

Discourse 22

“Zot Chukat HaTorah -

This is the decree of the Torah”

Shabbat Parshat Vayakhel-Pekudei, Parshat Parah,

Shabbat Mevarchim Nissan, 5724

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

1.

The verse states,¹⁰⁸² “*HaShem*-יהו"ה spoke to Moshe and Aharon, saying: This is the decree of the Torah that *HaShem*-יהו"ה has commanded etc.” The question about this is well known.¹⁰⁸³ Namely, why does it say *HaShem*-יהו"ה twice, (“*HaShem*-יהו"ה spoke... that *HaShem*-יהו"ה has commanded”)? At first glance, once the verse said, “*HaShem*-יהו"ה spoke etc.,” it should have said, “This is the decree of the Torah that I am commanding,” or simply, “This is the decree of the Torah.” This being so, why does it repeat “that *HaShem*-יהו"ה commanded?”

We also must understand¹⁰⁸⁴ why the Torah portion of the Red Heifer (*Parah*) (“This is the decree (*Chukat*-חוקת) of the Torah... you shall take to you a completely red cow”) is read before the [holiday of] Pesach. For, in Midrash Rabbah to

¹⁰⁸² Numbers 19:1-2

¹⁰⁸³ Likkutei Torah, Chukat 56a, 57c; Discourse entitled “*Vayedaber... Zot Chukat*” 5629 (Sefer HaMaamarim 5629 p. 93 and on); 5679 (Sefer HaMaamarim p. 313 and on); 5681 (Sefer HaMaamarim 5681 p. 199 and on).

¹⁰⁸⁴ See Sefer HaMaamarim 5629, 5679, and 5681 *ibid*.

the Torah portion of Bo,¹⁰⁸⁵ it states about the verse,¹⁰⁸⁶ “This is the decree (*Chukat*-חוקת) of the Pesach offering,” that, “This is the meaning of the verse,¹⁰⁸⁷ ‘May my heart be perfect in Your decrees (*Chukecha*-חוקך),’ [in the plural], referring to the decree (*Chukat*-חוקת) of the Pesach offering and the decree (*Chukat*-חוקת) of the Red Heifer (*Parah*). Why so? Because they are similar to each other. About the one it states, ‘This is the decree (*Chukat*-חוקת) of the Pesach offering,’ and about the other it states, ‘This is the decree (*Chukat*-חוקת) of the Torah.’ However, it is not known which of the two is greater. This is like the example of two distinguished ladies who were walking together and resembled each other. How can it be known which is the more distinguished? By [observing] which one accompanies and follows the other to her house. So too, about the Passover (*Pesach*) sacrifice it is written, ‘This is the decree-*Chukat*-חקת,’ and about the Red Heifer (*Parah*) it is written, ‘This is the decree-*Chukat*-חקת.’ Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require [the Red Heifer], as the verse states,¹⁰⁸⁸ ‘For the contaminated person they shall take some of the ashes of the burning of the purification [animal] etc.’”

However, at first glance, since the decree (*Chukat*-חוקת) of the Passover sacrifice (*Pesach*) and the decree (*Chukat*-חוקת) of the Red Heifer (*Parah*) are comparable to each other, what room is there to question which is greater than the other?

¹⁰⁸⁵ Midrash Shemot Rabba 19:2

¹⁰⁸⁶ Exodus 12:43

¹⁰⁸⁷ Psalms 119:80

¹⁰⁸⁸ Numbers 19:17

Moreover, we also must understand the substance of this question, “Which decree is greater than the other?”¹⁰⁸⁹ For, at first glance, it is written,¹⁰⁹⁰ “She does not steer a straight path, her courses wander; you cannot know,” about which our sages, of blessed memory, said,¹⁰⁹¹ “You should not sit and weigh the commandments of the Torah,” since both the minor ones and the severe ones are equal. However here, not only do they “sit and weigh” which decree is greater than the other, but beyond this, (based on the analogy of the two distinguished ladies) they conclude and decide that the Red Heifer (*Parah*) is greater etc.

2.

The explanation¹⁰⁹² is that the two are similar to each other because both are decrees (*Chukim*-חוקים). That is, in general, all the *mitzvot* are the Supernal will (*Ratzon HaElyon*) of *HaShem*-יהו"ה, blessed is He, this being the aspect of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*). This is especially so of the decrees (*Chukim*). That is, since they transcend reason and intellect, they are the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).

Now, as known, the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) is above division. This is the difference between the

¹⁰⁸⁹ See Sefer HaMaamarim 5629, 5679, and 5681 *ibid*.

¹⁰⁹⁰ Proverbs 5:6

¹⁰⁹¹ See Midrash Tanchuma, Eikev 2; Midrash Devarim Rabba 6:2, and elsewhere.

¹⁰⁹² See Sefer HaMaamarim 5679 and 5681 *ibid*.

light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).¹⁰⁹³

That is, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is in a way of division. This is because the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is similar to the teaching of our sages, of blessed memory,¹⁰⁹⁴ "Just as the soul fills the body, so does the Holy One, blessed is He, fill the world."

Thus, just as the vitality that manifests in the body is in a way of division to 248 רמ"ח limbs and organs etc., so likewise this is so of the vitality that fills the world, which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in that it too is in a way of division.

In contrast, this is not so of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), which transcends division. It thus is in this regard that the two are similar, since both *mitzvot* are decrees (*Chukim*) stemming from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) which is above division.

However, in truth, there also are divisions of levels in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). For example, there are general encompassing lights (*Makifim Klalliyim*) and particular encompassing lights (*Makifim*

¹⁰⁹³ See Likkutei Torah, Emor 31b and on.

¹⁰⁹⁴ Midrash Tehillim 103a, cited in Likkutei Torah Emor ibid.

Pratiyim). The general encompassing light (*Makif Klalli*) is the aspect of the essential self of the light (*Etzem HaOhr*), whereas the particular encompassing lights (*Makifim Pratiyim*) are the aspect of spreading forth etc.

Similarly, as known, there are ten *Sefirot* in the aspect of Circles-Iggulim. That is, there is the Circle-Iggul of the Crown-Keter, the Circle-Iggul of Wisdom-Chochmah, the Circle-Iggul of Understanding-Binah etc., all the way to the Circle-Iggul of Kingship-Malchut.

Beyond this, the primary division of levels is specifically in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). For, as known, in the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*) there is the aspect of *Sefirot* to no end.¹⁰⁹⁵ This is because of the simplicity of the light (*Ohr*). That is, since the light (*Ohr*) is essentially simple, it therefore is in a state of having *Sefirot* to no end. This is similar to the known¹⁰⁹⁶ explanation of the teaching,¹⁰⁹⁷ "You are He who is One, but not in enumeration," that since He essentially is one, therefore, when He comes into Emanation (*Atzilut*) it is in a way of "not in enumeration."

However, even so, in regard to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), all levels are literally in a state of

¹⁰⁹⁵ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 169, and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 3, p. 965 and on; Sefer HaMaamarim 5657 p. 191 and on; Also see the glosses to the discourse entitled "*Patach Eliyahu*" 5658 p. 56 and on.

¹⁰⁹⁶ See Sefer HaMaamarim 5657 p. 193 and on; See the glosses to the discourse entitled "*Patach Eliyahu*" *ibid*.

¹⁰⁹⁷ Introduction to Tikkunei Zohar, 17a

limitlessness (*Ein Sof*). This is as stated in Idra Zuta,¹⁰⁹⁸ “[The Holy Ancient One (*Atika Kadisha*)] is like a flame, the light of which spreads to all directions... but when one approaches to know [where the light is coming from], he discovers a single flame etc.” In other words, though there are levels in this to no end, nonetheless all the levels are literally in a state of limitlessness (*Ein Sof*).¹⁰⁹⁹ This is unlike the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which the divisions themselves are in the levels of Godliness.

3.

This may be better understood based on the statement in Etz Chayim,¹¹⁰⁰ that the totality of the chaining down of the worlds (*Hishtalshehut*) is included within five levels, these being the root (*Shoresht*), souls (*Neshamot*), bodies (*Gufim*), garments (*Levushim*) and chambers (*Heichalot*). These are generally present in all the worlds, as well as in each world in particular.

The explanation is that in the worlds in general, the root (*Shoresht*) is the aspect of Primordial Man (*Adam Kadmon*), souls (*Neshamot*) are the aspect of the world of Emanation (*Atzilut*), bodies (*Gufim*) are the aspect of the world of Creation (*Briyah*), garments (*Levushim*) are the aspect of the world of

¹⁰⁹⁸ Zohar III 288a

¹⁰⁹⁹ See Sefer HaMaamarim 5657 p. 193 and on; See the glosses to the discourse entitled “*Patach Eliyahu*” *ibid*.

¹¹⁰⁰ Sefer HaMaamarim 5679 and 5681 *ibid.*, cite to Etz Chayim, Shaar 41, Ch. 4, which is the Shklov 5760 edition. In our edition it is found in Shaar 42, Ch. 2.

Formation (*Yetzirah*), and chambers (*Heichalot*) are the aspect of the world of Action (*Asiyah*).

Within each world in particular, the root (*Shoresh*) is the aspect of the Crown-*Keter*, the soul (*Neshamah*) is the aspect of Wisdom-*Chochmah*, the body (*Gufa*) is the aspect of Understanding-*Binah*, and the garments (*Levushim*) and chambers (*Heichalot*) are the aspects of *Zeir Anpin* and Kingship-*Malchut*. Now, bodies (*Gufim*) and souls (*Neshamot*) are separate levels from each other. This is because bodies (*Gufim*) are the aspect of vessels (*Keilim*), whereas souls (*Neshamot*) are the aspect of lights (*Orot*).

This likewise is so in each world in particular, that Understanding-*Binah* (the body-*Gufa*) is primarily the aspect of the vessels (*Keilim*), whereas Wisdom-*Chochmah* (the soul-*Neshamah*) is primarily the aspect of the light (*Ohr*). For, as known,¹¹⁰¹ Understanding-*Binah* is called “bodily” (*Gufani*) relative to Wisdom-*Chochmah*, and is called “limbs” and “organs” relative to it.

The same is so in regard to the garments (*Levushim*) and chambers (*Heichalot*) etc. That is, at the very essence of their levels they are divided. For, even though the general whole of the world of Emanation (*Atzilut*) (the World of Oneness-*Olam HaAchdut*) is literally an aspect of Godliness, nonetheless, there is the Godliness of the light (*Ohr*) and there is the Godliness of the vessels (*Keilim*), or the aspect of garments (*Levushim*) and chambers (*Heichalot*). All this is the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol*

¹¹⁰¹ Sefer HaMaamarim ibid. cites to Etz Chayim ibid., Ch. 7, and in our edition of Etz Chayim it is Ch. 5.

Almin), in which the division is in the essence of their levels, in that essentially, they are different beings etc.

In contrast, this is not so of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). For, even though there are the particular levels of the Crown-*Keter* etc., until Kingship-*Malchut*, to the point that there are *Sefirot* to no end, nevertheless, it all is literally in a state of limitlessness (*Ein Sof*).

An example for this is the difference between Wisdom-*Chochmah* and Desire (*Ratzon*). That is, in Wisdom-*Chochmah*, (which is compared to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds – *Memaleh Kol Almin*), there is no comparison between deep analytical wisdom (*Chochmah Iyunit*) and the wisdom of action (*Chochmat HaMa'aseh*), even though the substance of both is wisdom and intellect.

In contrast, this is not so of desire (*Ratzon*), (which is compared to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds – *Sovev Kol Almin*). That is, even in action (*Asiyah*) there can be the full strength of desire (*Ratzon*), to the same degree as it is in Wisdom-*Chochmah*.

The same is so of the aspects of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and His light that transcends and surrounds all worlds (*Sovev Kol Almin*). That is, when it comes to His light that fills all worlds (*Memaleh Kol Almin*) there is no comparison between the aspect of Godliness in the vessels (*Keilim*) and the aspect of Godliness in the light (*Ohr*). In contrast, when it comes to the aspect of the light of

HaShem-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*), the limitless light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו"ה, blessed is He, can literally be present in the lowest level, just as it is present in the highest level.

About this our sages, of blessed memory, said,¹¹⁰² "You should not sit and weigh the commandments of the Torah," being that both the minor ones and the severe ones are equal. This is because the difference between minor [*mitzvot*] and severe [*mitzvot*] is the aspect of the reasonings of Wisdom-*Chochmah*. However, in relation to the essential desire (*Ratzon*) for the *mitzvot*, they all are equal. It thus is in this regard that the decree of the Passover offering (*Pesach*) and the decree of the Red Heifer (*Parah*) are comparable to each other.

This is because the *mitzvot* in general, especially the decrees (*Chukim*), are of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), in which all levels are equal. Nonetheless, here it is applicable to ask which decree is greater, since even in the aspect of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*), in which all levels are equal, there are many levels, to the point that there are *Sefirot* to no end.

4.

We now must explain the continuation of the Midrash, "However, it is not known which of the two is greater." In other

¹¹⁰² See Midrash Tanchuma, Eikev 2; Midrash Devarim Rabba 6:2, and elsewhere.

words, both the decree of the Passover offering (*Pesach*) and the decree of the Red Heifer (*Parah*) possess a unique element of superiority, as a result of which, it can be said that each is greater than the other.

It is to this end that it was necessary for them to give the analogy of “two distinguished ladies who were walking together and resembled each other. How can it be known which is the more distinguished? By [observing] which one accompanies and follows the other to her house.” Through this we can determine that “the Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require [the Red Heifer].”

The essential point is that the decree of the Passover offering (*Pesach*) and the decree of the Red Heifer (*Parah*) generally include the whole matter of the service of *HaShem*-יהו"ה of the Jewish people stemming from below, in addition to drawing down that which comes from Above, in and of itself.

To explain, the beginning of the creation, as it stems from Above, is in the manner [expressed in the verse],¹¹⁰³ “These are the generations of the heavens and the earth when they were created,” in which the word “generations-*Toldot*-תולדות” is spelled filled [with both letters *Vav*’s-ו],¹¹⁰⁴ being that “the world was created in a state of wholeness.”¹¹⁰⁵ After this, an even a greater addition was introduced upon the giving of the Torah, at which time the service of *HaShem*-יהו"ה of the Jewish people began. In the novelty of giving of the Torah

¹¹⁰³ Genesis 2:4

¹¹⁰⁴ Midrash Bereishit Rabba 12:6

¹¹⁰⁵ Midrash Bereishit Rabba 12:6 *ibid.*, 14:7, 13:3 (and Yefe To’ar there).

itself, there are the two matters; the first Tablets and the second Tablets, corresponding to two ways of serving Him, that of the Righteous (*Tzaddikim*) and that of the Repentant (*Baalei Teshuvah*).¹¹⁰⁶

This likewise is the matter of the decree of the Passover offering (*Pesach*) and the decree of the Red Heifer (*Parah*). That is, the decree of the Passover offering (*Pesach*) is connected to the exodus from Egypt, at which time the nation of Israel was born,¹¹⁰⁷ indicating the service of *HaShem*-יהו"ה, blessed is He, of the Righteous (*Tzaddikim*). In contrast, the decree of the Red Heifer (*Parah*), which our teacher Moshe was told in response to his question about "one who has contracted impurity from a corpse, by what shall he be purified,"¹¹⁰⁸ indicating the service of *HaShem*-יהו"ה, blessed is He, of the Repentant (*Baalei Teshuvah*).

5.

The explanation¹¹⁰⁹ is that relative to the creation of the world, the general novelty introduced upon the exodus from Egypt (the decree of the Passover offering (*Pesach*)) is the matter of the revelation of the Name *HaShem*-יהו"ה. This is as stated at the very beginning of the account of the redemption from Egypt,¹¹¹⁰ "I appeared to Avraham... as *E'l Shadday*-א"ל

¹¹⁰⁶ Sefer HaMaamarim 5689 p. 68 (cited in summary form in HaYom Yom for the 17th of Tammuz), and elsewhere.

¹¹⁰⁷ See Ezekiel 16; Torah Ohr, beginning of Va'era.

¹¹⁰⁸ Midrash Tanchuma, Chukat 6

¹¹⁰⁹ See the discourse entitled "*Vayedaber... Zot Chukat*" *ibid.* (Sefer HaMaamarim 5629 p. 94 and on; 5679 p. 315 and on; 5681 p. 202 and on).

¹¹¹⁰ Exodus 6:3

שד"י, but with My Name *HaShem*-יהו"ה I did not make Myself known through them."¹¹¹¹ The exile in Egypt was in order to bring the revelation of the Name *HaShem*-יהו"ה about. This is as stated in the continuing verse there,¹¹¹² "Therefore, say to the children of Israel, I am *HaShem*-יהו"ה, and I shall take you out etc." In other words, the redemption came from the Name *HaShem*-יהו"ה.

The explanation is that about the creation of the world the verse states, "In the beginning God-*Elohi*"מ-אלהי"ם created." That is, the creation and novel existence of the worlds is brought about through His title God-*Elohi*"מ-אלהי"ם, this being the quality of constriction and concealment. This likewise the matter of the title "The Sufficient One-*Shadday*-שד"י," as our sages, of blessed memory, taught,¹¹¹³ "The firmament continued to expand until the Holy One, blessed is He, rebuked it and told it 'enough-*Dai*-די,'" referring to the matter of constriction (*Tzimtzum*) and limitation etc.

In general, this is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which there are divisions of levels in the Godliness, (as explained in chapter two). This is so much so, that even the highest level within it, is just the drawing down of a short and thin Line-*Kav*, following the first restraint of *Tzimtzum*, which took place in the limitless light of the Unlimited One (*Ohr Ein Sof*) in order to bring about the concealment and cessation of the light (*Ohr*) etc.

¹¹¹¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

¹¹¹² Exodus 6:6

¹¹¹³ Talmud Bavli, Chagigah 12a; Also see Midrash Bereishit Rabba 5:8

However, when it states, “I appeared to Avraham... as *E”l Shaddai* א”ל שדי” (this revelation was brought about through the circumcision, as it states,¹¹¹⁴ “I am *E”l Shaddai* א”ל שדי, walk before Me and be perfect”), which is higher than the revelation of His title “*Shaddai* שדי” at the beginning of creation.

The explanation is that in addition to the (above-mentioned) explanation of the title “*Shaddai* שדי,” meaning that “He told His world ‘enough-*Dai* די,” there also is the explanation that “His Godliness is sufficient-*SheDai* שדי for every creature.”¹¹¹⁵ That is, the word “*Dai* די” has two meanings. The first is that it indicates actual limitation, this being the matter of “He told His world ‘enough-*Dai* די,” meaning, “go up to here and no further.” The second meaning is as in the verse,¹¹¹⁶ “Whatever is sufficient for him-*Dei Machsoro* די מחסורו,” in regard to charity (*Tzeddakah*). This is also like the verse,¹¹¹⁷ “I will pour blessings upon you without end-*Ad Bli Dai* עד בלי די,” meaning,¹¹¹⁸ “Until your lips will be worn out from saying ‘enough-*Dai* די.” In other words, this refers to abundant bestowal, to the point that everyone will say that it is beyond sufficient-*Dai* די. This is similar to the verse about the Tabernacle (*Mishkan*) that states,¹¹¹⁹ “And the [materials for the] work were enough-*Dai* די for all the work, to do it – and there was extra.”

¹¹¹⁴ Genesis 17:1; See Rashi to Talmud Bavli, Sanhedrin 111a, entitled “*E”l Shaddai* א”ל שדי.”

¹¹¹⁵ Midrash Bereishit Rabba 46:3

¹¹¹⁶ Deuteronomy 15:8

¹¹¹⁷ Malachi 3:10

¹¹¹⁸ Talmud Bavli, Shabbat 32b

¹¹¹⁹ Exodus 36:7

This then, is the difference between His title “*Shaddai*-שׁד” at the beginning of creation, and His title “*Shaddai*-שׁד” that was revealed to our forefather Avraham through the circumcision. That is, in the creation of the world His title “*Shaddai*-שׁד” means that “He told His world ‘enough-*Dai*-די,” which is a matter of limitation; “go up to here and no further” etc., in order to bring about the concealment and hiddenness of the light (*Ohr*). However, His title “*Shaddai*-שׁד” that was revealed to our forefather Avraham through the circumcision, means that “His Godliness is sufficient-*SheDai*-שׁד for every creature,” the matter of which is the revelation of His Godliness in the world.

However, even the revelation of Godliness revealed to Avraham through the circumcision was only His title “*Shaddai*-שׁד,” which indicates measure and limitation. That is, this is the level of His Godliness that only relates to the world, and is the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This is similar to [giving to the poor] “whatever is sufficient for him-*Dei Machsoro*-די מהחסורו, meaning whatever he is lacking.” However, even so, it is not a matter of wealth, [as we are taught],¹¹²⁰ “You are not obligated to make him wealthy.” Thus, about this the verse states, “I appeared to Avraham...” only “as *E”l Shadday*-א”ל שׁד, but with My Name *HaShem*-יהוה I did not make Myself known through them.”¹¹²¹

¹¹²⁰ See Talmud Bavli, Ketubot 67b and Rashi to Deuteronomy 15:8

¹¹²¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

Now, although we also find the Name *HaShem*-יהו"ה mentioned in relation to our forefathers, such as the verse,¹¹²² "*HaShem*-יהו"ה appeared to him," [and beyond this, even in the creation of the world, the Name *HaShem*-יהו"ה is mentioned, as the verse states,¹¹²³ "On the day that *HaShem* God-*HaShem Elohi*"מ-אלהי"ה made earth and heaven"], nevertheless, as known, there are two aspects in the Name *HaShem*-יהו"ה itself. There is the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה, and all that was revealed to the forefathers was the lower Name *HaShem*-יהו"ה, which is not the ultimate truth of the Name *HaShem*-יהו"ה, this specifically being the Upper Name *HaShem*-יהו"ה.¹¹²⁴

In order for the true reality of the Name *HaShem*-יהו"ה (the Upper Name *HaShem*-יהו"ה) to be revealed, this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), which is the aspect of without limit (*Bli Gvul*), the matter of the departure from Egypt (*Mitzrayim*-מצרים) is necessary, meaning to depart from the constraints (*Meitzarim*-מיצרים) and limitations of the worlds, which generally are divided into four worlds, corresponding to which there are four terms of

¹¹²² Genesis 18:1

¹¹²³ Genesis 2:4

¹¹²⁴ See Ohr HaTorah, Va'era p. 119 and on; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*), and The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see the discourse entitled "*Shiviti HaShem* – I have set *HaShem* before me always," 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5721 p. 160 and on). in Shnei Luchot HaBrit 5a; *Hemshech* 5666 p. 431 and on, and elsewhere. Also see the continuum of the discourses of the 12th of Tammuz 5717, entitled "*HaShem Lee b'Ozrai*," "*Se'u Yedeichem Kodesh*" and "*Baruch HaGomel*," translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 28, 29 and 30, and elsewhere.

redemption,¹¹²⁵ by which there was the departure from the constraints (*Meitzarim*-מצרים) and limitations of the four worlds.

This then, is the matter of the decree of the Passover offering – *Pesach*-פסח, in that the word “*Pesach*-פסח” means to “leap-*Dilug*-דילוג,”¹¹²⁶ referring to the “leap” from the aspect of limitation to the aspect of limitlessness, from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) to the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*), from His title “*Shada*”-שדי” to His Name *HaShem*-יהו"ה.

6.

Now, the decree of the Red Heifer (*Parah*) also is a matter of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). This is as explained above (in chapter two) that the general matter of the *mitzvot* is that they are *HaShem*’s-יהו"ה Supernal will (*Ratzon HaElyon*), especially the decrees (*Chukim*), which transcends reason and intellect, and are the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*).

The difference between them is that the decree of the Passover offering (*Pesach*) is drawn down through the toil of the Righteous (*Tzaddikim*). In contrast, the decree of the Red Heifer (*Parah*) is drawn down through the toil of the Repentant (*Baalei Teshuvah*).

¹¹²⁵ See Ohr HaTorah, Va’era p. 185.

¹¹²⁶ See Rashi to Exodus 12:11 and elsewhere.

This then, is the meaning of the statement in Midrash, “Which decree is greater than the other?” For, it is written,¹¹²⁷ “*HaShem*-יהו"ה is great etc.” That is, since it is so, that through the general matter of the decrees (*Chukim*) (both the decree of the Passover offering (*Pesach*) and the decree of the Red Heifer (*Parah*)), there is a drawing down of the aspect of *HaShem*'s-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*), meaning, the Name *HaShem*-יהו"ה, we therefore find that there is a matter of “greatness” in both of them. Thus, the Midrash is precise in stating, “It is not known which decree is greater than the other,” since there is an element of superiority in one and there is an element of superiority in the other.

In other words, there is an element of superiority in the service of *HaShem*-יהו"ה, blessed is He, of the Righteous (*Tzaddikim*) (the decree of the Passover offering (*Pesach*)). This is as the verse states,¹¹²⁸ “They resided there in the service of the King,” and our sages, of blessed memory, stated,¹¹²⁹ “In whom did He consult? In the souls of the Righteous (*Tzaddikim*).” There likewise is an element of superiority in the service of *HaShem*-יהו"ה, blessed is He, of the Repentant (*Baalei Teshuvah*). This is as our sages, of blessed memory, stated,¹¹³⁰ “In the place where the Repentant (*Baalei Teshuvah*) stand, even the perfectly Righteous (*Tzaddikim Gemurim*) cannot stand.”

The Midrash continues, “This is like the example of two distinguished ladies who were walking together and resembled

¹¹²⁷ Psalms 145:3 and elsewhere.

¹¹²⁸ Chronicles I 4:23

¹¹²⁹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹¹³⁰ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

each other. How can it be known which is the more distinguished? By [observing] which one accompanies and follows the other to her house. So too, it is written about the Passover (*Pesach*) sacrifice, ‘This is the decree-*Chukat*-חֻקַּת,’ and about the Red Heifer (*Parah*) it is written, ‘This is the decree-*Chukat*-חֻקַּת.’ Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require [the Red Heifer].”

The explanation¹¹³¹ is that at the beginning of creation, when evil did not yet exist in the world, the toil of repentance (*Teshuvah*) was unnecessary. At that time, there was the superiority of the service of *HaShem*-יהו"ה, of the Righteous (*Tzaddikim*), in whom “He consulted” etc. The same is so of the coming future, at which time there will be the fulfillment of the prophecy,¹¹³² “I will remove the spirit of impurity from the land,” upon which it automatically will be unnecessary for there to be the purifying waters of the Red Heifer etc. However, presently, those who eat the Passover offering (*Pesach*) require the Red Heifer (*Parah*) to be purify those who are impure, so that they will be able to offer the Passover offering (*Pesach*). This likewise is also the order of reading these Torah portions. That is, we start by reading the Torah portion of the Red Heifer (*Parah*), before reading the Torah portion of the Passover offering (*Pesach*).

However, in the Passover offering (*Pesach*) that took place in Egypt, there was no need for the Red Heifer (*Parah*).

¹¹³¹ Also see at greater length in the Sichah talk that followed the discourse (Torat Menachem, Vol. 39, p. 206 and on).

¹¹³² Zachariah 13:2

This is because, with the exodus from Egypt the Jewish people became a new existence, in that “a proselyte who converts is like a newborn.”¹¹³³ It thus was similar to the beginning of creation, at which time there specifically was the superiority of the service of *HaShem*-יהו"ה, blessed is He, of the Righteous (*Tzaddikim*), similar to what will take place in the coming future, when “I will remove the spirit of impurity from the land.”¹¹³⁴

¹¹³³ Talmud Bavli, Yevamot 22a; Also see Likkutei Sichot Vol. 18 p. 119.

¹¹³⁴ The conclusion of this discourse is missing.