

Discourse 20

*“BaYom HaSheini... -
On the second day...”*

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Parshat Parah, Shabbat Mevarchim Nissan, 5728
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁶⁷ “On the second day, Netanel ben Tzu’ar, the prince of Yissachar offered. He brought his offering etc.” Now, it states in Midrash,¹²⁶⁸ “Why [about him is] the word, ‘He brought-*Heekreev*-הֵקֵרַב’ added, and why is it missing the *Yod*-י? Rather, it corresponded to the Red Heifer (*Parah Adumah*) that they prepared on that day. This is why [the word] ‘He brought-*Keekreev*-הֵקֵרַב’ is added missing the letter *Yod*-י, thus establishing the word with four letters, corresponding to the four matters that the [Red] Heifer required: It had to be red, complete, unblemished, and without ever having borne a yoke, as the verse states,¹²⁶⁹ ‘They shall take to you a completely red cow etc.’”

It also states in Midrash,¹²⁷⁰ “‘red’ refers to Bablyonia; ‘complete’ refers to Media; ‘unblemished’ refers to Greece; ‘upon which a yoke has not come’ refers to the fourth

¹²⁶⁷ Numbers 7:18-19

¹²⁶⁸ Midrash Bamidbar Rabba 13:15-16

¹²⁶⁹ Numbers 19:2

¹²⁷⁰ Pesikta Rabbati, Ch. 14; Yalkut Shimoni, Chukat, Remez 759

kingdom.” In other words, the four things that were necessary in the [Red] Heifer correspond to the four kingdoms that are the four exiles in which the Jewish people were exiled.

We must thus understand¹²⁷¹ what the relationship is between the Red Heifer (*Parah Adumah*) and the four exiles. We also must understand the relationship between the Red Heifer (*Parah Adumah*) and Netanel ben Tzu’ar, the prince of Yissachar.

2.

This may be understood by prefacing with the general matter of the Red Heifer (*Parah Adumah*), that although the Merciful One called it a sin offering,¹²⁷² it nevertheless was unlike the sin offering offered in the interior [of the Holy Temple] upon the altar, but was done outside [the camp].¹²⁷³ Yet, even so, it is written [about it],¹²⁷⁴ “He shall sprinkle some of its blood toward the front of the Tent of Meeting etc.”

In other words, at the time [that it was being prepared] (this being one of the primary services) the priest (*Kohen*) would direct his attention and see the opening of the Sanctuary.¹²⁷⁵ Now, at first glance, these two matters, (that it was prepared outside [the camp], but that nevertheless, the

¹²⁷¹ Also see the discourse entitled “*BaYom HaSheini*” 5627 (Sefer HaMaamarim 5627 p. 205).

¹²⁷² Talmud Bavli, Avodah Zarah 23b

¹²⁷³ Numbers 19:3

¹²⁷⁴ Numbers 19:4

¹²⁷⁵ Sifri and Rashi to Numbers 19:4

priest (*Kohen*) would “sprinkle some of its blood toward the front of the Tent of Meeting”), are two opposites.

The explanation is that the Red Heifer (*Parah Adumah*) relates to the side opposite holiness, both because of its redness, as well as because of the Heifer itself. To explain, redness indicates the side opposite holiness. This is as stated about Esav,¹²⁷⁶ “pour for me please from this red red stuff.” This is also as stated in Talmud,¹²⁷⁷ Rav Adda bar Ahava saw a non-Jewish woman wearing a *karbalta* (a red cloak) in the marketplace, and because he thought she was Jewish, he stood up and ripped it of her etc.” This is because the Jewish people do not have relation to redness, which indicates the side opposite holiness.

Likewise, the general matter of the Heifer relates to the left line. This is as stated in Zohar,¹²⁷⁸ “The Heifer receives from the left. And who is the left? This is as stated,¹²⁷⁹ ‘The face of the ox to the left.’” That is, even though the face of the ox is one of the four faces of the Supernal Chariot (*Merkavah*), nevertheless, since it is in the left line, indicating weakness (like the left hand, which is the weak hand,¹²⁸⁰ in that its strength is weaker than the right hand) it is thus in a state of diminishment and constriction, such that there could be a derivation from there of vitality by the external forces. For, as known,¹²⁸¹ the external forces specifically derive vitality from the left line.

¹²⁷⁶ Genesis 25:30

¹²⁷⁷ Talmud Bavli, Brachot 20a

¹²⁷⁸ Zohar III 180b; See Likkutei Torah, Chukat 56c

¹²⁷⁹ Ezekiel 1:10

¹²⁸⁰ See Talmud Bavli, Menachot 37a

¹²⁸¹ See Likkutei Torah *ibid.*, and elsewhere.

Now, all the above is in regard to the Face of the Ox, and it thus is certainly so of the Heifer, being that she only receives from the Face of the Ox,¹²⁸² it thus is certainly related to the left line. From this it is understood that the general matter of the Red Heifer (*Parah Adumah*) is the refinement of the side opposite holiness.

This is also why when it comes to the fitness of the Heifer (which must be “complete,” meaning complete in redness) the matter of the hairs (*Sa’arot*) is also relevant,¹²⁸³ since the external forces derive vitality from the aspect of the hairs (*Sa’arot*), as in the teaching,¹²⁸⁴ “They cling to the hairs and nails.”

This is because the drawing down of the vitality in the hairs (*Sa’arot*) is through the separation of the bone of the skull (*Galgalta*), which is a very great constriction (*Tzimtzum*), similar to the first constriction (*Tzimtzum*). Now, since the matter of offering the Red Heifer (*Parah Adumah*) is to nullify the derivation of vitality by the external forces, the fitness of the Heifer must specifically be recognizable in its hairs (*Sa’arot*).

This is also why the Red Heifer was prepared outside [the camp], being that it relates to the side opposite holiness which is outside the border of holiness. Nevertheless, the sprinkling of the blood must specifically be towards the opening of the Tent of Meeting, being that the matter of the Red Heifer (*Parah Adumah*) is to refine the outside (the side opposite holiness) and transform it to holiness.

¹²⁸² Also see Ohr HaTorah, Chukat p. 780.

¹²⁸³ See Mishnah Parah 2:5; Ohr HaTorah *ibid.* p. 795

¹²⁸⁴ See Zohar III 60b; Zohar II 208b

The explanation of the matter of the Red Heifer as it is in our service of *HaShem*-יהו"ה, blessed is He, is the matter of repentance (*Teshuvah*). To explain,¹²⁸⁵ the Red Heifer purifies the impurity contracted from contact with the dead, and in spirituality, death is the matter of departure from the ways of Torah and *mitzvot*. About this our sages, of blessed memory, stated,¹²⁸⁶ "The wicked are called 'dead' even during their lifetimes."

This does not just refer to actual sin and transgression, Heaven forbid, but also refers to pursuing physical lusts, even permissible lusts, through which one is caused to fall from his level, and "one who falls from his level is considered dead."¹²⁸⁷

This is similar to how it is physically, that a person who loses his wealth is considered dead.¹²⁸⁸ In other words, in and of themselves, the Jewish people are in a state of wealth, in that every Jew is a prince.¹²⁸⁹ For, since they have the wealth of Torah and *mitzvot*, as a result they also are caused to have physical wealth according to its simple meaning (he has the whole world). However, when he is drawn after lusts and pursues them etc., he falls from his level, falls from his wealth and is considered as dead.

¹²⁸⁵ See Ohr HaTorah *ibid.* p. 781; Sefer HaMaamarim 5627 *ibid.* (p. 213).

¹²⁸⁶ Talmud Bavli, Brachot 18b

¹²⁸⁷ See Zohar III 135b; Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 2; Likkutei Torah, Chukat 56d and on.

¹²⁸⁸ Talmud Bavli, Nedarim 64b, cited in Rashi to Exodus 4:19

¹²⁸⁹ Talmud Bavli, Shabbat 67a

However, because of this there the matter of the Red Heifer, which purifies the impurity contracted from the dead, this being the matter of repentance (*Teshuvah*). This is as also explained in Iggeret HaKodesh,¹²⁹⁰ that through the Red Heifer (*Parah Adumah*) the refinement of even that which fell far far lower than the shiny husk (*Nogah*) is caused, this being the matter of deliberate sins, which are from the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) that are lower than the shiny husk (*Nogah*). In contrast, this is not so of the sacrifices (*Korbanot*), in that they only affect atonement for inadvertent sins brought about by the dominance of the animalistic soul, which is [derived] from the shiny husk (*Nogah*).

Now, our sages, of blessed memory, stated,¹²⁹¹ repentance must be “in the same time and the same place.” That is, even though the primary matter of repentance (*Teshuvah*) is remorse over the past etc., and making the heartfelt and wholehearted decision not to return to the foolishness etc., (as explained at length in Iggeret HaTeshuvah),¹²⁹² meaning that this is a matter that is in the heart, nonetheless, one’s repentance is actually complete when the same matter comes up [again] in the same time and same place, and yet he resists and withstands the test etc.

From this it is understood that the same is so of the matter of repentance (*Teshuvah*) brought about through the Red Heifer (*Parah Adumah*), that it must be “in the same place etc.”

¹²⁹⁰ Tanya, Iggeret HaKodesh, Epistle 28

¹²⁹¹ Talmud Bavli, Yoma 86b

¹²⁹² Tanya, Iggeret HaTeshuvah, Ch. 1

To preface, as known, the general matter of sacrifices (including the Red Heifer, which the Holy One, blessed is He called a sin offering) is also present in our service of *HaShem*-יהו"ה, blessed is He. This is as stated by Ramban,¹²⁹³ that at the time of offering the sacrifice, the one offering it must think [to himself] that he sinned against his God with his body and soul, and that it would fitting that his own blood be spilled and his body burned, but for the kindness of the Creator, blessed is He, who takes an exchange etc., the blood [of the sacrifice] instead of his blood, the soul [of the sacrifice] instead of his soul etc.

Similarly, the Alter Rebbe explains in Likkutei Torah¹²⁹⁴ on the verse,¹²⁹⁵ “When a man brings an offering from you to *HaShem*-יהו"ה” that, at first glance, the verse should have said the word “from you-*Mikem*-מכם” before the word “brings an offering-*Ki Yakriv*-כי יקריב,” meaning, “When a man from you brings an offering.” However, the explanation is that the sacrifice must be “from you-*Mikem*-מכם,” (meaning from the person himself), literally. This is as the verse continues, “from the animal, from the cattle or from the flock you shall bring your offering.”

The words, “From the animal” refer to the animalistic soul, and “from the cattle or from the flock” refers to two levels in the animalistic soul. This is because the sacrifice is specifically to atone for the sin done by the animalistic soul, which is not so of the Godly soul, in that it remains in a state of

¹²⁹³ [Ramban] to Leviticus 1:9

¹²⁹⁴ Likkutei Torah, Vayikra 2b and on

¹²⁹⁵ Leviticus 1:2

faithfulness to Him, blessed is He, even at the time of sinning.¹²⁹⁶

From this it is understood that all the particulars of the Red Heifer (*Parah Adumah*) are present in our service of *HaShem*-יהו"ה, blessed is He. Thus, since the matter of the Red Heifer (*Parah Adumah*) is the service of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), which "must be at the same time and the same place," therefore this is hinted in the Red Heifer itself (which receives from the left line) in the redness of it, in the matter of the hairs (*Sa'arot*), and in its being prepared outside [the camp]. This is because all these matters are connected with the side opposite holiness (as mentioned above), this being the [matter of] "the same time and the same place" that must be present in the service of *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) in order to transform it to holiness.¹²⁹⁷

4.

Based on this, we can also understand the relationship between the Red Heifer (*Parah Adumah*) and the exile. (For, as mentioned above, the four requirements for the Heifer correspond to the four kingdoms, which are the four exiles in which the Jewish people were exiled.) To explain, our sages, of blessed memory, stated,¹²⁹⁸ "The Holy One, blessed is He, said to Avraham, 'Through which of these do you want your

¹²⁹⁶ Tanya, Likkutei Amarim, end of Ch. 24

¹²⁹⁷ Also see Ohr HaTorah ibid. p. 783.

¹²⁹⁸ Midrash Bereishit Rabba 44:21

descendants to be punished, through purgatory (*Gehinom*) or through the kingdoms? Avraham chose the kingdoms.” From this it is understood that just as the matter of purgatory (*Gehinom*) atones for sin, so does the matter of servitude to the nations atone for sin.

Now, since through the Red Heifer (*Parah Adumah*), the matter of atonement is brought about (as explained before), therefore, the four things that were necessary to the Heifer, (that it must be red, complete, unblemished, and without having borne a yoke), correspond to the four kingdoms that are the four exiles, the cause of which is the matter of sin. This is because the matter of repentance (*Teshuvah*) must be “at the same time and the same place” (as explained before about why it is done outside the camp).

Now, since the Red Heifer atones, it thereby causes the departure from the exile, both the exile of the Godly soul because of the “alien god within you”¹²⁹⁹ (this being the cause of the sin), as well exile in its simple literal sense, (which is caused by sin).

5.

This then, is why the Torah portion of the Heifer (*Parshat Parah*) is read before the Torah portion of “This month [shall be for you]” (*Parshat HaChodesh*).¹³⁰⁰ That is, at first glance, since the Tabernacle (*Mishkan*) was erected on the

¹²⁹⁹ See Talmud Bavli, Shabbat 105b

¹³⁰⁰ Also see Likkutei Torah, Chukat 61b; Ohr HaTorah ibid. p. 777 and on.

1st of Nissan, and on the 2nd of Nissan the Heifer was burned,¹³⁰¹ we should read the Torah portion of the Heifer (*Parshat Parah*) after the Torah portion of “This month [shall be for you]” (*Parshat HaChodesh*).

Although it is explained in Talmud Yerushalmi¹³⁰² that the Torah portion of the Heifer (*Parshat Parah*) is read first, being that it discusses the purification of the Jewish people, meaning that it is necessary to warn the Jewish people to purify themselves, so that they will offer the Passover (*Pesach*) offering in purity,¹³⁰³ nonetheless, this likewise is so before all the pilgrimage festivals, in that a person is obligated to purify himself due to the sacrifices that he will be obliged to bring on the holidays.¹³⁰⁴

However, the explanation is that the purification of the Heifer is the matter of purity from sin, which comes about through repentance (*Teshuvah*). This is as stated (in the Haftorah of the Torah portion of the Heifer (*Parshat Parah*)),¹³⁰⁵ “Then I will sprinkle pure water upon you, that you may become cleansed; I will cleanse you from all your contamination and all your idols.”

This matter is preparatory to the redemption, this being the matter of the Torah portion of “This month [shall be for you]” (*Parshat HaChodesh*) in which the exodus from Egypt is discussed, which was a complete redemption, in which they

¹³⁰¹ Talmud Yerushalmi, Megillah 3:5; Rashi to Numbers 7:1; Rashi to Talmud Bavli, Megillah 29a, section beginning “*BaRevi'it*-ברביעית-”

¹³⁰² Megillah *ibid*.

¹³⁰³ Rashi to Megillah *ibid.*, section beginning “*Parah Adumah*-פרה אדומה-”

¹³⁰⁴ See Talmud Bavli, Rosh HaShanah 16b

¹³⁰⁵ Ezekiel 36:25

went out “with great wealth,”¹³⁰⁶ and “with an upraised arm,”¹³⁰⁷ and in a way that caused “him to drive them from his land.”¹³⁰⁸ It is in a manner such as this that the coming redemption will take place, as the verse states,¹³⁰⁹ “As in the days when you went out of the land of Egypt, I will show them wonders.”

The explanation is that there is a way of redemption such as took place in the days of Purim, in which [even after the redemption] “we still were servants of Achashverosh.”¹³¹⁰ In other words, even though the redemption of Purim was also miraculous, which is why we recite, “[We give thanks] for the miracles – *Al HaNissim*” on Purim, nevertheless, it was not a revealed miracle.

This is to such an extent that it was possible to think that the salvation came about naturally, by [the fact that] “we have a sister in the King’s house etc.”¹³¹¹ This is as also stated in Talmud,¹³¹² “Where in Torah is Esther alluded to? [In the verse], ‘Hide, I shall hide-*Aster Asteer* אסתר אסתיר My face from them on that day.’” That is, the aspect of “My face-*Panai-Pani*” was in a state of concealment. This is why throughout the entire Megillah the Name *HaShem*-יהו"ה is not revealed except by way of hint, through the first letters of words (*Roshei Teivot*)

¹³⁰⁶ Genesis 15:14

¹³⁰⁷ Exodus 14:8

¹³⁰⁸ Exodus 6:1

¹³⁰⁹ Micah 7:15

¹³¹⁰ Talmud Bavli, Megillah 14a

¹³¹¹ Talmud Bavli, Megillah 15b

¹³¹² Talmud Bavli, Chullin 139b

or the final letters of words (*Sofei Teivot*), as stated in books of Kabbalah.¹³¹³

In other words, the redemption of Purim was in a way of concealment, only that within the concealment itself there was a drawing down of the aspect of “My face-*Panai*-פני,” through which there was the salvation etc. However, even after all this, “we still were servants of Achashverosh.” In this there is instruction to each and every Jew, that even when we are in a state of exile and concealment, we can reach the aspect of “My face-*Panai*-פני” etc.

However, the redemption brought about through the purification of the Red Heifer (*Parah Adumah*), is a complete redemption. In other words, since the purification of the Red Heifer (*Parah Adumah*) is the matter of complete and perfect repentance (*Teshuvah*), similar to immersion in the ritual bath (*Mikvah*),¹³¹⁴ in that one must immerse the entirety of his body in the ritual bath (*Mikvah*) in a complete way, including his hair,¹³¹⁵ and if there was a single hair that remained outside the water, it is considered as though he did not immersed at all, therefore, through this there also is caused to be complete redemption. In other words, the redemption is for all Jews.

This is as in the words of his honorable holiness, my father-in-law, the Rebbe,¹³¹⁶ that the coming redemption will be such that not even a single Jew will remain in exile. The same applies to each and every Jew as an individual, that the

¹³¹³ Pri Etz Chayim, Shaar HaPurim, Ch. 6; Mishnat Chassidim, Mesechet Adar, Ch. 7.

¹³¹⁴ Also see Mishneh Torah, end of Hilchot Mikva'ot

¹³¹⁵ Mishneh Torah ibid. 1:2, 1:7

¹³¹⁶ See Likkutei Sichot, Vol. 11 p. 1 and on.

redemption is in all his particulars, even including the aspect of the hairs (*Sa'arot*). This is why we read the Torah portion of the Heifer (*Parshat Parah*) before to the Torah portion of “This month [shall be for you]” (*Parshat HaChodesh*) since it is through complete repentance (*Teshuvah*) that we come to the complete redemption (*Geulah*).

6.

Now, since the Red Heifer (*Parah Adumah*) is the matter of repentance (*Teshuvah*) for the general whole of Torah and *mitzvot*, therefore, also hinted in it is the general whole of the matter of serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*.

The explanation is that the verse states,¹³¹⁷ “They shall take for the contaminated person some of the ashes of the burning of the purification [animal] and put upon it spring water in a vessel.” Now, at first glance, these two matters of fire (the burning of the Heifer) and water, are opposites of each other.

However, the explanation is that there is a hint in this to the two motions of fire and water that are present in the totality of Torah and *mitzvot*. That is, fire indicates the matter of fear (*Yirah*), which is the root of all 365-ש"ה negative prohibitive *mitzvot*.¹³¹⁸ This is because it out of fear that a person flees from evil, just as he flees from fire. In contrast, water indicates

¹³¹⁷ Numbers 19:17

¹³¹⁸ Tanya, Likkutei Amarim, Ch. 4

the matter of love (*Ahavah*), as it states,¹³¹⁹ “Remember the forefather who was drawn after You like water,” this being the root for all 248-ה"מ positive action *mitzvot*.¹³²⁰

The same is likewise so of serving *HaShem*-יהו"ה, blessed is He, in prayer, which is preparatory to fulfilling Torah and *mitzvot*, that there are two motions in it, “running” (*Ratzo*) (fire) and “returning” (*Shov*) (water). For, as known,¹³²¹ the *Shema* recital is the matter of “running” (*Ratzo*), and the Amidah prayer is the matter of “returning” (*Shov*).

There likewise are these two motions in Torah as well. This is as our sages, of blessed memory, stated,¹³²² “These sages prohibit, and these sages permit etc.,” stemming from leaning to the line of Kindness-*Chessed* or leaning to the line of Might-*Gevurah*. From this there is likewise a drawing down of these two motions into the world at large, that there are matters in the world to which a person must have a motion of Kindness-*Chessed* and closeness, in that they are matters by which we fulfill the *mitzvot* and there likewise are matters that are done for the sake of upholding the *mitzvot*, in a way of “know Him in all your ways.”¹³²³ Then there are matters in the world of which a person’s relation to them must be with a motion of Might-*Gevurah*, to distance himself from them, these being all matters that are not for the sake of Heaven etc.

Thus, in the work of the Heifer (*Parah*) there likewise are the two matters of fire (the burning of the Heifer) and water,

¹³¹⁹ In the prayer for rain (*Tefilat Geshem*)

¹³²⁰ Tanya, Likkutei Amarim, Ch. 4 ibid.

¹³²¹ See Torah Ohr, Bereishit 8a

¹³²² Talmud Bavli, Eruvin 13b

¹³²³ Proverbs 3:6

these being the matters of “running” (*Ratzo*) and “returning” (*Shov*). About this the verse states, “and put upon it spring water in a vessel.” That is, after burning the Heifer to ash, this being the matter of the “running” (*Ratzo*), there must be the matter of “returning” (*Shov*), this being the matter of drawing down the “spring waters” which affect purification with even the smallest measure, and there is no difference as to whether it is flowing or in a body.¹³²⁴ Additionally, this is in way that the spring waters are placed in a vessel, referring to the drawing down into vessels (*Keilim*) in a settled way (*Hityashvut*).

With the above in mind, we can understand the relationship between the Red Heifer (*Parah Adumah*) and the verse, “On the second day, Netanel ben Tzu’ar the prince of Yissachar offered. He brought his offering etc.,” corresponding to the Red Heifer (*Parah Adumah*) that was done on that day, which is why the word “He brought-*Hekreev*-הִקְרִיב” is added missing the letter *Yod*-י, thus establishing the word with four letters, corresponding to the four matters necessary to the Heifer.

This is because¹³²⁵ about the sons of Yissachar the verse states¹³²⁶ that they “were men of understanding for the times,” “the likes of whom did not exist even in the days of Moshe,”¹³²⁷ and they drew the aspect of Understanding-*Binah* into the times, these being the twenty-eight times, fourteen for good and fourteen for the opposite thereof,¹³²⁸ which are the two lines of

¹³²⁴ See Shulchan Aruch, Yoreh De’ah 201:2

¹³²⁵ Also see Sefer HaMaamarim 5627 *ibid.* (p. 213).

¹³²⁶ Chronicles I 12:33

¹³²⁷ Talmud Bavli, Nedarim 20b; Eruvin 100b

¹³²⁸ See Ecclesiastes 3:2 and on; Also see Sefer HaMaamarim *ibid.*

Kindness-*Chessed* and Might-*Gevurah*, and are the two motions of “running” (*Ratzo*) and “returning” (*Shov*), fire and water, similar to the two matters of fire and water in the work of the Heifer (*Parah*).¹³²⁹

Now, it is through the general service of *HaShem*-יהו"ה, blessed is He, in the work of the Heifer (*Parah*) (this being the matter of repentance (*Teshuvah*) and the general service of Him in Torah and *mitzvot*) that we merit the true and complete redemption. For, as explained above, the Torah portion of the Heifer (*Parshat Parah*) is the preparation for the Torah portion of “This month shall be for you” (*Parshat HaChodesh*) in which the redemption from Egypt is discussed, and in the month of Nissan they were redeemed, and in the month of Nissan they are destined to be redeemed,¹³³⁰ and,¹³³¹ “As in the days when you went out of the land of Egypt, I will show them wonders,” through our righteous Moshiach, may he come and redeem us speedily and in the most literal sense!

¹³²⁹ There is a small portion of the discourse missing here.

¹³³⁰ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11

¹³³¹ Micah 7:15