



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 5

ויקחו אליך פרה אדומה תמימה אשר אין בה...

“And let them take to you a red
heifer, perfect” (Numbers 19:2)



Pesach is G-d's love leaping over every order to reach us, and it calls a person to answer in kind: to leave his own “Egypt” at once, beyond reason, through faith that all is as nothing before G-d. Parshas Parah is read before Pesach because the heifer purifies one who is still bound to his cravings and brings him “to you,” to Moshe, so that everything is done with Daas.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

Pesach is G-d's love leaping over every order to reach us, and it calls a person to answer in kind: to leave his own "Egypt" at once, beyond reason, through faith that all is as nothing before G-d. Parshas Parah is read before Pesach because the heifer purifies one who is still bound to his cravings and brings him "to you," to Moshe, so that everything is done with Daas.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The Midrash reads the red heifer as the exiles, beginning with Egypt, and "to you" as Moshe, who is Daas: a person must bring himself out of the ways of Egypt to Daas. Why is Parshas Parah read only before Pesach? Pesach is named for G-d's "passing over," His leaping over the mountains in the Song of Songs: a drawing-down that passes beyond intellect and the chain of cause and effect. Pesach is love, the Congregation of Israel's plea "Let Him kiss me," the cleaving of spirit to spirit through thought, speech and action, in Torah, prayer and charity. The body hides this love, but faith that G-d creates something from nothing, so that the worlds made by His speech are as nothing before Him, brings a person out of Egypt with abandon and self-sacrifice. He too should leap, not climb level by level. Death is a fall that comes from animal-like indulgence; the heifer, a low level, purifies from it, and one still in Egypt needs extra fences, as with chametz. Burned and dipped in living water, the heifer brings him "to you," to Daas.

OUTLINE

1 The heifer and the exiles

¶1

The Midrash reads the verse's words as the kingdoms that ruled Israel, beginning with the exile of Egypt. "To you" means that a person brings himself out of the ways of Egypt to the level of Moshe, which is Daas.

2 Pesach: the love that leaps

¶2

Why is Parshas Parah read only before Pesach? Pesach is G-d's leaping over the mountains, and it is love: the plea "Let Him kiss me," the cleaving of spirit to spirit in thought, speech and action. The body hides this love; faith that all is as nothing before G-d, whose speech alone is en clothed in the worlds, brings a person out of Egypt with abandon and self-sacrifice.

3 Leaping out of one's place; why the heifer

¶3

One who is far from G-d returns “from there” by leaping beyond reason, as G-d leaps to us, for the world was created for his sake. The heifer, a low level, purifies from death, the fall that comes from animal-like indulgence; one still in Egypt needs extra fences, as with chametz, and so Parshas Parah precedes Pesach and leads to love.

4 The rite of the heifer

¶4

The heifer is burned to ash; cedar and hyssop, two opposite qualities, are taken; the hyssop is dipped in the source of living water; and all is brought “to you,” to Moshe, so that everything is done with Daas. This is “And I will sprinkle pure water upon you.”

KEY CONCEPTS

Daas (knowledge) דעת

Knowledge that binds a person to what he knows. Moshe stands for Daas, and the aim of the heifer's purification is that everything a person does, even eating and drinking, be done with Daas and not like an animal.

Leaping (Pesach) מדלג על ההרים

G-d's “passing over” is a leap beyond the orderly chain of cause and effect and above intellect. It is how His drawing-down reaches the lowly world, and the model for a person's own return.

The cleaving of spirit to spirit (isdabkus rucha berucha) אתדבקת רוחא ברוחא

The meaning of the kiss in “Let Him kiss me”: a person's thought, speech and action joined with G-d's thought, speech and action, through Torah, prayer and charity.

Something from nothing יש מאין

Because G-d creates the worlds from nothing through His speech, which is only an intermediary garment, all the worlds are as nothing before Him. This faith is what frees a person from Egypt.

Abandon (hefkerus) הפקרות

Giving oneself over, money and all, beyond reason and calculation: the self-sacrifice of “with all your soul,” said twice every day.

Death as a fall מיתה היא נפילה

Death in the inner sense is a fall and a screen between a person and his Father in Heaven. It comes from animal-like indulgence, and the heifer, itself of a low level, purifies from it.

SECTION 1 • 11

The heifer and the exiles

1 ויקחו אליך¹ פרה² אדומה תמימה אשר אין בה מום אשר לא עלה עליה עול.

“And let them take to you a red heifer, perfect, in which there is no blemish, upon which no yoke has come.”

The maamar opens with the Torah’s command about the red heifer, whose ashes, mixed with water, purified one who had become impure through contact with the dead. The Alter Rebbe will read the verse word by word, and above all its words “to you,” addressed to Moshe.

פי' במדרש³ פרה זו גלות מצרים כמ"ש עגלה יפיפיה מצרים⁴ אדומה זו מלכות בבל^{5,6,7} הנקרא רישא דדבא⁸ תמימה זו מלכות מדי⁹ כו'¹⁰

It is explained in the Midrash: “heifer”: this is the exile of Egypt, as it is written, “Egypt is a very fair heifer”; “red”: this is the kingdom of Babylon, which is called “the head of gold” (reisha deda-hava); “perfect”: this is the kingdom of Media, etc.

The Midrash reads the verse’s words as the kingdoms that ruled over Israel: the heifer is the exile of Egypt, which the prophet calls “a very fair heifer”; “red” is Babylon, the golden head of the statue in Nebuchadnezzar’s dream; “perfect” is Media. The “etc.” stands for the rest of the Midrash, in which “no blemish” is Greece and “no yoke” is Edom.

ופי' ויקחו אליך דייקא שיוציא את עצמו ממעשה מצרים כו' אל בחי' משה דהיינו הדעת.

And the meaning of “and let them take to you,” “to you” precisely, is that one should bring himself out of the deeds of Egypt, etc., to the level of Moshe, that is, Daas (knowledge).

The words “to you” are taken precisely: the heifer is brought to Moshe, and Moshe stands for Daas, the knowledge that binds a person to what he knows. So the verse asks a person to bring himself out of the ways of Egypt, which the maamar will later identify with bodily cravings, up to the level of Daas.

SECTION 2 • 12

Pesach: the love that leaps

2 ולהבין זה מפני מה תקנו שיקראו¹¹ פרשה פרה^{12, 13} קודם הפסח כדי שיטהירו כל ישראל לעשות הפסח בטהרה ולמה לא תקנו ג"כ קודם שארי רגלים שיש שם ג"כ קרבנות.

And to understand this: why did they institute that Parshas Parah be read before Pesach, so that all Israel would purify themselves to bring the Pesach [offering] in purity, and why did they not institute [it] also before the other pilgrimage festivals, where there are also offerings?

On a Shabbos shortly before Pesach the Torah's section on the red heifer is read as Parshas Parah, so that all Israel would purify themselves in time to bring the Pesach offering in purity. The Alter Rebbe asks why no such reading was instituted before Shavuos and Sukkos, which also had offerings that required purity.

להבין זה מ"ש ואמרתם זבח פסח הוא¹⁴ לה' אשר פסח וגו', ולכאורה קשה למה צריך לפסוח והלא לפניו יתי הכל גלוי, אלא הענין כי הוא כמ"ש קול דודי

To understand this, [consider] what is written, "And you shall say: It is a Pesach offering to Havayah, who passed over," etc. At first glance this is difficult: why must He pass over? Is not everything revealed before Him, may He be blessed? Rather, the matter is that it is as is written, "The voice of my beloved!

To answer, he begins with the verse that names the offering: G-d "passed over" the houses of Israel in Egypt. Since everything is revealed before Him, He did not need to skip over anything to tell them apart, so the "passing over" must mean something deeper, which the Song of Songs explains.

הנה זה בא¹⁵ מדלג על ההרים מקפץ על הגבעות ענה דודי ואמר לי קומי לך רעיתי יפתי ולכי לך¹⁶ פי של רגלים הם ג' מדות פסח אהבה¹⁷

Behold, he comes, leaping over the mountains, skipping over the hills"; "My beloved spoke up and said to me: Arise for yourself, my love, my fair one, and go for yourself." The meaning [is]: the three pilgrimage festivals are three attributes. Pesach is love,

The Song pictures the beloved, G-d, leaping over mountains and skipping over hills to reach His beloved, and calling her to arise and go; Pesach, "passing over," will be read as this leaping. The Alter Rebbe then states that the three pilgrimage festivals correspond to three emotional attributes, and that Pesach is love.

כמו שאומרים בשיר השירים ישקני מנשיקות פיהו^{18,19} וגוי פיי שכנס"י אומרת להקב"ה ישקני דהיינו
שיהא אתדבקת רוחא ברוחא^{20,21} דרך משל

as we say in the Song of Songs, "Let him kiss me with the kisses of his mouth," etc. That is: the Congregation of Israel (Knesses Yisrael) says to the Holy One, blessed be He, "Let Him kiss me," meaning that there should be a cleaving of spirit to spirit (isdabkus rucha berucha). By way of analogy,

The love of Pesach is the love of the Song of Songs, which opens with the bride's plea, "Let him kiss me." Following the Zohar, the Congregation of Israel asks G-d for a kiss in the sense of a cleaving of spirit to spirit, a union in which her spirit cleaves to His.

כמו שהאב אוהב את בנו ומנשק אותו מחמת חביבות הלב ויוצא רוח מהלב אל הפה, כך כביכול
just as a father loves his son and kisses him out of the heart's affection, and spirit goes out from the heart to the mouth, so too, as it were,

The analogy is a father who kisses his son out of the heart's affection: the love rises from his heart as breath and comes out through his mouth. The same holds, as it were, above.

דהיינו כל ניצוץ שבכל אחד ואחד מישראל צ"ל אתדבקותא רוחא ברוחא דהיינו מחשבה דבור ומעשה
של אדם במחשבה דבור ומעשה של הקב"ה

that is, every spark that is in each and every one of Israel must have the cleaving of spirit to spirit: that is, a person's thought, speech and action [joined] with the thought, speech and action of the Holy One, blessed be He.

Applied to us, every spark of G-dliness in each Jew is to cleave, spirit to spirit, to G-d. This cleaving comes about through the soul's three faculties of expression: a person's thought, speech and action are joined with the thought, speech and action of G-d.

דהיינו מחשבה ודבור זו תורה ותפלה ומעשה זו הצדקה (כמ"ש בד"ה כי ביום הזה יכפר)

That is: thought and speech, this is Torah and prayer; and action, this is charity (as is explained in the discourse beginning "For on this day He shall atone").

A person's thought and speech are joined with G-d's through Torah study and prayer, and his action through charity. The bracket refers the reader to the discourse beginning "For on this day He shall atone," where this is explained.

וכמ"ש עושה שמים וארץ^{22,23} פי' שהוא המשכת ההשפעה שהוא עשיה שלו כך בצדקה משפיע ועושה ופי' כך כנס"י מבקשת תמיד ישקני²⁴

And as it is written, "Maker of heaven and earth": that is, it is the drawing down of the flow of influence, which is His action; so too, with charity one bestows and acts. And the meaning [is]: so too the Congregation of Israel always asks, "Let Him kiss me."

G-d is called "Maker of heaven and earth" because His "making" is the drawing down of His flow of influence to the worlds. One who gives charity likewise bestows and acts, so his deed matches G-d's deed; this is the kiss for which the Congregation of Israel always asks.

אך שהגוף מבדיל ומסתיר את האהבה מחמת דאגת הפרנסה ושאר דברים אך ידוע שאין ישראל נגאלין

But the body separates and conceals the love, because of worry over livelihood and other things. Yet it is known that Israel is redeemed only

What stands in the way of this union is the body, which separates the soul from G-d and hides its love through worry over livelihood and other concerns. The way out begins from the principle that Israel's redemption comes only through faith.

אלא באמונה שברא השי"ת יש מאין דרך משל אילו היה האדם יכול לעשות דבר יש מאין בודאי אותו הדבר היה בטל

through faith: [faith] that G-d, may He be blessed, created something from nothing (yesh me'ayin). By way of analogy: if a person could make something from nothing, that thing would surely be nullified

The faith meant here is that G-d creates something from nothing. If a person could make a thing from nothing, that thing would be utterly nullified before its maker, since all its existence would come from him alone.

נגדו, כך בהקב"ה כולא קמיה כלא חשיב,²⁵ עד"מ כשאדם מדבר דבור אחד הוא מהנשמה והראיה כשהוא ישן אינו מדבר כלום והדבור הוא אינה הנשמה עצמה,

before him. So too with the Holy One, blessed be He: "all before Him is considered as nothing." By way of analogy: when a person speaks a single word, it comes from the soul, and the proof is that when he is asleep he says nothing at all; yet the speech is not the soul itself,

In the same way, all of creation is as nothing before G-d. The Alter Rebbe illustrates it with human speech: a word comes from the soul, as shown by the fact that a sleeping person does not speak at all, and yet speech is not the soul itself.

אלא הוא לבוש אמצעי ובטל אותו הדבור לגבי בחי הנפש עצמה, כך בהקב"ה כמ"ש בדבר ה' שמים נעשו²⁶ כשדיבר יהי אור²⁷ נעשה אור והאור הוא

rather, it is an intermediary garment, and that speech is nullified in relation to the level of the soul itself. So too with the Holy One, blessed be He, as it is written, "By the word of Havayah the heavens were made": when He said, "Let there be light," light was made. And the light is

Speech is only an intermediary garment through which the soul expresses itself, and it is nullified before the soul's own being. G-d's speech is the same: the heavens were made "by the word of Havayah," and the light of the first day came into being when He said, "Let there be light."

לבוש כמ"ש עוטה אור כשלמה,²⁸ ובדבור זה הוא מחיה עולמות עליונים ותחתונים וג"ע ולמעלה מהם וכל העולמות בטלים קמיה כמ"ש אני ה' לא שנית²⁹ כמ"ש בזהר³⁰ כולא קמיה כלא חשיב אפילו לגבי מה דקמיה

a garment, as it is written, "He wraps [Himself] in light as [in] a garment." And with this speech He gives life to the higher and lower worlds, and Gan Eden, and [what is] above them; and all the worlds are nullified before Him, as it is written, "I, Havayah, have not changed"; as it says in the Zohar, "all before Him is considered as nothing," even in relation to what is "before Him,"

That light is itself only a garment, as the Psalm says that G-d wraps Himself in light as in a garment. Through this speech He gives life to all the worlds, higher and lower, Gan Eden and what is above it, yet all of them are nullified before Him; and since they are as nothing before Him, bringing them into being makes no change in Him: "I, Havayah, have not changed."

דהיינו לגבי דבורו³¹ שהוא לבוש אמצעי שלו ומפני זה נק' הכורא ית' בכל התורה שכע"פ קוב"ה, פי' קדוש הוא מובדל

that is, in relation to His speech, which is His intermediary garment. And for this reason the Creator, may He be blessed, is called throughout the Oral Torah "the Holy One, blessed be He" (Kudsha Brich Hu). That is: "holy" is [what is] set apart,

The Zohar's words "before Him" are read as His speech, His intermediary garment: even next to that speech the worlds are as nothing. This is why the Oral Torah calls the Creator "the Holy One, blessed be He": to be "holy" is to be set apart.

דהיינו סוכ"ע ובתוך העולמות אינו מלובש רק בחי דבור ובאמונה זו הוא מוציא עצמו ממצרים בהפקרות שמפקיר עצמו בממונו ובשאר דברים

that is, the light that encompasses all worlds (sovev kol almin); and within the worlds there is en-clothed only the level of speech. And with this faith one brings himself out of Egypt, through abandon (hefkerus): he abandons himself with his money and with other things,

G-d as "holy," set apart, is the light that encompasses all worlds, while only the level of His speech is en-clothed within them. Holding this faith, a person brings himself out of Egypt: he gives himself over with abandon, not holding back his money or anything else.

דהיינו בלא טעם ודעת ובלא חשבון יעבור עלי מה³² כמ"ש בכל נפשך³³ ב' פעמים בכל יום בבקר ובערב רק שיהא זה באמת דהיינו במסירת נפש.

that is, without reason or knowledge and without reckoning, "come upon me what may," as it is written, "with all your soul," twice every day, morning and evening; only that this be in truth, that is, with self-sacrifice (mesirus nefesh).

This abandon goes beyond reason and calculation, in the spirit of Job's words, "come upon me what may." It is what a Jew declares twice every day in the Shema, when he undertakes to love G-d "with all your soul"; but it must be meant in truth, as real self-sacrifice.

SECTION 3 • 13

Leaping out of one's place; why the heifer

ומזה העצה שיקשר נפשו באחד דהיינו במחשבה דבור ומעשה כנ"ל, והוא תשובה כמו דאיתא בגמרא תשובה באותו מקום³⁴ כמ"ש ובקשתם משם את³⁵ ה' אלהיך פ"י משם דייקא אף שהוא רחוק מאד³⁶

And from this [comes] the counsel: that he bind his soul to the One, that is, in thought, speech and action, as mentioned above. And this is teshuvah (return), as it is found in the Gemara, "teshuvah in that same place," as it is written, "And from there you will seek Havayah your G-d." That is: "from there" precisely, even though he is very far;

The counsel that follows is that a person bind his soul to the One G-d through his thought, speech and action, that is, through Torah, prayer and charity, as explained above. This is teshuvah: the Gemara describes a true penitent as one who withstands the same temptation "in that same place," and the verse "from there you will seek" teaches that the return begins from the very place where a person is, however far it is.

דהיינו שיתן עצה ליצא משם ולהתקשר למעלה ממש ולא ילך ממדרגה למדרגה כמו שהשי"ת מדלג על ההרים, ³⁷ פ"י ההרים זה אבות ^{38,39} ומקפץ על הגבעות שהם חכמה ותבונה

that is, that he find a way to go out from there and to bind himself truly on high, and not go from level to level, just as G-d, may He be blessed, "leaps over the mountains." The meaning [is]: "the mountains" are the Patriarchs, and "skipping over the hills," which are Chochmah and Tevunah.

One who is far away should not try to climb level after level, but find a way to leave his place at once and bind himself truly on high, just as G-d "leaps over the mountains." Following the Sages, the mountains are the Patriarchs; the hills are read here as Chochmah and Tevunah, levels of divine wisdom and understanding.

נמצא מדלג הוא למעלה מהשכל שלא בדרך עילה ועלול, כי הלא לגדולתו אין חקר ⁴⁰ ולתבונתו אין מספר ^{41,42} ואיך יכולה להגיע המשכה עלינו שהוא עולם השפל,

It follows that leaping is above intellect, not by way of cause and effect. For surely "His greatness is unsearchable" and "His understanding is beyond number"; how, then, can a drawing-down reach us, the lowly world?

G-d's leaping is above intellect: it does not follow the orderly chain of cause and effect. Since His greatness cannot be searched out and His understanding is beyond number, no orderly chain of steps could bring His light down to our lowly world; it must come by a leap.

אלא פ"י קול הוא המשכה אלא שהוא מדלג על ההרים כנזכר לעיל שהוא למעלה מן השכל

Rather, the meaning [is]: "voice" is a drawing-down, except that He "leaps over the mountains," as mentioned above, which is above intellect.

The beloved's "voice" is the drawing-down of G-d's light to us. It does reach us, but in the manner of leaping over the mountains, which is above intellect.

וזוהו להראות אותנו שגם אנחנו נעשה כן ⁴³ הכל בלא חשבון ובלא טעם ודעת, ועיין בסש"ב פרק מ"ט. ^{44,45}

And this is to show us that we too should do so: everything without reckoning and without reason or knowledge. And see Sefer Shel Beinonim [the Tanya], chapter 49.

G-d's leap shows us how to respond: we too should give ourselves over without calculation and beyond reason and understanding. The text sends the reader to the Tanya, chapter 49, which teaches that just as G-d set aside His infinite light for man's sake, a person should set aside all he has, body, soul and money, to cleave to Him.

וכמ"ש ענה דודי ואמר לי קומי לך⁴⁶ כו' לי דייקא כלומר בשבילי נברא העולם שהרי חייב כל אדם לומר כן (במשנה ספ"ד דסנהדרין)

And as it is written, "My beloved spoke up and said to me: Arise for yourself," etc.: "to me" precisely, that is to say, "for my sake the world was created," for every person is obligated to say so (in the Mishnah, end of chapter 4 of Sanhedrin).

The beloved spoke "to me," to me precisely. As the Mishnah teaches, every person must say, "For my sake the world was created," so the call to arise is addressed to each person himself.

ולכן קומי לך פי' בזה הוא קומה שלך, ומפני⁴⁷ זה נקרא פסח ע"ש שפסח שהוא מדלג כו' ומפני זה קורין פרשת פרה קודם פסח

And therefore, "arise for yourself" (kumi lach) means: through this is your stature (komah shelach). And for this reason it is called Pesach, after "He passed over," meaning that He leaps, etc. And for this reason Parshas Parah is read before Pesach,

"Arise for yourself" (kumi lach) is read as "your stature" (komah shelach): through this leap a person reaches his own true stature. Pesach is named for G-d's passing over, His leap; and this is also why the heifer's portion is read before Pesach, as the next lines explain.

כי פרה הוא מדרגה פחותה כמ"ש פני השור מהשמאל⁴⁸ לארבעתן ופרה פחותה משור,⁴⁹ ומפני זה הוצרך להביא פרה לטהר טומאת מת⁵⁰ כמארו"ל אין מיתה בלא חטא.⁵¹

because the heifer is a lower level, as it is written, "and the face of an ox on the left, for the four of them," and a heifer is lower than an ox. And for this reason it was necessary to bring a heifer to purify the impurity of the dead, as our Sages, of blessed memory, said, "There is no death without sin."

In Ezekiel's vision of the Chariot the face of the ox is on the left, and a heifer ranks below an ox, so the heifer stands for a low level. The Sages teach that there is no death without sin, and so the impurity of death, which comes from sin, is purified by the heifer, which is itself of a low level.

פי' מיתה היא נפילה^{52, 53, 54} ומסך מבדיל בינו לבין אביו שבשמים⁵⁵ ואיך אפשר להיות לה כ"כ נפילה,

The meaning [is]: death is a fall, and a screen that separates between him and his Father in Heaven. And how is it possible for it to have so great a fall?

Death, in this inner sense, is a fall: a screen that separates a person from his Father in Heaven. The question is how a soul could come to fall so far.

אך כשעושה מעשה בהמה דהיינו אכילה ושתייה בלא דעת כבהמה ומחמת כשמרגיל עצמו כך יכול לבא לידי חטא גמור⁵⁶ אע"פ שהוא היתר גמור אין זה אלא לאדם שכבר יצא ממצרים מתאות הגופניות,

But when one does the deed of an animal, that is, eating and drinking without Daas (knowledge), like an animal, then, because he accustoms himself so, he can come to outright sin. Even though it is entirely permitted, this is only for a person who has already gone out of Egypt, out of the cravings of the body;

The answer is that eating and drinking without Daas, like an animal, can lead a person who grows used to it to outright sin, even though such eating is fully permitted. That freedom is safe only for one who has already gone out of Egypt, that is, out of the cravings of the body.

אבל לאדם שעודנו במצרים דהיינו שהוא מקושר בתאוות ורוצה לשוב בתשובה צריך לגדרים יותר ומפני זה איסור אכילת חמץ בפסח גדולה מאד אפי' במשהו

but a person who is still in Egypt, that is, who is bound up in cravings and wants to return in teshuvah, needs more fences. And for this reason the prohibition against eating chametz on Pesach is very great, even in the slightest amount,

One who is still bound up in his cravings and wants to return to G-d needs extra fences. This is why chametz on Pesach is forbidden even in the slightest amount.

ואף שאין שום טעם חמץ מפני שאז היתה זמן יציאת מצרים וכו' וצריכה זהירות יותר ומפני זה קורין פרשת פרה קודם פסח כדי לטהר כנ"ל ובזה יבא למדת אהבה.⁵⁷

and even though there is no taste of chametz at all, because that was the time of the going out of Egypt, etc., and it requires greater care. And for this reason Parshas Parah is read before Pesach, in order to purify, as mentioned above; and through this one will come to the attribute of love.

Chametz is forbidden on Pesach even where no taste of it can be detected, because Pesach is the time of the going out of Egypt, which calls for extra care. For the same reason Parshas Parah is read before Pesach, to purify, and through this purity a person comes to the attribute of love, which is Pesach.

SECTION 4 • 14

The rite of the heifer

4 וזה פי הכתוב ויקחו אליך פרה וגו' ושרף את הפרה לעיניו⁵⁸ דהיינו שישאר אפר מדי יסודות שהיה בה ולקח עץ ארז ואזוב⁵⁹

And this is the meaning of the verse, “And let them take to you a heifer,” etc. “And he shall burn the heifer before his eyes”: that is, that ash remain of the four elements that were in it. “And he shall take cedar wood and hyssop,”

The verses of the red heifer are now read in the light of all this. The heifer, the low level discussed above, is burned before the kohen's eyes until only ash remains of the four elements it was made of; then cedar wood and hyssop are taken.

שהם שני מדות ההפכים כמ"ש מן הארז אשר בלבנון⁶⁰ שגדול מאד עד האזוב אשר בקיר⁶¹ שהוא נמוך מאד⁶² וטבל במים⁶³

which are two opposite attributes, as it is written, “from the cedar that is in the Lebanon,” which is very great, “to the hyssop that is in the wall,” which is very low. “And he shall dip in the water,”

Cedar and hyssop are two opposite qualities, the very great and the very low, as in the verse about Shlomo's wisdom, which reached “from the cedar that is in the Lebanon to the hyssop that is in the wall.” Next comes the dipping in water.

דהיינו מקור מים חיים כמ"ש ואותי עזבו מקור⁶⁴ מים חיים⁶⁵ וזהו פי ויקחו אליך שהוא משה that is, the source of living water, as it is written, “And Me they have forsaken, the source of living water.” And this is the meaning of “and let them take to you”: “to you,” which is Moshe,

The water of the dipping is “the source of living water,” which the prophet identifies with G-d Himself. And “to you” refers to Moshe.

כי מן המים משיתיהו^{66,67} דהיינו שיהא כל דבר בדעת וזהו פי וזרקתי עליכם מים טהורים⁶⁸ וטהרתם וגו':

for “I drew him out of the water”; that is, that everything be with Daas. And this is the meaning of “And I will sprinkle pure water upon you, and you shall be pure,” etc.

Moshe was named for being drawn out of the water, and he stands for Daas; so the purification means that everything a person does be done with Daas. This is the meaning of the prophet's promise that G-d will sprinkle pure water upon Israel and they will be pure.

IN ONE'S AVODAH

One who feels far from G-d should not wait to climb step by step: he should leap out of his place at once, through faith that all is as nothing before G-d, giving himself over beyond reason and calculation. He binds his thought, speech and action to G-d through Torah, prayer and charity; and while he is still bound to his cravings he takes on extra fences, and does even permitted things, such as eating and drinking, with Daas and not like an animal.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that G-d's "passing over" on Pesach needs explaining, and how does the leaping of the Song of Songs answer the question?
2. How do thought, speech and action correspond to Torah, prayer and charity, and why is charity compared to G-d as "Maker of heaven and earth"?
3. How does the analogy of a word and the soul show that all the worlds are as nothing before G-d, and how does this faith bring a person out of Egypt?
4. Why is a heifer, a lower level than an ox, the means of purifying from the impurity of death?
5. Why does one who is still "in Egypt" need extra fences, and how does the strict prohibition of chametz on Pesach reflect this?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקחו אליך

The note says that an explanation of this maamar, with many additions, said in 5589, is printed there; at the head of it in the manuscript it is labelled “an explanation on Likkutei Torah, Chukas, on the verse.”

KEHOT'S NOTE

[נ.ב.] ביכעל פערטל (רכד, א) שנאמר בש' תקפ"ט. ביאור ע"ז בתוסי מרובה. [כ]. [הוא הנדפס באוה"ת חוקת ע' תשעז — שנמצא בכת"י המסומן בספריית כ"ק אדמו"ר במס' 318 (רכד, א) בכותרת: פ' פרה תקפ"ט. וגרשם שם בראש המאמר בכת"י הרח"א ביחאווסקי: "ביאור על לקו"ת חוקת עה"פ". המאמר דאוה"ת נמצא ג"כ בכת"י 581 מב, א בכותרת: משנת תקפ"ח]. לדי"ה זה ראה גם ד"ה להבין ענין פרה אדומה — תשמ"ה.

2 The command that Israel bring Moshe a perfect red heifer, without blemish and never yoked, for the waters of purification. The maamar reads each of its words, and especially “to you,” as a stage in leaving Egypt.

במדבר י"ט:ב' Numbers 19:2

זאת חקת התורה אשר צוה ה' לאמר דבר אל־בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין־בה מום אשר לא־עלה עליה על:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 פי' במדרש

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מקורו מפסיקתא דר"כ פי' פרה. וכ"ה בפסיקתא רבתי פ"ד. ורבינו בחי' מביא זה המדרש. וע' זח"ב פקודי (רלז, סע"א). [כ].

4 עגלה יפיפי מצרים

Jeremiah's prophecy against Egypt: “Egypt is a very fair heifer.” The Midrash uses it to show that the “heifer” of the verse is Egypt.

Jeremiah 46:20 מ"ו:כ' ירמיהו

עגלה יפה־פיה מצרים קרץ מצפון בא:

Egypt is a very fair heifer; But the gadfly out of the north is come, it is come.

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KEHOT'S NOTE

ירמ' מו, כ.

5 פרה זו גלות מצרים כמ"ש עגלה יפיפייה מצרים אדומה זו מלכות בבל

The Pesikta on Parshas Parah reads “heifer” as Egypt, “red” as Babylon, “perfect” as Media, “no blemish” as

Greece and “no yoke” as Edom. Kehot names it as the source of the Midrash the Alter Rebbe quotes.

Pesikta DeRav Kahana 4:9 ט"ז:ט' פסיקתא דרב כהנא

[ט] פרה (במדבר יט:ב), זו מצרים, עגלה יפיפייה מצרים (ירמיה מו:כ). אדומה (במדבר שם), זו בבל, אנת הוא ראשה די דהבא (דניאל ב:לח). תמימה (במדבר שם), זו מדי, א"ר חייא בר אבא מלכי מדי תמימים היו, אין להקב"ה עליהם אלא ע"ז שקיבלו מאבותיהם בלבד. אשר אין בה מום (במדבר שם), זה יוון. אלכסנדרוס מוקדון כד הוה חמי לשמעון הצדיק הוה קאים על רגלוי ואמי בריך אלוהו של שמעי הצדיק, אמרי ליה בני פלטינ ידיה, מן קמי יהודאי את קיים, אמי להון כד אנה נחית לקרבה דמותיה אנה חמי ונצח. אשר ...

Pesikta de Rav Kahana according to an Oxford manuscript, Dov Mandelbaum ed., N.Y. 1987 (CC-BY)

6 פרה זו גלות מצרים כמ"ש עגלה יפיפייה מצרים אדומה זו מלכות בבל

Pesikta Rabbati, on the red heifer, gives the same reading of the verse's words as the four kingdoms, with the same verses from Jeremiah and Daniel.

Pesikta Rabbati 14:1 א"ד:ט' פסיקתא רבתי

... כך רוח הזו רוח טומאה היא דכתיב וגם את הנביאים ואת רוח הטומאה אעביר מן הארץ (זכריה י"ג ב') וכיון שיצא אמרו לו תלמידי ר' לזה דחית בקנה ולנו מה אתה משיב אמר להם לא המת מטמא ולא המים מטהרים אלא גזירתו של מקום היא אמר הקב"ה חוקה חקתי וגזירה גזרתי אין אתה רשאי לעבור על גזירתי: [פרה אדומה] מפני מה כל הקרבנות באים זכרים וזו באה נקבה אמר רבי אייבו לכן שפחה שטינה בפלטינ של מלך אמר המלך תבא אמו ותקנה את הצואה (בחי'ק) כך אמר הקדוש ברוך ...

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7 פרה זו גלות מצרים כמ"ש עגלה יפיפייה מצרים אדומה זו מלכות בבל

Rabbeinu Bachya, on this verse, quotes the Pesikta's reading of the heifer as the four kingdoms, as Kehot notes.

Rabbeinu Bahya, Bamidbar 19:13-14 י"ג:י"ג-י"ד:י"ג במדבר

ולא יתחטא את משכן ה' טמא. אם נכנס לעזרה, אפילו בטבילה בלא הזאה, וטעמו את שמשכן ה' טמא, וכן (שם עא) לכל יבא גבורתך, לכל שיבא, ורבים כן בחסרון שיי". ולמטה כשהוא אומר כי את מקדש ה' טמא, טעמו כאשר את מקדש ה' טמא, מלשון (דברים כ"ב:ר') כי יקרא קן צפור. ואמר משכן אף על פי שאין קדושתו קדושת עולם כבית עולמים, ואמר מקדש אף שלא נמשח בשמן המשחה כמשכן. והרמב"ן ז"ל פירש כי בכאן חייב כרת על הנכנס למשכן בטומאה אפילו טבל כיון שלא הזה עליו מי אפר פרה, ...

ואם "if he fails to purify himself, he has contaminated the Tabernacle of the L-rd." The warning contained in this verse applies if the individual in question enters the courtyard of the Temple (Tabernacle) even if he had immersed himself in a ritual bath without having undergone

16 ענה דודי ואמר לי קומי לך רעיתי יפתי ולכי לך

The beloved calls the bride to arise and go. The maamar will read “to me” and “for yourself” in the next paragraph.

Song of Songs 2:10 שיר השירים ב':י

ענה דודי ואמר לי קומי לך רעיתי יפתי ולכי לך:

My beloved spoke, and said unto me: ‘Rise up, my love, my fair one, and come away.

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17 שו"ה יפתי — אהבה

The note records that the manuscript text of the expanded explanation has an addition at this passage; it does not quote the addition.

KEHOT'S NOTE

[בביכל פערטעל הנ"ל] יש תוסי' כאן [כ]. — אוה"ת עי' תשעה.

18 בשה"ש ישקני מנשיקות פיהו

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

א, ב.

19 The opening plea of the Song of Songs, “Let him kiss me with the kisses of his mouth.” The Alter Rebbe reads it as the Congregation of Israel’s plea to cleave to G-d, spirit to spirit.

Song of Songs 1:2 שיר השירים א':ב

ישקני מנשיקות פיהו כי טובים דדיך מיין:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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20 אתדבקת רוחא ברוחא

The Zohar on Pekudei speaks of “those kisses, to cleave spirit to spirit, as it says, ‘Let him kiss me,’” the lower spirit cleaving to the higher. Kehot points here for the phrase.

Zohar II, 256ב רנו, בב"ב

KEHOT'S NOTE

זח"ב רנו, ב. קכד, ב.

21 אתדבקת רוחא ברוחא

The Zohar on Mishpatim explains that the Congregation of Israel says “Let him kiss me” because a kiss is the cleaving of spirit to spirit, given with the mouth, the source of breath, out of affection, so that the two do not part. This is the Alter Rebbe’s analogy of the father’s kiss.

Sפר הזהר, משפטים כ"ה:תקמ"ט-25:549-27:558 Zohar, Mishpatim כ"ז:תקנ"ח

R. Judah referred to the verse: “And Jacob kissed Rachel and lifted up his voice and wept” (Gen. 29, 11). Why did he weep? Because the intensity of his attachment to her overpowered him, and he found relief in tears. It is true, it also says of Esau that “he kissed him (Jacob) and they wept” (Gen. 34, 4); but as has been said, the word wa-yishakehu (and he kissed him) has (masoretic) dots on it, to indicate

the insincerity of Esau’s kisses,1Cf. Aboth de r. Nathan, xxxiii. for there was ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

22 עושה שמים וארץ

“Blessed are you to Havayah, Maker of heaven and earth.” The maamar reads G-d’s “making” as His drawing down of influence to the worlds, which a person imitates by giving charity.

Psalms 115:15 תהילים קט"ו:ט"ו

ברוכים אתם לה' עשה שמים וארץ:

Blessed be ye of the L-RD Who made heaven and earth.

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KEHOT'S NOTE

תהלים קטו, טו, קמו, ו.

23 עושה שמים וארץ

“Maker of heaven and earth, the sea and all that is in them.” Kehot gives it as a second place where G-d is called “Maker of heaven and earth.”

Psalms 146:6 תהילים קמ"ו:ו

עשה שמים וארץ אתה הים ואת כל אשר יבם השמר אמת לעולם:

Who made heaven and earth, The sea, and all that in them is; Who keepeth truth for ever;

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24 תמיד ישקני

The note records that the manuscript has an addition here, after the words “always asks, ‘Let Him kiss me’”; it does not quote the addition.

KEHOT'S NOTE

יש כאן תוסי' שם בכת"י הנ"ל [כ].

25 כולא קמיה כלא חשיב

The Zohar’s introduction explains awe of G-d as fear of the One who is “the root of all worlds, and all before Him is considered as nothing.” The Alter Rebbe adds that this holds even next to G-d’s own speech.

Sפר הזהר, הקדמה כ"קפ"ה-20:188-22:199 Zohar, Introduction כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: “and all the inhabitants of the earth are as nought” (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

The Zohar; London, Soncino Press, 1933 (Public Domain)

26 בדבר ה' שמים נעשו

“By the word of Havayah the heavens were made.” It shows that the worlds were created through G-d’s speech, which the maamar compares to a person’s speech.

Psalms 33:6 תהילים ל"ג:ו

בדבר ה' שמים נעשו וברוח פיו כל צבאם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

27 **יהי אור**
“And G-d said, ‘Let there be light,’ and there was light.”
The light was brought into being by G-d’s speech.

בראשית א:ג

וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי־אֹר:

And G-d said: ‘Let there be light.’ And there was light.

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KEHOT'S NOTE

בראשית א, ג.

28 **עוטה אור כשלמה**
“He wraps Himself in light as in a garment.” The maamar uses it to show that the light that came from G-d’s speech is only His garment.

תהילים קי"ד:ב

עֹטֶה־אֹר כַּשֵּׁלֶמָה נוֹטֶה שָׁמַיִם כְּרִיץָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

29 **אני ה' לא שנית**
“For I, Havayah, have not changed.” The maamar cites it to show that all the worlds are nullified before G-d, so that their existence brings no change in Him.

מלאכי ג:ו

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא קִלִּיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

30 **כמ"ש בוהר**
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ח"א יא, ב.

31 **דבור — כנ"ל**
The note records that the manuscript has an addition at this passage; it does not quote the addition.
KEHOT'S NOTE

שם יש תוס' כאן [ב].

32 **יעבור עלי מה**
Job says, “Be silent before me, and I will speak, and let come upon me what may.” The maamar uses his words for a readiness to give oneself up without calculation.

איוב י"ג:יג

הַחֲרִישׁוּ מִמֶּנִּי וְאַדְבֹּרָה־אֲנִי וַיַּעֲבֹר עָלַי מָה:

...ויקחו אליך פרה אדומה תמימה אשר אין בה

Hold your peace, let me alone, that I may speak, And let come on me what will.

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33 **בכל נפשך**
“And you shall love Havayah your G-d with all your heart, and with all your soul, and with all your might,” part of the Shema read morning and evening. “With all your soul” is the readiness to give up one’s life for G-d.

דברים ו:ה

וְאַהֲבָתָה אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 3

34 **תשובה באותו מקום**
The Gemara asks who is a true penitent and answers: one who meets the same opportunity to sin and is saved from it, “with the same woman, at the same time, in the same place.” The maamar links the phrase “in that same place” to teshuvah that begins from where a person is.

יומא פ"ו ב:ח-ט

הֵיכִי דְמִי בְּעַל תְּשׁוּבָה? אָמַר רַב יְהוּדָה: כְּגוֹן שֶׁבָּאת לְיָדוֹ דְּבַר עֲבִירָה פַּעַם וְרַשׁוּנָה וְשִׁנְיָה וְנִינְעַל הִימְנָה. מִחְוִי רַב יְהוּדָה: בְּאוֹתָהּ אִשָּׁה, בְּאוֹתוֹ פֶּרֶק, בְּאוֹתוֹ מְקוֹם. אָמַר רַב יְהוּדָה, רַב רְמִי — כְּתִיב: “אֲשֶׁרִי נָשׁוּי פָּשַׁע כְּסוּי חֲטָאָה”, וְכְתִיב: “מִכֶּסֶּה פֶּשַׁעוֹ לֹא יִצְלִיחַ!” לֹא חֲשִׂיא: הָא בְּחֲטָא מְפֻרָסָם, הָא בְּחֲטָא שְׂאִינֵי מְפֻרָסָם. רַב זְוִטְרָא פֶּר טוֹבִיָּה אָמַר רַב נְחֻמִּין: כָּאן בְּעִבְרִית שְׁבִין אָדָם לְחִבְרִי, כָּאן בְּעִבְרִית שְׁבִין אָדָם לְמָקוֹם.

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KEHOT'S NOTE

יומא פו, ב.

35 **ובקשתם משם את ה"א**
Moshe tells Israel that even in exile, “from there you will seek Havayah your G-d, and you will find [Him].” The word “from there” teaches that one can return even from very far.

דברים ד:כ"ט

וּבִקְשֶׁתֶּם מִשָּׁם אֶת־ה' אֱלֹהֶיךָ וּמָצָאתָ כִּי תִדְרָשְׁנוּ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ:

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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KEHOT'S NOTE

דברים ד, כט.

36 **שוי"ה מאד**
The note records that the manuscript has a gloss on this passage; it does not quote the gloss.

KEHOT'S NOTE

שם הגה ע"ז [ב].

“your stature.”

Song of Songs 2:10: שיר השירים ב':י

ענה דודי ואמר לי קומי לך רעיתי קפתי ולכיי־לך:

My beloved spoke, and said unto me: ‘Rise up, my love, my fair one, and come away.

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47

ומפני — כו'

The note records that the manuscript has a long addition at this passage; it does not quote the addition.

KEHOT'S NOTE

תוסי' מרובה כאן שם [כ].

48

ופני שור מהשמאל

In Ezekiel's vision each of the four living creatures has the face of an ox on the left. The maamar uses it to show that the ox belongs to a lower level, and the heifer lower still.

Ezekiel 1:10: יחזקאל א':י

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני־שור מהשמאל לארבעתן ופני־נשר לארבעתן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

49

לארבעתן — משור

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KEHOT'S NOTE

תוסי' מרובה כאן שם [כ].

50

שו"ה מת

The note records that the manuscript has an addition here too; it does not quote the addition.

KEHOT'S NOTE

גם כאן יש תוסי' שם [כ].

51

אין מיתה בלא חטא

Rabbi Ammi says, “There is no death without sin, and no suffering without iniquity.” The maamar uses it to show that the impurity of death comes from sin.

Shabbat 55a:17-18: שבת נ"ה א':יז-י"ח

אמר רב אמי: אין מיתה בלא חטא, ואין יסורין בלא עון. אין מיתה בלא חטא — דכתיב: “הנפש החוטאת היא תמות בן לא ישא בעון האב ואב לא ישא בעון הבן צדקת הצדיק עליו תהיה ורשעת הרשע עליו תהיה וגו'.” אין יסורין בלא עון — דכתיב: “ופקדתי כשכט פשעם ובנגעים צונםם.”

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Yayikra Rabbah 37:1: ויקרא רבה ל"ז:א

Zohar I, 57b: זח"א נז, בבז

KEHOT'S NOTE

שבת נה, א. ויק"ר לו, א. זח"א נז, ב.

52

פני מיתה היא נפילה

The Idra explains that the kings who “died” were not wholly annulled: whoever descends from the former level on which he stood is called “death,” as in “the king of Egypt died.” This is the meaning of death as a fall.

Zohar III, 135b: זח"ג קלח, בבז

KEHOT'S NOTE

ראה זח"ג קלח, ב. הובא בע"ח שי שבה"כ פ"ב. ובכ"מ. וברבה ר"פ ויחי "ואין מות אלא השפלה".

53

מיתה היא נפילה

In the gate on the breaking of the vessels, Etz Chaim quotes this passage of the Idra: only one who goes from world to world and is separated from his world is called “dead,” as with the seven kings who descended from Atzilus to Beriah.

Sefer Etz Chaim 9:2: עץ חיים ט"ב:ב

... פרצופי יעקב ולא מהיכן יצאו ועי"ש. נמצא כי אין ירידת אהורי או"א נקרא ירידה לגמרי עד מות הגבורה שהוא מלך הג' אבל מיתה השבעה מלכים היא מיתה גמורה תכף מן העת הראשונה כי הרי במות החסד נשברו כל בחי' לגמרי ונאמר בו מיתה ממש נמצא כי מיתה המלכים מתחלה להקרא מן העת שמת מלך הראשון אבל ביטול האחורים דאוי"א אינו ביטול עד שמת המלך הג'. ובזה תבין סוד שם מ"ב שהוא אב"ג ית"ץ קר"ע שט"ן נגיד יכ"ש בט"ר צת"ג חק"ב טנ"ע יג"ל פז"ק שק"ו צי"ת. כי כבר ידעת כי ...

Sefer Etz Chaim (Public Domain)

54

מיתה היא נפילה

At the start of Vayechi the Midrash says, “And death means only lowering,” as Kehot notes. It supports reading death as a fall from one's level.

Bereshit Rabbah 96:3: בראשית רבה צ"ו:ג

... והיכן היה משה ופנחס מדבר לפני משה? אלא, לקיים ואין שלטון ביום המות, ואין מות אלא לשון השפלה. ניתנה הישועה לפנחס והשפיל את משה. ואף דוד כתיב בו (מלכים א א): והמלך דוד זקן, וכיון שנטה למות, מה כתיב בו (שם א ב): ויקרבו ימי המלך דוד אין כתיב כאן, אלא ויקרבו ימי דוד. ואף יעקב, כיון שנטה למות, התחיל משפיל עצמו לפני יוסף, ואמר לו: אם נא מצאתי חן בעיניך. אימתי? כשקרב למיתה, שנאמר: ויקרבו ימי ישראל למות:

“The time for Israel...approached.” It is written: “There is no person who rules the spirit to retain the spirit, and there is no dominion on the day of death” (Ecclesiastes 8:8). Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The trumpets that Moses crafted in the wilderness, when he was tending toward death, the Holy One blessed be He sequestered them so that another would not sound it, and they would come to him, as it is written: “Assemble to me all the elders of your tribes” (Deuteronomy ...

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55 **בינו — שבשמים**
The note records that the manuscript has a long addition at this passage; it does not quote the addition.

KEHOT'S NOTE

תוס' מרובה שם [כ].

56 **ומפני זה . . לידי חטא גמור**
The note says that this passage, from "And for this reason it was necessary to bring a heifer" to "outright sin," is quoted in Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה"ת נ"ך-ב ע' תשנ"ד.

57 The Mishnah teaches that Adam was created alone, so every person is obligated to say, "For my sake the world was created." The text cites it itself, to show that the call "to me" is addressed to each person.

Mishnah Sanhedrin 4:5ה'ה:ד' משה סנהדרין

כיצד מאימין את העדים על עדי נפשות, היו מכניסין אותו ומאימין עליהן. שמא תאמרו מאמד, ומשמועה, עד מפי עד ומפי אדם נאמן שמענו, או שמא אי אתם יודעין שסופנו לבדק אתכם בדיןישה ובחקירה. הו יודעין שלא כדיני ממונות דיני נפשות. דיני ממונות, אדם נתן ממון ומתכפר לו. דיני נפשות, דמו ודם ורעיותיו תלוין בו עד סוף העולם, שכן מצונו בקו שחרג את אחיו, שנאמר (בראשית ד) דמי אחיך צעקים, אינו אומר דם אחיך אלא ...

How did they admonish witnesses in capital cases? They brought them in and admonished them, [saying], "Perhaps you will say something that is only a supposition or hearsay or secondhand, or even from a trustworthy man. Or perhaps you do not know that we shall check you with examination and inquiry? Know, moreover, that capital cases are not like non-capital cases: in non-capital cases a man may pay money and so make atonement, but in capital cases the witness is answerable for the blood of him [that is wrongfully condemned] ...

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PARAGRAPH 4

58 **ושרף את הפרה לעיניו**
"And the heifer shall be burned before his eyes: its hide, its flesh and its blood." The maamar stresses that only ash remains of its four elements.

במדבר י"ט:ה' Numbers 19:5

ושרף את הפרה לעיניו את ערה ואת בשרה ואת דמה על פירשה ישרף:

And the heifer shall be burnt in his sight; her skin, and her flesh, and her blood, with her dung, shall be burnt.

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59 **ולקח עץ ארו ואזוב**
"And the kohen shall take cedar wood, hyssop and crimson wool, and cast them into the burning of the heifer."

The maamar reads cedar and hyssop as two opposite qualities.

במדבר י"ט:ו' Numbers 19:6

ולקח הכהן עץ ארו ואזוב ושני תולעת והשליך אל תוך שרפת הפרה: And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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60 **מן הארו אשר בלבנון**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מ"א ה, יג.

61 **מן הארו אשר בלבנון שגדול מאד עד האזוב אשר בקיר**

Shlomo spoke of the trees, "from the cedar that is in the Lebanon to the hyssop that grows out of the wall." The verse pairs the greatest and the lowliest of plants.

I Kings 5:13ה'יג:א' מלכים א

וידבר עלי העצים מן הארו אשר בלבנון ועד האזוב אשר יצא בקיר וידבר עלי הבהמה ועל העוף ועל הרמש ועל הדגים:

And he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beasts, and of fowl, and of creeping things, and of fishes.

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62 **עד — מאד**

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KEHOT'S NOTE

נמצא שם תוס' מרובה [כ].

63 **וטבל במים**

"And a pure man shall take hyssop and dip it in the water, and sprinkle it." The maamar reads the water as the source of living water.

במדבר י"ט:יח' Numbers 19:18

ולקח אזוב וטבל במים איש טהור והזה על האהל ועל כל הכלים ועל הנפשות אשר היו יושם ועל הנגע בעצם או בחלל או במת או בקבר:

And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave.

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64 **ואותי עזבו מקור מ"ח**

G-d's complaint through Jeremiah: "They have forsaken Me, the source of living water." It identifies the water of purification with G-d.

ירמיהו ב':יג' Jeremiah 2:13

כישתים רעות עשה עמי אתי עזבו מקור מים חיים לחצב להם בארות נשברים אשר לא יוכלו המים:

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמיי ב, יג.

65

חיים — חיים

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KEHOT'S NOTE

תוסי' מרובה יש שם.

66

כי מן המים משיתיהו

Pharaoh's daughter names the child Moshe, "for I drew him out of the water." The maamar uses it to explain why "to you," to Moshe, belongs with the water.

שמות ב':10 Exodus 2:10

וַיִּגְדַּל הַיֶּלֶד וַתְּבָאָהּ לִבְת־פָּרֹעַה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר
כִּי מִן־הַמַּיִם מְשִׁיתֶהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

67

משה — משיתיהו

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KEHOT'S NOTE

יש כאן תוסי' שם [כ].

68

וזרקתי עליכם מים טהורים

G-d's promise: "And I will sprinkle pure water upon you, and you shall be pure from all your impurities." It is the haftarah of Parshas Parah, and the maamar reads it as a life lived with Daas.

יחזקאל ל"ו:25 Ezekiel 36:25

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם
אֲטַהֵר אֶתְכֶם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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KEHOT'S NOTE

יחזקאל לו, כה.



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok