

Discourse 17

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

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Shabbat Parshat Parah, Shabbat Mevarchim Nissan, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁴¹ “*HaShem*-יהו"ה spoke to Moshe and Aharon, saying: This is the decree of the Torah, which *HaShem*-יהו"ה has commanded etc.” Now, we must understand²⁴² why there is a repetition of the Name *HaShem*-יהו"ה here. That is, since the verse already said, “*HaShem*-יהו"ה spoke etc.,” it should have been adequate for it to simply continue and say, “This is the decree of the Torah.” Moreover, even if *HaShem*-יהו"ה wanted to emphasize the matter through repetition, He could have simply said, “that I commanded.” Therefore, we must understand why the verse continues and states, “which *HaShem*-יהו"ה has commanded etc.”

Now, this may be better understood through a general preface regarding the matter of the Red Heifer. Namely, that although the Merciful One called it a “sin offering” (*Chatat*-

²⁴¹ Numbers 19:1-2

²⁴² Likkutei Torah, Chukat 56a; Also see the discourse entitled “*Zot Chukat*” 5633 (Sefer HaMaamarim 5633 p. 175 and on); 5642; and 5655 (Sefer HaMaamarim 5655 p. 131 and on); 5678 (Sefer HaMaamarim 5678 p. 205 and on).

הטאת),²⁴³ it nevertheless differs from all other sacrificial offerings (*Korbanot*) in that it was specifically prepared outside the camp. Additionally, it specifically must be “a completely red (*Adumah*-אדומה) cow,”²⁴⁴ meaning,²⁴⁵ “perfect in its redness.” Now, the matter of redness (*Adom*-אדום) is also stated about Esav, as the verse states,²⁴⁶ “He therefore called his name ‘Red-Edom-אדום.’” That is, this matter is also related to the preparation of the Red Heifer specifically outside of the camp of Israel.

2.

Now, to understand this, we must preface with an explanation of the general matter of the sacrificial offerings (*Korbanot*). For,²⁴⁷ the matter of sacrificial offerings (*Korbanot*) was also present at the very beginning of creation. This is as stated,²⁴⁸ “*HaShem*-יהו"ה God took the man and placed him in the Garden of Eden (*Gan Eden*), to work it (*LeAvdah*-לעבדה) and to guard it (*LeShamrah*-לשמרה).” About this Midrash states²⁴⁹ that “to work it (*LeAvdah*-לעבדה)” refers

²⁴³ Talmud Bavli, Avodah Zarah 23b; Chullin 11b; Yoma 2a and Rashi there; Tanya Iggeret HaKodesh, Epistle 28.

²⁴⁴ Numbers 19:2

²⁴⁵ Rashi to Numbers 19:2 – “So that if there are two black hairs in it (or two of any other color) it is unfitting for the rite described here.” Also see Sifrei and Mishnah Parah 2:5.

²⁴⁶ Genesis 25:30

²⁴⁷ See the discourse entitled “*Zot Chukat*” 5633 (Sefer HaMaamarim 5633 p. 175 and on); 5642; and 5655 (Sefer HaMaamarim 5655 p. 131 and on); 5678 (Sefer HaMaamarim 5678 p. 205 and on).

²⁴⁸ Genesis 2:15

²⁴⁹ Zohar I 27a; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Yalkut Reuveini, Bereishit; Likkutei Torah, Shir HaShirim 48d, and elsewhere.

to the 248 positive *mitzvot*, and “to guard it (*LeShamrah*-לשמרה)” refers to the 365 negative *mitzvot*. Midrash also states²⁵⁰ that “to work it (*LeAvdah*-לעבדה)” and “to guard it (*LeShamrah*-לשמרה)” refer to serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*). For, the word “to work it-*Le'avdah*-לעבדה” refers to the “Temple service-*Avodah*-עבודה,” which is the service of sacrificial offerings (*Avodat HaKorbanot*-עבודת הקרבנות).²⁵¹ Likewise, the word “to guard it-*Leshamrah*-לשמרה” also refers to the service of the sacrificial offerings (*Korbanot*), about which it states,²⁵² “Be careful-*Tishmeru*-תשמרו to offer it to Me in its appointed time.”

These two Midrashic teachings can be reconciled, in that the service of *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*), includes the totality of Torah and *mitzvot*. Thus, it is in this regard that the verse states, “*HaShem*-יהו"ה God took the man and placed him in the Garden of Eden (*Gan Eden*), to work it (*LeAvdah*-לעבדה) and to guard it (*LeShamrah*-לשמרה).” That is, it is through the fulfillment of Torah and *mitzvot* in general, and specifically through serving Him with sacrificial offerings (*Korbanot*) – (that is, “to work it and to guard it”) – that we thereby actualize and draw forth the Garden of Eden (*Gan Eden*), which itself is the matter of the reward of the *mitzvah*, which is the revelation in the Garden of Eden (*Gan Eden*).

Now, in truth, the revelation brought about through fulfilling the *mitzvot* is actually much higher than the revelation

²⁵⁰ Midrash Bereishit Rabba 6:5

²⁵¹ Also see Mishnah Avot 1:2

²⁵² Numbers 28:2

of the Garden of Eden (*Gan Eden*). This is understood from the verse,²⁵³ “Because you did not serve *HaShem*-יהוה, your God, with gladness and goodness of heart, when all (*Kol*-כל) was abundant.” The term “all-*Kol*-כל”²⁵⁴ refers to the pillar that unites the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*). This is as stated,²⁵⁵ “For all (*Kol*-כל) in the heavens and the earth [is Yours],” which Targum translates as, “He who unites the heavens and the earth.”

However, when the above-mentioned verse states, “all was abundant (*Rov Kol*-רוב כל),” this is because there many levels of the Garden of Eden (*Gan Eden*).²⁵⁶ Though it is true that most holy books only mention the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), this is because they are only speaking in general. However, more particularly, there are many levels to no end, as it states,²⁵⁷ “They go from strength to strength.”²⁵⁸

However, “the service of *HaShem*-יהוה your God with gladness and goodness of heart,” is greater than “the abundance of all (*Rov Kol*-רוב כל).” That is, it is greater than all the levels

²⁵³ Deuteronomy 28:47

²⁵⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

²⁵⁵ Chronicles I 29:11; Also see Torah Ohr, Tetzaveh 81c

²⁵⁶ See the discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love” of Shabbat Parshat Toldot 5717, translated in The Teachings of The Rebbe 5717, Discourse 6, Ch. 5-6 (Sefer HaMaamarim 5717, p. 53 and on; Torat Menachem, Sefer HaMaamarim Cheshvan p. 324 and on).

²⁵⁷ Psalms 84:8; Also see Talmud Bavli, Brachot 64a; Moed Katan 29a.

²⁵⁸ See Torah Ohr, Tetzaveh 81c *ibid*.

of the Garden of Eden (*Gan Eden*), including the loftiest levels of the Garden of Eden (*Gan Eden*).

To further explain, the pleasure (*Taanug*) of the Garden of Eden (*Gan Eden*) is an awesome and wondrous pleasure. This is even true of the lower Garden of Eden (*Gan Eden HaTachton*), and how much more so of the upper Garden of Eden (*Gan Eden HaElyon*). For, the pleasure of the lower Garden of Eden (*Gan Eden HaTachton*) is of utterly no comparison to the pleasure in the upper Garden of Eden (*Gan Eden HaElyon*). The same is likewise so of all the other levels of the Garden of Eden (*Gan Eden*), that they are of no comparison one to the other. This is as our sages, of blessed memory, stated,²⁵⁹ “Each person is scorched by [embarrassment of the greatness] of the canopy of the other,” in which the matter of “being scorched” indicates the vast distance of comparison between them.

In other words, just as there is utterly no comparison whatsoever between the pleasures of this world and the pleasures of the Garden of Eden (*Gan Eden*), which is why our sages stated,²⁶⁰ “It is better to undergo the judgment (of purgatory-*Gehinom*) and be granted entry into the coming world,” in that even though the sufferings of *Gehinom* are extremely great, and as stated in Iggeret HaTeshuvah²⁶¹ citing the Ramban,²⁶² even seventy years of suffering like the suffering of Job is utterly of no comparison to the sufferings the soul undergoes even for one hour in purgatory (*Gehinom*), and

²⁵⁹ Talmud Bavli, Bava Batra 75a

²⁶⁰ Talmud Bavli, Chagigah 15b

²⁶¹ Tanya, Iggeret HaTeshuvah, Ch. 12

²⁶² Introduction of the Ramban (Nachmanides) to the Book of Job (*Iyov*).

even so, all the suffering of purgatory (*Gehinom*) is worthwhile – even for a person like Acher²⁶³ who was in purgatory (*Gehinom*) for many years²⁶⁴ – to finally be granted entry into the coming world, even if only to the lower Garden of Eden (*Gan Eden HaTachton*).

From this the vast distance of comparison between the pleasures of this world and the pleasures of even the lower Garden of Eden (*Gan Eden HaTachton*) is understood.²⁶⁵ The same is so of the Garden of Eden (*Gan Eden*) itself, that one level cannot compare to the next level. This is why “each person is scorched by [embarrassment at the greatness of] the canopy of the other.” This matter of being “scorched” specifically applies when he himself has absolutely no relation to the canopy of the other.

However, even with all the elevation, wondrousness and greatness of the Garden of Eden (*Gan Eden*), nonetheless, fulfilling the *mitzvot* [in this world] is far greater. About this the verse states,²⁶⁶ “Because you... serve *HaShem*-יהוה your God with gladness and goodness of heart, when all was abundant (*Rov Kol*-רוב כל),” indicating that the *mitzvot* are much loftier than the Garden of Eden (*Gan Eden*), and that through

²⁶³ Elisha Ben Avuyah – See Talmud Bavli, Chagigah 15b *ibid*.

²⁶⁴ About whom the aforementioned statement (“It is better to undergo judgment and be granted entry into the Coming World”) was said. See Talmud Bavli, Chagigah 15b *ibid*.

²⁶⁵ There are some individuals who recall that the Rebbe added: For, pleasure and pain are two lines that are in equilibrium. Thus, since it is worthwhile to undergo the sufferings, it is understood from this that the pleasure is equally beyond comparison. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 and elsewhere.]

²⁶⁶ Deuteronomy 28:47

fulfilling the *mitzvot* with joy we actualize and make the Garden of Eden (*Gan Eden*).

3.

The explanation is that the verse states,²⁶⁷ “*HaShem* God-*HaShem Elohi*”*m-יהו"ה אלהי"ם* planted a Garden in Eden, to the east.” That is, the superiority of the Garden of Eden (*Gan Eden*) over and above the worlds, is that about the Garden of Eden (*Gan Eden*), the verse states the Name *HaShem-יהו"ה* using the full name, “*HaShem* God-*HaShem Elohi*”*m-יהו"ה אלהי"ם*.”²⁶⁸ That is, generally, the world comes about from the aspect of His title “God-*Elohi*”*m-אלהי"ם*,” through the thirty-two times that the title “God-*Elohi*”*m-אלהי"ם*”²⁶⁹ is mentioned in the Act of Creation (*Ma'aseh Bereishit*).²⁷⁰ The reason is because His title “God-*Elohi*”*m-אלהי"ם*” indicates the matter of constriction (*Tzimtzum*) and concealment (*He'elem*). This is not only true of this world, but applies to whatever is called a “world-*Olam*-עולם,” in that its existence comes about through the concealment (*He'elem*-העלם) caused by *HaShem*’s-יהו"ה title “God-*Elohi*”*m-אלהי"ם*.”

Now, the matter of the concealment (*He'elem*-העלם) is not just that He constricted His light – that His upper Supernal

²⁶⁷ Genesis 2:8

²⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*).

²⁶⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see his *Shaarei Orah*, translated as Gates of Light, Gate Seven (*Gevurah*); *Zohar Chadash* 94b, 96b, 112c, and elsewhere.

²⁷⁰ Genesis, Ch. 1

light (*Ohr*) is not drawn down below – but beyond this, even the light (*Ohr*) that is in the world (*Olam*-עולם) is hidden and concealed (*He'elem*-העלם). That is, it's inner aspect is covered over and concealed, so that externally, it is not recognized as it truly is.

An example may be understood through the Cycle-*Ophanim* angels who are in a state of “great and loud commotion,”²⁷¹ because of their inability to grasp (as explained elsewhere).²⁷² In other words, though they indeed sense the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, it nonetheless is hidden and concealed from them and they have no grasp of it, which is the matter of the concealment that covers over the inner aspect (*Pnimiyyut*).

This is to such a degree that even lower, the concealment is caused in such a way that *HaShem*'s-יהו"ה title “God-*Elohi*”מ-אלהים-86” shares the numerical value of “the natural order-*HaTeva*-הטבע-86.”²⁷³ That is, even though in reality, everything exists by *HaShem*'s-יהו"ה Divine providence, blessed is He, nevertheless, it appears to be by way of “the natural order-*HaTeva*-הטבע,” this being the concealment that covers over and hides the inner aspect (*Pnimiyyut*) of the matter.

²⁷¹ Ezekiel 3:12-13

²⁷² See Likkutei Torah, Naso 28d, Shlach 47a, and elsewhere.

²⁷³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled “*v'Hamargeel*” (121b); Shaalet U'Teshuvot Chacham Tzvi, Siman 18; Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6; Likkutei Torah, Re'eh 22b and on, and elsewhere.

In contrast, about the Garden of Eden, the verse states the Name *HaShem*-יהו"ה, and does so in a way of completeness, in that it states "*HaShem God-HaShem Elohi*" מ-אלהי"ם-הו"ה." That is, within the Garden of Eden there is a radiance of the revelation of the Name *HaShem*-יהו"ה, blessed is He – He Who is and was and will be as One (*Hoveh v'Hayah v'Yihyeh*-הו"ה והי"ה ויהי"ה).²⁷⁴ In other words, [in the Garden of Eden] even within His title "*God-Elohi*" מ-אלהי"ם which indicates the matter of worlds (*Olamot*-עולמות), there is a radiance of His Name *HaShem*-יהו"ה, blessed is He, that transcends the worlds. This is why there is a revelation of *HaShem*'s-יהו"ה Godliness in the Garden of Eden (*Gan Eden*), as our sages, of blessed memory, stated,²⁷⁵ "The righteous sit with their crowns upon their heads, delighting in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*)."
That is, their delight is from the revelation (*Gilyu*).

4.

Now, the revelation of the Name *HaShem*-יהו"ה, blessed is He, in the Garden of Eden (*Gan Eden*), may be understood from the revelation of the Name *HaShem*-יהו"ה as it is in the soul of man. For, it was explained before that the entire matter of the Garden of Eden (*Gan Eden*) is made by man's service of *HaShem*-יהו"ה, blessed is He. Therefore, the matter of the Name

²⁷⁴ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) *ibid.*; Zohar III 257b (Ra'aya Mehmena); Pardes Rimonim, Shaar 1 (Shaar Eser vLo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7 (82a).

²⁷⁵ Talmud Bavli, Brachot 17a

HaShem-יהו"ה, blessed is He, as it is in the Garden of Eden (*Gan Eden*), may be understood from the matter of the Name *HaShem*-יהו"ה as it is in the soul of man, as the verse states,²⁷⁶ "His people are a part (*Chelek*-חלק) of *HaShem*-יהו"ה." That is, the Name *HaShem*-יהו"ה is in each and every Jew.

The explanation is that [in the soul,] the letter *Yod*-י of the Name *HaShem*-יהו"ה indicates the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is as stated by the Alter Rebbe in his note [in Tanya],²⁷⁷ in the name of his teacher, the Maggid of Mezhritch, that in wisdom-*Chochmah* one senses that *HaShem*-יהו"ה is utterly singular and alone. That is, there is none other than Him, and this itself is the level of wisdom-*Chochmah* [in the soul]. The [first] letter *Hey*-ה of the Name *HaShem*-יהו"ה, indicates the matter of contemplation (*Hitbonenut*) [within the soul], in a manner of length and breadth, and is the matter of the understanding-*Binah*.²⁷⁸ The letter *Vav*-ו of the Name *HaShem*-יהו"ה [as it is in the soul] is the matter of the emotional qualities of love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, which more particularly, include all six emotional qualities. The final letter *Hey*-ה of the Name *HaShem*-יהו"ה is the matter of [a person's] thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*).²⁷⁹

²⁷⁶ Deuteronomy 32:9; See the introduction of Shefa Tal, by Rabbi Shabtai Sheftel Horowitz; Also see *Mehutam Shel Yisroel* by Rabbi Yoel HaKohen Kahan, translated as *On The Essence of the Jewish People*.

²⁷⁷ Tanya, Likkutei Amarim, Ch. 35.

²⁷⁸ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and on.

²⁷⁹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

Now, in all four letters, meaning, from the power of wisdom-*Chochmah* until thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), there is the matter of pleasure (*Taanug*) in them. For example, there is pleasure (*Ta'anug*) in wisdom-*Chochmah*, which is the discovery of new intellectual insight. An example is that Rabbi Avahu's face lit up with color when he discovered a new Tosefta.²⁸⁰ The same is true of understanding-*Binah*, as stated in Zohar, "the revelation of the Ancient One-*Atik* [that is, pleasure-*Ta'anug*] is in understanding-*Binah*."²⁸¹ Similarly, there also is pleasure (*Ta'anug*) in the emotional qualities, such as the experience of the love of *HaShem*-יהוה with delight in Him (*Ahavah b'Taanugim*). Just as this is so of the love (*Ahavah*) of Him, so likewise is this so of the fear (*Yirah*) of Him, as well as all the other emotional qualities, that there is pleasure (*Ta'anug*) in them. Ultimately, there even is pleasure (*Ta'anug*) in thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*).

Now, just as this is so of the four letters as they are in the soul, that there is a drawing forth of pleasure (*Ta'anug*), so likewise, it is thus understood about the four letters of the Name *HaShem*-יהוה as they are in the Garden of Eden (*Gan Eden*), that through them, there is a drawing down of the Supernal pleasure (*Ta'anug*). This is as our sages, of blessed memory, stated,²⁸² "The righteous sit with their crowns upon their heads,

²⁸⁰ See Talmud Yerushalmi, Shabbat 8:1; Likkutei Torah, Masei 93b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23, and elsewhere.

²⁸¹ See Zohar III 178b; Torah Ohr, Lech Lecha; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40, and the notes and citations there.

²⁸² Talmud Bavli, Brachot 17a

delighting in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*).” That is, this delight is the matter of pleasure (*Taanug*).

However, this itself informs us that the pleasure (*Taanug*) of the Garden of Eden (*Gan Eden*) is not the essential pleasure, but is merely a constricted ray of radiance. For example, regarding the drawing down of pleasure in the powers of the soul, though indeed all the powers of the soul have pleasure, nonetheless, this is not the essence of the pleasure.

For example, when a person discovers a novel insight of wisdom-*Chochmah*, though there is pleasure in this, it nevertheless does not cause the wisdom-*Chochmah* to be unified as one with the pleasure (*Ta'anug*), as we observe that when he actually discovers the insight, he indeed becomes filled with great pleasure. However, when the intellect becomes settled in his mind and is no longer a novelty for him, he no longer has the same delight in it. This is so much so that later, when he transmits the intellect to another, he has no pleasure at all.

This is because even though the intellect (*Sechel*) is rooted in the pleasure (*Taanug*), nevertheless, once it is revealed it exists as intellect (*Sechel*), and the intellect of it is merely a radiance (*Ha'arah*) of the pleasure (*Ta'anug*). Therefore, the further it is drawn below, the more constricted the pleasure of it becomes. That is, the pleasure (*Ta'anug*) of wisdom-*Chochmah* is beyond comparison to the pleasure of the understanding-*Binah* etc., and is certainly far beyond thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*).

The same is understood about the revelation of Supernal pleasure (*Taanug*) in the Garden of Eden (*Gan Eden*), that it is merely a constricted radiance of the pleasure. About this the verse states,²⁸³ “*HaShem God-HaShem Elohi*” מִיְהוָה אֱלֹהֵי־יָם planted a Garden in Eden, to the east.” That is, about the drawing of pleasure (*Taanug*) into the Garden of Eden (*Gan Eden*) through the Name *HaShem*-יְהוָה, the verse specifically uses the term “planted-*Vayita*” וַיִּטֵּעַ.” That is, it is like the matter of planting (*Netiya*-נִטְיָה) as it is below, in that even though the root of the fruit that grows from the power of growth (*Ko’ach HaTzome’ach*) of the earth, comes from the upper constellation and Supernal flow (*Mazal*), nevertheless, the sweetness of the fruit cannot be compared to the sweetness of the Supernal flow (*Mazal*).

In other words, even though all the particulars of the fruit chained down from the upper constellation and Supernal flow (*Mazal*), so that the sweetness [of the fruit] is caused by the Supernal quality of kindness-*Chessed* and the sourness [of the fruit] is caused by the Supernal quality of might-*Gevurah*, nevertheless, it is simple to understand that the sweetness or sourness of the fruit are of utterly no comparison to the kindness-*Chessed* and might-*Gevurah* of the upper constellation and Supernal flow (*Mazal*).²⁸⁴ The same is so in regard to the drawing down of pleasure (*Taanug*) into the Garden of Eden (*Gan Eden*), in that it is like a “planting” which is merely a radiance.

²⁸³ Genesis 2:8

²⁸⁴ Also see the discourse entitled “*HaChodesh HaZeh Lachem* – This month shall be for you,” 5715, translated in *The Teachings of The Rebbe*, 5715, Discourse 11, Ch. 4 and elsewhere.

This likewise is the meaning of the verse about the Garden of Eden,²⁸⁵ “The trees of *HaShem-Atzei HaShem-עצי יהו"ה*... that He planted-*Nata-נטע*.” The word “trees-*Atzei-עצי*” shares the same root as “counsel-*Eitzah-עצה*.” By way of analogy, this is like a teacher who must bestows intellect to a student who is of no intellectual comparison to himself, and must therefore take counsel within himself as to how to transmit the matter to the student, so that he will be capable of receiving the concept.

The same is so of the drawing forth of influence to the Garden of Eden (*Gan Eden*). It is as indicated by the words, “The trees of *HaShem-Atzei HaShem-עצי יהו"ה*,” in which the word “*Atzei-עצי*” can be understood as “counsel-*Eitzah-עצה*” in the plural form “*Atzei-עצי*,” indicating that many considerations must be taken into account, meaning that there must be numerous restraints and constrictions, so that the Name *HaShem-יהו"ה* can be amongst novel created beings, and even after all this, what is drawn down is merely in the aspect of a “planting-*Netiyah-נטיעה*” (as indicated by the continuation of the verse, “that He planted-*Nata-נטע*”), meaning that it only is a glimmer of His radiance.

5.

Now, all the above applies to the Garden of Eden (*Gan Eden*) as it is, in and of itself. However, through the matter indicated by the verse,²⁸⁶ “*HaShem-יהו"ה* God, took the man and

²⁸⁵ Psalms 104:16

²⁸⁶ Genesis 2:15

placed him in the Garden of Eden, to work it (*LeAvdah*-לעבדה) and to guard it (*LeShamrah*-לשמרה),” referring to the matter of sacrificial offerings (*Korbanot*), as discussed above, we thereby draw down a loftier aspect. This is as explained before about the verse,²⁸⁷ “Because you... served *HaShem*-יהו"ה your God, with gladness and goodness of heart, when all was abundant (*Rov Kol*-רוב כל).”

The explanation is that in the actual fulfillment of the *mitzvot*, all of which are included in serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*), there are a total of 613 Torah *mitzvot* and 7 Rabbinical *mitzvot*, which total the 620-ת"ך lights of the Crown-*Keter*-כתר-620.²⁸⁸ This refers to the true matter of pleasure (*Ta'anug*), which is the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.

That is, this is not composite pleasure (*Ta'anug Murkav*) mingled with anything else, but is simple pleasure (*Taanug Pashut*) which is essential pleasure (*Taanug Atzmi*). About this pleasure (*Taanug*) the verse states,²⁸⁹ “Then you will delight **over** *HaShem*-יהו"ה,” specifying “Over-*Al*-על” meaning, higher than the [lower] Name *HaShem*-יהו"ה.²⁹⁰

In other words, in and of itself, the Garden of Eden (*Gan Eden*) is the aspect of the [lower] Name *HaShem*-יהו"ה, as discussed before, in which the pleasure in *HaShem*-יהו"ה is not

²⁸⁷ Deuteronomy 28:47

²⁸⁸ See *Sefer Keter Torah* (of Rabbi David Vital) cited in *Sefer Torat HaOlah* of the Rama (Rabbi Moshe Isserlis), Vol. 3, Ch. 38; *Shnei Luchot HaBrit*, Yitro 416a; *Tanya*, *Iggeret HaKodesh*, Epistle 29 (149b and on); Also see *Pardes Rimonim*, *Shaar Mehut v'Hanhagah*, Ch. 3, and elsewhere.

²⁸⁹ Isaiah 58:14

²⁹⁰ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Two & Three (*Netzach & Hod*), section on the title “*Etzem HaShamayim*-עצם השמים.”

the essential pleasure, but is a composite (*Murkav*) pleasure mixed with something else, as in the above analogy of the powers of the soul. However, when it states, “Then you will delight **over** (על-*Al*) *HaShem*-יהו"ה,” this refers to drawing simple pleasure (*Taanug Pashut*) forth, this being the essential pleasure (*Taanug Atzmi*).

This then, is why it states about the sacrificial offerings (*Korbanot*) that they are,²⁹¹ “a pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach*-ריח ניחוח ליהו"ה),” indicating a drawing forth to the Name *HaShem*-יהו"ה. To clarify, in the Garden of Eden (*Gan Eden*), the drawing forth [of influence] is from the [lower] Name *HaShem*-יהו"ה to His title God-*Elohi*’m-אלהי"ם, as discussed before. However, through serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*), we bring about “a pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach*-ריח ניחוח ליהו"ה),” [which is the matter of ascent (*Ha'ala'ah*)], in that we reach higher than the [lower] Name *HaShem*-יהו"ה, and from there we cause a drawing to the [lower] Name *HaShem*-יהו"ה, and even further down, to His title God-*Elohi*’m-אלהי"ם.

The order of this drawing is in a way of “a satisfying aroma-*Rei'ach Nicho'ach*-ריח ניחוח.” That is, at first there is the “aroma-*Rei'ach*-ריח” in a manner of ascent (*Ha'ala'ah*) from below to Above. Then there is the “satisfaction-*Nicho'ach*-ניחוח,” which is the drawing down (*Hamshachah*) from Above

²⁹¹ Leviticus 1:9; Numbers 28:8, and elsewhere.

to below, as in the teaching,²⁹² “It is pleasing before Me (*Nachat Ru’ach*-נחת רוח) that I commanded and My will was done.”

The same is true currently in our service of *HaShem*-יהו"ה, blessed is He, through prayer (*Tefillah*), which is comparable to the sacrificial offerings (*Korbanot*), as our sages, of blessed memory, stated,²⁹³ “The prayers were established to correspond to the daily *Tamid* offerings.” That is, prayer (*Tefillah*) is [the ladder-*Sulam*-סלם] about which it states,²⁹⁴ “[He dreamt, and] behold, there was a ladder (*Sulam*-סלם) standing on the earth, its head reached the heavens.”

In other words, there first is the ascent (*Ha’ala’ah*) to higher than the [lower] Name *HaShem*-יהו"ה, and then we cause a drawing down (*Hamshachah*) to the [lower] Name *HaShem*-יהו"ה, and there then is a drawing down from the [lower] Name *HaShem*-יהו"ה to His title God-*Elohi”m*-אלהי"ם, until it is drawn down into the worlds, including even this physical world.

More specifically, this is the matter of the *Shema* recital and the *Tefillin* (Phylacteries). For, on the teaching of our sages, of blessed memory,²⁹⁵ “Anyone who recites the *Shema* without [having donned] *Tefillin* (Phylacteries), it is as if [he is testifying falsely against himself],” it is explained²⁹⁶ that the recital of *Shema* is the matter of ascending and giving oneself

²⁹² Torat Kohanim and Rashi to Leviticus *ibid.* and Sifrei and Rashi to Numbers *ibid.*

²⁹³ Talmud Bavli, Brachot 26b

²⁹⁴ Genesis 28:12

²⁹⁵ Talmud Bavli, Brachot 14b

²⁹⁶ See Likkutei Torah, Shlach 42a and on; Maamarei Admor HaZaken, Al Maamarei Rabboteinu Zichronam LiBrachah, p. 28 and on; Sefer HaMaamarim 5654 p. 19 and on; 5698 p. 56 and on; Discourse entitled “*Ki Tavo’u* – When you come to the land” 5712, translated in The Teachings of The Rebbe 5712, Discourse 19 (Sefer HaMaamarim 5712 p. 317 and on).

over with self-sacrifice to the Oneness of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד” with self-sacrifice, whereas the *Tefillin* (which are equated to the whole of Torah),²⁹⁷ is the matter of drawing this down (*Hamshachah*).

6.

However, the Red Heifer (*Parah Adumah*) differs from all other sacrificial offerings (*Korbanot*). This may be understood by prefacing with an explanation of the Garden of Eden (*Gan Eden*). The verse states,²⁹⁸ “A river (*Nahar*-נהר) went out from Eden (עֵדֶן) to water the Garden (*Gan*-גן), and from there it divided and became four headwaters (*Roshim*-ראשים).” That is, through the aspect of the river (*Nahar*) there is a drawing forth of the aspect of Eden – which is the matter of the pleasure (*Ta’anug*) – to the Garden (*Gan*), and from there it divides into four headwaters (*Roshim*), these being the four camps of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.²⁹⁹ It states in Midrash³⁰⁰ that the “four headwaters (*Roshim*-ראשים)” refer to the four kingdoms from which the four exiles stem.

Now, the alignment of these two explanations is that the root of the matter begins in the four camps of the Indwelling

²⁹⁷ Talmud Bavli, Kiddushin 35a

²⁹⁸ Genesis 2:10

²⁹⁹ See Zohar I 26b; Tikkunei Zohar, Tikkun 55 (88a); Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Four (*Yesod*), Gate Five (*Tiferet*), Gate Eight (*Binah*), Gate Nine (*Chochmah*).

³⁰⁰ Midrash Bereishit Rabba 16:4

Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, [in the world of Creation-*Briyah*], but since in the world of Creation (*Briyah*), "He and His vitality and He and His organs are not one,"³⁰¹ which is the meaning of "from there it divided (*Yipared*-יפרד)," in that in the world of Creation (*Briyah*) there is division and separation (*Pirud*-פירוד), therefore, with the abundance of many chainings down of matters, this brings about the matter of four kingdoms that conceal and cover over *HaShem*'s-יהו"ה Godliness.

Now, it also states in Midrash³⁰² that the Red Heifer (*Parah Adumah*) hints at the four kingdoms. That is, the word "Heifer-*Parah*-פרה" refers to the kingdom of Egypt, as it states,³⁰³ "Egypt is a beautiful calf." The word "Red-*Adumah*-אדומה" refers to Babylonia, as it states [about Babylonia],³⁰⁴ "You are the head of gold," and the same of the remaining exiles. In other words, the sacrifice of the Red Heifer (*Parah Adumah*) is for the purpose of rectifying the exiles. This is why it was prepared outside [the camps], since the one doing the refining must don the garments of the one being refined, and therefore, since the matter of the Red Heifer (*Parah Adumah*) is to rectify that which is external and outside the camps, it therefore was specifically made outside.

The explanation of the difference between the Red Heifer (*Parah Adumah*) and other sacrificial offerings (*Korbanot*) is that all the other sacrificial offerings were prepared in a place of sanctity (*Kodesh*), whether they were the

³⁰¹ Introduction to Tikkunei Zohar 3b

³⁰² Pesikta dRav Kahana, Parshat Parah; Yalkut Shimoni, Chukat, Remez 759

³⁰³ Jeremiah 46:20

³⁰⁴ Daniel 2:38

most holy offerings (*Kodshei Kadashim*) or whether they were offerings of lesser holiness (*Kodshim Kalim*). In contrast, the Red Heifer (*Parah Adumah*) was prepared outside. The reason is because the matter of the other sacrificial offerings (*Korbanot*) was to rectify optional matters, that is, permissible matters. In contrast, the purpose of the Red Heifer (*Parah Adumah*) was even to rectify forbidden matters.

This is also why the verse states,³⁰⁵ “A pure man (*Tahor*-טהור) shall gather the ash.” That is, there is a difference between “pure-*Tahor*-טהור” and “holy-*Kadosh*-קדוש.” The word “holy-*Kadosh*-קדוש” means “separated.” In contrast, the word “pure-*Tahor*-טהור” is only applicable when there is the possibility of “impurity-*Tumah*-טומאה,” as the verse states,³⁰⁶ “Who can produce purity (*Tahor*-טהור) from impurity (*Tam'eh*-טמא)?” (As known, in the *Sefirot*, the matter of “holy-*Kadosh*-קדוש” refers to wisdom-*Chochmah*, whereas “pure-*Tahor*-טהור” refers to understanding-*Binah*.)³⁰⁷ The reason is because the Red Heifer (*Parah Adumah*) is the matter of departing from impurity (*Tumah*-טומאה) to purity (*Taharah*-טהרה).

As this relates to serving *HaShem*-יהו"ה, blessed is He, [the Red Heifer (*Parah Adumah*)] refers to the service of the penitent (*Ba'al Teshuvah*) who returns to *HaShem*-יהו"ה, blessed is He. That is, all other sacrificial offerings are the matter of the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*), who have no relation to forbidden matters. In contrast, the Red Heifer (*Parah Adumah*) is the matter of

³⁰⁵ Numbers 19:9

³⁰⁶ Job 14:4

³⁰⁷ See Biurei HaZohar of the Tzemach Tzedek, Vol. 2, p. 909 and on.

service of *HaShem*-יהו"ה, blessed is He, of the penitent (*Ba'al Teshuvah*) who return to *HaShem*-יהו"ה, blessed is He, and this is why it was prepared outside.

To further explain, the verse states,³⁰⁸ "If only you were a brother to Me... When I will find you outside (*Bachutz*-בחוץ) I will kiss you." The words, "If only you were a brother (*Ach*-אח) to Me," refer to the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*), who are "brothers-*Achim*-אחים" to the Holy One, blessed is He,³⁰⁹ and their mode of service is in a way of "brotherhood-*Achvah*-אהבה" etc.

In contrast, the penitent (*Baalei Teshuvah*) who return to *HaShem*-יהו"ה, blessed is He, are outside, but even so, as the verse states, "I will find you outside." That is, the word "I will find you-*Emtza'acha*-אמצאך" is a like "finding a lost object" (*Metziyat Aveida*-מציאת אבידה). For, since the penitent (*Baalei Teshuvah*) who return to *HaShem*-יהו"ה, blessed is He, were previously in "a parched and thirsty land with no water,"³¹⁰ they are like a lost object. Nonetheless, it is from there that "I will find you... I will kiss you."

Now, about the order of how the Red Heifer (*Parah Adumah*) was prepared, it states,³¹¹ "[Elazar the Priest (Kohen) shall take some of its blood with his forefinger], and he shall sprinkle some of its blood toward the face of the Tent of Meeting [seven times]." For, the blood (*Dam*-דם) is the inner

³⁰⁸ Song of Songs 8:1

³⁰⁹ See the discourse entitled "*Lahavin... Man Pnei HaAdon HaShem*," 5717, translated in *The Teachings of The Rebbe 5717*, Vol. 2, Discourse 34, and elsewhere.

³¹⁰ Psalms 63:2

³¹¹ Numbers 19:4

aspect of the soul, and in each and every Jew, his inner aspect (*Pnimityut*) is in a state of wholeness.

This is as stated in Tanya, that even in the moment of sin, she [the inner aspect of the soul] remains faithful to *HaShem*-יהו"ה, blessed is He.³¹² The verse likewise states,³¹³ “The banished one shall not be banished from Him.” This is why it states, “he shall sprinkle some of its blood toward the face of the Tent of Meeting,” in which the verse specifies “face-*Pnei*-פני” meaning “innerness-*Panim*-פנים.”

After this the Red Heifer (*Parah Adumah*) is burned and made into ash, for there is the essence of a thing, which is its ash (*Eifer*-אפר), and there is its form (*Tziyur*). When something is burned, its form (*Tzurah*) is destroyed, but its essence (*Etzem*) remains. The same is true spiritually. There is the power of lust (*Ko'ach HaMitaveh*) and then there is its evil form (*Tziyur*). However, only the form (*Tziyur*) of evil must be destroyed, whereas the essence of the power of lust (*Ko'ach HaMitaveh*) can be rectified.

This is because the essence of the power of lust and pleasure is rooted in holiness (as explained before), so much so that it even reaches the presence of *HaShem*-יהו"ה, blessed is He, only that the pleasure (*Ta'anug*) chained down, took form and became mingled and composed (*Murkav*) with matters of holiness, until after much chaining down and many constrictions, it also become intermingled and composed (*Murkav*) with evil etc.

³¹² Tanya, Ch. 24.

³¹³ Samuel II 14:14; See Tanya, Ch. 39.

Therefore, when we burn and destroy the form (*Tziyur*), it then is in the power of the ash (*Eifer*) to become rectified and purified. On the contrary, as the idiom goes, “from the forest itself comes the handle for the axe.”³¹⁴ Therefore, rectification specifically comes about through transforming the power of lust (*Ko’ach HaMitaveh*) into holiness.

The verse then states,³¹⁵ “They shall put upon it (the ash) living (spring) waters in a vessel.” To explain, it was explained above that in the matter of the sacrificial offerings (*Korbanot*) there must be an ascent (*Ha’ala’ah*), followed by a drawing down (*Hamshachah*), and that the drawing down is commensurate to the ascent.

Now, since the ascent (*Ha’ala’ah*) of the Red Heifer (*Parah Adumah*) is from below to Above – that is, from external matters – it thus is understood that the drawing down from Above to below is likewise so. This then, is the meaning of the verse, “They shall put upon it (the ash) living (spring) waters in a vessel.” That is, the “living waters-*Mayim Chayim*-מים חיים” refer to spring waters that come from the depths of the abyss (and are not salty like ocean water).

The same is true of the service of *HaShem*-יהו"ה, blessed is He, of the penitent (*Baal Teshuvah*) who returns to *HaShem*-יהו"ה, blessed is He, that in him, the “running” (*Ratzo*) desire to adhere to *HaShem*-יהו"ה, blessed is He, is much greater [than it is in the righteous-*Tzaddikim*]. This is why, even his willful

³¹⁴ Tanya, Ch. 31; See Talmud Bavli, Sanhedrin 39b

³¹⁵ Numbers 19:17

transgressions are transformed into merits,³¹⁶ as explained in Tanya.³¹⁷

Now, the empowerment for this comes from what it states,³¹⁸ “You shall give it to Elazar... and Elazar the Priest (*Kohen*) shall take...” For, every matter in the service of *HaShem*-יהו"ה, blessed is He, requires the granting of empowerment from Above. This is especially so of serving *HaShem*-יהו"ה, with repentance (*Teshuvah*) and returning to Him.

This then, is the matter of Elazar-אלעזר, which means that, “the Almighty One helps-*E"l Ozer* עוזר-א"ל.” Moreover, *HaShem*’s-יהו"ה title the Almighty One-*E"l* א"ל begins the thirteen attributes of mercy,³¹⁹ the matter of which is the granting of empowerment from Above for the service of *HaShem*-יהו"ה, blessed is He, of repenting and (*Teshuvah*) and returning to Him, as the verse states,³²⁰ “Almighty God-*E"l* אל, Compassionate (*Rachum*-רחום), and Gracious (*Chanun*-חנון)... Who pardon’s sin and willful transgression (*Nos’eh Avon v’Pesha*).”

This then, is why the preparation of the Red Heifer (*Parah Adumah*) was done by Elazar-אלעזר, which is the matter of granting empowerment to repent (*Teshuvah*) and return to *HaShem*-יהו"ה, blessed is He, first by way of a “running” (*Ratzo*) desire and ascent from below to Above, and then by the

³¹⁶ Talmud Bavli, Yoma 86b

³¹⁷ Tanya, Ch. 7

³¹⁸ Numbers 19:3

³¹⁹ Zohar III 131b; Etz Chayim, Shaar Arich Anpin, Ch. 11; Pri Etz Chayim, Shaar HaSelichot, Ch. 4; See Igrot Kodesh Vol. 2, p. 369.

³²⁰ Exodus 34:6-7

drawing down (*Hamshachah*), so that the “living waters-*Mayim Chayim*-מים חיים” should even purify a person who has become defiled [by contact with death], the father of all impurities.

7.

This then, is the meaning of the verse,³²¹ “יהו"ה-*HaShem* spoke to Moshe and Aharon, saying: This is the decree of the Torah, which יהו"ה-*HaShem* has commanded etc.” For, as known,³²² there are two Name’s יהו"ה-*HaShem*. There is the lower name יהו"ה-*HaShem* and the upper Name יהו"ה-*HaShem*, blessed is He. The lower name יהו"ה-*HaShem* illuminates in the Garden of Eden (*Gan Eden*), which is the matter of composite pleasure (*Taanug Murkav*), as explained before. However, the upper Name יהו"ה-*HaShem* does not have the form of letters,³²³ and its matter is as stated,³²⁴ “Then you will delight **over** [the lower name] יהו"ה-*HaShem*,” referring to the essential pleasure (*Taanug Atzmi*) [explained above].

This then, is the general matter of the sacrificial offerings (*Korbanot*), particularly the Red Heifer (*Parah Adumah*), in that through them there is caused to be an ascent

³²¹ Numbers 19:1-2

³²² See Zohar III (Idra Rabba) 138a; Torah Ohr, Beshalach 61d, and elsewhere.

³²³ This refers to the Essential Name יהו"ה-*HaShem* (*Shem HaEzem*) about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name alone.” See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Vol. 4 (The Vowels of Creation); Also see the series of discourses in The Teachings of The Rebbe – 5717, Vol. 2, “*HaShem Lee b’Ozrai*” through “*Baruch HaGomel*,” Discourses 28-30; Also see the discourse entitled “*Shiviti HaShem*” 5720 and the citations there, and elsewhere.

³²⁴ Isaiah 58:14

(*Ha'ala'ah*) and drawing down (*Hamshachah*) from that which transcends the [lower] name *HaShem*-יהו"ה. The verse therefore states, "*HaShem*-יהו"ה spoke to Moshe etc.," referring to the lower name *HaShem*-יהו"ה. When it then states, "This is the decree of the Torah, which *HaShem*-יהו"ה has commanded," this refers to the upper Name *HaShem*-יהו"ה, blessed is He.

The word "commanded-*Tzeevah*-צוה" indicates "bonding-*Tzavta*-צוותא,"³²⁵ and refers to the drawing down (*Hamshachah*) brought about through serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings, particularly the Red Heifer (*Parah Adumah*).

As they are in the service of *HaShem*-יהו"ה, blessed is He, (all the other sacrificial offerings) refers to the toil of Torah scholars, and (the Red Heifer) refers to the toil of those engaged in business matters. This is as explained above on the verse,³²⁶ "When I will find you outside (*Bachutz*-בחוץ)," that specifically "outside (*Bachutz*-בחוץ)" is where the primary matter indicated by "I will find you (*Emtza'acha*-אמצאך)" exists.

In other words, through the above we affect a drawing down of the aspect of the upper Name *HaShem*-יהו"ה, which is the matter of the simple essential pleasure (*Taanug HaAtzmi HaPashut*). The order is that first there must be the ascent (*Ha'ala'ah*) to that aspect,³²⁷ and then one must draw it to below from there,³²⁸ first to the [lower] name *HaShem*-יהו"ה,

³²⁵ See Talmud Bavli, Bava Batra 21a

³²⁶ Song of Songs 8:1

³²⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*).

³²⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

then to His title God-*Elohi* "מ-אלהי"ם,³²⁹ then into the Garden of Eden (*Gan Eden*-גן עדן),³³⁰ until it is drawn all the way down below, in the most literal sense. For, through this we also make the lower world a dwelling place for *HaShem*-יהו"ה, blessed is He.³³¹

³²⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

³³⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*).

³³¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.