

Spiritually, we are exiled for our sins. These sins result from a lack of feeling, an insensitivity to the truth that, "You are attached to the L-rd your G-d." Without that attachment – or awareness of that attachment – life itself is incomplete. We cannot be truly, "living, all of you, today," unless and until all our inadequacies, our sins, our spiritual impurities are removed and purified.

Thus, the ashes of the Red Heifer, used to remove the spiritual impurity resulting from death, alludes to Redemption, the final and complete purification, the removal of any separation between G-d and the Jewish people. When we feel the need for Redemption so keenly that we respond to even the off-hand mention of Moshiach with the prayer, "speedily may he be revealed, Amen, so may it be G-d's Will," we reveal our innate longing for and inner attachment to G-dliness. *(Based on Likkutei Sichos 28:131-137)*

IN LOVING MEMORY OF
Mrs. **Chana** (Carrie) bas Reb **Meir** ע"ה **Greenberg**
Passed away on 9 Sivan, 5781
ת. נ. צ. ב. ה.
*
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Reflections of Redemption

Essays on the Weekly Torah Reading and Moshiach,
Based on the talks of the
Lubavitcher Rebbe,
Rabbi Menachem M. Schneerson

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IN LOVING MEMORY OF
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 ben Horav **Yitzchok Elchonon Halevi** הי"ד
Shagalov
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 Reb **Dovid Asniel** ben Reb **Eliyahu** עי"ה
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AND IN HONOR OF
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתחיל
Shagalov
DEDICATED BY
 Rabbi & Mrs. **Yosef Y. and Gittel Rochel** שיחי
Shagalov

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present. We must have a continual hope and anticipation for Moshiach, because every moment Moshiach isn't here we experience a deficiency, sensing we lack something essential.

Therefore, when we encounter an idea, an event or even a law that relates to Moshiach, we immediately and automatically offer a prayer that Moshiach should be physically and immediately revealed. Because we feel incomplete and inadequate without the Redemption, whenever Moshiach is mentioned, even incidentally, we instantly – almost impulsively – pray for the reality of that for which we hope. When we want something, when we perceive we need something, when we feel this lack or insufficiency urgently, strongly and internally, we pray for it. We respond with anticipation and desire whenever it is mentioned, because our thoughts, emotions – our very essence – is connected with it.

This explains why the prayer for the coming of Moshiach, “speedily may he be revealed, Amen, so may it be G-d’s Will,” is included in a book of laws in general. This also explains why it is “out of place,” so to speak, put specifically with the laws of the Red Heifer. In this way Maimonides explains and emphasizes **how** to anticipate, hope and long for Moshiach. Even when the concept of Moshiach arises in a secondary, indirect or insignificant manner, we respond primarily and forcefully to the mention of Moshiach. We should be so focused on Moshiach, so aware that we are insufficient and incomplete without the Redemption, that even an offhand comment elicits a prayer, that “speedily may he be revealed, Amen, so may it be G-d’s Will.”

But why specifically here, in connection with the Red Heifer? This answers our third question, what is the practical lesson for today?

In general, exile – our current situation prior to Redemption – is an aspect of *tumas meis* – the spiritual impurity resulting from death.

obligation, applicable throughout all the generations. In addition to having the ashes available to be used when they were needed, there's a separate mitzvah that the ashes be preserved, that they simply be there. The "history lesson" tells us that the Red Heifer is not simply part of the past, interesting but irrelevant. Maimonides tells us that Moshiach will prepare the tenth Red Heifer to show that throughout history there was always an attempt to preserve and maintain the ashes. The Red Heifer is a continuous mitzvah, its relevance eternal and not limited to just one time.

Maintenance and preservation of the ashes of the Red Heifer is an eternal obligation. But this mitzvah cannot be observed until the coming of Moshiach. Therefore, the mitzvah of the Red Heifer "demands," so to speak, Moshiach. The mitzvah itself declares, "speedily may Moshiach be revealed," so that the ashes can be prepared. Only thus can the mitzvah of preserving the ashes be properly and completely observed.

We still need to answer the second question, why Maimonides offers a prayer in a book of laws. As part of the same question, why does Maimonides offer the prayer out of place, in the laws of the Red Heifer instead of in the laws of Moshiach?

Now, there is an obligation to believe in the coming of Moshiach. But the commandment is not to have just a generalized belief. Rather, we are commanded to hope and long for, to anticipate the coming of Moshiach. Anything less, Maimonides explains, is tantamount to denial of the Torah and the prophecy of Moses. The mitzvah to believe in, expect and prepare for the coming of Moshiach is thus eternally relevant and applicable throughout the generations.

What does it mean to expect, prepare and hope for the coming of Moshiach? This means one has to engender a feeling of incompleteness without Moshiach. One must feel he is missing something vital every moment Moshiach is not visibly, physically

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by
Dovid Yisroel Ber Kaufmann

Chukas

THE RED HEIFER-PRELUDE TO MOSHIACH

There have been nine Red Heifers so far. The tenth, according to Maimonides, will be prepared by Moshiach. By recounting the history of the Red Heifer, Maimonides emphasizes its eternal relevance, even in the times of exile. Including a prayer for Moshiach in the laws of the Red Heifer reminds us to be “Moshiach-conscious” at all times, aware that until the Redemption we are incomplete and imperfect. The ashes of the Red Heifer, used to remove the spiritual impurity resulting from death, alludes to Redemption, the final and complete purification, the removal of any separation between G-d and the Jewish people.

This week’s Torah reading begins with the ritual of the *Parah Adumah* – the Red Heifer. One who had become *tameh* – ritually impure – through contact with a dead body could not enter the Temple. The ashes of the Red Heifer were used to purify those who had become *tameh*, enabling them to re-enter the *Beis HaMikdash* – the Temple.

Historically, there have been nine Red Heifers. The tenth will be prepared by Moshiach. Since everything happens by Divine Providence, the connection between the tenth *Parah Adumah* and Moshiach must be more than coincidental. Indeed, on an inner level, the mitzvah of the Red Heifer must teach us something about how to bring Moshiach.

Maimonides alludes to this when concluding the laws regarding the Red Heifer. He says that “Nine Red Heifers were prepared from the time this mitzvah was first commanded until the destruction of the Temple. The first was prepared by Moses, the second by

Ezra and seven from Ezra until the destruction of the Temple. The tenth will be prepared by the King Moshiach, speedily may he be revealed, Amen, so may it be G-d’s Will.”

If Maimonides is simply telling us about the mitzvah, why conclude with a prayer? We need to know the details of the Red Heifer’s preparation and use, not its history. But not only does Maimonides tell us how many there were and who prepared them, he also offers a prayer for the restoration of the ritual. Maimonides might have to mention that Moshiach will prepare the tenth Red Heifer, since elsewhere he presents basic laws concerning Moshiach. But that still doesn’t explain why Maimonides himself offers a prayer in the middle of a law code. Also, at the very least, this prayer – “speedily may he be revealed, Amen, so may it be G-d’s Will” – belongs with the laws of Moshiach, not the laws of the Red Heifer.

We thus have three questions to answer: First, why does Maimonides recount a history of the Red Heifer? Second, why does Maimonides offer a prayer for the coming of Moshiach when discussing the laws of the Red Heifer? And finally, what is the lesson for us about Moshiach?

To answer the first question, we must understand what was done with the ashes of the Red Heifer. After the animal was burned, the ashes were divided into three sections. One section was used to purify kohanim who had become ritually impure – *tameh*. A second section was used to purify the rest of the Jewish people. Although they were not involved in the daily sacrifices, there were still times when an individual needed to enter the Temple. If he’d had contact with a dead body, he would need to be purified first.

The third section was set aside not to be used, but preserved, guarded and passed on. By giving us the history of the Red Heifer, Maimonides indicates that preserving the ashes is an eternal