְנִבְלָתָם לֹא תִגְעוּ מִמַּיִם הֵם לָכֶם: 9 אֶת־זֶה תֹאכְלוּ
 מִכֹּל אֲשֶׁר בַּמָּיִם כֹּל אֲשֶׁר־לוֹ סִנְפִיר וְקִשְׁקִישָׁת בַּמַּיִם
 בַּיַּמִּים וּבְנִחְלָיִם אַתֶּם תֹּאכְלוּ:

— RASHI —
 מְזֻהָרִין, קל וְחֹמֶר מַעְתָּה: וּמָה טְמֵאָת מֵת חֲמוּרָה,
 לֹא הִזְהִיר בָּהּ אֶלָּא בְּהַנִּים, טְמֵאָת נִבְלָה קִלְיָה, לֹא
 כָּל שֶׁכֵּן, וּמָה תִּלְמוּד לֹמַר: "לֹא תִגְעוּ" בְּרִגְלָה, וְהוּ
 שְׂאֲמָרוֹי¹¹⁵: חֲזִיב אֲדָם לְטַהַר עֲצָמוֹ בְּרִגְלָה: 9 סִנְפִיר. אֵלוֹ
 שֶׁשֶּׁט בְּהֵם: קִשְׁקִישָׁת. אֵלוֹ קַלְפִין הַקְּבוּעִים בּוֹ, כְּמוֹ
 שְׂנַאֲמָר¹¹⁶: "וְשִׁרְיוֹן קִשְׁקִישִׁים הוּא לְבוֹשׁ":
 8 מִבְּשָׂרָם לֹא תֹאכְלוּ. אֵין לִי אֶלָּא אֵלוֹ, שְׂאֵר בְּהֵמָה
 טְמֵאָה שְׂאֵין לָהּ שׁוּם סִימָן טְהוֹרָה מִזֶּנֶן? אֲמַרְתָּ קַל
 וְחֹמֶר: וּמָה אֵלוֹ שֵׁשׁ בְּהֵן קֶצֶת סִימְנֵי טְהוֹרָה אֲסוּרוֹת
 וְכוּ: מִבְּשָׂרָם. עַל בְּשָׂרָם בְּאֻזְהָרָה, וְלֹא עַל עֲצָמוֹת
 וְגִידִין וְקַרְנִים וְטַלְפִים: וּבְנִבְלָתָם לֹא תִגְעוּ. יָכוֹל
 יְהוּ יִשְׂרָאֵל מְזֻהָרִים עַל מַגַּע נִבְלָה? תִּלְמוּד לֹמַר:
 "אֲמַר אֶל הַכֹּהֲנִים" וְגו', כֹּהֲנִים מְזֻהָרִין וְאֵין יִשְׂרָאֵל

115. ראש השנה טו, ב. 24. שמואלא יו, 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 commandment¹⁰⁹ 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 so¹¹¹). 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.

— ONKELOS —
 10 ובל די לית לה ציצין וקלפין
 ביממא ובנחלא מכל רחשא
 דמיא ומכל נפשא הימא די במיא
 שקצא אנון לכון: 11 ושקצא יהון
 לכון מבסרהון לא תיכלון וית
 נבלתהון תשקצון: 12 כל די לית
 לה ציצין וקלפין במיא שקצא
 הוא לכון: 13 וית אליו תשקצון
 מן עופא לא יתאכלון שקצא
 אנון נשרא וער ועזא: 14 ודימא
 וטרפיתא לונה: 15 ית כל עורבא
 לונה: 16 וית בת נעמיתא וציצא
 וצפר שחפא ונצא לונה:

10 וכל אשר אינלו סנפיר וקשקשת בימים ובנהלים
 מכל שרין המים ומכל נפש החיה אשר במים שקץ
 הם לכם: 11 ושקץ יהיו לכם מבשרם לא תאכלו ואת
 נבלתם תשקצו: 12 כל אשר אינלו סנפיר וקשקשת
 במים שקץ הוא לכם: 13 ואת־אלה תשקצו מן־העוף
 לא יאכלו שקץ הם את־הנשר ואת־הפרס ואת
 העזניה: 14 ואת־הדאה ואת־האיה למינה: 15 את
 כל־ערב למינו: 16 ואת בת היענה ואת־התחמס ואת־
 השחף ואת־הניץ למינה:

— RASHI —

המאכילן לקטנים, שקף משמעו: לא יהיו נאכלין
 על ידך. או אינו אלא לאסרן בהנאה תלמוד לומר:
 "לא תאכלו" — באכילה אסורין, בהנאה מתרין.
 כל עוף שנאמר בו: "למינה", "למינו", "למינהו", יש
 באתו המין שאין דומין זה לזה, לא במראהם ולא
 בשמותם, וכלן מין אחד: 16 הנץ. אישפירוני²⁵:
 17 השלף. פרושו רבותינו: זה השולה דגים מן
 הים. וזהו שתרגם אנקלוס: "ושלנינונא": בוס וינשוף.
 הם צואיטור²⁸ הצועקים בלילה ויש להם לסתות
 באדם. ועוד אחר דומה לו, שקורין ייב"ץ²⁹.

10 שרץ. בכל מקום משמעו דבר נמוך שרוחש ונע
 ונד על הארץ: 11 ושקץ יהיו. לאסר את ערוביהון,
 אם יש בו בנותן טעם: מבשרם. אינו מוקר על
 הסנפירים ועל העצמות: ואת נבלתם תשקצו. לרבות
 יבחושין שסננו. יבחושין — מושקירוני²⁵ ש בלעז²⁶:
 12 כל אשר אין לו וגו'. מה תלמוד לומר? שיכול, אין
 לי שיהא מתר אלא המעלה סימנין שלו ליבשה,
 השירן במים מנין? תלמוד לומר: "כל אשר אין לו
 סנפיר וקשקשת במים", הא אם היו לו במים, אף על
 פי שהשירן בעליתו, מתר: 13 לא יאכלו. לחיב את

25. יבחושים. 26. נץ גדול. 27. חולין סג, א. 28. עופות לילה. 29. גילית.



Figure 9. Common Vulture



Figure 10. Crow

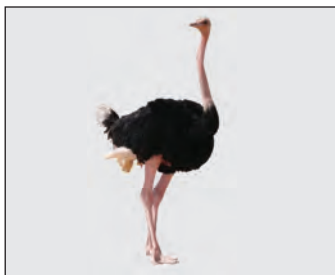


Figure 11. Ostrich

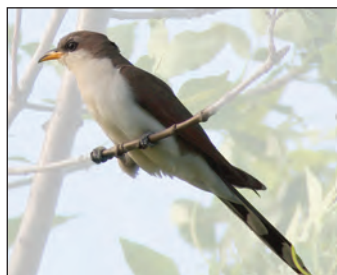


Figure 12. Cuckoo



Figure 13. Gull

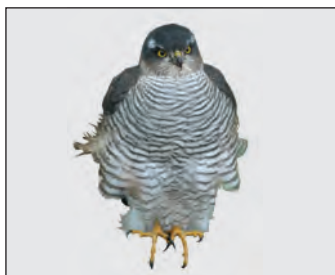


Figure 14. Sparrow Hawk

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

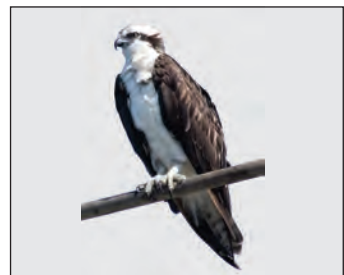


Figure 8. Osprey

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

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17 וְקָדִיאַ וְשְׁלִינְנָא וְקוֹפָא:
 18 וּבִיתָא וְקִתָּא וְיִרְקָקָא:
 19 וְחֲדָרִיתָא וְאָבוּ לִזְנָה וְנָגַר טוֹרָא
 וְעֵטְלָפָא: 20 כּל רְחֵשָׁא דְעוֹפָא
 דְמַהֲלֵךְ עַל אֲרֻבַּע שְׁקֵצָא הוּא
 לְכוּן:

17 וְאֶת־הַכּוֹס וְאֶת־הַשֶּׁלֶךְ וְאֶת־הַיִּנְשׁוּף: 18 וְאֶת־
 הַתְּנַשְׁמֹת וְאֶת־הַקָּאֵת וְאֶת־הַרְחֵם: 19 וְאֶת־הַחֲסִידָה
 הַאֲנָפָה לְמִינָהּ וְאֶת־הַדּוֹכִיפֹת וְאֶת־הָעֵטְלָף: 20 כּל
 שֶׁרֵץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע שֶׁקֵץ הוּא לָכֶם:

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לָה הִירוֹ"י³³: הַדּוֹכִיפֹת. תְּרַנְגוּל הַבֵּר וְכַרְבְּלָתוֹ כְּפוּלָה,
 וּבְלַעַז הִירוֹפ"א³⁴. וְלָמָּה נִקְרָא שְׁמוֹ "דּוֹכִיפֹת"? שְׁהוֹדוּ
 כְּפוּת, וְזוֹ הִיא כְּרַבְּלָתוֹ. "וְנָגַר טוֹרָא" נִקְרָא עַל שֵׁם
 מַעֲשִׂיו, כְּמוֹ שֶׁפָּרְשׂוּ רַבּוֹתֵינוּ בְּמַסְכֵּת גִּטִּין בְּפֶרֶק "מִי
 שֶׁאָחֹז" ³⁵: 20 שֶׁרֵץ הָעוֹף. הֵם הַדְּקִים הַנְּמוּכִים הַרוֹזְזִישִׁים
 עַל הָאָרֶץ, כְּגוֹן זְבוּבִים וְצִרְעִין וְיִתּוּשִׁים וְחֲגָבִים:

18 הַתְּנַשְׁמֹת. הִיא קֶלֶב"א שׁוּרִי"ץ³⁰, וְדוֹמָה לְעַבְבָר
 וּפּוֹרְחַת בְּלִילָה. וְ"תְנַשְׁמֹת" הֶאֱמַנְרָה בְּשֶׁרִצִּים
 הִיא דוֹמָה לָהּ, וְאֵין לָהּ עֵינַיִם, וְקוֹרִין לָהּ טִלְפ"א³¹:
 19 הַחֲסִידָה. זֶה דְּיָדָה לְבָנָה צִיגְיוּנִי"א³². וְלָמָּה נִקְרָא שְׁמָהּ
 "חֲסִידָה"? שְׁעוֹשֶׂה חֲסִידוֹת עִם חֲבֵרוֹתֶיהָ בְּמִזְנוֹת:
 הַאֲנָפָה. הִיא דְּיָדָה רַגְזָנִית, וְנִרְאֶה לִי שֶׁזֶה הִיא שְׁקוֹרִין

30. עֵטְלָף. 31. חֲפֶרְפֶרֶת. 32. חֲסִידָה. 33. עוֹר. 34. דּוֹכִיפֹת. 35. טוֹ, 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 Psalms¹¹⁷]: 'Your justice is carried out even in the depths of the sea.'" ¹¹⁸ Rashi¹¹⁹ 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. 120. Likutei Sichot, vol. 7, pp. 63-64. 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

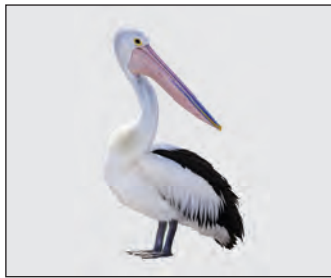


Figure 19. Pelican



Figure 20. Magpie



Figure 21. Stork

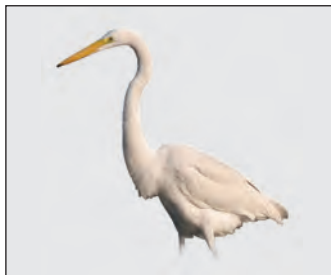


Figure 22. Heron

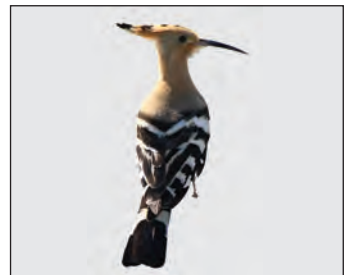


Figure 23. Hoopoe

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

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21 בָּרַם יֵת דִּין תִּיכְלוּן מִכֵּל רַחֲשָׂא דְעוּפָא דְמַהֲלֵךְ עַל אַרְבַּע דִּי לֵה קַרְצוּלִין מַעֲלוּ רִגְלוּהִי לְקַפְצָא בְּהוֹן עַל אַרְעָא: 22 יֵת אֲלִין מְהוֹן תִּיכְלוּן יֵת גּוּבָא לְזוּנָה וְיֵת רְשׁוּנָא לְזוּנָה וְיֵת חֲרוּגְלָא לְזוּנָה וְיֵת חֲנָבָא לְזוּנָה: 23 וְכֵל רַחֲשָׂא דְעוּפָא דִּי לֵה אַרְבַּע רִגְלִין שְׂקָא דְהוּא לְכוּן: 24 וְלֵאלִין תְּסַתְּאבוּן כֵּל דִּיקָרְבַּ בְּנִבְלַתְהוֹן יְהִי מְסָאָב עַד רַמְשָׂא: 25 וְכֵל דִּיטוּל מְנַבְלַתְהוֹן יִצְבַּע לְבוּשׁוּהִי וְיְהִי מְסָאָב עַד רַמְשָׂא: 26 לְכֵל בְּעִירָא דִּי הִיא סְדִיקָא פְּרִסְתָּא וְטִלְפִין לִיתְהָא מְטִלְפָא וּפְשָׂרָא לִיתְהָא מְסָאָב מְסָאָבִין אַנוּן לְכוּן כֵּל דִּיקָרְבַּ בְּהוֹן יְהִי מְסָאָב: 27 וְכֵל דְּמַהֲלֵךְ עַל יְדוּהִי בְּכֵל חִיּוּתָא דְּמַהֲלָא עַל אַרְבַּע מְסָאָבִין אַנוּן לְכוּן כֵּל דִּיקָרְבַּ בְּנִבְלַתְהוֹן יְהִי מְסָאָב עַד רַמְשָׂא: 28 וְדִיטוּל יֵת נִבְלַתְהוֹן יִצְבַּע לְבוּשׁוּהִי וְיְהִי מְסָאָב עַד רַמְשָׂא מְסָאָבִין אַנוּן לְכוּן:

21 אֵךְ אֶת־זֶה תֹאכְלוּ מִכֹּל שְׂרִץ הָעוֹף הַהֹלֵךְ עַל־אֲרָבַע אֲשֶׁר־לֹא (לו) כְּרָעִים מִמַּעַל לְרִגְלָיו לְנֹתֵר בְּהֵן עַל־הָאָרֶץ: 22 אֶת־אֵלֶּה מֵהֶם תֹאכְלוּ אֶת־הָאֲרָבָה לְמִינֹהּ וְאֶת־הַסַּלְעָם לְמִינֵהוּ וְאֶת־הַחֲרָגָל לְמִינֵהוּ וְאֶת־הַחֲנָב לְמִינֵהוּ: 23 וְכֹל שְׂרִץ הָעוֹף אֲשֶׁר־לוֹ אַרְבַּע רִגְלִים שְׂקִין הוּא לָכֶם: 24 וְלֵאלֹהֵי תַטְמְאוּ כָּל־הַנִּגְעַ בְּנִבְלָתָם יִטְמָא עַד־הָעָרֵב: 25 וְכֹל־הַנִּשְׂא מִנִּבְלָתָם יִכַּסּ בְּגִדָיו וְיִטְמָא עַד־הָעָרֵב: 26 לְכֹל־הַבְּהֵמָה אֲשֶׁר הוּא מִפְּרִסְתֵי פְרִסָּה וְשִׁסַּע אִינְנָה שִׁסַּעַת וְגִרָה אִינְנָה מַעֲלָה טְמֵאִים הֵם לָכֶם כָּל־הַנִּגְעַ בָּהֶם יִטְמָא: 27 וְכֹל הַהוֹלֵךְ עַל־כַּפְּיוֹ בְּכֹל־הַחַיָּה הַהֹלֶכֶת עַל־אֲרָבַע טְמֵאִים הֵם לָכֶם כָּל־הַנִּגְעַ בְּנִבְלָתָם יִטְמָא עַד־הָעָרֵב: 28 וְהַנִּשְׂא אֶת־נִבְלָתָם יִכַּסּ בְּגִדָיו וְיִטְמָא עַד־הָעָרֵב טְמֵאִים הֵמָּה לָכֶם: ם

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23 וְכֹל שְׂרִץ הָעוֹף וְגו'. בֵּא לְלַמֵּד שֶׁאֵם יֵשׁ לוֹ חֲמֹשׁ — טְהוֹר: 24 וְלֵאלֹהֵי. הַעֲתִידִין לְהֵאמֵר לְמִטְהָ בְּעִנְיָן: תַטְמְאוּ. כְּלוּמַר, בְּנִגְיעַתְם יֵשׁ טְמֵאָה: 25 וְכֹל הַנִּשְׂא מִנִּבְלָתָם. כֵּל מְקוּם שֶׁנֶּאֱמָרָה טְמֵאֵת מִשָּׂא, חֲמוּרָה מְטֵמֵאֵת מִגַּע, שֶׁהִיא טְעוּנָה כְּבוֹס בְּגָדִים: 26 מִפְּרִסְתֵי פְרִסָּה וְשִׁסַּע אִינְנָה שִׁסַּעַת. כְּגוֹן גָּמֵל, שֶׁפְּרִסְתּוֹ סְדוּקָה לְמַעֲלָה, אֲבָל לְמִטְהָ הִיא מְחֻבְּרָת. כְּאֵן לְמִדְרַךְ שֶׁנִּבְלַת בְּהֵמָה טְמֵאָה מְטֵמֵאָה, וְבְעִנְיָן שֶׁבְּסוּף הַפְּרָשָׁה פִּרְשׁ עַל בְּהֵמָה טְהוֹרָה: 27 עַל כַּפְּיוֹ. כְּגוֹן כֵּלָב וְדָב וְחֹתוּל: טְמֵאִים הֵם לָכֶם. לְמַגַּע:

21 עַל אַרְבַּע. עַל אַרְבַּע רִגְלִים: מִמַּעַל לְרִגְלָיו. סְמוּךְ לְצִנְאוֹרֵי יֵשׁ לוֹ כְּמִין שְׁתֵּי רִגְלִים לְבַד אַרְבַּע רִגְלָיו, וְכִשְׂרוּצָה לְעוֹף וְלִקְפִץ מִן הָאָרֶץ, מִתְחַזֵּק בְּאוֹתָן שְׁתֵּי כְּרָעִים וּפּוֹרְחַ. וְיֵשׁ הַרְבֵּה מֵהֶם בְּמִקוּמָנוּ בִּינּוּתֵינוּ, בְּאוֹתָן שְׂקוּרִין לְנִגּוּשׁוּט³⁶. אֲבָל אֵין אֲנוּ בְּקִיֵּאִין בְּהוֹן, שֶׁאֲרַבְעָה סִימְנֵי טְהוֹרָה נֶאֱמָרוּ בָּהֶם: אַרְבַּע רִגְלִים, וְאַרְבַּע כְּנָפִים, וְקַרְסִלִּין — אֵלוֹ "כְּרָעִים" הַכְּתוּבִים כְּאֵן — וְכַנְפֵי חוֹפִין אֶת רַבּוֹ. וְכֹל סִימְנֵים הֵלְלוּ מִצִּוּיִן בְּאוֹתָן שֶׁבִּינּוּתֵינוּ, אֲבָל יֵשׁ שְׂרָאשָׁן אֲרָף, וְיֵשׁ שְׂאִין לָהֶם זָנָב, וְצִרִיף שִׁיָּהָא שְׂמוֹ "חֲנָב", וּבְזֶה אֵין אֲנוּ יוֹדְעִים לְהַבְדִּיל בִּינְיָהוּן:

36. אַרְבָּה.



Figure 24. Red Locust

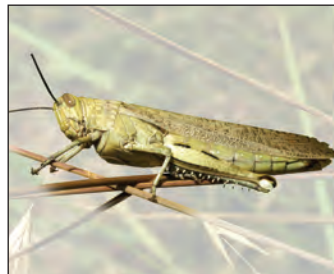


Figure 25. Yellow Locust

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).

— ONKELOS —
 29 ודין לבון דמסאב ברחשא
 דרחש על ארעא חלדא ועבברא
 וצבא לזנודי: 30 וילא וכווא
 וחקלטיא וחקמטא ואשותא:
 31 אליו דמסאבין לבון בכל
 רחשא כל דיקרב בהון במותהון
 יהי מסאב עד רמשא: 32 וכל די
 יפל עלוהי מנהון במותהון יהי
 מסאב מכל מן דאע או לבוש או
 משך או שק כל מן די תתעבד
 עבדתא בהון במיא יתעל ויהי
 מסאב עד רמשא וידבי: 33 וכל
 מן דחסף די יפל מנהון לגוה כל די
 בגוה יסתאב ונתה תתברון:

29 וזה לכם הטמא בשרץ השרץ על־הארץ החלד
 והעכבר והצב למינהו: 30 והאנקה והפח והלטאה
 והחמט והתנשמת: 31 אלה הטמאים לכם בכל־השרץ
 כל־הנגע בהם במתם יטמא עד־הערב: 32 וכל אשר־
 יפל עליו מהם | במתם יטמא מכל־כלי־עין או בנגד או־
 עור או ישק כל־כלי אשר־יעשה מלאכה בהם במים
 יובא וטמא עד־הערב וטהר:

◆ שביעי 33 וכל־כלי־חרש אשר־יפל מהם אל־תוכו כל
 אשר בתוכו יטמא ואתו תשברו:

— RASHI —
 29 וזה לכם הטמא. כל טמאות הללו אינן לאסור
 אכילה, אלא לטמאה ממש, להיות טמא במגעו,
 ונאסר לאכל תרומה וקדשים ולכנס במקדש: החלד.
 מושטויל"א³⁷: והצב. פרוי"ט³⁸, שדומה לצפרדע:
 30 אנקה. היריבו"ן³⁹: הלטאה. ליישירד"א⁴⁰: חמט.
 לימצ"א⁴¹: תנשמת. טלפ"א⁴²: 32 במים יובא. וְאֵף

37. סמור — טורף לילי קטן מן היונקים. 38. קרפדה. 39. קפוד. 40. לטאה. 41. חלוזן ערום. 42. חפרפרת.

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 above¹²⁸) 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.

— ONKELOS —

34 מכל מיכל דמתאכל די יעלון
עלודי מיא יהי מסאב וכל משקה
די ישתיי בכל מן יהי מסאב:
35 וכל די יפל מנבלתהון עלודי
יהי מסאב תנור וכירים יתערען
36 בראם מעין וגוב בית כנישות
מיא יהי דכי ודיקרב בנבלתהון יהי
מסאב: 37 וארי יפל מנבלתהון על
כל בר זרע זרוע די זרוע דכי הוא:

34 מִכַּל-הָאֵכֶל אֲשֶׁר יֹאכַל אֲשֶׁר יָבֹא עָלָיו מִיַּם יִטְמָא
וְכָל-מִשְׁקָה אֲשֶׁר יִשְׁתֶּה בְּכָל-כְּלִי יִטְמָא: 35 וְכֹל אֲשֶׁר-
יִפֹּל מִנְּבִלְתָּם | עָלָיו יִטְמָא תְּנֹר וְכִירִים יִתְּעֵר עִמָּם
הֵם וְיִטְמָא יִהְיוּ לָכֶם: 36 אַךְ מַעֲיָן וְבוֹר מְקוּהַ מִיַּם
עַל-כָּל-זֵרַע זְרֹעַ אֲשֶׁר יִזְרַע טְהוֹר הוּא:

— RASHI —

חֲרַס, שְׁהָרִי טְמֵאָה עֲצֵמָה נִגְעָה בָּהּ מִגִּבָּן. וְלִמְדוּנו
עוֹד⁴⁵ עַל בֵּית מִיַּם שְׂאִינָה מְכַשֶּׁרֶת זְרָעִים אֶלָּא
אִם כֵּן נִפְלו עֲלֶיהֶן מִשְׁנֵתְלוֹשׁוֹ, שְׂאֵם אֶתָּה אוֹמֵר
מְקַבְּלִין הַכֶּשֶׁר בְּמִחְבָּר, אִין לָךְ שְׂלֵא בָּאוּ עָלָיו
מִיַּם, וּמָהוּ אוֹמֵר: "אֲשֶׁר יָבֹא עָלָיו מִיַּם". וְלִמְדוּנו
עוֹד⁴⁶, שְׂאִין אֶכֶל מִטְמֵא אֲחָרִים אֶלָּא אִם כֵּן יֵשׁ בוֹ
כְּבִיצָה, שְׂנֵאָמֵר: "אֲשֶׁר יֹאכַל", אוֹכֵל הַנֶּאֱכָל בְּבֵת
אֲחֻת, וְשִׁעְרוֹ חֲכָמִים: אִין בֵּית הַבְּלִיעָה מְחֻיֵק יוֹתֵר
מִבִּיצַת תְּרַנְגְּלַת: 35 תְּנֹר וְכִירִים. כְּלִים הַמְּטַלְטְלִים
הֵם, וְהֵם שֶׁל חֲרַס וְיֵשׁ לָהֶם תּוֹף, וְשׁוֹפֵת אֶת הַקְּדֻרָה
עַל נֶקֶב הַחֲלָל, וְשִׁנְיָהֶם פִּיהֶם לְמַעַלָּה: יִתְּעֵר. שְׂאִין
לְכָלִי חֲרַס טְהוֹרָה בְּטִבְיָלָה: וְיִטְמָא יִהְיוּ לָכֶם. שְׂלֵא
תֹאמֵר: מִצְוָה אֲנִי לְנִתְּצָם, תִּלְמוּד לֹאֵמֵר: "וְיִטְמָא יִהְיוּ
לָכֶם" — אִם רָצָה לְקַיֵּן בְּטְמֵאָתוֹן, רִשְׁאִי:
36 אַךְ מַעֲיָן וְבוֹר מְקוּהַ מִיַּם. הַמְּחַבְּרִים לְקַרְקַע, אִין
מְקַבְּלִין טְמֵאָה. עוֹד יֵשׁ לָךְ לְלַמֵּד: "יִהְיֶה טְהוֹר"
הַטּוֹבֵל בָּהֶם, מְטַמְּאָתוֹ: וְנִגְעַת בְּנִבְלָתָם יִטְמָא. אֶפְלוּ
הוּא בְּתוֹף מַעֲיָן וְבוֹר וְנִגְעַת בְּנִבְלָתָם, יִטְמָא. שְׂלֵא
תֹאמֵר קַל וְחָמֵר: אִם מְטַהֵר אֶת הַטְּמֵאִים מִטְמֵאָתָם,
קַל וְחָמֵר שְׂצִיל אֶת הַטְּהוֹר מִלְטְמָא, לְכָךְ נֹאמֵר:
"וְנִגְעַת בְּנִבְלָתָם יִטְמָא": 37 זְרַע זְרֹעַ. זְרִיעָה שֶׁל מִינֵי
זְרַעוֹנִין. "זְרֹעַ" שֵׁם דְּבַר הוּא, כְּמוֹ⁴⁷: "זִינְתָנוּ לָנוּ מִן
הַזְּרָעִים": טְהוֹר הוּא. לְמַדְרַךְ הַכְּתוּב, שְׂלֵא הַכֶּשֶׁר וְנִתְּקַן
לְקָרוֹת "אֶכֶל" לְקַבֵּל טְמֵאָה, עַד שְׂבִיבֹאוּ עָלָיו מִיַּם:

34 מִכַּל הָאֵכֶל אֲשֶׁר יֹאכַל. מוֹסֵב עַל מְקָרָא הָעֲלִיּוֹן:
"כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא, מִכַּל הָאֵכֶל אֲשֶׁר יֹאכַל
אֲשֶׁר יָבֹא עָלָיו מִיַּם" וְהוּא בְּתוֹף כְּלִי חֲרַס הַטְּמֵא
— "יִטְמָא", וְכֵן "כֹּל מִשְׁקָה אֲשֶׁר יִשְׁתֶּה בְּכָל כְּלִי"
וְהוּא בְּתוֹף כְּלִי חֲרַס הַטְּמֵא — "יִטְמָא". לְמַדְנֵנוּ מִכָּאֵן
דְּבָרִים הַרְבֵּה: לְמַדְנֵנוּ שְׂאִין אֶכֶל מְכַשֶּׁר וּמְתַקֵּן לְקַבֵּל
טְמֵאָה עַד שְׂבִיבֹאוּ עָלָיו מִיַּם פַּעַם אַחַת, וּמִשְׂבָּאוּ
עָלָיו מִיַּם פַּעַם אַחַת, מְקַבֵּל טְמֵאָה לְעוֹלָם וְאֶפְלוּ
נְגוּב. וְהִיּוֹן וְהִשְׁמֵן וְכֹל הַנִּקְרָא מִשְׁקָה, מְכַשֶּׁר
זְרָעִים לְטְמֵאָה כְּפִיָּם, שְׂכַף יֵשׁ לְדַרְשׁ הַמְּקָרָא: אֲשֶׁר
יָבֹא עָלָיו מִיַּם, אוֹ כֹּל מִשְׁקָה אֲשֶׁר יִשְׁתֶּה בְּכָל כְּלִי
— יִטְמָא הָאֵכֶל. וְעוֹד לְמַדּוֹ רְבוּתֵינוּ מִכָּאֵן: שְׂאִין
וְלֵד הַטְּמֵאָה מִטְמֵא כְּלִים, שְׂכַף שְׁנִינֵנוּ⁴⁵: יְכוֹל יִהְיוּ
כֹּל הַכְּלִים מִטְמֵאִין מְאֹוִיר כְּלִי חֲרַס? תִּלְמוּד לֹאֵמֵר:
"כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא מִכַּל הָאֵכֶל", אֶכֶל מִטְמֵא
מְאֹוִיר כְּלִי חֲרַס, וְאִין כֹּל הַכְּלִים מִטְמֵאִין מְאֹוִיר
כְּלִי חֲרַס. לְפִי שְׂהַשְׂרֵץ אֵב הַטְּמֵאָה וְהַכְּלִי שֶׁנִּטְמָא
מִמֶּנּוּ וְלֵד הַטְּמֵאָה, לְפִיכָךְ אֵינֹו חוֹזֵר וּמִטְמֵא כְּלִים
שְׂבִתוֹכוֹ. וְלִמְדוּנו עוֹד⁴⁶, שְׂהַשְׂרֵץ שֶׁנִּפְּל לְאֹוִיר תְּנֹר,
וְהִפֵּת בְּתוֹכוֹ, וְלֹא נִגַּע הַשְּׂרֵץ בְּפֵת — הַתְּנֹר רִאשׁוֹן
וְהִפֵּת שְׁנִיָּה, וְלֹא נֹאמֵר: רֹאִין אֶת הַתְּנֹר כְּאֵלוֹ
מְלֵא טְמֵאָה, וְתִהְיֶה הַפֵּת תְּחִלָּה. שְׂאֵם אֶתָּה אוֹמֵר
כֵּן, לֹא נִתְמַעְטוּ כֹּל הַכְּלִים מִלְטְמָא מְאֹוִיר כְּלִי

43. פסחים כ, אב. 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 tree¹³⁰—**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 honey¹³¹—**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 previously¹³²—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 mentioned¹³³ 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, *Me-chusarei Kaparah* 1:1.

— ONKELOS —
 38 וארי יתייבון מיא על בר זרעא
 ויפל מנבלתהון עלוהי מסאב הוא
 לכו: 39 וארי ימות מן בעירא די
 היא לכו למיכל די קרב בנבלתה
 יהי מסאב עד רמשא: 40 ודייכול
 מנבלתה יצבע לבושוהי ויהי מסאב
 עד רמשא ודיטול ית נבלתה יצבע
 לבושוהי ויהי מסאב עד רמשא:
 41 וכל רחשא דרחש על ארעא
 שקצא הוא לא יתאבל:

38 וכי יתן מים על זרע ונפל מנבלתם עליו טמא הוא
 לכם: 8
 39 וכי ימות מן הבהמה אשר היא לכם לאכלה הנגע
 בנבלתה יטמא עדה ערב: 40 והאכל מנבלתה יכבס
 בגדיו וטמא עדה ערב והנשא את נבלתה יכבס בגדיו
 וטמא עדה ערב: 41 וכל השרץ השרץ על הארץ שקץ
 הוא לא יאכל:

— RASHI —

וטרפה לא יאכל לטמאה בה — אותה מטמאה
 בגדים באכילתה ואין נבלת בהמה מטמאה בגדים
 באכילתה בלא משא, כגון אם תחבה לו חברו בבית
 הבליעה. אם כן, מה תלמוד לומר: "האכל?" לתן
 שעור לנושא ולנוגע כדי אכילה, והוא כוונת: **וטמא
 עד הערב**. אף על פי שטבל, צריך הערב שמש:
 41 **השרץ על הארץ**. להוציא את היתושין שבבליסין
 ושכפולין, ואת הזיוין שבעדשים, שהרי לא שרצו
 על הארץ, אלא בתוך האכל. אבל משיצאו לאויר
 ושרצו, הרי נאסרו: **לא יאכל**. לחיב על המאכיל
 כאוכל. ואין קרוי "שרץ", אלא דבר נמוך קצר
 רגלים שאינו נראה אלא ברוחש נוד:

38 וכי יתן מים על זרע. לאחר שנתלש, שאם תאמר:
 יש הכשר במחבר, אין לה זרע שלא הכשר: **מים
 על זרע**. בין מים בין שאר משקין, בין נפלו הם על
 הזרע בין הזרע נפל לתוכו, הכל נדרש בתורת
 כהנים: **ונפל מנבלתם עליו**. אף משנגב מן המים,
 שלא הקפידה תורה אלא להיות עליו שם "אכל",
 ומשייר עליו הכשר קבלת טמאה פעם אחת, שוב
 אינו נעקר הימנו: 39 **בנבלתה**. ולא בעצמות וגידים,
 ולא בקרנים וטלפים, ולא בעור: 40 **והנשא את
 נבלתה**. חמורה טמאת משא מטמאת מגע, שהנושא
 מטמא בגדים, והנוגע אין בגדיו טמאין, שלא נאמר
 בו: "יכבס בגדיו": **והאכל מנבלתה**. יכול תטמאנו
 אכילתו? כשהוא אומר בנבלת עוף טהור: "נבלה

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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.

- *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 viscosity 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

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 previously¹⁴⁰ 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.

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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.

— ONKELOS —
 42 כל דמהלף על מעוהי וכל דמהלף על ארבע עד כל סגיאות רגלין לכל רחשא דרחש על ארעא לא תיבגלנון ארי שקצא אנון: 43 לא תשקצו ית נפשתיכון בכל ריחשא דרחיש ולא תסתאבון בהון ותסתאבון פון בהון: 44 ארי אגא יי אלהכון ותתקדשון ותהון קדישין ארי קדיש אגא ולא תסתאבון ית נפשתיכון בכל רחשא דרחש על ארעא: 45 ארי אגא יי דאסק יתכון מארעא דמצרים למעוהי לכוז לאלה ותהון קדישין ארי קדיש אגא: 46 דא אורייתא דבעירא ודעופא ודכל נפשא חיתא דרחשא במיא ולכל נפשא דרחשא על ארעא:

42 כל הולך על-גחון וכל הולך על-ארבע עד כל-מרבח רגלים לכל-השרץ השרץ על-הארץ לא תאכלום ב-ישקצו הם: 43 אל-תשקצו את-נפשתיכם בכל-השרץ השרץ ולא תטמאו בהם ונטמתם בם: 44 כי אני יהוה אלהיכם והתקדשתם והייתם קדשים כי קדוש אני ולא תטמאו את-נפשתיכם בכל-השרץ הרמש על-הארץ:

◆ מפטיר 45 כי א אני יהוה המעלה אתכם מארץ מצרים להייתם לכם לאלהים והייתם קדשים כי קדוש אני: 46 זאת תורת הבהמה והעוף וכל נפש החיה הרמשת במים ולכל-נפש השרצת על-הארץ:

— RASHI —
 — קדשו עצמכם למטה: והייתם קדשים. לפי שאני אקדש אתכם למעלה ובעולם הבא: ולא תטמאו וגו'. לעבר עליהם בלאוין הרבה, וכל לאו — מלקות, וזהו שאמרו בגמרא⁴⁸: אכל פוטייתא — לוקה ארבע, נמלה — לוקה חמש, צרעה — לוקה שש: 45 כי אני ה' המעלה אתכם. על מנת שתקבלו מצותי העליונה אתכם. דבר אחר: "כי אני ה' המעלה אתכם", בכלן כתיב: "והוצאתי", וכאן כתיב: "המעלה". תנא דבי רבי ישמעאל: אלמלי לא העליתי את ישראל ממצרים אלא בשביל שאין משמאין בשרצים בשאר אמות — דים, ומעליותא היא גביהו, וזה לשון "מעלה":

42 הולך על גחון. זה נחש. ולשון "גחון" — שחיה, שהולך שח ונופל על מעיו: כל הולך. להביא השלשולין, ואת הדומה לדומה: הולך על ארבע. זה עקרב: כל. להביא את החפושית, אישקרבוט בלעז⁴⁹, ואת הדומה לדומה: מרבח רגלים. זה נדל, שרץ שיש לו רגלים מראשו ועד ונבו לכאן ולכאן, וקורין צינטפיד"ש⁴⁹: 43 אל תשקצו. באכילתן, שהרי כתיב: "נפשתיכם", ואין שקוץ נפש במגע. וכן "ולא תטמאו" — באכילתם: ונטמתם בם. אם אתם משמאין בהם בארץ, אף אני מטמא אתכם בעולם הבא ובישיבת מעלה: 44 כי אני ה' אלהיכם. בשם שאני קדוש, שאני ה' אלהיכם, כך והתקדשתם

48. תפושית. 49. מאה רגלים. 50. מכות טו, ב.

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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

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

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 sons¹⁴⁵ 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.

— ❧ CHASIDIC INSIGHTS ❧ —

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* (ונטמתם), 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.

— ONKELOS —

47 לְאֶפְרָשָׁא בֵּין מִסְאָבָא וּבֵין
דְּכִיָּא וּבֵין חֵיוֹתָא דְּמִתְאַבְּלָא וּבֵין
חֵיוֹתָא דִּי לֹא מִתְאַבְּלָא:

47 לְהַבְדִּיל בֵּין הַטְּמֵא וּבֵין הַטְּהוֹר וּבֵין הַחַיָּה הַנֶּאֱכָלֶת
וּבֵין הַחַיָּה אֲשֶׁר לֹא תֹאכֵל:

צ"א פסוקים. עברי"ה סימן.

— RASHI —

בֵּין צְבִי לְעֶרֹוד, וְהֵלֵא כְּבָר מִפְּרָשִׁים הֵם? אֵלֶּא בֵּין
שְׁנוּלְדוּ בָּהּ סִימְנֵי טְרַפָּה כְּשֶׁרָה, לְנוֹלְדוּ בָּהּ סִימְנֵי
טְרַפָּה פְּסוּלָה:
חסלת פרשת שמיני

47 לְהַבְדִּיל. לֹא בְּלִבְד הַשּׁוֹנָה, אֵלֶּא שְׁתָּהָא יוֹדַע
וּמַכִּיר וּבָקִי בְּהֵן: בֵּין הַטְּמֵא וּבֵין הַטְּהוֹר. צְרִיף לֹאמַר:
בֵּין חֲמוֹר לְפָרָה, וְהֵלֵא כְּבָר מִפְּרָשִׁים הֵם? אֵלֶּא
בֵּין טְמֵאָה לָּהּ לְטְהוֹרָה לָּהּ, בֵּין נִשְׁחַט חֲצִיו שֶׁל
קָנָה לְנִשְׁחַט רְבוּ: וּבֵין הַחַיָּה הַנֶּאֱכָלֶת. צְרִיף לֹאמַר:

— CHASIDIC INSIGHTS —

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 at-

tuned 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

