

Discourse 17

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

Delivered on Shabbat Parshat Tzav,
18th of Adar-Sheini, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³¹⁵ “*HaShem*-יהו"ה spoke to Moshe and Aharon, saying: This is the decree of the Torah, that *HaShem*-יהו"ה commanded saying: Speak to the children of Israel, and they shall take to you a wholly red cow etc.” Now, it states in Midrash Rabbah¹³¹⁶ about the verse,¹³¹⁷ “May my heart be whole in Your decrees,” (in which the term “Your decrees-*Chukeicha*-חוקיך” is plural, meaning two decrees)¹³¹⁸ that “this refers to the decree (*Chok*-חוק) of the Passover (*Pesach*) sacrifice and the decree (*Chok*-חוק) of the Red Heifer, and that the two are similar, but it is not known which is greater. This is like the example of two distinguished ladies who were walking together and resembled each other. [Midrash Rabbah continues,] how can it be known which one is the more distinguished? By [observing] which one accompanies the other to her house and follows her. So too, it is written about

¹³¹⁵ Numbers 19:1-2

¹³¹⁶ Midrash Shemot Rabba 19:2

¹³¹⁷ Psalms 119:80

¹³¹⁸ See Maharzu commentary to Midrash Shemot Rabba *ibid*.

the Passover (*Pesach*) sacrifice,¹³¹⁹ ‘This is the decree-*Chukat*-חֻקָּה,’ and it is written about the Red Heifer (*Parah*),¹³²⁰ ‘This is the decree-*Chukat*-חֻקָּה.’ Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require it.”

Now, from the words of the Midrash it is understood that both the decree (*Chukat*-חֻקָּה) of the Passover (*Pesach*) sacrifice, as well as the decree (*Chukat*-חֻקָּה) of the Red Heifer (*Parah Adumah*) are great, as in the example of the two distinguished ladies, both of whom are great. Nevertheless, the decree (*Chukat*-חֻקָּה) of the Red Heifer (*Parah*) is greater. We therefore must understand the explanation of this matter.

Additionally, we must understand another matter stated in Midrash,¹³²¹ that “this verse hints at the four exiles; The word ‘Red-*Adumah*-אדומה’ refers to [the exile] of Babylonia, the word ‘wholly-*Temimah*-תמימה’ refers to [the exile] of Medea etc.” Now, this must be understood, for even the decree of the Passover (*Pesach*) sacrifice, which is lesser than the decree of the Red Heifer (*Parah*), is about the exodus from exile. For, on Passover (*Pesach*) there was “affliction for Egypt and healing for Israel.”¹³²² Therefore, how much more is this so in regard to the decree of the Red Heifer (*Parah*), which is higher than the decree of the Passover (*Pesach*) sacrifice, that certainly, it too has no relation to the matter of exile.

¹³¹⁹ Exodus 12:43

¹³²⁰ Numbers 19:2

¹³²¹ Pesikta d’Rav Kahana, Parshat Parah; Yalkut Shimoni, Chukat, Remez 759 and elsewhere.

¹³²² See Isaiah 19:22; Zohar II 36a

We also must understand why the decree of the Red Heifer (*Parah*) differs from all other sacrifices. For, even though it too is a sacrifice, and “the Merciful One called it a sin offering (*Chatat*-חטאת),”¹³²³ nevertheless, it is prepared outside the three camps.¹³²⁴ We therefore must understand this. For, since it so great that it even is greater than the decree of the Passover (*Pesach*) sacrifice, why then is it specifically prepared outside the three camps?

2.

This may be understood with a general preface of the matter of sacrifices (*Korbanot*). (For, it is in this that there is a common denominator between the decree of the Passover (*Pesach*) sacrifice and the decree of the Red Heifer (*Parah*), in that they both are sacrificial offerings-*Korbanot*). To explain,¹³²⁵ it states in Midrash¹³²⁶ that the verse,¹³²⁷ “*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),” refers to serving Him with the sacrificial offerings (*Korbanot*). The word “work-*Avodah*-עבודה” refers to the work of the sacrificial offerings (*Korbanot*), and the word

¹³²³ Numbers 19:9 and Rashi there; Talmud Bavli, Avodah Zarah 23b, and elsewhere.

¹³²⁴ Numbers 19:3

¹³²⁵ See the discourse entitled “*Vayedaber HaShem... Zot Chukat HaTorah*” 5633 (Sefer HaMaamarim 5633 Vol. 1 p. 175 and on); 5655 (Sefer HaMaamarim 5655 p. 131 and on); 5678 (Sefer HaMaamarim 5678 p. 205 and on); Also see the discourse by this title of the year 5718 (Sefer HaMaamarim 5718 p. 175 and on), translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 17

¹³²⁶ Midrash Bereishit Rabba 16:5

¹³²⁷ Genesis 2:15

“to guard it-*LeShamrah*-לשמרה” also refers to sacrificial offerings (*Korbanot*), as it states,¹³²⁸ “Be careful-*Tishmeru*-תשמרו to offer it to Me in its appointed time.”

In other words, the verse first states,¹³²⁹ “*HaShem* God-*HaShem Elohi*”מ-אלהי”ה יהו”ה planted a Garden in Eden, from before,” and it then states,¹³³⁰ “*HaShem* God-*HaShem Elohi*”מ-אלהי”ה יהו”ה 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, in addition to the Garden of Eden (*Gan Eden*) as it is, in and of itself, through man’s toil something is added to it, meaning through Torah and *mitzvot* in general, and the service of the sacrifices (*Korbanot*) in particular. (For, as known, all of Torah is in a way of general (*Klall*) and particular-*Prat*)

This is because the matter of the sacrifices (*Korbanot*-קרבתות) is that through them the worlds are brought close (*Kiruv*-קירוב) to *HaShem*’s יהו”ה Godliness, and this is brought about by the souls [of the Jewish people bringing the sacrifices].¹³³¹ Thus, through this, additional light (*Ohr*) is added in the Garden of Eden (*Gan Eden*).

Now, the explanation is that the superiority of the Garden of Eden (*Gan Eden*), as it is, in and of itself, is that the Name *HaShem*-יהו”ה is revealed in it. For, even though the Name *HaShem*-יהו”ה is also stated in relation to the worlds,

¹³²⁸ Numbers 28:2

¹³²⁹ Genesis 2:8

¹³³⁰ Genesis 2:15

¹³³¹ Also see Sefer HaMaamarim 5709 p. 29 and elsewhere.

nevertheless, as explained before,¹³³² the revelation in the worlds is like the interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה into His title Lord-*Adona*'ע-אדנ"י (אידהנוריה). In other words, His title of Lordship-*Adona*'ע-אדנ"י is primarily revealed, whereas His Name *HaShem*-יהו"ה is concealed. In contrast, in the Garden of Eden (*Gan Eden*) the Name *HaShem*-יהו"ה is openly revealed, this being the light and illumination of the essential being of *HaShem*'s-יהו"ה Godliness.

Now, beyond this, in addition to the revelation of the Name *HaShem*-יהו"ה that illuminates in the Garden (*Gan*), there is an even higher matter, that of drawing down the aspect of Eden [pleasure] into the Garden (*Gan*). This is the meaning of the verse,¹³³³ "Then you will delight over *HaShem*-יהו"ה," in that even the pleasure and delight that transcends the [lower] Name *HaShem*-יהו"ה is drawn into the Name *HaShem*-יהו"ה.

This may be understood from the matter of pleasure (*Taanug*) as it is in the soul of man, as it is drawn into the power of intellect (*Sechel*), and within intellect (*Sechel*) itself, is drawn into the power of Wisdom-*Chochmah* [insight]. That is, when a person discovers a novel intellectual insight, he delights in it. However, this is specifically at the time he discovers it, whereas afterwards, when it ages and settled in him, he no longer has pleasure in it.

Now, from this, two matters are understood. For, we see that even after the intellect has aged for him, though it still is present, he nevertheless does not delight (*Taanug*) in it. This

¹³³² In the preceding discourse of this year, 5719, entitled "*Vaykhel* – Moshe assembled, Discourse 15, Ch. 2.

¹³³³ Isaiah 58:14

is because pleasure (*Taanug*) and intellect (*Sechel*) are two different matters,¹³³⁴ only that [when having a flash of insight] the pleasure (*Taanug*) is drawn into the intellect (*Sechel*).

The second matter is that the pleasure (*Taanug*) is drawn into the intellect (*Sechel*) specifically at the discovery of the novel insight. However, for the pleasure (*Taanug*) to be revealed, one must comprehend and understand it. However, even the pleasure (*Taanug*) that is revealed in the comprehension of Understanding-*Binah*, is specifically when he grasps the intellect as he *now* is discovering it, however when he reviews it in his thoughts afterwards, since he already grasped it before, he will have no pleasure in it. This is because pleasure (*Taanug*) specifically becomes revealed at the discovery of the intellect (*Sechel*), or at least, at the comprehension and grasp of the intellect that was just discovered.

Now, the pleasure is also revealed in the powers below intellect. For, pleasure (*Taanug*) is also drawn into the heartfelt emotions (*Midot*), such as love of delights (*Ahava b' Taanugim*) in *HaShem*-יהו"ה, blessed is He, which is the highest level of heartfelt emotions (*Midot*). There also is a drawing of pleasure (*Taanug*) in the aspect of Kingship-*Malchut*, which generally includes thought, speech, and action (*Machshavah, Dibur, Ma'aseh*). As we observe, there is pleasure in a deep thought, or in a delightful voice, and even in action.

This likewise is how it is Above in *HaShem*'s-יהו"ה Godliness, that there is a pleasure (*Taanug*) in the existence of the worlds (action-*Ma'aseh*), especially on Rosh HaShanah.

¹³³⁴ See Siddur Im Divrei Elohi'm Chayim p. 173c

For, as known,¹³³⁵ on Rosh HaShanah it is necessary that we draw forth *HaShem* 's-יהו"ה Supernal pleasure (*Taanug*) from its root etc. This is the meaning of, “Then you shall delight over *HaShem*-יהו"ה,” which refers to the matter of drawing pleasure (*Taanug*) in the four letters of the Name *HaShem*-יהו"ה, in the letter *Yod*-י, which is Wisdom-*Chochmah*, and in the letters *Hey-Vav-Hey*-הו"ה, which are the aspects of Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*, which include thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*).

However, even the drawing of the aspect of Eden [pleasure] into the Garden (*Gan*) is not the drawing of the essential Eden [pleasure], but only the aspect of a radiance and glimmer that cannot compare to the essential Eden. About this the verse states,¹³³⁶ “*HaShem* God-*HaShem Elohi*”m-יהו"ה planted (*Vayita*-ויטע).” For, the matter of “planting-*Neti'ah*-נטיעה” is that a seed is sown into the earth. Then, when the seed decomposes, this causes an arousal of the feminine waters (*Mayim Nukvin*), which awakens the power of growth in the earth, so that new growth occurs.

However, even after the new growth, there is a manifestation of the constellation (*Mazal*) in it, as our sages, of blessed memory, stated,¹³³⁷ “No plant grows below that does not have a constellation (*Mazal*) that hits it from above and tells it to grow.” However, the radiance of the constellation within the plant that grows from it, is merely a glimmer that is utterly incomparable to the essence of the constellation itself. Thus,

¹³³⁵ See Siddur Im Divrei Elohi”m Chayim p. 246a and on.

¹³³⁶ Genesis 2:8

¹³³⁷ See Midrash Bereishit Rabba 10:6; Zohar I 251a

the matter of the verse, “*HaShem God-HaShem Elohi*”m-יהו"ה planted (*Vayita*-ויטע) a Garden in Eden, from before,” is that the drawing forth of the aspect of Eden into the Garden (*Gan*) is similar to the glimmer of the constellation (*Mazal*) in the plant that grows. In other words, it cannot compare to the essential Eden.

Beyond this, the essential aspect of Eden is pleasure (*Taanug*) as it is in the Creator. That which is drawn into the Garden (*Gan*) is the aspect of the pleasure (*Taanug*) that is manifest in the Name *HaShem*-יהו"ה, when the Name *HaShem*-יהו"ה means “He who brings into being-*Mehaveh*-מהוה,”¹³³⁸ meaning, the Name *HaShem*-יהו"ה as it relates to the creation of novel beings [this being the lower Name *HaShem*-יהו"ה]. This being so, the distance of comparison between them is like the distance of comparison between a novel creation and the Creator.

Now, all the above is the aspect of the Garden of Eden (*Gan Eden*) as it is, in and of itself. However, about this the verse states,¹³³⁹ “*HaShem God-HaShem Elohi*”m-יהו"ה אלהי"ם took the man and placed him in the Garden of Eden, to work it and to guard it.” In other words, through the toil of sacrificial offerings (*Korbanot*) – (“to work it (*LeAvdah*-לעבדה) and to guard it (*LeShamrah*-לשמרה)”) – which also includes the toil of sacrifices (*Korbanot*) as they are in man’s service of *HaShem*-יהו"ה, blessed is He, which as explained elsewhere, refers to the matter of offering the fat and blood, which is the matter of

¹³³⁸ Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 4.

¹³³⁹ Genesis 2:15

offering and bringing one's vitality and pleasure (delight) close to Him, through this we draw down the aspect of the essential Eden. This is as explained before, that this matter comes about specifically through the sacrifices (*Korbanot*) and fulfilling Torah and *mitzvot* in general.

The reason it is in the power of Torah and *mitzvot* to draw down the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, is because they themselves have the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, in them. For, the matter of Torah is as in the teaching,¹³⁴⁰ "I have placed My soul in My writings," and the *mitzvot* are the Supernal will of *HaShem*-יהו"ה, blessed is He, and His Essential Self is literally present in His will. This is like the teaching of the Baal Shem Tov,¹³⁴¹ that "wherever a person's desire is, that is where he himself is." This likewise is understood about the Supernal Man (*Adam HaElyon*), that since Torah and *mitzvot* are the Supernal will of *HaShem*-יהו"ה, blessed is He, therefore, He Himself is present in them.

3.

Now, similar to the difference between the Garden of Eden (*Gan Eden*) as it is, in and of itself, and the elevation brought about in it through fulfilling Torah and *mitzvot* in general, and through the service of the sacrificial offerings (*Korbanot*) in particular, this similarly is the difference in the

¹³⁴⁰ Talmud Bavli, Shabbat 105a (Ein Yaakov); See Likkutei Torah, Shlach 48d and on.

¹³⁴¹ See Keter Shem Tov (5759 edition), Hosafot, Section 48.

matter of the sacrificial offerings (*Korbanot*) themselves, between the decree of the Passover (*Pesach*) sacrifice and the decree of the Red Heifer (*Parah*). For, the Passover (*Pesach*) sacrifice and the Red Heifer (*Parah*) are both sacrificial offerings (*Korbanot*), and are inclusive of all of Torah and *mitzvot*.

For, about the Red Heifer (*Parah*) the verse states,¹³⁴² “This is the decree of the Torah,” indicating that it is inclusive of the totality of Torah.¹³⁴³ This is likewise so of the matter of the Passover (*Pesach*) sacrifice, through which the Jewish people departed from Egypt and came to Mount Sinai, as it states,¹³⁴⁴ “by your blood you shall live.”

In other words, about the time that they were in Egypt the verse states,¹³⁴⁵ “You were naked and bare,” but through the Passover (*Pesach*) sacrifice, they were brought close to the general matter of *HaShem*’s יהוה Godliness. It is for this reason that even according to the revealed parts of Torah, the matter of the Passover (*Pesach*) sacrifice is related to the matter of conversion,¹³⁴⁶ the substance of which is the general coming close to Torah and *mitzvot* and *HaShem*’s יהוה Godliness.

Now, although both indicate the general matter of Torah and *mitzvot*, nevertheless, more particularly, when it comes to the distinctions within Torah and *mitzvot* themselves, the difference between the decree of the Red Heifer (*Parah*) and

¹³⁴² Numbers 19:1-2

¹³⁴³ See Likkutei Torah, Chukat 57a and elsewhere.

¹³⁴⁴ Ezekiel 16:6; Mechilta and Rashi to Exodus 12:6; Midrash Shemot Rabba 17:3; 19:5, and elsewhere.

¹³⁴⁵ Ezekiel 16:7

¹³⁴⁶ See Talmud Bavli, Yevamot 46a-b; Keritut 9a; Also see Likkutei Sichot, Vol. 18, p. 119 and the notes there.

the decree of the Passover (*Pesach*) sacrifice, is similar to the difference between the Garden of Eden (*Gan Eden*) as it is, in and of itself, and the elevation that is brought in it through the fulfillment of Torah and *mitzvot*.

In other words, the decree of the Passover (*Pesach*) sacrifice is similar to the level of the Garden of Eden (*Gan Eden*) as it is, in and of itself, whereas the decree of the Red Heifer (*Parah Adumah*) is similar to the elevation brought about in the Garden of Eden (*Gan Eden*) through the fulfillment of Torah and *mitzvot*.

About this the Midrash states, “one does not know which decree is greater than the other,” and even so, “the decree of the Red Heifer is greater.” For, the matter of greatness (*Gedulah*-גדולה) is as in the verse,¹³⁴⁷ “Great (*Gadol*-גדול) is *HaShem*-יהו"ה, and exceedingly lauded; and His greatness (*Gedulato*-גדולתו) is beyond investigation.”

That is, the greatness of the Passover (*Pesach*) offering is the matter of “Great is *HaShem*-יהו"ה,” meaning, the greatness (*Gedulah*-גדולה) of the Name *HaShem*-יהו"ה, which is like the greatness of the Garden of Eden (*Gan Eden*). However, the greatness of the Red Heifer (*Parah*) is the matter of “His greatness is beyond investigation,” referring to the essential greatness of *HaShem*-יהו"ה Himself, blessed is He, which transcends the Name *HaShem*-יהו"ה,¹³⁴⁸ similar to the elevation brought about through the fulfillment of Torah and *mitzvot*.

The explanation is that the difference between the Red Heifer (*Parah*) and the other sacrificial offerings (*Korbanot*),

¹³⁴⁷ Psalms 145:3

¹³⁴⁸ Sefer HaMaamarim 5629 p. 103; Sefer HaMaamarim 5679 p. 321

including the Passover (*Pesach*) sacrifice, is that all other sacrifices are called, “holy-*Kodesh*-קודש,” whereas the Red Heifer (*Parah*) is called a “*Chatat*-חטאת-Sin offering,” which is a word that indicates “purification-*Taharah*-טהרה.”¹³⁴⁹ Now, about the matter of purity (*Taharah*-טהרה) the verse states,¹³⁵⁰ “Who can produce purity from impurity?” This indicates that the [matter of purity (*Taharah*-טהרה)] is related to the matter of impurity (*Tuma*-טומאה), but that nonetheless, we bring about the matter of purity (*Taharah*-טהרה).

This then, is the difference between the Passover (*Pesach*) sacrifice and the Red Heifer (*Parah*). That is, the Passover (*Pesach*) sacrifice is the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*. In contrast, the Red Heifer (*Parah*) is the service of *HaShem*-יהו"ה of those who return to *HaShem*-יהו"ה in repentance (*Ba'al Teshuvah*).

These are two ways of serving *HaShem*-יהו"ה, blessed is He, that differ from each other even in regards to their times. For, the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*, is during the month of Nissan, whereas the service of *HaShem*-יהו"ה of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) is primarily during the month of Tishrei.¹³⁵¹

Now, serving *HaShem*-יהו"ה in repentance (*Teshuvah*) is higher than the service of the righteous-*Tzaddikim*, being that it stems from the concealment etc., as in the verse,¹³⁵² “I will find

¹³⁴⁹ See Rashi to Numbers 19:9

¹³⁵⁰ Job 14:4

¹³⁵¹ See Sefer HaMaamarim 5636 Vol. 2, p. 360 and elsewhere.

¹³⁵² Song of Songs 8:1; See Likkutei Torah, Shir HaShirim 44d and on; See the discourse “*Zot Chukat HaTorah* – This is the decree of the Torah” of the year 5718 (Sefer HaMaamarim 5718 p. 175 and on), translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 17, Ch. 6.

You outside,” meaning that it is specifically on the “outside-*Bachutz*-בחוץ” that “I will find You.”

4.

This may be better understood based on what was explained before,¹³⁵³ that about the time of exile the verse states,¹³⁵⁴ “I shall surely conceal My face on that day.”¹³⁵⁵ That is, it was explained that even in the state and standing of “I shall surely conceal (*Haster Asteer*-הסתר אסתר),” there nonetheless is the presence of “My face (*Panai*-פני),” referring to the inner aspect (*Pnimityut*-פנימיות) of the *Sefirah* of Kingship-*Malchut*.

That is, it does not refer to the aspect of Kingship-*Malchut* as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nor as it is in the world of Emanation (*Atzilut*), nor even as it is in the *Sefirot* of Primordial Man (*Adam Kadmon*), (which is the light of the source of the *Sefirot*),¹³⁵⁶ about which it can be said that it is the aspect of “the tiny spark of the Creator.”¹³⁵⁷

Rather, as explained before, this refers to the inner aspect (*Pnimityut*-פנימיות) of Primordial Man (*Adam Kadmon*), which is the aspect of the Ancient One-*Atik* that transcends the skull (*Galgalta*) of Primordial Man (*Adam Kadmon*), meaning

¹³⁵³ In the preceding discourse entitled “*Balaylah HaHoo* – That night the king’s sleep was disturbed,” Discourse 16, Ch. 2 and on.

¹³⁵⁴ Deuteronomy 31:18

¹³⁵⁵ See the discourse entitled “*Vayehi Omein et Hadassah*” 5679 (Sefer HaMaamarim 5679 p. 308 and on).

¹³⁵⁶ See Shaarei Kedushah of Rabbi Chayim Vital, Part 1, Shaar 2; Likkutei Torah, Re’eh 27a

¹³⁵⁷ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1, cited in Likkutei Torah, Re’eh ibid.

that it transcends the *Sefirot* of Primordial Man (*Adam Kadmon*) and even transcends the *Line-Kav* that is manifest in Primordial Man (*Adam Kadmon*), as explained before at length.

Thus, it is in this regard that the verse states,¹³⁵⁸ “Hadassah-הדסה, she is Esther-אסתר.” For, as explained before, Hadassah-הדסה refers to the aspect of Kingship-*Malchut* as it is unified with Splendor-*Tiferet*. Thus, it is about this that the verse states, “Hadassah-הדסה, she is Esther-אסתר,” in that even in the aspect of Esther-אסתר, which is of the root “I shall surely conceal-*Haster Asteer*-הסתר אסתר-אסתר,”¹³⁵⁹ the aspect of Hadassah-הדסה is present, this being the inner aspect (*Pnimityut*-פנימיות) of Kingship-*Malchut*.

The explanation as it relates to man’s service of *HaShem*-יהו"ה, blessed is He, is as explained before, that because of the radiance of the aspect of “My face-*Panai*-פני,” which even is present during exile, there is an awakening of the power of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which specifically illuminates during exile, (as explained before at length about the thirst that specifically is present during exile, to an even greater degree than during the time of the Holy Temple.)

This is also hinted in the word “Hadassah-הדסה,” as in the verse,¹³⁶⁰ “And he stood between the myrtles-*Hadassim*-הדסים,” that,¹³⁶¹ “This refers to Chania, Misha’el and Azariah,” who had self-sacrifice (*Mesirat Nefesh*) etc. The matter of self-sacrifice (*Mesirat Nefesh*) stems from the

¹³⁵⁸ Esther 2:7

¹³⁵⁹ Talmud Bavli, Chullin 139b

¹³⁶⁰ Zachariah 1:7

¹³⁶¹ Talmud Bavli, Sanhedrin 93a

essential self of the soul, which transcends reason and intellect, and is the aspect of love of *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)."¹³⁶²

This is the superiority of the service of those who return to *HaShem*-יהו"ה, blessed is He, in repentance (*Ba'alei Teshuvah*), over and above the service of the righteous-*Tzaddikim*. For, the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim* is love of Him "with all your heart and with all your soul," stemming from *HaShem*'s-יהו"ה Godliness that relates to the worlds.

In contrast, the service of those who return to *HaShem*-יהו"ה in repentance (*Ba'alei Teshuvah*) is the aspect of love of *HaShem*-יהו"ה, blessed is He, with all your being (*Bechol Me'odecha*-בכל מאדך)," stemming from *HaShem*'s-יהו"ה Godliness as He utterly transcends the worlds, as He is "exalted over the days of the world,"¹³⁶³ until even the aspect of His essential exaltedness.

To clarify, even this matter of love of *HaShem*-יהו"ה, blessed is He, is the aspect of the desire of the heart (*Re'uta d'Leeba*) that transcends reason and intellect, which is the recognition of the essential self the soul of the Essential Self of *HaShem*-יהו"ה, blessed is He. This is especially so considering the explanation before, that the desire of the heart (*Re'uta d'Leeba*) stems from the light of the inner aspect (*Pnimiyut*) of the soul.

However, it was explained that the true love of *HaShem*-יהו"ה, blessed is He, "with all your being," is the matter of self-

¹³⁶² Deuteronomy 6:5

¹³⁶³ See the liturgy of the *Yotzer* blessing of the *Shema* recital.

sacrifice (*Mesirat Nefesh*), which even transcends the light of the inner aspect (*Pnimityut*) of the soul. Rather, it is the essential inner aspect of the soul itself, which transcends all light (*Ohr*) and revelation.

Thus, through this form of serving *HaShem*-יהו"ה, blessed is He, we reach the aspect of "He is not a man."¹³⁶⁴ In other words, through serving *HaShem*-יהו"ה, blessed is He, "with all your heart and with all your soul," we reach the aspect of the form of man. However, through serving Him "with all your being (*Bechol Me'odecha*-בכל מאדך)," we reach the aspect of "He is not a man (*Lo Adam*-לא אדם)," this being the matter of the word "*Me'od*-מאד." For, even though the word "*Me'od*-מאד" shares the same letters as "man-*Adam*-אדם," it nevertheless transcends the aspect of "man-*Adam*-אדם."

With the above in mind, we can understand the superiority of the decree of the Red Heifer (*Parah*) over and above the decree of the Passover (*Pesach*) sacrifice, and that it is like the superiority brought about through fulfilling Torah and *mitzvot*, over and above the superiority of the Garden of Eden (*Gan Eden*) as it is, in and of itself, which as explained before, is like the distance of comparison between a novel creation and the Creator.

The same is so of the decree of the Passover (*Pesach*) sacrifice, which is the matter of the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*, in the aspect of "with all your heart and with all your soul," which is the aspect of *HaShem*'s-יהו"ה's Godliness that relates to worlds. That is, it is utterly incomparable to the decree of the Red Heifer (*Parah*), which is

¹³⁶⁴ Samuel I 15:29

the matter of the service of יהו"ה-*HaShem* of those who return to Him in repentance (*Ba'alei Teshuvah*), which is the aspect of love of יהו"ה-*HaShem*, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)," by which we reach the aspect of "He is not a man (*Lo Adam*-לא אדם)," meaning, that we reach His essential exaltedness.

5.

With the above in mind, we can understand the statement in Midrash,¹³⁶⁵ that "this verse [about the Red Heifer] hints at the four exiles... The word 'wholly-*Temimah*-תמימה' refers to [the exile] of Medea etc." That is, for there to be the aspect of wholeness (*Temimah*-תמימה)," as indicated by the verse,¹³⁶⁶ "You shall be wholehearted (*Tamim*-תמים) with יהו"ה-*HaShem* your God," about this the verse states,¹³⁶⁷ "May my heart be whole (*Tamim*-תמים) in Your decrees (*Chukecha*-חוקיך)," [in the plural], meaning that there must be both decrees (*Chukim*-חוקים). That is, the decree of the Passover (*Pesach*) sacrifice is inadequate alone, and there also must be the service of יהו"ה-*HaShem*, blessed is He, indicated by the decree of the Red Heifer (*Parah*).

About this they said, "The word 'whole-*Temimah*-תמימה' refers to [the exile] of Medea." For, it is explained in the additions to Torah Ohr,¹³⁶⁸ that the name "שושן-Shushan" is of

¹³⁶⁵ Pesikta d'Rav Kahana, Parshat Parah; Yalkut Shimoni, Chukat, Remez 759 and elsewhere.

¹³⁶⁶ Deuteronomy 18:13

¹³⁶⁷ Psalms 119:80

¹³⁶⁸ Torah Ohr, Hosafot 116c

the same root as in,¹³⁶⁹ “Shoshan (שושן), the terrible abyss (*Eimek Ayumah*-אימה-עמק),” at which point the Jewish people are like “a rose (*Shoshanah*-שושנה) amongst the thistles.”¹³⁷⁰ It therefore is necessary for there to be the strength of “awesome holiness (*Ayom Kadosh*-קדוש-איום),”¹³⁷¹ to protect the “rose (*Shoshanah*-שושנה)” from the thistles etc.

The same was so of the exile in Egypt, as it states in Midrash¹³⁷² on the verse,¹³⁷³ “*HaShem*-יהוה” said to Moshe and Aharon in the land of Egypt saying.” They stated, “What is the Holy One, blessed is He, doing in Egypt on behalf of Israel? This is analogous to a king who had a queen who was critical of him. What did the king do? He had her imprisoned, but he himself went into prison with her. They said to him, ‘Why do you care [to be in prison with her]?’ He said to them, ‘As long as I am with her, she will not get a bad reputation.’”

In the same way, when the Jewish people were enslaved in Egypt, the Holy One, blessed is He, was revealed within them etc.,” as in the teaching,¹³⁷⁴ “The Holy One, blessed is He, Himself was revealed upon them in His glory.” It is explained elsewhere¹³⁷⁵ that “in His glory (*b’Kvodo*-בכבוד)” refers to the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-

¹³⁶⁹ See the hymn beginning with these words in the Musaf liturgy of Yom HaKippurim

¹³⁷⁰ Song of Songs 2:2

¹³⁷¹ See the hymn “*HaYom Harat Olam*” in the Musaf liturgy of Rosh HaShanah.

¹³⁷² Midrash Shemot Rabba 15:16

¹³⁷³ Exodus 12:1

¹³⁷⁴ Passover (*Pesach*) Haggadah, section entitled “*Matzah Zu*” and “*Vayotzi’einu*.”

¹³⁷⁵ See Sefer HaMaamarim 5671 p. 75 and on; *Hemshech* 5672 Vol. 2, p. 924, and elsewhere.

יהו"ה, blessed is He, whereas, "Himself (*b'Atzmo*-בעצמו)" refers to the aspect of the hidden Splendor (*Tiferet HaNe'elam*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

In general, according to the explanation here, this refers to the aspect of the Ancient One-*Atik* that transcends the "skull" (*Galgala*) of Primordial Man (*Adam Kadmon*), until the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. In other words, during exile, when the Jewish people are like a "rose" (*Shoshanah*-שושנה) amongst the thistles," there is a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who protects them etc.

This likewise is the meaning of the verse,¹³⁷⁶ "But despite all this, when they will be in the land of their enemies, I will not be revolted by them nor will I reject them to obliterate them, to annul My covenant with them – for I am *HaShem*-יהו"ה their God." That is, "when they will be in the land of their enemies" refers to the time of exile, and even then, there is a drawing forth of the aspect of "But despite all this-*v'Af Gam Zot*-ואף גם זאת," in which "this-*Zot*-זאת" refers to the aspect of Kingship-*Malchut*, about which it states,¹³⁷⁷ "This was formerly done in Israel-*v'Zot Lefanim B'Yisroel*-וזאת לפנים בישראל," [in which the word "This-*Zot*-זאת" in the feminine, refers to the *Sefirah* of Kingship-*Malchut*.]¹³⁷⁸

¹³⁷⁶ Leviticus 26:44; See Sefer HaMaamarim 5627 p. 207; Ohr HaTorah, Megillat Esther, p. 231; See the note in Torah Ohr, Hosafot 116c.

¹³⁷⁷ Ruth 4:7; See Zohar Chadash to Ruth 4:7, 88c-d.

¹³⁷⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

The words “But despite all-*v’Af Gam*-גם וְאִף,” [which literally mean “and also also”] are a redundant inclusiveness. That is, the word “also-*Gam*-גם” includes the inner aspect (*Pnimiyyut*) of Kingship-*Malchut*, and the word “also-*Af*-אִף” includes the root of Kingship-*Malchut* that transcends the root of *Zeir Anpin*, and is the aspect of concealment that is not in a state of tangible existence. All this is specifically illuminated during exile.

This then, is also the meaning of the explanation in the additions to Torah Ohr,¹³⁷⁹ about the matter of *Achashverosh*-אחשורוש, which is a composite of two words “*Achash*-אחש” and “*Rosh*-רש.” The word “*Achash*-אחש” is the matter of “haste,” as in the verse, “In its time I will hasten it-*Achishena*-אחישנה,” [referring to the true and complete redemption]. The word “*Rosh*-רש” is the matter of poverty-רש that is lower than “impoverishment-*Dalut*-דלות,” in that it is the impoverished of the impoverished. This is explained at length in the continuum of discourses entitled “*Bati LeGani* – I have come to My garden,”¹³⁸⁰ about the difference between the letter “*Dalet*-דל” and the letter “*Reish*-רש.”

This then, is the meaning of the matter of “*Achash*-אחש” and “*Rosh*-רש.” That is, during exile, which is a time of “poverty-*Rosh*-רש,” meaning, not only the concealment of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which are the aspect of “*Dalet*-דל,” but even concealment of the time of exile, which is the aspect of

¹³⁷⁹ Torah Ohr, Megillat Esther 118a

¹³⁸⁰ See “*Bati LeGani*” 5710, Ch. 6 and on (Sefer HaMaamarim 5710, p. 119 and on); Also see the discourses entitled “*Bati LeGani*” 5716 and 5717, translated in The Teachings of The Rebbe, 5716-5717.

“*Rosh*-שׁ” it specifically is then that there is the aspect of “*Achash*-שׁ” meaning, the haste of “In its time I will hasten it-*Achishenah*.”

This likewise is the meaning¹³⁸¹ of the verse,¹³⁸² “Turn away, my Beloved, be as swift as a gazelle or a young stag, to the hills of separation (*Harei Bater*-הרי בתר).” This refers to the time of the exile, when the descent is to the aspect of the “hills of separation-*Harei Bater*-הרי בתר,” which are called “the mountains of division” (*Turei d’Perudah*).

This is a much greater descent, beyond comparison to the descent at the giving of the Torah on Mount Sinai, about which the verse states,¹³⁸³ “You rode upon Your horses, Your chariots were [our] salvation.” The horses (*Susim*-סוסים) refer to the letters (*Otiyot*) of the Torah. In other words, this is analogous to a horse upon which a person rides, which transports him at a much faster pace than he could go himself. This refers to the revelation of *HaShem*’s יהו”ה Godliness below in a way that is not by way of ordered gradation, but by way of speed and skipping, analogous to the fast trot of a horse.

However, during the time of the exile the descent is compared to the swiftness of a gazelle or a young stag, which is doubly and quadropoly faster than the speed of a horse. For, with a horse, it is possible to ride it in a seated position, even when it is running. In contrast, it is impossible for a person to ride a gazelle or a stag and remain seated when it runs, because of its great speed and its great skipping and leaping etc.

¹³⁸¹ See Torah Ohr *ibid.* p. 116c and on.

¹³⁸² Song of Songs 2:17 (see Rashi).

¹³⁸³ Habakkuk 3:8

From this it is understood that, on the one hand, there is a deficiency in this, which is not related to the level of man, but is below the level of man.¹³⁸⁴ On the other hand, this is a “running” that is much faster and transcends the capabilities of man, meaning that it is the aspect of “He is not a man (*Lo Adam-* לא אדם,” mentioned before.

This then, is the meaning of the words of the souls of the Jewish people during exile,¹³⁸⁵ “Turn away, my Beloved, be as swift as a gazelle or a young stag etc.” That is, in the Song of Songs, the souls of the Jewish people are called the “bride-*Kalah-*כלה,” which is the aspect of Kingship-*Malchut*. She says to the aspect of *Zeir Anpin* – who is called, “my Beloved-*Dodi-*דודי” – “be as Yourself-*D’me Lach-*לך דמה,” meaning, be as You are in Your true Essential Self and Being, which transcends the aspect of *Zeir Anpin*.

This is similar to the known explanation¹³⁸⁶ of the verse,¹³⁸⁷ “Go to yourself-*Lech Lecha-*לך לך,” meaning, “reach your root and source etc.” That is, *Zeir Anpin* is in the aspect of the image of man-*Adam-*אדם, and it is to this end that the souls of the Jewish people say to Him that He should reach His true root which transcends the aspect of man-*Adam-*אדם.

This likewise is the meaning of the word “Turn away-*Sov-*סוב,” which refers to the light of *HaShem-*יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin-*

¹³⁸⁴ There are individual redactors of the discourse who recall that the Rebbe added: “The aspect of the hills of separation (*Harei Bater-*הרי בטר), which are the mountains of divisiveness (*Turei d’Prudah*).”

¹³⁸⁵ Song of Songs 2:17 (see Rashi).

¹³⁸⁶ Genesis 12:1

¹³⁸⁷ See the discourse entitled “*Lech Lecha*” 5627 (Sefer HaMaamarim 5627 p. 10), and elsewhere.

יְהוָה"ה-*HaShem* (סובב כל עלמין), and thus means that He should “turn-*Sov*-סובב” and reach the aspect that even transcends the light of *HaShem*-יהוָה"ה that surrounds and transcends all worlds (*Sovev Kol Almin*-סובב כל עלמין).

Through this there is caused to be the ascent from exile in a way of a leap and with great speed. This is the meaning of the verse,¹³⁸⁸ “Flee, my Beloved, and be swift as a gazelle or a young stag, to the mountains of spices.” The matter of spices indicates the superiority of the fragrance brought about through serving *HaShem*-יהוָה"ה, blessed is He, with repentance and return (*Teshuvah*) to Him, over and above the service of *HaShem*-יהוָה"ה of the righteous-*Tzaddikim*. (This is the same as the superiority of serving *HaShem*-יהוָה"ה, blessed is He, during exile, over and above serving Him during the time of the Holy Temple.)

This is similar to the superiority of the incense (*Ketoret*) over and above the elevation of the sacrifices (*Korbanot*).¹³⁸⁹ That is, sacrifices (*Korbanot*) are specifically the matter of bringing about refinement (*Birurim*) in the permissible. However, in the incense (*Ketoret*) there even is the transformation of that which is impure.¹³⁹⁰ For, one of the ingredients of the incense (*Ketoret*) was “Musk-*Mor*-מור,”

¹³⁸⁸ Song of Songs 8:14; Also see the discourse entitled “*HaYoshevet BaGanim* – You who dwell in the gardens,” 5717, translated in The Teachings of The Rebbe, 5717, Vol. 1, Discourse 11.

¹³⁸⁹ See *Hemshech* 5672 Vol. 3, p. 1,325 and on; Also see Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah, discourse entitled “*b'Khaf Hei b'Kislev*” Ch. 13; Ateret Rosh of the Mittler Rebbe, Shaar Yom HaKippurim, 36b and on.

¹³⁹⁰ See Torah Ohr, Megillat Esther 99a

which comes from the blood of a certain wild animal.¹³⁹¹ However, even so, the incense (*Ketoret*) was made from it.

This is like the matter of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, through which “willful transgressions become transformed into merits.”¹³⁹² This is why the fragrance of the incense (*Ketoret*) ascends higher than the fragrance of the sacrifices (*Korbanot*). That is, even though the sacrifices also have a fragrant aroma, nevertheless, in fragrance itself there are two aspects. For, as known, the nose has two nostrils, the right nostril, and the left nostril,¹³⁹³ and the superiority of fragrance is primarily in the matter of the incense (*Ketoret*). This is especially so of the

¹³⁹¹ Mishneh Torah of the Rambam, Hilchot Klei HaMikdash 1:3 (and note 11 there in the Tauger edition); Torah Ohr, Megillat Esther 99a; Likkutei Torah Naso 21a, 22d; Shir HaShirim 32a, and elsewhere. (The Rambam (Maimonides) explains that the spice called “Musk-*Mor*” מור refers to the blood contained within a wild animal from India that is of universal renown and is used by peoples everywhere for fragrance. This refers to the secretion of the abdominal gland of the male musk deer, an animal that roams the mountains of Nepal and Tibet. The secretion is reddish-brown, with a honeylike consistency and a strong fragrance. After the gland is cut open, the secretion hardens, assuming a blackish-brown color, and when dried, it becomes granular. The Ra’avad objects to the Rambam’s definition, stating that it is improper for the blood of an animal, and certainly of a non-kosher animal, to be used in the Sanctuary. Instead, he interprets the term “*Mor*” מור as referring to the fragrant sap of the Myrrh plant. The Kesef Mishneh, however, supports the Rambam’s view, and explains that the loathsome quality one would associate with the blood of an animal, departs from it when the secretion dries up and becomes granular. Also see the commentary of Ramban (Nachmanides) to Exodus 30:23 where he discusses both positions. Also see Tur, Orach Chayim 216; Rashi to Leviticus 19:31, and Rashi to Talmud Bavli, Sanhedrin 65a and elsewhere.

¹³⁹² Talmud Bavli, Yoma 86b

¹³⁹³ See *Hemshech* 5672 Vol. 1, Ch. 222; Discourse entitled “*VeHeineef Yado* – He shall wave His hand over the river” 5711, translated in *The Teachings of The Rebbe*, 5711, Discourse 7, Ch. 2 and on (*Sefer HaMaamarim* 5711, p. 58 and on).

incense (*Ketoret*) of Yom HaKippurim, which was “the refined of the refined,”¹³⁹⁴ etc.¹³⁹⁵

6.

This then, explains the matter of the decree of the Red Heifer (*Parah*) and the decree of the Passover (*Pesach*) sacrifice. That is, the Passover (*Pesach*) sacrifice is the matter of the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*. In contrast, the matter of the Red Heifer (*Parah*) is the matter of the service of *HaShem*-יהו"ה, blessed is He, of repentance and return (*Teshuvah*) to Him, which is service of *HaShem*-יהו"ה that specifically stems from His concealment.

This is why the Torah portion about the Red Heifer (*Parah*) hints at the four exiles and is also why the Red Heifer (*Parah*) was prepared outside the three camps, which is the matter of the verse,¹³⁹⁶ “I will find you outside.” However, even so, it is higher than the matter of the Passover (*Pesach*) sacrifice. For, as explained before, it specifically is in the matter of “I shall surely conceal,” that the aspect of “My face-*Panai*-פני” is present.

Now, even those who eat the Passover (*Pesach*) sacrifice require the Red Heifer (*Parah*). In other words, even the righteous-*Tzaddikim* require repentance and return

¹³⁹⁴ Mishnah Yoma 4:4

¹³⁹⁵ There is a small portion of the discourse missing at this juncture.

¹³⁹⁶ Song of Songs 8:1; See Likkutei Torah, Shir HaShirim 44d and on; See the discourse “*Zot Chukat HaTorah* – This is the decree of the Torah” of the year 5718 (Sefer HaMaamarim 5718 p. 175 and on), translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 17, Ch. 6.

(*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, referring to serving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך).”

Now, there are several aspects in this. There is the aspect of the desire of the heart (*Re'uta d'Leeba*) stemming from the recognition of the essential self of the soul of the Essential Self of *HaShem*-יהו"ה, blessed is He, which is the aspect of revelations (*Giluyim*), only that this is the revelation of the inner aspect (*Pnimityut*) of the soul, as discussed before.

Higher than this, is the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He. This matter must also be brought about in the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*. As explained in Tanya,¹³⁹⁷ the reason our teacher Moshe commanded the generation that was about to enter the Land to recite the *Shema*, is because the matter of having self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, is the foundation for the totality of fulfilling Torah and *mitzvot*.

This refers to having self-sacrifice (*Mesirat Nefesh*) in potential, and is the service of *HaShem*-יהו"ה, blessed is He, “with all your being” of the righteous-*Tzaddikim*. However, the true matter of the service of *HaShem*-יהו"ה, blessed is He, “with all your being,” is the matter of actual self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which transcends the service of Him of the righteous-*Tzaddikim*.

Thus, these are the two matters present in the Red Heifer (*Parah*). The first is as the Red Heifer (*Parah*) is accompanied by the Passover (*Pesach*) sacrifice. The second is as the Red

¹³⁹⁷ Tanya, Likkutei Amarim, Ch. 25

Heifer (*Parah*) is, in and of itself. However, ultimately, in the coming future, even the righteous-*Tzaddikim* will come to the higher aspect, as in the teaching,¹³⁹⁸ “Moshiach will cause the righteous-*Tzaddikim* to return in repentance (*Teshuvah*).”

¹³⁹⁸ Likkutei Torah, Rosh HaShanah 58d; Ha’azinu 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b; See Zohar III 153b