

אֲשֶׁר צִוָּה ה' לֵאמֹר דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ פָּרָה אֶדְוָמָה תְּמִימָה, פסוק says, The פרשת חקת ויקחו. מדרש רבה. Why did it have to say ויקחו. פרָה אדומָה? It's a פרָה אדומָה for anybody who is טמא. What purpose is served by saying that it has to be brought to you, to משה רבינו?

The מדרש רבה says, Throughout all generations, for all time, the פרָה אדומָה will be called in Moshe's name. What is Rashi saying here? So it's brought down here from the Torah Treasures that the אריז"ל says that a person who does not understand the deeper meaning of his תפילות should meditate on infusing them with all of the intentions of the הגדולה who composed the תפילות, what they had in mind. The חכמים tell us that משה was the only person in the entire history of the world to whom Hashem revealed the rationale of the פרָה אדומָה.

When the people of Yisroel would later prepare other אדומות, פרָה אדומות, all they could possibly say when they're doing it is that they have in mind to invest in them the כוונות and the fundamental meaning that Moshe had when he made the first אדומָה. That is what Rashi is saying. The פרָה אדומָה will always be named after Moshe because we're always going to have to depend on his כוונות, the intentions that Moshe had when he had prepared the first פרָה in the מדבר. This leads me to a fascinating story from the Lubavitcher חסידות literature, which I'd like to share with you. It's rather long, but you will see at the end that it's extraordinarily worthwhile.

During the time of the אלטע Rebbe, who was Rebbe זלמן שניאור from ליאדי, who was the founder of חב"ד, a law was passed that forcibly moved the Jews from rural villages to larger towns. They had to leave where they live and congregate in bigger towns. This particularly harsh decree left many Jews destitute, they had no פרנסה. A great deal of money was required to alleviate their plight. Not only were many poor families without basic necessities, but they had to bribe officials to leave the Jews alone.

To this end, the אלטע Rebbe began traveling extensively through the region asking people for donations. On one such mission, it took him to the town of Bolin, near the city of Tulchin, where ר' ברוך, the בעל שם's grandson resided. The אלטע Rebbe decided to pay ר' ברוך a visit. ר' ברוך was delighted by this honor.

"What brings you here?" ר' ברוך asked. "Well," the אלטע Rebbe replied, "I am raising funds to bribe government officials to leave the יודען alone. The pitiful plight of my brethren is too much to bear." ר' ברוך was surprised. "Surely, you could have averted this decree by using your רוחניות, spirituality. Why are you actually going around collecting money? You could have davened and could have averted the decree." The אלטע Rebbe elucidated, "I am only following a precedent. When יעקב אבינו was in danger, no doubt, he could have used his זכותים to alleviate the harsh decree without having to placate his brother with gifts and with and with bribes. But you see, he declared, 'אדוני עשו.' And that's how he was appeased."

ר' ברוך remained unconvinced. The אלטע Rebbe was a great צדיק. Why would he have to lower himself to act in this way, shlepping from place to place to collect צדקה in a טעוועטיקע manner? "But why didn't you just teach them the meaning of the word אהד, according to the שם טוב's teaching? The decree would have then been automatically nullified." "It was precisely your grandfather's אהד that caused this whole problem in the first place," the אלטע Rebbe replied. He then revealed the following fascinating story. After the Jews were expelled from Spain in 1492, not one country was willing to take them in. The reason for this, as with everything else, came from the upper spheres, the מלאכים. In שמים, the מלאכי שרת representing the various nations were arguing amongst themselves, "We don't want the Jews in our land. We don't want the Jews. The first thing they'll do is build shuls and they'll build a בית מדרש, and they'll daven and they'll learn. We don't want them to say אהד ה'." The מלאכים were afraid that this declaration of הקדוש



הוא ברוך's unity would nullify their very existence. This spiritual reality was reflected down below. The leaders of each nation refused to take in the Jews. There was only one מלאך who was not afraid, the מלאך of Poland. In fact, he saw this as a golden opportunity to increase his own impure כח.

"They don't scare me," he declared, "I'll take them in. It'll be to my advantage. It is true they will build ישיבות, and it's true they will study תורה and they will say ה' אחד, but they will not have the proper כוונה, and I will get stronger." And so it came to pass. The king of Poland agreed to accept the bribe, a pile of money as high as a mounted cossack holding a spear standing up.

Indeed, the Jews arrived in Poland in droves. They built shuls, they built בתי מדרש, established businesses, they learned תורה, and they said ה' אלקינו ה' אחד. And as the ministering angel had predicted, they did not have the proper כוונה.

The מלאך was delighted, his plan was working. His own powers were increasing day to day. Unfortunately for him, the בעל שם טוב came along. The בעל שם טוב came along and taught the Jews a dimension of אחד that was entirely different.

He gave them the correct כוונה. "That's not fair!" the מלאך of Poland cried. "The deal is off. The deal is null and void. I only agreed to accept them under the terms of the old אחד, not this new one." Down on earth, the Jews were going to be kicked out, have to find another home. The noose was tightened around the throat of European Jewry. Many Jews were expelled from their villages.

"Now do you understand?" the אלטע Rebbe concluded. "The new law is a direct result of your grandfather's אחד. That is why money is once again needed to avert the harsh decree."

Having read this story, I approached Rabbi Oelbuam and I said, "What is the proper כוונה for אחד?" So I said, he said, "What do you say?" I said, "קבלת עול מלכות שמים," which is, of course, a very proper כוונה. My second כוונה is נפש מסירות for קבלת עול מלכות שמים. The third כוונה which I had said until that point was to be מקיים the מצוה of שחרית וערבית.

And he said, what you should add on is that I should have the כל הקדמונים בהם שכיוונו כוונה. That is the כוונה of the אלטע Rebbe. That I should have a כוונה to be מקיים the הקדמונים בהם שכיוונו כוונה. And that is what I have in כוונה when I say שמע.

You can follow it or not follow it. You can hear what I have to say or not. But that's a good answer. When I said to you that they brought the פרה אדומה אליך, משה רבינו, that all דורות will not have any כוונה of what the proper כוונה for the פרה אדומה is. That's why it's called משה רבינו, that's why it says וַיִּקְחוּ אֵלֶיךָ. We will depend on the כוונה of משה רבינו. He understood what the פרה אדומה had in mind and had to and represented. We have no clue because for us it's a חוק. So in exactly the same way as the אלטע Rebbe and the בעל שם actually taught the people the כוונה for משה רבינו, אחד had the כוונה for the פרה אדומה and we depend on his כוונה to fulfill the מצוה of פרה אדומה, which we hope will come back very soon, במהרה בימינו אמן

