

SHAILOS L'CHAZARA

Review Questions

Likkutei Sichos Vol. 1

לקוטי שיחות · חלק א

Parshas Shemini

פרשת שמיני

2 sichas in this booklet

Sicha 1: Split Hooves and Chewing the Cud! · p. 222, §§1–9

Sicha 2: Kabbalas Ol — Even When You're Flying High! · p. 227, §§10–16

Name: _____

Class: _____

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

Split Hooves and Chewing the Cud!

מפרסת פרסה ומעלת גרה

Likkutei Sichos vol. 1, Parshas Shemini, p. 222ff, sections 1–9. Compiled from the sichos of Shabbos Parshas Re'eh 5710 (1950) and Shabbos Parshas Shemini 5716 (1956).

The point: *A kosher animal chews its cud and has split hooves. Are these signs the cause of its purity, or only signs that show it? (Born from a kosher animal it is kosher even without signs; playing with kosher food; the Livyasan; the marsh hen, which grows from the earth.) Either way they're connected to purity, since everything is hashgachah pratis. Forbidden foods would become "blood and flesh" in us, so the signs teach how a person must act. The test is only for the "animal", the nefesh habehamis, in physical matters (Torah and mitzvos are done even shelo lishmah). Even within Torah one can be a "naval birshus haTorah". Only the feet touch the ground: the head must not be in "galoshes" (the Rebbe Rashab). A hoof separates you from earthiness, but it must be split, so Hashem shines through even in worldly things. Split in two: the right hand draws close, the left pushes away; bring people to Torah, never change Torah for them (a lost man in the forest strays a hair at a time). Chewing the cud: think it over before acting. Birds need a mesorah: don't rely on your own mind; be connected to a Rebbe.*

Name: _____

Date: _____

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ What are the two signs of a kosher animal?

2. ★★★ What is the question about the signs, and what halachic difference does it make?

3. ★★★ What proof does the marsh hen (tarnegol d'agma) give?

4. ★★ Why does the Torah forbid certain foods, and what does that teach about the signs?

5. ★★ Why does the “test” apply only to the nefesh habehamis and physical things, not to Torah and mitzvos?

6. ★★ What does “naval birshus haTorah” mean?

7. ★★ What did the Rebbe Rashab say to the talented chassid in the galoshes business?

8. ★★★ Why must the hoof be split all the way down?

9. ★★★ What does the two-part hoof teach, and what mistake does it correct?

10. ★★ What was the Frierdiker Rebbe's mashal of the man lost in the forest?

11. ★ What does "chewing the cud" teach?

12. ★★★ Why does a bird need a mesorah, and what does it teach?

A CHASSIDISHE STORY

One Small Favor

Rabbi Chaim Gutnick was a famous speaker in Australia. In 1965 he told the Rebbe that after thousands of speeches he didn't feel he was changing anyone's life.

The Rebbe said: "If you speak sincerely and with passion, your words will enter people's hearts, whether you know it or not. But if you want to see results, speak about practical things. Don't just talk about Shabbos or kashrus in general; ask the audience to actually do something, even one little thing."

Rabbi Gutnick started at once. Speaking about Shabbos, he asked those who weren't observant to give up one thing, smoking on Shabbos: "Do me a personal favor."

Soon after, a Holocaust survivor he knew, not observant, came to shul three Shabbosim in a row. Rabbi Gutnick asked what brought him. "I decided to do you the favor and not smoke on Shabbos at work. Then I thought: if I'm giving up cigarettes because it's Shabbos, what am I doing sitting in my office? So I came here. Maybe I'll even make Kiddush."

Source: *Mordechai Gutnick, "The Main Thing is Action", Here's My Story (JEM / chabad.org)*

Think: How is this "umekarvan laTorah" (§7), bringing them to Torah and not the Torah to them?

THE LESSON FOR YOU

Keep your head out of the "galoshes": in worldly things, see Hashem. Think twice before you act. Never bend the Torah to fit in, and stay connected to a Rebbe and a mashpia.

For example: Your friends say the shiur is "too frum", so let's skip it this week. Don't lower the bar. Bring them along: "Come for ten minutes, I'll get pizza after."

My turn: Something I'll "chew over" before doing:

Kabbalas Ol — Even When You're Flying High!

מפוז ומכרכר לפני ה'

Likkutei Sichos vol. 1, Parshas Shemini, p. 227ff (Hebrew edition pp. 214–217), sections 10–16. §10 from the sicha of Shabbos Parshas Shemini 5710 (1950); §§11–16 from Shabbos Parshas Shemini 5715 (1955).

The point: §10: *Shemini moves from the eighth day of the miluim (the Mishkan put up and not taken down; fire from Heaven), to the death of Nadav and Avihu ("ratzo" without "shov"), to the laws of sheratzim, which disgust even the mind. Why together? Even at the highest level we need kabbalas ol ("to accept My mitzvos"), because the body is still there; and the body's root is higher than understanding. Anything done by Torah's command is eternal (a "kesher shel kayama", even tefillin tied daily). §§11–16: the haftorah. On the road David "danced with all his might, girded in an eiphod bad"; in Ir David "the king leaped and danced." The linen eiphod was worn by those fit for ruach hakodesh; outside the city was for preparing for prophecy, so joy with a purpose, limited. In Ir David: joy without a goal, without limits, so leaping. Michal couldn't understand it. "Who chose me over your father": Shaul followed reason (sparing Amalek's sheep); David served with kabbalas ol and humility. So chassidim dance even on Shabbos and Yom Tov: as Moshiach nears, "David My servant".*

Name: _____

Date: _____

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★★ What was special about the eighth day of the miluim?

2. ★★★ Why is a knot tied by the Torah's command a "kesher shel kayama" even if it will be untied?

3. ★★ What was the inner meaning of the death of Nadav and Avihu?

4. ★★★ Why does the same parsha go on to forbid eating sheratzim?

5. ★ What is the practical lesson of §10?

6. ★★ What two differences are there between David on the road and David in Ir David?

7. ★★★ Who wore an "eiphod bad", according to the Rambam?

8. ★★ Why did David wear the eiphod and dance on the road?

9. ★★★ Why only in Ir David is “leaping” mentioned?

10. ★★ Why couldn't Michal understand David?

11. ★★★ Why did David answer “before Hashem who chose me over your father”?

12. ★★ How does this explain the chassidic custom to dance even on Shabbos and Yom Tov?

A CHASSIDISHE STORY

“For a Jew, the Torah Is Never Too Heavy”

Chaim Cohen was a famous Israeli judge. He grew up religious and learned in yeshiva, but he left it all and called himself an “apikores”.

On Simchas Torah 1975 he came to 770 for the Rebbe’s hakafos. Some people were upset that he had come. Someone asked the Rebbe whether they could give him a Sefer Torah. The Rebbe answered: “A Jew wants to accept upon himself the yoke of Torah, and you want to stop him?!”

The Rebbe gave him a pasuk of Atah Hareisa to say, and a Sefer Torah for a hakafah. It was heavy, and he was 65. Someone said, “It’s too heavy for him!” The Rebbe replied: “For a Jew, the Torah is never too heavy.”

He held that Torah the whole hakafah, which went on for forty-five minutes, dancing and dancing, while the Rebbe stood waving his hands, encouraging him on. He never became observant, but afterwards he asked his friend to make sure he would be buried according to Torah law, and so he was, in 2002.

Source: Rabbi YY Jacobson, “Simchas Torah 5770: Elisha Ben Avuyah in 770” (*TheYeshiva.net*)

Think: How is this dancing like David’s “leaping and dancing before Hashem”?

THE LESSON FOR YOU

Even when you feel “high”, keep kabbalas ol. Do mitzvos because Hashem said so, not only when you understand or feel like it. And serve Hashem with joy that goes beyond reason.

For example: After a great farbrengen you feel above it all, so you “don’t need” the boring parts like Krias Shema al hamitah. That’s exactly when kabbalas ol counts. And at the next simcha, really dance, even if it’s “not cool”.

My turn: A mitzvah I’ll do with kabbalas ol even when I don’t feel like it:
