

Discourse 6

“Zot Chukat HaTorah - This is the decree of the Torah”

Delivered on Shabbat, Parshat Shemini, Parshat Parah,
Shabbat Mevarchim Nissan 5711

By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁶⁷ “And *HaShem*-יהו"ה spoke to Moshe and to Aharon, saying: This is the decree of the Torah, which *HaShem*-יהו"ה has commanded, saying: Speak to the Children of Israel, and they shall take to you a completely red heifer, which is without blemish, and upon which a yoke has not come etc.” Now, we must understand³⁶⁸ the reason for the repetitive language used in this verse. Namely, it states, “And *HaShem*-יהו"ה spoke,” and then repeats, “which *HaShem*-יהו"ה commanded saying.” At first glance, it looks like the verse could have simply stated, “And *HaShem*-יהו"ה spoke to Moshe and to Aharon saying: Speak to the Children of Israel etc.” Additionally, we must understand why the Name *HaShem*-יהו"ה is repeated twice, as opposed to simply stating, “And *HaShem*-

³⁶⁷ Numbers 19:1-2

³⁶⁸ See Likkutei Torah Chukat 56a; Ohr HaTorah Chukat (Vol. 5) p. 1,617 and 1,621; Discourse entitled “Zot Chukat” 5629 (Sefer HaMaamarim 5629, p. 258); 5672 (*Hemshech* 5672 Vol. 1, p. 41); 5665 (Sefer HaMaamarim 5665, p. 224) and elsewhere.

יהו"ה spoke... This is the decree of the Torah that I have commanded,” or something to that effect.

Now, about this commandment-*mitzvah* the Midrash relates,³⁶⁹ “Solomon said, ‘About all these things (that is, all the other commandments of the Torah) I have knowledge (that is, he grasped the reasoning) for all these. But in the case of the red heifer, I have investigated it, inquired into it, and examined it,³⁷⁰ ‘I thought I could fathom it, but it eludes me.’” This must be better understood, because of the various commandments of the Torah, a number of them are also in the category of “decrees-*Chukim*.” In what way does the commandment of the red heifer differ from them? That is, when it came to grasping the reasons for the other *mitzvot*, including the decrees-*Chukim*, King Solomon was indeed able to grasp them. However, it is specifically about the *mitzvah* of the red heifer (*Parah Adumah*) that he stated, “It eludes me.”

Additionally, it is stated in Midrash,³⁷¹ regarding the verse,³⁷² “Speak to the Children of Israel, and they shall take to you a completely red heifer,” that, “The Holy One, blessed is He, said to Moshe, ‘To you I will reveal the reason for the red heifer, but for others it will be a decree without reason.’” This too requires explanation,³⁷³ for it seems to indicate that when it comes to all the other decrees-*Chukim* of Torah, there are others who knew their reasons, even if they were only special

³⁶⁹ Midrash Bamidbar Rabba 19:3

³⁷⁰ Ecclesiastes 7:23

³⁷¹ Midrash Bamidbar Rabba 19:6

³⁷² Numbers 19:2

³⁷³ Also see Likkutei Sichot Vol. 18, p. 230

individuals. Therefore, it is not understood why it is specifically the commandment of the red heifer that they were incapable of knowing its reasons, and that the reason was revealed to Moshe only.

2.

Now, the explanation³⁷⁴ of the matter may be understood through understanding the verse,³⁷⁵ “And the *Chayot*-חיות were running and returning.” The simple interpretation of this verse is that it refers to the holy living angels (*Chayot HaKodesh*-חיות הקודש) that are in a state of “running” (*Ratzo*) and “returning” (*Shov*). However, there is another explanation of this verse,³⁷⁶ namely that it refers to the light and Godly vitality (*Chayut*-חיות) that likewise is in a state of “running” (*Ratzo*) and “returning” (*Shov*). Nevertheless, these two interpretations convey the same point, which is that the reason that the holy living angels-*Chayot*-חיות are in a state of “running” (*Ratzo*) and “returning” (*Shuv*) is because the Godly vitality-*Chayut*-חיות that brings the worlds into existence and enlivens them, is in a state of “running” (*Ratzo*) and “returning” (*Shuv*).

This vitality is in all worlds, from the beginning of all levels to the end of all levels, which therefore also includes the

³⁷⁴ See discourse entitled *Zot Chukat HaTorah* 5665 (p. 225 and on; Discourse entitled “*Ohr L’Arba’ah Asar*” 5677 (Sefer HaMaamarim 5677 p. 143 and on).

³⁷⁵ Ezekiel 1:14; Likkutei Torah Chukat 56b and on.

³⁷⁶ See *Ohr HaTorah Terumah* p. 1,357 and on; *Bamidbar* (Drushim L’Shavuot) p. 139 and on; *Sefer HaMaamarim* 5629 p. 203, and elsewhere.

angelic beings known as the holy living angels-*Chayot HaKodesh* חיות הקודש. Now, since every action brings about a reaction that is similar to the action, therefore the Godly vitality-*Chayut* חיות that enlivens them, causes them to be in a state of “running” (*Ratzo*) and “returning” (*Shov*). This is likewise the case with the lower creatures who appear to exist as independent beings. They too, possess this aspect of “running” (*Ratzo*) and “returning” (*Shov*), which is the matter of “the beating of the heart.”³⁷⁷

Nevertheless, there is a difference between the lower creatures and the holy living angels-*Chayot HaKodesh*. That is, the holy living angels-*Chayot HaKodesh* (and this applies to all supernal creations), sense the Godly vitality, and as a byproduct, they thus also sense the “running” (*Ratzo*) and “returning” (*Shov*) that is within it. Thus, for them, the experience of “running” (*Ratzo*) and “returning” (*Shov*) is openly revealed. This is not the case, however, with the lower creatures, who do not sense the Godly vitality-*Chayut* חיות that brings them into existence and enlivens them. Thus, the experience of the “running” (*Ratzo*) and “returning” (*Shov*) is concealed from them. In other words, it is latently there in matters that are not tied to their choice, such as the involuntary beating of the heart, wherein we see that they do indeed possess this matter of “running” (*Ratzo*) and “returning” (*Shov*). However, when it comes to matters that are tied to their own

³⁷⁷ Tikkunei Zohar, Tikkun 69 (105a); Likkutei Torah Pekudei 5d, 7d and on, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapter 37, and the notes there.

toil in the service of *HaShem*-יהו"ה, blessed is He, they do not possess this matter of "running" (*Ratzo*) and "returning" (*Shov*) – (at least not in a revealed way).

3.

The explanation of the matter is as follows: It is known that the light and vitality that enlivens the worlds and brings the creatures into being is only the aspect of a glimmer of the light of *HaShem*-יהו"ה, blessed is He. This is as stated,³⁷⁸ "Your Kingship is the kingship of all worlds," and as known, the aspect of Kingship-*Malchut* is only a glimmer of the light of His Being, blessed is He. This is like what we recite,³⁷⁹ "then His Name as King was coronated over them." Now, just as a name is but a mere glimmer, that does not reach the very Essence of His Being at all, so likewise, in regard to the Godly vitality that enlivens the worlds and brings them into existence, it is a mere glimmer of His vitality.

Now, with respect to this glimmer of illumination that is drawn forth to the worlds, since it is only a glimmer, we must say that it has a root and source from which it is drawn forth, and that, as it is included in its source, it is in a much loftier state. Thus, this glimmer that is drawn forth, is in a state of "running" (*Ratzo*), in that it desires to ascend and become included in its root and source. This aspect of "running" (*Ratzo*), however, is then followed by the matter of "returning"

³⁷⁸ Psalms 145:13

³⁷⁹ In the *Adon Olam* liturgy

(*Shov*). This is to say that since *HaShem's* יהו"ה Supernal intention is that there should be an illumination of light below that illuminates within the worlds, it is thus drawn to “return” (*Shov*) to the worlds. We thus find that the very same cause that creates the motion of “running” (*Ratzo*), namely, the awareness of one’s Source, is the very same cause for the “returning” (*Shov*), since the Source, *HaShem*-יהו"ה blessed is He, desires that there should be an illumination of light below.

Now, the fact that there are beings who are not in a state of “running” (*Ratzo*) and “returning” (*Shov*), is because they do not have awareness of their Source and are not in a state of adhesion (*Dveikut*) to their Source. The same applies to human souls. For, although it is known³⁸⁰ that souls are Godliness that has been transformed into created beings, nevertheless, they are in the category of novel created beings, and as such, they are not in constant motion of “running” (*Ratzo*) and “returning” (*Shov*). That is, at times souls are at motion in their service of *HaShem*-יהו"ה, blessed is He, and at times they are not. As explained above, the reason is that this vitality-*Chayut*, which is in a state of “running” (*Ratzo*) and “returning” (*Shov*), is only the aspect of a glimmer. Thus, though this vitality is indeed a cause for them to be capable of entering into a state of, “running” (*Ratzo*) and “returning” (*Shov*), it also is necessary to have a sense and awareness of one’s Source, that is, *HaShem*-יהו"ה, blessed is He, and to adhere (*Dveikut*) to Him. Thus, those creatures who do not possess an awareness and sense of

³⁸⁰ See Biurei HaZohar of the Mittler Rebbe, p. 114d and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 546 and on.

their Source, are not in a state of “running” (*Ratzot*) and “returning” (*Shov*).

Now, all the above was stated in regard to the manifest soul, known as the *Neshamah*. As known, the soul is called by five names: *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*.³⁸¹ The transcendent aspects, which are the *Chayah* and the *Yechidah* of the soul, “are bonded and cleave to You,”³⁸² in a state of constant motion of “running” (*Ratzot*) and “returning” (*Shov*). However, this is not the case regarding the manifest aspects of the soul, which are the *Nefesh*, *Ru'ach* and the *Neshamah*. They are not in a constant state of “running” (*Ratzot*) and “returning” (*Shov*). It thus is necessary for them to serve *HaShem*-יהו"ה, blessed is He, specifically by way of toil.

The same is true of lights (*Orot*) and vessels (*Keilim*). That is, the lights (*Orot*) are in a state of recognizable adhesion to their Source, and are thus in a state of “running” (*Ratzot*) and “returning” (*Shov*). In contrast, the receptacles (*Keilim*) are not in a recognizable state of adhesion to their Source, and therefore, in and of themselves, are not in a state of “running” (*Ratzot*) and “returning” (*Shov*). It is only when the light becomes revealed and illuminates within the vessels that they too come to a state of “running” (*Ratzot*) and “returning” (*Shov*). Furthermore, this matter, that, in and of themselves, the receptacles are not in a state of “running” (*Ratzot*) and

³⁸¹ Midrash Bereishit Rabba 14:9; Dvarim Rabba 2:37; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 2.

³⁸² *Hosha'anut* liturgy (day 3).

“returning” (*Shov*), is an additional cause for the matter of “running” (*Ratzot*) and “returning” (*Shov*) of the light (*Ohr*). Namely, because the receptacles are not in a state of “running” (*Ratzot*) and “returning” (*Shov*), they clearly are something of an opposing force to the lights. Because of this, the light comes to be in a state of “running” (*Ratzot*), to return to its Source wherein the Godly vitality is felt. Moreover, even as the light is drawn forth to manifest within the receptacles (*Keilim*) in a way of “returning” (*Shov*), since it becomes manifest in something that is its opposite, it cannot become truly settled within the vessels. Thus, because of this, the manifestation is only temporary.

This is comparable to the relationship between the body and the soul. Since they are two opposites, their bond is only through the power of, “He who does wondrous things,”³⁸³ blessed is He. Thus, the vitality of the soul within the body is likewise in a way of “running” (*Ratzot*) and “returning” (*Shov*). The same is true of the relationship between lights (*Orot*) and vessels (*Keilim*). Since the vessels are the opposite of the lights, therefore the drawing forth of light to manifest within them is in a manner of “running” (*Ratzot*) and “returning” (*Shov*). This “running” (*Ratzot*) and “returning” (*Shov*) of the lights causes a revelation of the aspects of “running” (*Ratzot*) and “returning” (*Shov*), even in the vessels themselves.

³⁸³ See Rama to Shulchan Aruch, Orach Chaim 6

Based on the above, we may understand the verse, “This is the decree-*Chukat*-חוקת of the Torah.” The word “*Chukah*-חוקה” is a term that also means “conduct,”³⁸⁴ as we see from the verse,³⁸⁵ “Were it not for My covenant³⁸⁶ day and night, I would not have established the laws by which I conduct-*Chukot*-חקות the heaven and the earth.” In other words, the conduct of the Torah is likewise in a way of “running” (*Ratzot*) and “returning” (*Shov*).³⁸⁷ This is as stated,³⁸⁸ “From His right hand, a fiery law unto them,” and as known, the “right” is the aspect of the drawing forth of influence,³⁸⁹ which is the aspect of “returning” (*Shov*). In contrast, the “fiery law” is an aspect of ascension, like fire, the nature of which is to ascend.³⁹⁰ It therefore indicates the aspect of, “running” (*Ratzo*).³⁹¹

These aspects are likewise drawn forth in the performance of the *mitzvot* themselves. For, as known,³⁹² “Torah study is greater because it leads to the performance of the commandments in action.” Thus, the *mitzvot* are likewise in a state of “running” (*Ratzot*) and “returning” (*Shov*), these

³⁸⁴ Likkutei Torah, Chukat Ibid. 57b

³⁸⁵ Jeremiah 33:25

³⁸⁶ The Torah

³⁸⁷ Likkutei Torah Ibid. 56b; Sefer HaMaamarim 5665 Ibid, p. 224 and on.

³⁸⁸ Deuteronomy 33:2

³⁸⁹ That is, the right corresponds to kindness-*Chessed*-חסד, which indicates the bestowal of influence to below.

³⁹⁰ Rambam Hilchot Yesodei HaTorah 4:2

³⁹¹ That is, the “fiery law” corresponds to the attribute of might-*Gevurah*-גבורה and the withdrawal and ascension to one’s source Above; the desire to ascend and cleave to the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, blessed is He.

³⁹² Talmud Bavli, Bava Kamma 17a

being the two aspects of the positive commandments (*Mitzvot Aseh*) and the prohibitive commandments (*Mitzvot Lo Ta'aseh*). That is, the positive commandments (*Mitzvot Aseh*) which bear the responsibility to actively do them, are in a way of “returning” (*Shov*). In contrast, the prohibitive commandments (*Mitzvot Lo Ta'aseh*) are fulfilled by desisting from doing, and thus are an aspect of withdrawal and “running” (*Ratzo*).

This may likewise be applied to the matter of the red heifer, which also involves this matter of “running” (*Ratzot*) and “returning” (*Shov*). For, the purifying waters of the sin offering, contain the burnt ashes and the living spring waters.³⁹³ The ashes were made by burning the red heifer, and is the matter of “running” (*Ratzo*), whereas the living spring waters, are the aspect of “returning” (*Shov*), since the nature of water is to descend from a high place to a low place.³⁹⁴

Now, the reason the commandment of the red heifer is specifically called, “The decree-*Chukat* of the Torah,” is because the aspects of “running” (*Ratzot*) and “returning” (*Shov*) of the red heifer have an advantage over and above the “running” (*Ratzot*) and “returning” (*Shov*) of all the other commandments. For, in regard to all other commandments, each one is a particular, in that there are *mitzvot* that are in the aspect of “running” (*Ratzo*) and there are *mitzvot* that are in the aspect of “returning” (*Shov*). In contrast, the commandment of the red heifer is a single general commandment that includes

³⁹³ Numbers 19:17

³⁹⁴ Talmud Bavli, Taanit 7a

both aspects of “running” (*Ratzot*) and “returning” (*Shov*) as one.

Notwithstanding all the above, we still do not understand how this matter applies to Moshe and King Solomon. Namely, they grasped the reasons for all the other *mitzvot*, but about the commandment of the red heifer, the Holy One, blessed is He, said to Moshe, “To you I will reveal the reason for the red heifer, but to others, it will be a decree without reason,” and King Solomon stated,³⁹⁵ “I thought I could fathom it, but it eludes me.” At first glance, if the advantage of the red heifer, over and above the other *mitzvot*, is like the advantage of a general principle (*Klal*) over and above a particular principle (*Prat*), then if King Solomon grasped all the other *mitzvot*, that is, the particulars, should he not have also automatically grasped the general principle (*Klal*)? For, as known,³⁹⁶ “the general principle (*Klal*) is the sum total of its particulars (*Prat*).”

In addition, it is not understood why the Holy One, blessed is He, said to Moshe, “To you I will reveal the reason for the red heifer,” but not to anyone else. For if it is indeed the case that there are others who comprehended all the particular details, then what exactly is the novelty in the fact that the general principle (*Klal*) was revealed to Moshe only? Therefore, we must say that the “running” (*Ratzo*) and “returning” (*Shov*) of the red heifer, is in a way that is entirely beyond all other *mitzvot*.

³⁹⁵ Ecclesiastes 7:23

³⁹⁶ Talmud Bavli, Bechorot 6a

5.

The explanation of the matter is as follows:³⁹⁷ We explained before that the cause of the “running” (*Ratzo*) and “returning” (*Shov*) is in having a sense of one’s Source. However, there is a limitation to this, since it all depends on the manner that one senses his Source and according to the elevation of the Source. In other words, all this is only applicable when the Source has some relation to an “other,” which is the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*). For, as known regarding the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds, even the loftiest level in this, has some relation to an “other.” This is because the drawing forth of the light of *HaShem*-יהו"ה that fills all worlds, is by means of the restraint (*Tzimtzum*) of the light. For, even the first revelation of the line (*Kav*), is by means of and follows the first restraint (*Tzimtzum HaRishon*),³⁹⁸ which is the matter of the withdrawal of light. Only afterwards was there a drawing forth of a line of revelation (*Kav*), in a way of leap (*Dilug*).³⁹⁹

Though it is true that the drawing forth of the line (*Kav*) is due to the fact that there was a return and illumination of the aspect of the light of the Unlimited One, blessed is He, that preceded the restraint (*Tzimtzum*), nevertheless, this itself is

³⁹⁷ See Sefer HaMaamarim 5665 Ibid. p. 227 and on; 5677 p. 144 and on; Sefer HaSichot Torat Shalom p. 181 and on; 5689 p. 359 and on.

³⁹⁸ Etz Chaim, Shaar 1 (Drush Igullim V'Yosher) Anaf 2.

³⁹⁹ See Shaar HaYichud, translated as The Gate of Unity, Ch. 12-14.

specifically through the separation affected by the restraint (*Tzimtzum*).⁴⁰⁰ Thus, in regard to the line (*Kav*), although it is drawn from the light of the Unlimited One, blessed is He, that precedes the restraint (*Tzimtzum*), which is the meaning of the subsequent return and illumination of light, nevertheless, it is in the aspect of a constricted line (*Kav*) of illumination that is tailored according to the capacity of the worlds, and thus comes forth in a manner of the divisions and gradations, of upper and lower.

Now, because even as it is in its root, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*) is the aspect that gives room and possibility for the existence of an “other,” thus, the aspect of “running” (*Ratzo*) that is within it (whether it is the desire to become totally included in the Source, or whether it is the desire for the Source to become revealed in the place of the light), is not a complete and total nullification of the sense of separate existence (*Bitul B'Metziut*). For, even as it is in its Source, it has an aspect that gives room for the possibility of the existence of an “other.” The same is true of the aspect of “returning” (*Shov*) that is in it, which is the manner in which lights become manifest and settled in the vessels, in that they are literally manifest and settled within them (*Hityashvut*).

In contrast, the “running” (*Ratzo*) and “returning” (*Shov*) that is from the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends all worlds (*Sovev Kol Almin*), is entirely

⁴⁰⁰ See Sefer HaMaamarim 5665 and 5677 *ibid*. Also see Sefer HaMaamarim 5661 p. 166 and on; 5698 p. 41 and on.

different. For, the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), even though it too is drawn down by means of the line (*Kav*), since all of the circles of *Iggulim* are drawn forth by means of the line (*Kav*),⁴⁰¹ nonetheless, their root is in the light of the Unlimited One, blessed is He, that precedes the restraint and lessening (*Tzimtzum*). That is, they are from the general great circle (*Igul HaGadol*) that precedes the line (*Kav*). Thus, the restraint and lessening (*Tzimtzum*) does not affect them to such a great extent. Thus, the “running” (*Ratzo*) of this state, is such that he desires to become entirely nullified of his existence, since in his Source, there altogether is no room for the existence of an “other.” Additionally, even in the aspect of the “returning” (*Shov*), it is not a matter of light manifesting and becoming settled within receptacles at all, but is rather, the nullification and sublimation of the receptacles to the lights.

These matters may be understood through how they are in man’s service of *HaShem*-יהו"ה, blessed is He. That is, the experience of “running” (*Ratzo*), that is brought about from the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), is that he has a desire for Godliness and desires nothing apart from Godliness. However, it is in such a way that his sense of separate existence is not nullified (*Bitul B'Metziut*). Rather, it only is the experience of,⁴⁰² “Coming close to God is good for **me**,” or it may be the realization that closeness to God is essentially good. However, this is

⁴⁰¹ See Shaar HaYichud – The Gate of Unity, Ch. 16-17.

⁴⁰² Psalms 73:28

experienced in such a way, that his sense of self and separate existence is not nullified. The same is true of his “returning” (*Shov*), in that the light illuminates within him in a settled manner (*Hityashvut*).

Such is not the case regarding the “running” (*Ratzo*) and “returning” (*Shov*) that is due to an illumination from the light of *HaShem*-יהוה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). The “running” (*Ratzo*) of this aspect, is in a way that his sense of self and separate existence becomes entirely and completely nullified (*Bitul B’Metziut*). Likewise, the “returning” (*Shov*) is not in a way that the lights are settled within the receptacles, meaning that the receptacles do not impede or encumber the light, because they absorb and retain the light, but rather, it is the complete nullification of the receptacles to the light.

This then, is the “running” (*Ratzo*) and “returning” (*Shov*) of the red heifer, which is higher than the “running” (*Ratzo*) and “returning” (*Shov*) of all other *mitzvot*.⁴⁰³ For, the “running” (*Ratzo*) and “returning” (*Shov*) of the red heifer is from the aspect of how *HaShem*-יהוה, blessed is He, transcends all worlds (*Sovev Kol Almin*). Because of this, we find both motions of “running” (*Ratzo*) and “returning” (*Shov*) in the singular matter of the red heifer, these being the two aspects of, “the ashes” and “the living spring waters,” that are found together. That is, the ashes alone cannot render purity, nor can the living spring waters alone render purity. Rather, it is only

⁴⁰³ Sefer HaMaamrim 5665 p. 209 and on.

when both are found together at once, indicating that this is specifically from the transcendent aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends all worlds (*Sovev Kol Almin*).

6.

This then, explains the aforementioned verses,⁴⁰⁴ “And *HaShem*-יהו"ה spoke to Moshe and to Aharon, saying: This is the decree of the Torah, which *HaShem*-יהו"ה has commanded, saying: Speak to the Children of Israel, and they shall take to you a completely red heifer, which is without blemish, and upon which a yoke has not come etc.” The first time it states, “And *HaShem*-יהו"ה spoke,” refers to the aspect of the lower name *HaShem*-יהו"ה, which is the name *HaShem*-יהו"ה as it is expressed in the chaining down of the worlds (*Hishtalshelut*). This is the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*). The verse thus informs us that it is from this aspect that the speech came forth to Moshe and Aharon.

The continuation of the verse, “which *HaShem*-יהו"ה has commanded,” refers to the upper Name *HaShem*-יהו"ה, that is, the Essential Name *HaShem*-יהו"ה of the most Ancient One (*Atik*), who entirely transcends the chaining down of the worlds (*Hishtalshelut*). In this Essential Name *HaShem*-יהו"ה, there is

⁴⁰⁴ Numbers 19:1-2

no room for the existence of any “other” at all,⁴⁰⁵ and thus, it is from there that the matter of the red heifer is drawn forth.

This is also why it is called, “the decree (*Chukat*-חוקת) of the Torah.” That is, the term decree-*Chukah*-חוקה is of the same root as “engraving-*Chakikah*-חקיקה.”⁴⁰⁶ Now, the difference between letters that are engraved (*Chakikah*) and letters that are written (*Ketivah*) is well known. Namely, written letters are essentially extraneous to the parchment, even though they become bonded to it by being written upon it. In contrast, letters that are engraved (*Chakikah*) are not extraneous to the thing upon which they are engraved. This is the reason that the commandment of the red heifer is called, “the engraving-*Chukat*-חוקת of the Torah,” in that it is from the aspect of the upper essential Name *HaShem*-יהו"ה, that is, the most Ancient One (*Atik*), in Whom there is no possibility of any “other” whatsoever.

This also explains what our sages, of blessed memory stated in Midrash:⁴⁰⁷ “When Moshe arrived at the Torah portion that discusses impurity that is contracted from a corpse, Moshe inquired (of the Holy One, blessed is He), ‘Master of the world, if [a Kohen-priest] becomes impure [through touching a human corpse], what means is there for his purification?’ When the Holy One, blessed is He, did not reply, the face of Moshe turned yellow at that time. When they subsequently reached the Torah

⁴⁰⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Volume 1, The Gate of Intrinsic Being; Also see the Rebbe’s discourse entitled “*Shiviti*” of the year 5720.

⁴⁰⁶ Likkutei Torah *ibid.* 56a

⁴⁰⁷ Midrash Bamidbar Rabba 19:4; Likkutei Torah *ibid.* 59d and on.

portion of the red heifer, the Holy One, blessed is He, said to him, ‘...This is his purification: they shall take some ashes from the burning of the sin offering...’”

The reason Moshe’s face turned yellow is as follows: When it comes to all other matters of impurity, there still remains some Godly vitality in them,⁴⁰⁸ and therefore, they can be purified. However, such is not the case with the impurity contracted from a corpse, which is the father of all the fathers of impurity,⁴⁰⁹ in which there is no vitality at all. Thus, Moshe questioned how this kind of impurity could possibly become purified. For, when it comes to the order of the gradation of the chaining down of the worlds, there indeed is no possible way to purify such an impurity. However, since the red heifer is rooted in the aspect of the Upper Name *HaShem*-יהו"ה, which is the aspect of engraved letters (*Chakikah*) that altogether do not exist separately from their source in a way of an “other,” there are no such limitations, and they can therefore even purify the impurity contracted from a corpse.

This is also the meaning of what King Solomon said,⁴¹⁰ “I thought I could fathom it, but it eludes me.” For, the commandment of the red heifer is rooted in the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends all worlds (*Sovev Kol Almin*), which is the aspect of the engraved letters (*Chakikah*).

⁴⁰⁸ See Likkutei Sichot Vol. 8, p. 326; Vol. 18, p. 223

⁴⁰⁹ That is, the source of all the sources of impurity.

⁴¹⁰ Ecclesiastes 7:23

Now, in regard to how this relates to man's service of *HaShem*-יהו"ה, blessed is He, the verse states,⁴¹¹ "You shall love *HaShem*-יהו"ה your God, with all your heart, with all your soul and with all your might." The beginning of a person's service of *HaShem*-יהו"ה is, "with all your heart." However, even though this "running" (*Ratzo*) is complete, in that it is with **all** his heart-לבבך (which is in the plural form and includes both inclinations),⁴¹² nevertheless, it does not extend beyond the capacity of the heart to contain. That is, it only is with the vessel of the heart itself, and not beyond that.

However, there is a loftier level of service of *HaShem*-יהו"ה, which is, "with all your might." This kind of service is in such a way that one exits the restrictions and parameters of the vessel, and thus transcends all limitation.

This corresponds to the order of the verses mentioned above,⁴¹³ "And *HaShem*-יהו"ה spoke... which *HaShem*-יהו"ה has commanded..." In other words, the order of one's service of *HaShem*-יהו"ה begins from below to Above. That is, one must first serve *HaShem*-יהו"ה from the angle of the lower name *HaShem*-יהו"ה, which is service in a manner of limitation, within the order of the chaining down of the worlds (*Hishtalshelet*). This is the aspect of the "running" (*Ratzo*) and "returning" (*Shov*) of the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*). It is about this that our sages, of blessed memory, stated,⁴¹⁴ "At the outset, when a

⁴¹¹ Deuteronomy 6:5

⁴¹² Brachot 54a; Sifri and Rashi to Deuteronomy 6:5

⁴¹³ Numbers 19:1-2

⁴¹⁴ Talmud Bavli, Pesachim 68b

person does the *mitzvah*, he does it for his own soul.” In other words, he does it in order to rectify his own soul, so that he should come to be in a state “running” (*Ratzo*) and “returning” (*Shov*), through first accepting the yoke of the Kingship of Heaven upon himself.

Afterwards, he can come to the matter of, “This is the decree-*Chukat*-חוקת of the Torah that *HaShem*-יהו"ה has commanded,” which is the upper, essential Name of *HaShem*-יהו"ה Himself, blessed is He. This is the aspect of the “running” (*Ratzo*) and “returning” (*Shov*) that arises from the grasp of how *HaShem*-יהו"ה, blessed is He, utterly transcends all worlds (*Sovev Kol Almin*). In this case, he completely exits the parameters of limitation entirely. This is like what the Alter Rebbe said about the verse,⁴¹⁵ “Who do I have in the heavens? And but for You, I do not desire anything on earth.” He would say,⁴¹⁶ “I do not want anything – I desire neither Your Garden of Eden, nor Your World to Come. I want nothing more than You alone,” and he had no interest in limited, expressive revelations (*Giluyim*). This is the “running” (*Ratzo*) and “returning” (*Shov*) that arises from the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends all worlds, which is the matter of the red heifer.

Through all the above we can also understand why we read the portion of the red heifer (*Parshat Parah*) prior to the week when we read the portion of the *mitzvah* of the new moon

⁴¹⁵ Psalms 73:25

⁴¹⁶ Sefer HaMitzvot of the Tzemach Tzedek, Shores Mitzvat HaTefilah Ch. 40 (Derech Mitzvotecha p. 138a); Also see HaYom Yom 18 Kislev.

(*Parshat HaChodesh*). For it is through our service of *HaShem*-יהו"ה in the manner conveyed by the mitzvah of the red heifer, which is the “running” (*Ratzo*) and “returning” (*Shov*) in a manner that transcends all limitation, that there is a subsequent revelation of the Singular Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is the matter of the redemption (conveyed in the portion of the commandment of the new moon (*Parshat HaChodesh*)) and the true and complete redemption, may it be speedily in our days.