



לקוטי שיחות  
PROJECT  
LIKKUTEI  
SICHOS

## **Sicha Summary**

Chelek 17 | Shmini | Sichah 1

The natural world was created in **seven** days. The number **eight** alludes to a dimension of G-dliness that transcends the natural order. And yet, the number eight includes seven. This suggests that this G-dly transcendence is not foreign to Creation; rather, it is connected to it. “Eight” can be seen within the structured world of “seven.” G-d’s otherworldliness is compatible with this natural world.

For this reason, the harp of Moshiach will hold eight strings. In the Messianic Era, G-d’s infinite light will be seen within the finiteness of the world — not despite the finite, not struggling against it, but within it. “All flesh shall see... that G-d has spoken.” Seeing G-d will be a natural visual experience.

But isn’t the world defined by its “concealment” of G-d? How, then, can the finite world itself express G-d’s infinity?

Because G-d designed concealment as an impetus for revelation. Every concealment has the potential to inspire a breakthrough. For this reason, exile elicits the deepest self-sacrifice of the Jewish people.

It follows that revelation is not a stranger to the natural world of concealment. It has been there all along for it is the purpose of the world’s concealment.

In light of this idea, the Alter Rebbe explains that the revelations of Moshiach are dependent on our work and deeds throughout the duration of exile. When a Jew’s devotion intensifies because of exile, he or she

demonstrates that the world's concealment is only superficial; deep inside, it contains light. The purpose of Creation is for the "eight," the Infinite Light of G-d, to be seen within the "seven." This is accomplished when we clearly show that the world of exilic concealment can naturally produce a transcendent dedication to G-d.

This idea is what binds the beginning of the *parsha*, which opens with the eighth day of the *Mishkan's* inauguration, to the end of the *parsha*, which speaks of pure and impure animals. Torah empowers us to refine the world by making distinctions between the pure and impure. By avoiding contamination, we give it a purpose, elevate it into serving some utility. In other words, we bring light into the world, transforming its darkest places. The number eight alludes to this idea — the revelation of G-d's transcendence within the finite world of seven.