



### SICHA – 11 NISSAN, 5742 – 1982

*Free Translation\**

Among the innovations of our generation that my father-in-law the Rebbe, introduced – a custom that only a select few had practiced earlier: To study the Torah portion of the week during the week. Specifically, to study on Sunday from the beginning until Sheni, on Monday, from Sheni until Shlishi, and so on throughout the week.

Like every aspect of Torah study, the intent is that the study should lead to action.

As the Alter Rebbe said, quoted by the Rebbe, that we should “live with the times” – with the portion of Torah that is specifically connected to that particular time.

A lesson apparent immediately at the beginning of Shemini: The Tabernacle had already been completely erected, and they had already undergone the Seven Days of Consecration. The only thing still lacking was “the fire descended from Heaven and consumed the sacrifices,” with all of the excitement surrounding the event. – That occurred only on the eighth day.

Rashi quotes the Midrash as saying that this happened in Aharon’s merit. For on the eighth day Aharon performed the entire service, including offering the sacrifices, as related in the Torah portion. Aharon’s service caused “the fire to descend from Heaven.”

How did Aharon know what to do? He had been taught by Moshe, who “entered with him and taught him” all the details.

Only then could there be an eighth day and only then was the Tabernacle complete.

The meaning of this, at least briefly, is: Aharon’s virtue was “his students”: “Be amongst the students of Aharon: Love peace and pursue peace, love all beings, and bring them close to Torah.”

He does not, Heaven forbid, change the Torah. For “Torah is eternal,” and “this Torah will never be exchanged.” However, he acts out of love, bringing closer even mere “creations.” In fact, it is guaranteed: if he works by “loving peace and pursuing peace, loving all beings,” it is certain that he will bring them closer to Torah.

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\*) Taken from the Subtitles that appear on the screen



## פרשת שמייני

This too, is a lesson from Moshe —“remember the Torah of Moshe, My servant” — who acted as a living example. The Talmud recounts —in connection to the counting of the Omer— that “Moshe loved Jews,” and he taught this trait to Aharon, who translated it into practical action.

Then it was instructed to every Jew, to “be amongst the students of Aharon” with regard to loving our fellow, including “bringing them close to Torah.”

It begins with physical matters; simply doing a material favor for another person.

The Rebbe told us of the Ba'al Shem Tov's behavior that before he was revealed as a leader—and afterwards as well— he began by extending help to every Jew and all Jews in their physical needs, and then he would provide assistance in spiritual areas. This was also the conduct of the first Jew, Avraham.

The Midrash relates that Avraham's behavior was completely devoted to bringing the world to “thank God Who spoke and the world came into being.”

How did he actually go about doing this? First and foremost he gave people to eat and drink, and gave them the very best food and drink, making sure to give each person his own personal favorite.

In order to provide “tongue in mustard,” he had to slaughter three oxen, because he was dealing with three “Arabs.” He dealt with each person individually, giving him all of his physical needs in the most perfect manner.

Only then would he urge them “bless the One Whose food you have eaten”; to bless He “Who sustains the entire world” —everything that exists in creation— “with His goodness, with grace, with kindness, and with mercy.”

This is the lesson from the verse “And it was in the eighth day”: Aharon's service accomplishes even more than had been achieved during the Seven Days of Consecration.

