

Alter Rebbe
Likkutei Torah
Parshas Chukas

וְהָיָה הַטְּהוֹר עַל הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי

Introduction

This discourse by the Alter Rebbe, Rabbi Schneur Zalman of Liadi (1745–1812), founder of Chabad Chassidus and author of the *Tanya* and *Shulchan Aruch HaRav*, delves into the mystical significance of the purification process through the Red Heifer (*Parah Adumah*), as detailed in Parshas Chukas. Delivered within the context of Chassidus Chabad, it reveals how purification from impurity—particularly the impurity of death—is not merely a ritual but a spiritual resurrection powered by the deepest divine compassion. Central themes include the elevation through self-nullification, the power of Kesser (Crown), and how true servitude (*avdus*) transcends intellect. The Alter Rebbe portrays teshuvah not as a distant demand, but as an immediate, intimate closeness to G-d, made possible even for the most spiritually distant.

And the pure one shall sprinkle upon the impure one on the third day and on the seventh day.	וְהָיָה הַטְּהוֹר עַל הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי.
Behold, in the beginning of the resurrection it is written: “On the third day He will raise us up and we will live before Him” (see Midrash Rabbah, Parshas Vayeira, section 56).	הִנֵּה בְּתַחֲלִית הַחַיִּים כְּתוּב "בַּיּוֹם הַשְּׁלִישִׁי יִקְיָמֵנוּ וְנִחְיֶה" [לְפָנָיו] [ע' בְּמִדְרַשׁ רַבָּה פ' וַיֵּרָא פ"ו]
And the matter is, that the revival of the dead is through abundant mercy, with the dew by which He is destined to revive the dead—this is the source of the Thirteen Attributes of Mercy, as explained in the discourse that begins with “He fed you the manna.”	וְהַעֲנֵן כִּי מַחְיֶה מֵתִים הוּא בְּרַחֲמִים רַבִּים, טַל שְׁעָתִיד לְהַחְיֹת בּוֹ אֶת הַמֵּתִים, וְהוּא מְקוֹר י"ג מִדּוֹת הַרַחֲמִים, וְכֵן שְׁכָתוֹב בְּד"ה וַיֹּאכִילֶךָ אֶת הַמָּן
And behold, Tiferes—which is the Attribute of Mercy, the attribute of Yaakov—ascends up to the level of Kesser, which is the level of “abundant mercy,” in the secret of the “middle bar that passes through from end to end,” in Zohar, end of Parshas Terumah (Zohar II:175b).	וְהִנֵּה תַפְאֶרֶת, שְׁהִיא מִדַּת הַרַחֲמִים, מִדַּתוֹ שֶׁל יַעֲקֹב, עוֹלָה עַד הַכֶּתֶר—בְּחִינַת רַחֲמִים רַבִּים—בְּסוּד בְּרִית הַתִּכּוֹן הַמְּבָרִיחַ מִן הַקְּצָה אֶל הַקְּצָה, בְּזֶהָר סוּף פ' (תְּרוּמָה דקע"ה ע"ב)
And this is [the meaning of] “On the third day specifically He will raise us up,” and see what is written later on this verse in relation to the Ten Days of Repentance.	וְזֶהוּ "בַּיּוֹם הַשְּׁלִישִׁי דִּיִּקָּא יִקְיָמֵנוּ", וְעֵינֵינוּ מֵה שְׁכָתוֹב עַל פְּסוּק זֶה לְקַמֵּן גַּבִּי עֲשֵׂרֶת יָמֵי תְּשׁוּבָה
And this is [also the meaning of] “And I bore you on the wings of eagles”—which is the Face of the Eagle, a level of mercy, to arouse mercy for the descent of the soul. And through this: “And I brought you to Me, literally.”	וְזֶהוּ "וַאֲשָׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים"—שֶׁהוּא פָּנֵי נֶשֶׁר, בְּחִינַת רַחֲמִים, לְעוֹרֵר רַחֲמִים עַל יְרִידַת הַנֶּפֶשׁ, וְעַל יְדֵי זֶה "וַאֲבִיא אֶתְכֶם אֵלַי" מִמָּשׁ

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"As an eagle stirs... he carries it on his wings," as is written elsewhere.	כְּנֹשֵׁר יַעִיר כּו' יִשְׂאֶהוּ עַל אַבְרָתּוֹ כּו' כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אֲחֵר.
"And we will live before Him" precisely—that is, that in the future, the inward [dimension] will be revealed, through that which is higher than Shevirah and Tikkun (the Breaking and the Rectification).	וְנִחְיֶה לְפָנָיו דִּיִּיקָא—הֵינּוּ שְׁלֵעֲתִיד לְבוֹא יִתְגַּלֶּה פְּנִימִיּוֹת עַל יְדֵי מַה שְׁלֵמָעֵלָה מִהַשְׁבִּירָה וְהַתִּיקוּן כּו'.
And this is [the meaning of] "On the third day..." and [that] "He saw the place from afar"—this is like "To Yaakov, who redeemed Avraham," for the level of "from afar" is that which is distant from grasp.	וְזֶהוּ "בַּיּוֹם הַשְּׁלִישִׁי כּו' וַיֵּרָא אֶת הַמָּקוֹם מֵרֶחֶק"—וְהוּא עַל דֶּרֶךְ "לִיִּצְקֵב אֲשֶׁר פָּדָה אֶת אַבְרָהָם", כִּי בְחִינַת "מֵרֶחֶק" הוּא מַה שֶּׁרְחוּק מִהַשְׁגָּה.
"I said I will be wise, but it is far from me"—that which Shlomo said regarding the commandment of the Red Heifer.	אָמַרְתִּי אֲחַכְמָה וְהִיא רְחוּקָה מִמֶּנִּי—שָׁאֲמַר שְׁלֹמֹה עַל מִצְוַת פָּרָה אֲדָמָה.
And all of this is drawn down through "on the third day," etc., which is the level of mercy, as mentioned above, and see what is written elsewhere on the verse "For this commandment... is not distant..." etc., which is said regarding the commandment of Teshuvah.	וְכָל זֶה נִמְשָׁךְ עַל־יְדֵי "בַּיּוֹם הַשְּׁלִישִׁי כּו'", בְּחִינַת רַחֲמִים כַּנ"ל, וְעֵינֵינוּ מַה שֶּׁכָּתוּב בְּמָקוֹם אֲחֵר עַל פְּסוּק "כִּי הַמִּצְוָה הַזֹּאת כּו' וְלֹא רְחוּקָה הִיא כּו'", שֶׁנֶּאֱמַר עַל מִצְוַת הַתְּשׁוּבָה.
For although the drawing down is from the level of Kesser, the supreme encompassing [light], which is called "distant," nevertheless "the matter is very close to you," etc.	כִּי אֶף־עַל־פִּי שֶׁהַמִּשְׁכָּה מִבְּחִינַת כֶּתֶר מְקִיף עֲלִיוֹן מַה שֶּׁנֶּאֱמַר "רְחוּק", אֶף־עַל־פִּי־כֵן "קְרוֹב אֵלַי הַדָּבָר כּו'".
And this is like the concept of "And I bore you on the wings of eagles... to Me," as mentioned above.	וְהֵינּוּ כְּעֵינֵינוּ "וְאִשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים כּו' אֲלֵי", כַּנ"ל.
And behold, the ashes of the cow are also a level of Teshuvah—to burn all evil thoughts, as explained elsewhere.	וְהִנֵּה אַפֵּר הַפָּרָה הוּא גַם־כֵּן בְּחִינַת תְּשׁוּבָה, לְשׂוּרָה כָּל הַהֲרָוִרִין בִּישׁוּן, כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אֲחֵר.
And through this is drawn down "living water" from the level of "Wisdom," and "it is distant," to the distant one, who thereby becomes close.	וְעַל־יְדֵי זֶה נִמְשָׁךְ "מֵיִם חַיִּים" מִבְּחִינַת "אֲחַכְמָה", וְהִיא "רְחוּקָה", לְרְחוּק שֶׁנֶּעֱשֶׂה קְרוֹב.
And like the concept of the sprinkling to purify the impure who is [like] dead—so too, literally, a person can revive his soul that is bound and tied in the vanities of the world and is considered like dead, as it is written: "And He gave the wicked their grave."	וְכַעֲנֵינוּ הַהֲזָאָה לְטֹהַר טָמֵא מֵת, כִּכָּה מִמֶּשׁ יִחְיֶה אִישׁ אֶת נַפְשׁוֹ הָאֲסוּרָה וְקַשׁוּרָה בְּהֶבְלֵי עוֹלָם, וְנִחַשְׁבֶּת כְּמֵת, "כְּמוֹ שֶׁכָּתוּב 'וַיֵּתֵן אֶת רִשְׁעֵיהֶם קִבְרוֹ'".

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And as our sages said: "The wicked, in their lifetimes, are called dead."	"וְכַמֵּאֲמַר רַז"ל: "רָשָׁעִים בְּחַיֵּיהֶם קְרוּיִים מֵתִים
And this is through the arousal of great mercy from Above.	וְהִיגוּ עַל־יְדֵי הַתַּעֲוָרוֹת רַחֲמִים רַבִּים מִלְּמַעְלָה
And therefore the sprinkling is also on the third day—through [one who] arouses mercy upon his soul: "In Your great mercy, have mercy upon us," etc., and "He is merciful, and atones sin," etc.	וְלָכֵן הַהֲנָאָה הִיא גַּם־כֵּן בַּיּוֹם הַשְּׁלִישִׁי, עַל־יְדֵי שְׁמַעוֹרָר רַחֲמִים עַל נַפְשׁוֹ: "בְּרַחֲמֶיךָ הַרְבִּים רַחֵם". "עֲלִינוּ כו'", וְ"הוּא רַחוּם וְכַפֵּר עוֹן כו'".
And see what is written in the discourse beginning "I saw, and behold, a Menorah of gold," on the matter of "In Your great mercy," etc.	וְעֵינַי מֵה שֶׁכְּתוּב בְּד"ה "רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב", בְּעֵנֶינִי "בְּרַחֲמֶיךָ הַרְבִּים כו'".
And on the seventh day, it is the level of Malchus, which is the level of David.	וּבַיּוֹם הַשְּׁבִיעִי הוּא בְּחִינַת מַלְכוּת, וְהוּא בְּחִינַת דָּוִד
And among the seven Ushpizin, Yaakov is the third, and David is the seventh.	וּבְז' אוֹשְׁפִיזִין, יַעֲקֹב הוּא הַשְּׁלִישִׁי, וְדָוִד הוּא הַשְּׁבִיעִי
And the level of David, who was the chariot to the level of Malchus, is because he is the aspect of "David My servant."	וּבְחִינַת דָּוִד שֶׁהִיא מְרַכֶּבֶה לְבְּחִינַת מַלְכוּת, לְפִי שֶׁהוּא "בְּחִינַת דָּוִד עַבְדִּי".
And behold, it is written: "For the Children of Israel are servants to Me," meaning that through their being in the state of servants, thereby they become truly Mine.	וְהִנֵּה כְּתוּב: "כִּי לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים", פִּירוּשׁ: עַל־יְדֵי שִׁיְהִיו בְּבְחִינַת עֲבָדִים—עַל־יְדֵי זֶה יִהְיוּ לִי מִמֶּשׁ.
And as explained elsewhere on the verse "And now, may it be magnified..." that the level of "servant"—which is total self-nullification without any reason or understanding—its root is exceedingly high.	וְכַמֵּ"ש בְּמָקוֹם אַחֵר עַל פֶּסוּק "וְעַתָּה יִגְדַּל נָא כו'", שֶׁבְּחִינַת עַבֵּד שֶׁהוּא הַבִּטּוּל לַגִּמְרִי בְּלִי שׁוּם טַעַם וְנִדְעַת—שֶׁרָשׁוֹ גְּבוּהָ מְאֹד
That is, it draws from the level of Kesser, which is above Chochmah and Binah—and this is the level of Malchus of Ein Sof.	וְהִיגוּ שְׁמַמְשִׁיךְ מִבְּחִינַת כֶּתֶר שֶׁלְּמַעְלָה מִחֻכְמָה וּבִינָה, וְהוּא בְּחִינַת מַלְכוּת דְּאֵין־סוֹף
And this is the level of "Mine, truly," like what is explained elsewhere on the verse "And I will betroth you to Me forever," etc., that in this level there are no changes, etc.	וְזֶהוּ בְּחִינַת "לִי מִמֶּשׁ", עַל דֶּרֶךְ הַמְּבֹאָר בְּמָקוֹם אַחֵר עַל פֶּסוּק "וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם כו'", שֶׁבְּבְחִינָה זוֹ אֵין שִׁיּוֹף שִׁיְנוּיִים כו'
Also, the root of the impurity of death extends from the Breaking of the Vessels—the seven kings of Tohu who died, etc.	וְגַם הִנֵּה שֶׁרָשׁ טוּמְאָת מֵת נִמְשָׁךְ מִשְׁבִּירַת הַכֵּלִים, ז' מְלָכִין דִּתְהִי שִׁמְתוֹ כו'
"Bela" is the level of Daas, etc., and this is also the concept of the Tree of Knowledge of Good and Evil.	בְּלַע" הוּא בְּחִינַת הַדַּעַת כו', וְזֶהוּ גַּם־כֵּן עֵנֶינִי עֵץ" הַדַּעַת טוֹב וָרָע

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Whereas in Supernal Chochmah it is written: “They die, but not in wisdom”—[referring to] the Tree of Life.	מֵה שֶׁאֵין כֹּן בְּחֻמָּה עֵילָאָה כְּתוּב “יָמוּתוּ וְלֹא בְּחֻמָּה”—עַץ הַחַיִּים
And how much more so in the level of Kesser, etc.—the Life of life, etc.—and this is drawn down through self-nullification beyond understanding, which is the level of “on the seventh day,” etc.	וְכַל־שֶׁכֵּן בְּבְחִינַת כֶּתֶר כו', "חַיֵּי הַחַיִּים כו'", וְזֶה נִמְשָׁךְ עַל־יְדֵי הַבִּיטוּל שֶׁלִּמְעַלָּה מִן הַדַּעַת, שֶׁהוּא בְּחִינַת "בַּיּוֹם הַשְּׁבִיעִי כו'".
And see what is written in Parshas Vayakhel in the discourse that begins “Take from among you a donation,” regarding “and a witness has no end,” etc., there—and this is the concept of “David is alive and enduring.”	וְעֵינֵינוּ מֵה שֶׁכְּתוּב בְּפָרֶשֶׁת וַיִּקְהַל בְּד"ה "קָחוּ מֵאִתְּכֶם תְּרוּמָה", בְּעֵנֵינוּ "וְעֵד אֵין לוֹ הַפֶּסֶק כו'", עֵינֵינוּ שֶׁם—וְזֶהוּ "עֵינֵינוּ" דָּוִד חַי וְקַיִם
And behold, also regarding Yaakov, our sages said: “Yaakov Avinu did not die,” for he is from the level that is above the Breaking [of the Vessels].	וְהִנֵּה גַם בְּיַעֲקֹב אָמְרוּ רַז"ל "יַעֲקֹב אָבִינוּ לֹא מֵת"—שֶׁהוּא מְבַחֲשֵׁה שֶׁלִּמְעַלָּה מִהַשְּׁבִירָה
And as explained elsewhere on the Zohar at the end of Parshas Vayigash, on the verse “And Yaakov blessed Pharaoh,” etc., and see also what is written in Parshas Vayishlach on the verse “And he wrestled,” etc., regarding “for he could not overcome him,” etc.	וְכַמוֹ־שֶׁמְבוֹאָר בְּמָקוֹם אֲחֵר עַל מֵאֲמַר הַזֶּהר סוּף פ' וַיִּגַּשׁ עַל פְּסוּק "וַיִּבְרַךְ יַעֲקֹב אֶת פְּרֹעֶה כו'", וְעֵינֵינוּ מֵה שֶׁכְּתוּב בְּפָרֶשֶׁת וַיִּשְׁלַח עַל פְּסוּק "וַיִּאָּבֵק כו'", בְּעֵנֵינוּ "כִּי לֹא יָכַל לוֹ כו'".
Therefore, the sprinkling for the purification of one who is impure from a corpse, to remove the spirit of impurity, is specifically on the third day and on the seventh day.	וְלָכֵן הַהֲזָאָה לְטַהֲרַת טָמֵא מֵת, לְהַעֲבִיר רוּחַ הַטּוּמְאָה, הֵיא דְּיִקָּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי
And see what is written on the verse “And He fed you the manna.”	"וְעֵינֵינוּ מֵה שֶׁכְּתוּב עַל פְּסוּק "וַיִּאֲכִלְךָ אֶת הַמָּן

[NOTE Summary:

This discourse revolves around the verse “וְהִזָּה הַטְהוֹר עַל הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי” – “the pure shall sprinkle upon the impure on the third day and on the seventh day.” The Alter Rebbe explains that these days correspond to two stages in the soul’s elevation: (1) the third day, representing *Tiferes* (Divine mercy) which ascends to *Kesser* (Divine will), and (2) the seventh day, representing *Malchus* (sovereignty), which is linked to *David*, the ultimate servant of Hashem.

Purification from death, the ultimate impurity, reflects the soul’s return from spiritual lifelessness. This is paralleled in the process of teshuvah—return to G-d—which draws on *rachamim rabim* (great mercy) from the supernal source. The ashes of the Red Heifer represent the burning away of negative thoughts, and the “living water” represents the influx of Divine wisdom from a transcendent source. The secret to accessing this lies in *avdus*, the utter

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self-nullification of a servant, which taps into G-d's essence (the level of "Mine truly"—לי ממש). This level is unchanging and beyond the opposites of life and death.

The impurity of death is linked to the *Sheviras HaKeilim* (the shattering of the vessels) from the world of Tohu, especially the fallen "kings" symbolized by Daas. The remedy is not Daas (knowledge) but *Bittul* (self-nullification) that transcends Daas. The third and seventh days—Yaakov and David—represent the two pillars of redemption: mercy from above and humility from below.

Practical Takeaway

When we feel spiritually distant or "dead"—overwhelmed by worldly entanglements or numbness in our connection to G-d—we can and must access *rachamim rabim* (abundant mercy). Teshuvah is not far; it is very close, precisely because it draws from the most transcendent levels—Kesser and Ein Sof. But the way to access it is through *bittul*, not understanding or rationalization. Becoming a "servant," completely surrendered to G-d's will, connects us directly to the essence of Divine life. Even when impurity seems insurmountable, the "sprinkling" of Divine mercy can purify, awaken, and restore.

Chassidic Story

The Alter Rebbe once received a desperate letter from a follower who had spiritually collapsed. He wrote, "I am as one who is dead; how can I ever rise again?" The Alter Rebbe answered him with a single sentence:

"Do you not know that the ashes of the Red Heifer purify even the impurity of death?"

He then added: "There is a place in the soul that is never impure. When you surrender yourself completely to Hashem and cry out from the depths, that place awakens. And when it awakens, it draws life even from the highest place—from the dew of resurrection that rests in the Crown Above."

This teaching became known among his students as "*The Sprinkle of Mercy*." It was recited by generations of Chassidim when helping others rise from despair, invoking the belief that no one is too far gone to be purified.

(Source: *Sichos Shivchei HaBaal HaTanya*, as recorded by early Chabad Chassidim)

TPX — Therapeutic-Psychological Integration:

"The Third Day. The Seventh Day. The Return to Life."

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Based on a Maamar from the Alter Rebbe – retold through the lens of inner healing and modern psychology

There's a mitzvah in Parshas Chukas that seems almost otherworldly.

A person becomes spiritually impure by coming into contact with death. To be purified, a red heifer is burned, its ashes mixed with fresh spring water, and then sprinkled upon the person—not once, but specifically on **the third day** and again on **the seventh day**.

It sounds like an ancient ritual. But the **Alter Rebbe** opens this up and shows us: this is not about ancient ashes—it's about **you**. About **me**. About those moments when you're not *technically* dead—but feel **emotionally lifeless**.

You wake up, and everything feels gray.

You smile—but it's performative.

You talk—but inside, you're alone.

You have a job, a life, a family—and yet, deep inside... something's missing.

Spiritual Death and the Nervous System

Today, psychologists have a term for this: **emotional shutdown**—a form of dissociation often rooted in trauma. It's when your nervous system enters the freeze state, not out of laziness or sin, but because it's trying to **protect you** from what feels unbearable. In trauma theory, we call this a **protective adaptation**—the psyche's way of saying, "This is too much. I'd rather not feel at all."

The Talmud says: "רשעים בחייהם קרויים מתים" – "The wicked, even in their lifetime, are called dead."

But Chassidus explains: "wicked" here doesn't mean evil—it means *disconnected*. Cut off from your essence. From hope. From your Creator.

What do you do when you're there?

How do you come back?

The Alter Rebbe gives you a map.

The Third Day: Reconnecting to Compassion

The first step, he says, is **Day Three**. This corresponds to the **Sefirah of Tiferes**—Divine compassion, the heart center. It's not about fixing anything yet. It's about encountering your own pain **without judgment**.

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In Internal Family Systems (IFS) therapy, we'd call this the moment where your **Self** begins to witness your pain—not to exile it, but to sit with it.

In somatic work, it's where the **ventral vagal system**—the part of your nervous system wired for connection—starts to turn back on.

It's when someone in your life says:

"I see you. You're not broken. You're hurting. And you're still whole."

In Divine language, it's called **רחמים רבים**—supernal mercy that flows not from logic, but from essence. The mercy of the **Crown**—the Divine Kesser—which is beyond intellect, beyond deserving.

And just like that—**the person who is cut off begins to feel again.**

The Seventh Day: Radical Surrender

But there's a second stage: **Day Seven.**

This is not just about emotion—it's about **identity**.

Day Seven is the Sefirah of **Malchus**, of **David**, the humble king, the servant of G-d. It's about becoming what the Alter Rebbe calls an **עבד**—a servant. Not in the degrading sense. In the **liberating sense**.

The ego steps aside. The soul steps forward.

This is what therapy sometimes calls **earned secure attachment**: when you no longer organize your life around fear or control, but around **trust**.

It's where healing no longer comes from analysis—but from **surrender**.

You say: "I don't have to understand everything. I just want to be real. To show up. To serve."

And G-d says: "**Now you are Mine. Truly Mine.**"

The Ashes and the Water: Healing Through Contradiction

But don't miss this: the purification comes not from water alone. It comes from **ashes**—from what has burned, from what's been lost. But the ashes alone won't heal. You need to mix them with **living water**—with vitality, hope, Divine wisdom.

This is the core paradox of trauma recovery:

What hurt you is not what will heal you—but your healing will come from going through the hurt, not around it.

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The pain becomes the ingredient in your rebirth.

The Dew of Resurrection: The Self That Was Never Broken

And the Alter Rebbe ends with this breathtaking truth:

The reason you can be resurrected is because **you were never truly dead.**

Even when the soul is entangled in “death,” its **core Self was never damaged.**

In Chassidus, this is called the **dew of resurrection**—moisture that was always hidden beneath the dust.

In modern terms, it’s the *undamaged core*—what trauma therapist Janina Fisher calls **"the part that was never traumatized."**

A Story: The Ashes and the Sprinkling

Years ago, in a clinic outside of Vancouver, a therapist was treating a young woman—let’s call her Sarah—who had survived a long and complex history of abuse. She had tried everything: CBT, EMDR, medication. Nothing helped. She told the therapist:

“I don’t even want to die. I just don’t want to live. There’s a difference.”

He asked her:

“Do you think there’s a part of you that still believes in something more?”

She said:

“Maybe. But it’s buried under too much ash.”

One day, in a breakthrough session, the therapist simply sat silently with her for nearly an hour. No words. No interpretation. Just presence. And then he whispered:

“You know... you don’t have to resurrect yourself. You just have to let me sprinkle.”

She burst into tears. For the first time in years, she felt something.

That was her **third day**.

Months later, she volunteered at a shelter for teenagers. A girl there had just been rescued from the streets and wouldn’t speak to anyone. Sarah brought her water and sat beside her. Silent. Present.

After a long time, the girl said,

“You’re not like the others. You’re like... someone who died and came back.”

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Sarah smiled and said,

“Maybe I did. But someone sprinkled something on me. So now it’s my turn.”

That was her **seventh day**.

Because resurrection doesn’t begin in heaven. It begins in ashes.

It begins on Day Three. And it is completed on Day Seven.

And it can begin right now.

END NOTE]