



LESSONS IN LIKUTAY TORAH

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

לקוטי תורה

פרשת בלק

מאמר

"מי מנה"

“Bringing the Infinite into the Finite”

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Likutay Torah

לקוטי תורה

פרשת בלק

מאמר

מי מנה¹

דף סז, א

“Bringing the Infinite into the Finite”

Parshas Balak describes the story of Bilam, including Bilam’s intended curses, which Hashem transformed into blessings. One of the curses was as follows: (Bamidbar 23:10)

א Chapter 1:

"מי מנה עפר יעקב, ומספר את רובע ישראל תמות נפשי מות ישרים ותהי אחרייתי כמהו: "²(פרשתנו כג, י):

“Who can count the dirt of Yaakov, or the number of one-fourth of Yisrael? May my (Bilam’s) soul die like the upright people and may my end be like theirs!”

This blessing (that Hashem said through Bilam) means that ‘One cannot count the Jewish people, since they will be numerous like the dust.’ However, we need to understand two points:

- 1- Why does it say that there is a number for the “one-fourth of Yisrael,” implying that there is a limited number of Jews, if the verse said previously that the Jewish People cannot be counted, implying that they have no number?

¹ (נאמר בשבת פרשת חקת ובלק, י"ב תמוז תקס"ג).

² (בגמרא: סוף פרק ג' דנדה (לא, א). רבות: ויגש פרשה צ"ד, גבי "כל הנפש הבאה". ויקרא, פרשה א'. במדבר, פרשה ב'. פרשה בלק. בשרי השירים רבה, סוף פסוק "פתפוח בעצי" (ב, יב). ובפסוק "אחת היא יונתי" (ו, טו). ובפסוק "אל גנת" (ו, יז). בקהלת רבה, בפסוק "כל הנחלים" (א, יח)).

- 2- What is the idea of saying, “Or the number of רִבֵּעַ-one fourth of Yisrael?” What is the significance of “one fourth” in terms of counting the Jewish People?

The Alter Rebbe will begin to analyze the above verse and explain these questions:

"רִבֵּעַ" יֵשׁ בּוֹ ב' פִּירוּשִׁים: פִּירוּשׁ אֶחָד - חֶלֶק רְבִיעִית, וְהַב' - מִלְשׁוֹן אַרְבָּעָה. כִּי הִנֵּה בְּבַחֲנֵית יִשְׂרָאֵל יֵשׁ ד' בְּחִינוֹת:

The word "רִבֵּעַ" (related to the word אַרְבַּע-four) has two possible explanations: One explanation is that it means “one fourth.” The second explanation is that it means “a total of four.” To understand the significance of the number four in counting the Jewish People, we need to explain that there are four main aspects of the Jewish person, as will be clarified later.

וְהָעֵינָן, דִּכְתִּיב (ישעיה מג, ז): " כֹּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאתִיו, יִצְרֵתִיו, אֶף עָשִׂיתִיו", וְהֵם בְּחִינוֹת: מַחְשָׁבָה, דִּיבּוּר וּמַעֲשֶׂה:

The idea is, as follows: It is written (Yeshaya 43:7), “Everything that is called by My Name and exists for My Glory, I have created it, formed it, and also made it.” These three stages (created, formed, made) correspond to the three aspects of thought, speech, and action.

"בְּרֵאתִיו" הוּא בְּחִינַת מַחְשָׁבָה, שֶׁהוּא יֵשׁ-מֵאֵין.

“I have created it” is the aspect of thought, which is similar to creation of something from nothing comparable, just like thought comes from the subconscious, which is not comparable to conscious thought.

"יִצְרֵתִיו" הוּא בְּחִינַת דִּיבּוּר, שֶׁהוּא בְּחִינַת צוּרָה שְׂמִיעִיר הָאוֹתִיּוֹת שֶׁבְּמַחְשָׁבָה.

“I have formed it,” is the aspect of speech, which is when a form is applied to the letters of thought,

causing the letters of thought to take on a more defined form.

"אף עשיתיו" - בחינת המעשה.
כתיב בלשון "אף", לפי שהמעשה -
דבר נפרד בפני עצמו, שאינו כערך
הדיבור נגד המחשבה שמצייר
האותיות המחשבה מממש, כי מה
שחושב הוא מדבר, מה שאין כן
ענין עשייה גשמיות הוא ענין בפני
עצמו.³

"I have also made it," is the aspect of action. The verse uses the word "אף-also" in terms of action, since action becomes separate from the person's thought and speech. It is unlike how speech compares to thought, where it simply forms the actual letters of thought into speech, since what a person thinks is what he says. This is not the case with physical action, which becomes its own expression of the person without a direct link showing its connection to what the person is thinking.

By looking at what someone does, we cannot necessarily know what that person is thinking or feeling, whereas, by hearing his words, we can become aware of what he was thinking, since speech is a revelation of inner thoughts.

והנה יש עוד בחינה רביעית
שלמעלה מהשלשה בחינות הנ"ל -
מחשבה, דיבור, ומעשה - ונרמז
במלת "אף". כי "אף" הוא לשון
ריבוי, לרבות עוד דבר שאינו
מפורש כאן, והוא הדבר שלמעלה
מהשלשה בחינות הללו, וגבוה
ונעלה מהם.

Now, there is another "fourth" aspect, which is higher than the three aspects mentioned previously: thought, speech, and action, and is hinted to in the word "אף-also." This is because the word "אף-also" is used to include something else not mentioned explicitly in the verse, which as an aspect of the person that is above and beyond the three aspects discussed before.

³ [נענין מזה בדבור המתחיל "חייב אינו לבסומי בפניא", במה שכתוב שם (תורה אור צה, ב'ג):
"וצורת ה' הוא ג' קוין כו', [שני קוין מחוברים שהם בחינת מחשבה, דיבור, וקו ה' הוא בחינת
מעשה] - עד: וכמו שכתוב: 'אף עשיתיו'"].

וּבִיאור הַדָּבָר, הִנֵּה צָרִיךְ לְהַבִּין
תְּכֵלִית יִרְדָּת הַנִּשְׁמוֹת לְעוֹלָם-
הַזֶּה, שִׁירִידָתָן צוֹרֵךְ עֲלֵיהָ הִיא
כְּנוֹדָע.

וְצָרִיךְ לְהַבִּין, עֲלֵיהָ זֶה מָה הִיא -
מֵאַחֵר שֶׁטָּרָם יִרְדָּתָהּ הִיטָה נִהְיָת
מִזִּי הַשְׂכִּינָה, וּמָה עִלּוּי גָדוֹל
מִזֶּה?

וְגַם לְהַשְׁכִּיל הֵיטֵב עֲנִין מִחֻשְׁבָּה,
דְּבוּר וּמַעֲשֶׂה לְמַעֲלָה, שֶׁהוּא
בְּחִינַת "בְּרָאתוֹ יִצְרָתוֹ כֹּי" - שֶׁהִרִי
"כִּי לֹא מַחֲשָׁבוֹתֵי מַחֲשָׁבוֹתֵיכֶם"
(יִשְׁעִיָּה נה, ח) כְּתִיב, וְ"אֵין לוֹ דְמוּת
הַגּוֹף כֹּי".⁴

Hashem does not have thought, speech, and action in the sense that a person has these abilities. With regard to Hashem, these three faculties are just analogies for Hashem's power to express Himself. So, what exactly is the analogy?

אֶלָּא הָעֲנִין הוּא, שֶׁבְּחִינַת יִצִּיאַת
הָעוֹלָמוֹת מִהָעֵלֶם אֶל הַגִּילּוּי נִקְרָא

In order to explain this, we first need to understand the purpose for which our Divine souls had to come down into this world. As is known, this descent is needed to reach an even higher ascent.

We need to understand what exactly is this elevation that is accomplished? Before the soul came down into this world, it was enjoying the radiance of the Divine Presence (a great, revealed awareness of Hashem). What greater possible elevation can there be than this?

We also need to properly comprehend the idea of the "thought, speech, and action" of Hashem, which is expressed in the way "He created it, formed it, and made it (all the created beings)," since it is written, (Yeshaya 55:8) "(Hashem says), My thoughts are not like your thoughts," and like we believe: "He (Hashem) has no bodily form,"

The idea is that the process through which the worlds leave their hidden state (in Hashem's

⁴ (רֵאֵה בְּרָכוֹת יז, א)

⁵ (תְּפִלַּת יִגְדֵּל. רֵאֵה רַמְבַּ"ם הַלְכוֹת יְסוּדֵי הַתּוֹרָה א, ז).

בְּשֵׁם "דְּבַר ה'".⁶

Oneness, as expressed on the level of Atzilus), **and become revealed** (as independent entities, separate from Hashem) is called **"the words of Hashem."**

כִּמוֹ עַל דֶּרֶךְ מְשַׁל בְּאָדָם, הַדִּיבּוּר
הוּא מְגַלָּה לְזוּלָתוֹ מִצְפוּנָיו
מִחֲשַׁבְתּוֹ, כִּךְ עַל דֶּרֶךְ מְשַׁל
"בְּעֶשְׂרֵה מֵאֲמֹרוֹת נִבְרָא הָעוֹלָם",⁷
הֵם בְּחִינַת מֵאֲמֹרוֹת וְצִירופֵי
אוֹתִיּוֹת הַיּוֹצֵאִים מֵהָעֵלֶם אֶל
הַגִּילּוּי וְלִהְיוֹת מֵאֵין לֵישׁ.

Just as a person's speech reveals to other people what was previously hidden in his thoughts, so, by way of analogy, "with Ten Statements the world was created,"⁸ which are "statements" and the combination of letters of those statements, which come out and reveal Hashem through the creation of worlds, something from nothing.

וְהִנֵּה, "בְּמֵאֲמַר אֶחָד יָכוֹל
לְהִבְרָאוֹת".⁹ וּבִדְכָתִיב (תְּהִלִּים לֵג, ו):
"וּבְרוּחַ פִּי כָל צִבְאָם". פִּירוּשׁ: "רוּחַ
פִּי" הוּא בְּחִינַת הַבֶּל-הָעֲלִיוֹן,⁹ וְהוּא
"מֵאֲמַר אֶחָד" - הַכּוֹלֵל. וּבְמֵאֲמַר¹⁰
"בְּרוּךְ אוֹמֵר וְעוֹשֶׂה" - בְּמֵאֲמַר אֶחָד
כּו'.

Now, "with one statement Hashem could have created the world," as it is written (Tehilim 33:6), "And with the breath of His mouth He created all their hosts." The meaning of "the breath of his mouth" is the "breath from Above," which is the "one statement," which includes all the other statements. This is also hinted at in the phrase (from the daily prayers, Baruch Sheamar), "Blessed is He

⁶ (תְּהִלִּים לֵג, ו): "בְּדִבְרֵי ה' שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּי כָל צִבְאָם".

⁷ (אֲבוֹת ה, א).

⁸These are the first ten statements in the Chumash in Parshas Bereishis: "And Hashem said let there be light;" "And Hashem said let there be plants," etc. The process through which everything is created from those verses and letters is explained in Shaar Hayichud Vехаemunam of Tanya.

⁹ [עֵינַי בְּזֵהָר חֶלֶק ג', מ"ז, ב'. וּבִ"אֲגֶרֶת הַקֶּדֶשׁ" (סִימָן ה) דְּבִיּוֹר הַמִּתְחִיל "וַיַּעַשׂ דָּוִד"].

¹⁰ (בְּרִכַּת "בְּרוּךְ שְׁאֵמַר").

who said and made,” meaning that He made everything with one statement.¹¹

אֵלָא שְׁהִדְבּוּר הוּא מְחַלֵּק וּמַפְרִיד
הַהֶבֶל לְכַמָּה מִיְּנֵי צִירופֵי אוֹתוֹת,
שֶׁהֵם הֵם רִיבּוּי הַתְּחַלְקוֹת
הָעוֹלָמוֹת - "אֵלֶף אֲלָפִין יִשְׁמְשׁוּנָה,
וְרַבּוֹ רַבָּן קְדָמוּהִי יְקוּמוֹן וְכוּ";¹² "הֵישׁ
מִסְפָּר לְגִדּוּדָיו כו'" (איוב כה, ג).

It is just that the “speech” of Hashem is what divides up and differentiates the “breath” of Hashem into many different letter combinations (which become the names of the particular creatures). This is expressed in the great diversity of the different worlds and their inhabitants, like it says, (Daniel 7:10) “Thousands and millions of angels serve Him, and tens of thousands, and hundreds of millions of angels stand before Him,” and the verse says, (Iyov) “It is impossible to count His legions of angels.”

The Gemara (Chagiga 13b) explains these two verses to mean that each “legion” of angels contains at least one million angels, but there is no limit to how many legions Hashem has.

In physical speech there are two elements: The breath which comes from the lungs, and the vocal cords and articulatory organs that e breath in order to produce different sounds. The breath that underlies all speech sounds is exactly the same breath in all sounds. The only factor that distinguishes between one sound and another is the vocal cords and articulators, which manipulate the flow of air to produce each distinct speech sound.

¹¹This last statement is puzzling: We just quoted that “with one statement Hashem could have made the world,” but, instead He made it with Ten Statements. How are we explaining this phrase from Baruch Sheamar to mean that He actually made the world with one statement?

The idea is that on the level of Hashem’s “thought,” the world was actually created all at once, with one statement of thought. But in “speech” it took ten statements, as will be explained.

¹² (דְּנִיָּאל ז, י: "אֵלֶף אֲלָפִין יִשְׁמְשׁוּנָה, וְרַבּוֹ רַבָּן קְדָמוּהִי יְקוּמוֹן". וּבַחֲגִיגָה יג, ב: "אֵלֶף אֲלָפִין יִשְׁמְשׁוּנָה - מִסְפָּר גִּדּוּד אֶחָד, וְלִגְדוּדֵי אֵין מִסְפָּר").

Similarly, in the process of creation there is one simple force that animates all of creation equally. This force is called “the breath of the One Above,” which is also referred to as the “one statement” that Hashem could have used to create the world (rather than the “ten utterances,” which Hashem actually used). This “one statement” can be divided into infinitely many different types of creations, through the various “letters” of Hashem’s “speech.”

The maamer will also explain a second analogy from speech:

Thought and speech are inherently linked, inasmuch as speech is a revelation of thought. This means that one’s inner thoughts find outward expression in his speech. However, in thought one can go through a great amount of information in a given period of time, compared to how long it would take to go through and explain that same amount of information in speech. This is because thought is a higher-level faculty than speech, and is more closely connected to one’s soul than speech is. Speech functions to express ideas to other people, whereas thought expresses ideas to oneself and within oneself. This is the reason that information exists on a higher level in thought than in speech. And this is also the reason that thought contains a much greater revelation than is speech.

Similarly, the lifeforce and template of every created being originally existed in Hashem’s “thoughts,” on the level of Atzilus, which is totally unified with Hashem. Similarly, a person’s thoughts are unified with a person, and then become separate from a person through the faculty of speech, which results in the creation of beings that perceive themselves as separate from Hashem. In Hashem’s “thoughts,” everything existed all at once, like information that is condensed into one idea in a person’s thought, and only through Hashem’s “speech” does every created being become differentiated from every other being.

In general, a created being can only access its source in the level of speech, but cannot reveal a direct connection to its own source in Hashem’s thoughts (the exception to this rule is Adam, the first man, and the Jewish People, who can connect to their source). However, Adam and Avraham and every Jew are still connected to Hashem’s “thoughts” on a revealed level, allowing us to be aware of the fact that we are not separate from Hashem.

וְהוּא "בְּרָכוּ ה' מְלֹאכָיו, גְּבוּרֵי כֹחַ
עוֹשֵׂי דְבָרוֹ, לְשִׁמוֹעַ בְּקוֹל דְּבָרוֹ"
(תהלים קג, ב), "דְּבָרוֹ" דִּי יִקָּא, מְפִנֵּי

This is the idea of what it says, (Tehilim 103:20) “Bless Hashem, His angels, who are strong and powerful to fulfill His word, and

שֶׁהֵם חַיִּים וְקַיִּימִים מִבְּחִינַת "דְּבַר ה'", שֶׁהוּא בְּחִינַת גִּילּוּי "מוֹצֵא פִי ה'" ¹³ לְהִיּוֹת רִיבּוּי הַתְּחַלְקוֹת הַנִּבְרָאִים;

וְצִירופ־אוֹתִיּוֹת שֶׁמֵּהֶם חַיִּים הַנִּבְרָאִים, הֵם הֵם בְּחִינַת הַשְּׁמוֹת, וְהֵם בְּחִינַת שְׁמוֹת כָּל הַנִּבְרָאִים, כָּל אֶחָד עַל שְׁמוֹ, כְּמוֹ "מַחֲנֵה מִיכָאֵל כו'", וְכֵן שְׁמוֹת כָּל הַנִּבְרָאִים לְמִינֵיהֶם.

וְכְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, כ): "וַיִּקְרָא הָאָדָם שְׁמוֹת", וְהֵם בְּחִינַת שְׁמוֹת מַמְשׁ, צִירופ־אוֹתִיּוֹת "מוֹצֵא פִי ה'" וְגו'.

וְהֵנָּה כָּל זֶה הוּא בְּחִינַת 'עֲלָמִין דְּאַתְגְּלִיין', וְיֵשׁ 'עֲלָמִין סְתִימִין דְּלֹא אַתְגְּלִיין' ¹⁴, שֶׁהֵם בְּחִינַת מְקוּרִים ל'עֲלָמִין דְּאַתְגְּלִיין'. וְכָל מֵה שֶׁיֵּשׁ ב'עֲלָמִין דְּאַתְגְּלִיין' מוּבָרַח לְהִיּוֹת לוֹ מְקוֹר ב'עֲלָמִין סְתִימִין'.

listen to the sound of His word.” Only “His word” are they able to listen to, since they receive their life and existence only from the “word of Hashem,” which is a revelation from “what comes out of the ‘mouth’ of Hashem” to bring into existence the great diversity of created beings.

The combinations of letters from which each created being receives life are their “names.” These are the names of all the creations, each one with its specific name, like “the Camp of the Angel Michael,” and so too, the names of all the creations according to their varieties.

Like it is written, (Bereishis 2:20) “And Adam called names to all the creatures,” meaning that he called forth their real names, which are the letter combinations of “what comes out of the ‘mouth’ of Hashem” to create and enliven each particular creature through a specific letter combination (name) for each one.

Now, all of this is only the “revealed worlds.” However, there are also “hidden worlds that are not revealed,” which are the source for the “revealed worlds.” Whatever exists in the

¹³ ("על כל מוצא פי ה' יחיה האדם". עקב ח, ג).

¹⁴ (הקדמת תקוני זוהר יז, א).

“revealed worlds” must also have a source in the “hidden worlds.”

כְּנוֹכַח בְּדִרְשַׁת רַז"ל¹⁵: "אֵין לָךְ עֶשֶׂב מִלְמֶטָה שֶׁאֵין לוֹ מִזֶּל מִלְמַעְלָה". וְכֵן הוּא לְמַעְלָה מִעֲלָה עַד רוּם הַמַּעְלוֹת, וּבְדִכְתִּיב (קֹהֵלֶת ה, ז): "כִּי גְבוּהָ מֵעַל גְּבוּהָ שׁוֹמֵר, וּגְבוּהֵם עֲלֵיהֶם".

As is mentioned by our Sages, (Bereishis Rabba 10:6) “No blade of grass exists below that does not have a spiritual source Above.” This is true on all levels, each level receiving from a higher level, until the highest of all possible levels, like it is written, (Koheles 5:7) “Each guardian angel has a higher-level angel above him, and there is always a level even higher than that.”

וְהִנֵּה "יִשְׂרָאֵל עָלוּ בְּמַחְשָׁבָה"¹⁶, פִּירוּשׁ: בְּבַחֲיִנַת 'עֲלָמִין סְתִימִין'. וְהֵינּוּ, כְּמוֹ לְמַשֵּׁל הַמַּחְשָׁבָה הוּא בַּחֲיִנַת הַהֶעָלֶם שֶׁל הַדְּבוּר, שֶׁהַדְּבוּר הוּא מְגַלָּה וּפּוֹרֵשׁ מֵהַ שְׁבַמְחָשָׁבָה, וּמֵהַ שְׁבַמְחָשָׁבָה הוּא בְּסִקְרָה אַחַת, צָרִיךְ לְפָרֵשׁ הָרַבָּה בְּדִיבּוּר.

Now, the verse says, “Yisrael came up in Hashem’s thoughts,” meaning, they existed in the “hidden worlds” of Hashem’s thoughts. Just like a person’s thoughts have two elements: 1- His thoughts are hidden behind his speech, since speech reveals and expresses what one is thinking; 2- The amount of information that, in thought, can be captured in a single glance, requires many words to convey through speech.

כִּי בַּחֲיִנַת כַּח הַמַּחְשָׁבָה הוּא מֵאֵד נֶעְלָה מִכַּח הַדְּבוּר. שֶׁהַמַּחְשָׁבָה הוּא לְבוּשׁ הַפְּנִימִי, שֶׁמִּתְאַחֵד עִם הַנֶּפֶשׁ מִמָּשׁ, שֶׁהוּא בְּבַחֲיִנַת יִשׁ-מֵאֵין מִמָּשׁ.

These two aspects of thought come from the fact that thought is a higher level than speech. This is because thought is called “the inner garment of the soul,” and is totally united with the soul of the person, which is why [the

¹⁵ (בְּרֵאשִׁית רַבָּה י, ו).

¹⁶ (בְּרֵאשִׁית רַבָּה א, ד).

transition from the realm of thought to that of speech] is actually considered like something from nothing.

וְעַל כֵּן כְּתִיב (בְּרֵאשִׁית ב, כ): "וַיִּקְרָא
הָאָדָם שְׁמוֹת לְכָל הַבְּהֵמָה וְלָעוֹף
הַשָּׁמַיִם וגו'".¹⁷ שֶׁהֵם בְּחִינַת
מַלְאָכִים: "פָּנֵי אֲרִיָּה", "פָּנֵי שׁוֹר",
"פָּנֵי נֶשֶׁר" וכו'.¹⁸ וְהֵם הַשְּׁמוֹת מִיכָאֵל
וְגַבְרִיאֵל כו', שֶׁהֵם הֵם הַצִּירוֹפִי-
אוֹתִיּוֹת שֶׁמֵּהֶם נִמְשְׁכוּ וְנִתְּהוּ מֵאֵין
לִישׁ, בְּבִחִינַת "דְּבַר ה'".

וְלָאָדָם לֹא מָצָא עֶזֶר כְּנֶגְדּוֹ

Therefore, it is written, "And Adam called names to all the animals and to all the birds of the sky," which is also a reference to the angels (who are the spiritual source of the animals and birds), as they are described in Yechezkal (1:10) as having "the face of lion, and the face of an ox, and the face of an eagle," meaning that he called the angels by their names of Michael and Gavriel etc., which are the letter combinations through which they receive existence from the "word of Hashem."

אָבֵל "וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל הַבְּהֵמָה
וְלָעוֹף הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה וְלָאָדָם
לֹא מָצָא עֶזֶר כְּנֶגְדּוֹ" (בְּרֵאשִׁית שם),
פִּירוּשׁ: "עֶזֶר" הוּא בְּחִינַת "שֵׁם".¹⁹

However, as this verse finishes, "Adam called names to all of the animals and birds of the sky and creatures of the field, but Adam did not find 'a helper for himself.'" Meaning that the 'helper' he was missing was a "name."²⁰

וְהֵייוֹ, שֶׁהַנֶּשֶׁמָּה קוֹדֵם בּוֹאָה
לְעוֹלָם וְלִגּוֹף אֵינָה נִקְרָאת בְּשֵׁם

This is because, the Divine soul, prior to entering the world and the body, does not have a name at

¹⁷ [וְעַיִן מֶה שֶׁנִּתְבָּאֵר פִּירוּשׁ זֶה בְּדִבּוּר הַמִּתְחִיל "כֵּה תִבְרְכוּ" - בְּפֶרֶשׁת נִשָּׂא (לְעִיל כו, ב)].

¹⁸ (יְחִזְקֵאל א, י).

¹⁹ (עַיִן בְּהַרְמָב"ן בְּפִירוּשׁ הַחוּמָשׁ בְּפָסוּק זֶה).

²⁰ The verse starts out by discussing how Adam gave names to all of the creatures, and concludes by saying that Adam was missing something. The implication of the verse is that what he was missing was a name for himself, which is why he could only name other creatures, but could not name himself.

כלל, לפי שְׁמֶקוֹר חוֹצְבָהּ הוּא
בְּבַחֲיִנַת מַחֲשָׁבָה, 'עֲלָמִין סְתִימִין
דְּלֹא אֶתְגְּלִיין'. וּמָה שְׁנִקְרָא:
'אַבְרָהָם', 'יִצְחָק' כּו', הוּא אַחֲרֵי
הַתְּלַבְּשׁוֹת הַנִּשְׁמָה בְּגוּף.

וְזֶהוּ "בֶּן אָדָם יֹשְׁבֵי הַחֲרוּבוֹת הָאֵלֶּה עַל
אֲדָמַת יִשְׂרָאֵל אֲמָרִים לֵאמֹר אֶחָד הִיָּה
אַבְרָהָם וַיֵּרֶשׂ אֶת הָאָרֶץ וְאַנְחֵנוּ רַבִּים לָנוּ
נִתְּנָה הָאָרֶץ לְמוֹרֶשֶׁה" [יְחִזְקָאֵל ל"ג, כ"ד],
פִּירוּשׁ "הִיָּה" – שְׁקוּדָם בִּיאַת
הַנִּשְׁמָה לְגוּפוֹ הִיָּה בְּבַחֲיִנַת "אֶחָד".
דְּהֵיינוּ בְּבַחֲיִנַת הַמַּחֲשָׁבָה
שֶׁמִּתְאַחֲדָת עִם הַנֶּפֶשׁ.

וְהֵם הֵם בַּחֲיִנַת 'עֲלָמִין סְתִימִין',
שֶׁהֵם מְתִיחָדִים בְּאוֹר אֵין-סוֹף
בְּרוּךְ-הוּא מִמֶּשׁ, בְּבַחֲיִנַת שְׁקוּדָם
בּוֹאָה לִידֵי גִלּוּי הָעוֹלָמוֹת לְהִיּוֹת
הַתְּחַלְקוֹת הַנִּבְרָאִים מִ"עֲלָמָא
דְּפִרוּדָא כּו'".

לְכֵן בְּאָדָם-הָרָאשׁוֹן הָיוּ כְּלוּלִים
שְׁשִׁים רְבּוּא נִשְׁמוֹת²¹ בְּבַחֲיִנַת אַחַת,

all, because the source from which it comes is the level of "thoughts" of Hashem, which are the "hidden worlds that are not revealed." A person is given the name like 'Avraham' or 'Yitzchok' only after the Divine soul becomes invested in a body.

This is the idea of what is written, (Yechezkal 33:24) "Son of Man (Yechezkal), those who dwell on these desolate lands, on the land of Yisrael, say: **Avraham** (our forefather) **was** only **one** person, yet he inherited the entire land, and we who are many, to us was given the land to inherit it." **This means that Avraham, our father, 'was' previously 'one.'** Before his Divine soul came into his body, he existed in total "Oneness" with Hashem, referring to the level of Hashem's "thoughts," which are totally unified with Hashem, **like a person's thoughts are unified with his own soul."**

These "thoughts" are called "hidden worlds," which are totally united with Hashem's Infinite Light, which is a level higher than how the worlds become revealed as seemingly separate from Hashem, called "the world of separateness."

Therefore, just like Avraham, our forefather, in whom was contained

²¹ (ראה שמות רבה פרשה מ, ג. בכתבי האר"ז: ל: שער המצות פרשה תצא. שער הגלגולים

וְהָיִינוּ לְפִי שְׁמֹקוֹר הַנִּשְׁמָה הַיָּא
לְמַעַל מַעַל מִבְּחִינַת הַתְּחִלָּה
הַנִּבְרָאִים כִּנ"ל²² :

the souls of the entire Jewish People, was originally on the level of total unity with Hashem, existing in Hashem's 'thoughts,' so too, **Adam, the first person, included in himself 600,000 root-souls for the entire Jewish People in one level (his own lofty soul), since the source of the Divine souls is from a level above and beyond the division and 'separateness' of the other created beings, as explained above.**

Just like thought can contain a lot of information and can condense it into one point that would take a long time to explain verbally, the same is true regarding Hashem's thought, where all souls exist in undifferentiated unity. This is reflected in the fact that all the Jewish Souls existed simultaneously in Adam and in Avraham, since they were each on the level of Hashem's 'thoughts.'

This all brings out that the source of the Divine soul is on the level of Hashem's 'thoughts,' which are totally unified with Him, similar to a person's thoughts, which are unified with his soul. We still need to understand the benefit of the soul coming down into this world. What possible advantage can the soul attain by being here rather than being part of Hashem's thought?

Summary of Chapter 1:

Q1. What is the meaning of "וּמִסְפָּר אֶת רוּבֵעַ יִשְׂרָאֵל"-or who can count the רוּבֵעַ of Yisrael?"

A1. The word רוּבֵעַ could either mean one-fourth, or a total of four. Thus, the verse could either mean, "Who can count one-fourth of Yisrael?" Or, it could mean, "Who can count Yisrael, who is made up of four parts?"

הַקִּדְמָה ו' יב. שְׁעַר הַפְּסוּקִים פְּרָשָׁה בְּרֵאשִׁית דְּרוֹשׁ ג'.

²² [וְעֵינַי בְּזֶהר חֶלֶק א': פ"ה, ב'. ק"ב, ב'.]

Q2. According to the second translation of רובע as a total of four, what are the “four parts” of Yisrael?

A2. Three out of the four aspects of Yisrael are the three general ways in which we connect to Hashem. They are: The 1-thought (בְּרֵאֲתֵינוּ), 2-speech (וְצִרְתֵינוּ), and 3-action (אֲעִשִּׂיתִיו) of the Torah and Mitzvos. The fourth aspect of our connection to Hashem is hinted to by the word “אֲ-also” (אֲעִשִּׂיתִיו), implying another aspect of our connection to Hashem that is higher than thought, speech, and action. To understand this “fourth aspect of our connection,” we need to answer the following question:

Q3. What is the purpose for which our Divine soul came down into a body?

A3. It came down in order to connect to Hashem on an even deeper level than it was connected to Him while still Above.

Q4. What type of existence did the soul have in its source, and what type of connection to Hashem did it have in its source?

A4. In its source, the soul existed on the level of Hashem’s “thoughts,” which are higher than His “speech.” Speech is Hashem’s revelation, which He uses to create our world and the spiritual worlds of souls and angels that feel separate from Him. Just like speech reveals one’s inner thoughts to someone else, so too, this creative power gives rise to beings that consider themselves to be “other” and separate from Hashem. Hashem reveals His creative power to these “other” beings. However, in the world of Atzilus, Hashem’s true Oneness is fully revealed, and the souls therefore feel completely united with Him, just as a person’s thoughts are united with the thinker and reveal one’s own ideas to themselves. In such a case, there is no “other” involved. Our Divine souls originally existed on this lofty level.

Q5. If our souls started out on such a high level of connection to Hashem, similar to His “thoughts, which” that are totally united with Him, what possible greater, deeper connection can be attained in this physical world? This is what the maamer will continue to explain:

Chapter 2:

ואחרי הדברים והאמת האלה²³, יש
להבין מהו תוספת העילוי
להנשמה בעולם הזה
בהתלבשותה בגוף הגשמי -

After the above truth and explanations, we can understand what is the great advantage that the Divine soul receives in this physical World through becoming invested into a physical body.

Previously, we asked about the advantage of the soul's descent into a body. The reason for this question is as follows:

מאחר שבמקור חוצבה היתה
כלולה ומתאחדת באור אין סוף
ברוך הוא בבחינת מחשבה, בחינת
'עלמין סתימין', למעלה מעלה
מבחינת 'שם' ובחינת 'דבר ה'
ב'עלמין דאתגליין כנ"ל.

Since, in the soul's source, from which it was derived (in Atzilus), it was included in, and unified with the Infinite Light of Hashem on the level of Hashem's "thoughts" - which are called "the hidden worlds," a level above and beyond the level of Hashem's "Name" and "the Words of Hashem," which are called "the revealed worlds" as explained above -

What greater elevation could the soul possibly experience by descending into this world than what it experienced while existing in Hashem's "thoughts?"

אך הנה פתוב (תהלים פו, יא): "יחד
לבבי ליראה שמך"; וכן אנו
מתפללין בברכת "אהבת עולם
אהבתנו כו' - יחד לבבנו כו'".

However, the answer is as follows: It is written, (Tehilim 86:11) "(King David asks Hashem) unite my heart to fear Your Name," and so too in our daily prayers, we say in the blessing of Ahavas Olam (before the Shema), "And unite our hearts to love and fear Your Name."

²³ (אחרי הדברים והאמת האלה: לשון הכתוב דברי הימים ב' לב, א).

וְהַעֲנִין, כִּי יֵשׁ בַּחֲנִינָה 'רְעוּתָא-
דְּלִיבָא', שֶׁהוּא 'רְצוֹן הַלֵּב', וְיֵשׁ בָּזֶה
ב' בַּחֲנִינֹת - פְּנִימִיּוֹת וְחִיצוֹנִיּוֹת:

The idea of “uniting our heart” is as follows: In the level of service called “**רְעוּתָא-דְּלִיבָא**-Desire of the Heart” there are two aspects: The “inner aspect” of the heart’s desire and the “outer aspect” of the heart’s desire:

פְּנִימִיּוֹת נְקוּדַת הַלֵּב הִיא בַּחֲנִינָה
אַהֲבָה-רַבָּה, שְׁלִמְעָלָה מֵהַטַּעַם
וְהַדַּעַת, וּבָאָה מִלְמַעְלָה בְּבַחֲנִינָה
מִתְּנָה, כְּמוֹ שֶׁכָּתוּב (קֹרַח יח, ז):
"עֲבֹדֶת מִתְּנָה אֶתְּךָ אֶת
כְּהוֹנֵתְכֶם"²⁴;

The “innermost aspect” of the heart’s desire is expressed in a “Great Love” for Hashem, in a manner that is above any explanation or logic, and it comes from Above as a “gift,” as it is written, (Bamidbar 18:7) “I (Hashem) will give you (Aharon and his sons) the service in the Mishkan as Kohanim as a gift.”

It says in the Zohar (I:45b), “The service of the Kohanim in the Beis Hamikdash represented a deep level of desire to connect to Hashem. This desire came from the innermost part of the heart. This was expressed in the fact that they didn’t sing or talk when they performed the service. Instead, they worked quietly, since their feeling for Hashem was too deep to be expressed in any words or melody. By contrast, the Leviim (Levites) sang in the Beis Hamikdash, expressing the lower level of desire for Hashem, which can be conveyed in a song.

Since this higher level of desire for Hashem from the inner aspect of the heart is associated with Kohanim, and regarding their service the verse says that it is a “gift” from Hashem, we understand that this deep love for Hashem from the inner aspect of the heart is a “gift from Above.”

וְחִיצוֹנִיּוֹת הַלֵּב הוּא הַנִּלְקָח מִן
הַדַּעַת וְהַתְּבוּנָנוֹת בְּגִדּוּלָתָהּ, 'כָּל
חֵד לְפָנֶיךָ שִׁיעוּרָא דִּילִיָּה'²⁵, וְלִפְנֵי

And the “outer aspect” of the heart’s desire comes from the knowledge and contemplation of

²⁴ [עֵינִין מֵה שֶׁכָּתוּב פֶּרֶשֶׁת בְּמִדְבָּר, סוּף דְּבוּר הַמִּתְחִיל 'וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבָּר סִינַי' (לְעֵיל בְּמִדְבָּר ג, ב): "וְהָיָה הָיָה בַּחֲנִינָה 'עֲבֹדֶת מִתְּנָה' כִּי, וְזֶהוּ 'לְגַלְגּוּלָתָם'". עֵינִין שֵׁם. וְעֵינִין ב' אֲגֻרָת הַקֹּדֶשׁ" (סִימָן יח), דְּבוּר הַמִּתְחִיל "כְּתִיב מֵה יִפִּית'"].

²⁵ (זֶהר חֶלֶק א' וִירָא קג, ב).

שכלו והשגתו באור אין-סוף ברוך-
הוא - כך מעורר את האהבה בלב.

the greatness of Hashem, each person according to his capacity, and according to his understanding and awareness of (the existence and all-encompassing reality of) Hashem's Infinite Light. Accordingly, he can arouse the love for Hashem in his heart.

והנה מודעת זאת, כי "את זה לעומת זה עשה אלהים"²⁶: שכמו שיש דעת בקדושה "לדעת את ה'"²⁷ "ולאהבה אותו"²⁸, כך יש דעת מצד הקליפה וסטרא אחרא, והוא דעת הרע, ולאחוב דברים זרים, ו"לתאוה יבקש נפרד" (משלי יח, א), מחמת שערב לחכו מתיקות עולם-הזה ותענוגיו.

Now, it is known, "Hashem has made holiness corresponding to unholiness." (Koheles 7:14) Just like there is an awareness in holiness that leads a person "to know Hashem" (Hosheia 6:3), so too, there is an awareness in unholiness, a "bad" awareness, which leads a person to love things other than Hashem, like the verse says, "One who goes after physical desires becomes separate from Hashem's Oneness," (Mishlei 18:1) since the enjoyment of this physical world and its pleasures is pleasing to his appetite, this awareness of physical pleasure distracts him from connecting to Hashem.

והנה זו היא מדת "בינונים - זה וזה שופטן כי"²⁹, "ולאום מלאום יאמץ כי" - "בשזה קם זה נופל"³⁰.

This service of Hashem with the outer aspect of the heart is the aspect of the Beinoni (regular person), that (Brachos 61b) "both the Yetzer Hara (unholy desires) and Yetzer Tov (holy desires) 'judge'

²⁶ (קהלת ז, יד. וְשָׁם: "הָאֱלֹקִים").

²⁷ (הושע ו, ג).

²⁸ (עקב י, יב).

²⁹ (ברכות סא, ב).

³⁰ (תולדות כה, כג. וברש"י. וראה פסחים מב, ב).

him (and try to influence),” and, like it says regarding the battle between Yaakov and Eisav, which represents the battle between our Divine soul and our animal soul, **“One nation will fight against the other nation,”** (Bereishis 25:23) as explained by Rashi to mean, **“When one nation succeeds the other nation fails.”**

This means that when the desires of the animal soul are strong, they block out the desires of the Divine soul. When the desires of the Divine soul are strong, they overcome the desires of the animal soul.

אך האהבה שבפנימית-הלב, שלמעלה מהטעם ודעת, רק באה מלמעלה בבחינת "מתנה" - אין בחינת "זה לעומת זה" בנגדה.

However, the love for Hashem from the “inner aspect” of the heart, which is above any explanation or logic, and only comes as a “gift” from Above, at that level there is no corresponding element in the realm of unholiness.

שבחינת 'פנימית נקודת הלב' היא בחינת 'יחידה', שאין לה אלא רצון אחד לאביה שבשמים,

Since this level of “the innermost aspect of the heart” is from the level of the Divine soul called “Yechida”³¹ (lit. “one and only”) since it only has one and only

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5 Levels of the Divine Soul	
יחידה-Yechida	An essential connection to Hashem’s Essence, to the point of self-sacrifice
חיה-Chaya	A subconscious awareness of perceiving Hashem
נשמה-Neshama	Deep understanding of Hashem’s Oneness
רוח-Ruach	Deep emotions of love and fear for Hashem
נפש-Nefesh	Action in service of Hashem, using the garments of thought, speech, and deed to fulfill the Torah and Mitzvos

desire: To be connected to Hashem, her “Father in Heaven.”

וְהִיא הַמַּעֲלָה וְהַמְדִּירָה שְׁאִין
דּוֹגְמָתָהּ וְלֹא בְעֶרְכָּהּ נִמְצָא
בְּגִשְׁמִיּוֹת כָּלֵל, רַק לֵה' לְבָדּוֹ נִמְצָא
בְּ"בְנֵי יִשְׂרָאֵל עִם קְרוֹבּוֹ" (תְּהִלִּים קמח,
יד).

This level has nothing comparable to it in this physical world. The desire for nothing other than Hashem exists only in “the Children of Yisrael, the nation close to Him.” (Tehilim 148:14)

כְּמוֹ שֶׁכָּתוּב (תְּשֵׁא לֵד, ט): "כִּי עִם
קִשָּׁה עוֹרֵף הוּא, וְסִלְחָתָּ וְגו'", פִּירוּשׁ
"קִשָּׁה עוֹרֵף" - בְּחִינַת רָצוֹן
שֶׁל־מַּעֲלָה מִהַטָּעִם וְדַעַת כו'.³²

This is also connected to what it says, (Shemos 34:9) “Because they (the Jewish People) are a stubborn people, You (Hashem) should forgive them.” The meaning of “stubborn” is having a desire to connect to Hashem that is above any explanation or logic.

Being stubborn is generally an irrational trait. Stubbornness implies that one is being stubborn and resisting something sensible and logical. In the context of the maamer, this stubbornness refers to the innate desire of a Jew to connect with Hashem in a way that is not rational. This desire derives from a level of the soul that entirely transcends intellect. Therefore, it is referred to as a “stubborn” desire to connect to Hashem, even in situations where logic might dictate otherwise.³³

וּבְהַתְעוֹרְרוֹת אֲהָבָה רַבָּה זֶה, בְּקֵל
הוּא יָכוֹל לְנִצֵּחַ וּלְהִגָּבִיר הַטּוֹב עַל

When this “Great Love” for Hashem (from Yechida) becomes

³² כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר. (וְעֵינֵינוּ בְּרִבּוּת, כִּי תִשָּׂא, סוֹף פְּרָשָׁה מ"ב: "וְאִינוּ אֵלָּא לְשַׁבְּחוֹ כּו' [לְשַׁבְּחוֹ - אִי יְהוּדִי אִי צָלוּב". וּבִמְתָּנוּת כְּהוֹנָה: הוּא עַז כְּנִמְר וּמוֹסֵר נַפְשׁוֹ לְמִיתָה עַל קִידוּשׁ הַשֵּׁם יְחִירָה]).

³³ For example, over history we had many cases of Jews who were not “religious” in their daily life, but when it came to a question of denying their Jewish identity, they “stubbornly” refused, even at the cost of their lives, to go against Hashem. This shows that Jews have a connection to Hashem that is not based on logic or understanding, since even Jews that had almost no knowledge of the greatness of Hashem were willing to give up their lives to keep their connection to Him. See Tanya chapter 18.

הָרַע לְגַמְרִי, מִפְּנֵי שְׁאִין לַחֲצוֹנוֹת
בָּה אַחִיזָה כָּלָל.

aroused in a person's heart, it is easy to be victorious and cause the good desires of the Divine soul to completely overcome the bad desires of the animal soul, since there is no way for unholiness to compete with this.

וְזֶהוּ "יִחַד לְבָבִי וְכוּ"; "וְיִחַד לְבָבֵנו
כִּי" - שִׁיְהִיָּה נִכְלָל בְּחִינַת
חֲצוֹנוֹת-הָרָצוֹן בְּבִחִינַת פְּנִימִית-
הָרָצוֹן.³⁴

This is the meaning of “unite my heart” and “unite our hearts” - we are asking Hashem to help us to unite the “outer aspect of the heart’s desire” for Hashem, with the “inner aspect of the heart’s desire” for Hashem.

We are asking Hashem that we should always be consciously aware of this “super-rational” desire to connect to Hashem.³⁵

וְזֶהוּ "אֵף עָשִׂיתִיו": שֶׁ"אֵף" מְרַבֵּה
עוֹד בְּחִינָה אַחַת, וְהוּא בְּחִינַת רָצוֹן-
הָעָלְיוֹן שֶׁלְמַעַל מַעַל מְבִחִינַת
מִחְשָׁבָה, דְּבוֹר וּמַעֲשֶׂה.

And this is the meaning of “I (Hashem) have ‘אֵף-also’ made it.” The word “אֵף-also” is used to include another aspect (of serving Hashem, besides for action, speech, and thought), which is the aspect of the higher level of desire to connect to Hashem that is above

³⁴ (וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאֵר מִזֶּה סוֹף דְּבוֹר הַמִּתְחִיל "לְהִבִּין עֵינֵינוּ הַבְּרוּכּוֹת" (תּוֹרָה אֹר ז, ב). וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאֵר סוֹף דְּבוֹר הַמִּתְחִיל "וְהִקְרַבְתֶּם עוֹלָה אִשָּׁה").

³⁵ There is an implied question here: The Alter Rebbe just said that the outer aspect of the heart’s desire for Hashem, which comes from contemplation, is the level attainable by the average person, the Beinoni. Then he says that we are able to come to the level of Yechida, of the inner aspect of the heart’s desire for Hashem that is beyond all logic. How do we resolve this apparent difficulty?

On a simple level, the answer is as follows: Even though, on a daily basis we need to use our mind to learn about Hashem and contemplate His greatness, and we use that awareness to fuel our service of Hashem, at the same time we also have the ability to go even deeper and reveal our essential connection to Hashem, which is beyond logic. This gives us even greater strength to overcome the Yetzer Hara, as explained in Tanya, chapters 18-25. This point will also be addressed further on in the maamer.

and beyond the aspects of thought, speech, and action in serving Hashem.

וסמך ל"עשיתיו", לפי שעיקר גילוי רצון זה הוא בבחינת עשייה גשמיות דוקא. דהיינו במעשה המצות, להיות "בטל רצונך מפני רצונו"³⁶, ב"סור מרע ועשה טוב" (תהלים לד, טו).

The verse places the word "אף-I also" next to the word "עשיתיו-I have made it," since the main revelation of this higher level of desire for Hashem is expressed specifically in the physical world, in the fulfillment of the Mitzvos, to "put aside your desires to fulfill His Will," (Avos 2:4) and in "turning away from bad and doing good." (Tehilim 34:15)

ורמ"ח מצות-עשה הם רמ"ח המשכות רצון-העליון, ו"נעוץ תחלתן בסופן"³⁷ דייקא.³⁸

And the 248 Positive Mitzvos are 248 channels to draw down this higher level of desire for Hashem, since (like it says Sefer Yetzira 1:7), "The highest levels are expressed specifically in the lowest levels,"

This means that our most essential connection to Hashem, which is even higher than "thought" and understanding, is revealed specifically through the physical actions of Mitzvos, and through overcoming our physical desires.

וזהו שאומרים בקריאת-שמע "והיו הדברים האלה אשר אנכי מצוך

This is why in krias Shema we say, (Devarim 6:6) "And these Mitzvos that I (Hashem) give you

³⁶ (אבות ב, ד).

³⁷ (ספר יצירה פרק א, משנה ז).

³⁸ וזהו ענין אחד עם המבואר לעיל פרשת שלח (לח, ד), על פסוק (שלח יד, יז) "ועתה יגדל נא כו", שבעולם-זה דוקא נעשו הנשמות בחינת "מהלכים" (זכריה ג, ז), שהוא בחינת אהבה ד"מאדך", בלי גבול הכלי. והיינו על ידי המצות. כמו שכתוב (בחקותי כו, ג): "אם בחקתי תלכו", לפי שהם המשכת מקיפים מבחינת 'סובב כל עלמין' על נר"נ, להעלותם כו'. ועיין מה שנתבאר על פסוק "כי תצא" (לקמן תצא לו, ב), בפירוש (תהלים כו, ח) "בקשו פניי" - והיינו על ידי "את פניך הוי"ה אבקש" (שם). עיין שם.

הַיּוֹם וְגו' (וְאַתְחַנּוּ ו, ו), "וְהָיָה אִם שְׁמוֹעַ תִּשְׁמָעוּ אֶל מִצְוֹתַי כִּי" (עֲקֹב יא, יג) - אַחֲרַי "וְאַהֲבַת אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְּךָ כִּי" (וְאַתְחַנּוּ ו, ה), פִּירוּשׁ: ב' בְּחִינֹת לֵב - פְּנִימִיּוֹת וְחִיצוֹנִיּוֹת.

today," "and it will be if you will surely listen to My Mitzvos," (Devarim 11:13) **only after saying** that "you should love Hashem your G-d בְּכָל לִבְּךָ-with all the aspects of your heart," - meaning with both aspects of the heart; with the inner aspect and the outer aspect of the heart.

The implication is that the main expression of the inner aspect of the heart -included in 'בְּכָל לִבְּךָ-with all the aspects of your heart'- is revealed specifically by fulfilling Mitzvos.

רַק שְׂאֵי אֶפְשָׁר לָבֵא לְבַחֲנִית פְּנִימִיּוֹת עַד שְׂיִגִיעַ וְיִשְׁגִּי תַחֲלָה בְּחִינַת הַחִיצוֹנִיּוֹת הַנּוֹלָדָה מִהַדְעָת, כִּי צָרִיךְ לִילֹךְ מִמַּטָּה לְמַעְלָה.³⁹

However, it is impossible to come to the level of the 'inner aspect' of the heart until one first reaches the level of the 'outer aspect' of the heart, which is generated from his contemplation and awareness of Hashem's greatness, since a person needs to work his way up, from below to above.

וְזֶהוּ עֲנָנָן כָּל הָאֲרִיכוֹת שְׁלֹפְנֵי קְרִיאַת־שְׁמַע בְּפִסּוּקֵי־דְזִמְרָה וּבִבְרָכוֹת שְׁלֹפְנֵי קְרִיאַת־שְׁמַע וְכו'.

This is the purpose of the lengthy preparations before Krias Shema, consisting of Pesukei Dezimra and the blessings before Krias Shema, as is known.

We first need to arouse the lower level of the "outer aspect of the heart," so that when we say Shema, we will be able to reach the level of the "inner aspect of the heart." For this reason, we have many prayers preceding and preparing us for the recital of the Shema.

וּבִזְזָה יוֹבֵן הָעִילוּי שֵׁשׁ לְהַנְשָׂמָה בְּעִבּוּדָתָהּ ה' בְּהִיוֹתָהּ מְלוּבָשֶׁת בְּתוֹךְ

Based on this, we will understand the great advantage the soul

³⁹ [עֵינָן בְּמָה שְׁנִתְבָּאָר בְּדִבּוּר הַמִּתְחִיל "כִּי תִשְׁמַע בְּקוֹל" (לִקְמָן רָאָה כג, א), שְׁצָרִיךְ לְהִיּוֹת כְּסֹדֶר הַמִּדְרָגוֹת, תַּחֲלָה 'מִפְתָּחוֹת הַחִיצוֹנִיּוֹת' כִּי. עֵינָן שֶׁם. וְסוֹף דִּבּוּר הַמִּתְחִיל "וְסִפְרָתָם לָכֵן מִמְּחִירֵת הַשֶּׁבֶת כִּי". וּבְדִבּוּר הַמִּתְחִיל "אַתֶּם נֹצְבִים" (לִקְמָן נֹצְבִים מִד, ג): "כִּי הִנֵּה יֵשׁ בְּבַחֲנִית צִעֲקַת הַלֵּב ב' בְּחִינֹת כִּי"].

הגוף. receives by serving Hashem in the physical body:

כִּי הָגַם שְׁטָרֵם יְרִידָתָהּ הִיָּתָה
מִתְאַחֶדֶת בְּמִקְוָהּ בְּבְחִינַת
מַחְשְׁבָה דְּלַעֲיָלָא, מִכָּל מָקוֹם
הַמַּחְשְׁבָה אֵינָה נִקְרָאת אֶלָּא בְּחִינַת
'לְבוּשׁ', אֶלָּא שֶׁהוּא 'לְבוּשׁ פְּנִימִי',

Even though, before it came down, it was united with its source in Hashem's lofty 'thoughts,' nevertheless, this level of 'thought' is only considered like a 'garment' for Hashem; but it is the innermost type of 'garment,'

אָבֵל אֵינָה מְתִיחֶדֶת בְּשִׁרְשָׁהּ
בְּמַאֲצִילָה לְגַמְרִי, לְהִיּוֹת נִכְלָלָת
בְּאוֹר אֵין-סוֹף בְּרוּךְ-הוּא מִמֶּשׁ -
דְּ"לִית מַחְשְׁבָה תְּפִיסָא בֵּיה כָּלִל"⁴⁰,

However, [the soul] is still not totally united with its source in Hashem, the way He is totally beyond the world of Atzilus, to be literally included in Hashem's Infinite Light that "no thought (even that of Atzilus) can grasp at all," (Zohar, Introduction)

פִּירוּשׁ: שְׁאִינוּ נוֹגֵעַ אֶל עֲצָמוֹתָיו
וּמַהוּתוֹ כָּלִל כְּבִיכּוֹל, אֶלָּא
שֶׁמִּתְלַבֵּשׁ בּוֹ.

Meaning that the level of Hashem's 'thoughts' in Atzilus cannot reach the very Essence of Hashem Himself at all, as it were. Rather, Hashem 'clothes' Himself in them.

מֵה שְׁאֵין בֶּן בְּחִינַת 'רְעוּתָא דְּלִיבָא',

This is not the case regarding the "Desire of the heart-רְעוּתָא דְּלִיבָא."

"כִּד אַתְּכַפֵּיָא סְטָרָא-אַחֲרָא"⁴¹
לְהִיּוֹת "בְּטֵל רְצוֹנָה מִפְּנֵי רְצוֹנוֹ כִּי"
בְּ"סוֹר מִרְעָ וְעֵשָׂה טוֹב", בְּבְחִינַת
עֲשִׂיָּה גִשְׁמִיּוֹת בְּמַעֲשֵׂה הַמִּצְוֹת
וְ"סוֹר מִרְעָ" כֵּן"ל -

"When the forces of unholiness are overpowered" by a person "putting asides his own desires in order to do what Hashem wants" through "turning from bad and doing good" in the physical action of the Mitzvos and in

⁴⁰ (תְּקוּנֵי זֹהַר בְּהַקְדָּמָה, פֶּתַח אֱלִיָּהוּ).

⁴¹ (רֵאשִׁית זֹהַר חֵלֶק ב' קַבָּח, ב')

“turning from bad” physical desires,

הָרִי רְצוֹן-הָעֶלְיוֹן, שֶׁהוּא אור אֵין
סוֹף בְּרוֹךְ-הוּא בְּעֶצְמוֹ וּבְכְבוֹדוֹ
שׁוֹרָה וּמְתַגַּלָּה בּוֹ.

then the Will of Hashem Above -
which is the actual Infinite Light
of Hashem Himself - dwells and is
revealed in the person

וְ"רַמ"ח פְּקוּדֵי"ן הֵם "רַמ"ח אֲבָרִים
דְּמִלְכָּא" ⁴² מִמֶּשׁ.

And the 248 Positive Mitzvos
actually become the ‘248 Limbs
of the King.’

Just like a person's limbs are channels through which the light and life of the soul are manifest in the world, and they become united with the soul that enlivens them, so too, the Mitzvos are channels for Hashem's Infinite Light and Will to be expressed in the world, and they, together with the person fulfilling them, become united with that Infinite Light.

וְזֶהוּ שֶׁאָמְרוּ רַז"ל ⁴³: "יִפָּה שָׁעָה
אַחַת בְּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה
מִכָּל חַיֵּי הָעוֹלָם-הַבָּא." ⁴⁴:

And this is what our Sages have
said, (Avos 4:17) “One hour of
Teshuva and good deeds in this
physical world is **better** than all of
the life of the spiritual World to
Come.”

We see that specifically through fulfilling Mitzvos in this world and overcoming physical temptations, we reveal a greater and deeper connection to Hashem than all of the revelations that the soul experiences in the higher spiritual worlds.

The power behind this ability to serve Hashem in the physical world is from the essence of the soul, called Yechida, which is bound up with the Essence of Hashem. Thus, it is specifically in this world and specifically through our Mitzvos, prayer and overcoming temptations that we connect to the very Essence of Hashem through the essence of our soul. This

⁴² (ראה תקוני זהר תקון ל, עד, א)

⁴³ (אבות פֶּרֶק ד', מִשְׁנֶה יז: "יִפָּה שָׁעָה אַחַת בְּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה מִכָּל חַיֵּי הָעוֹלָם-הַבָּא").

⁴⁴ [וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר מִזֶּה בְּפֶרֶשֶׁת יִתְרוֹ, עַל פֶּסוּק "זָכוֹר אֶת יוֹם הַשַּׁבָּת", בְּעֵינֵינוּ "אִיהוּ וְחִיּוּהִי חַד כו" (תוֹרָה אור עא, א). וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר עַל פֶּסוּק "וַיֵּשֶׁב יַעֲקֹב", בְּפִירוּשׁ "טוֹב לִי תוֹרַת פִּיךָ מֵאַלְפֵי זָהָב וְנֶסֶף" (תוֹרָה אור כו, ד וְאֵילָךְ). וּמִמֶּה שֶׁנִּתְבָּאָר כָּאן יוֹנֵן יוֹתֵר מֵה שֶׁנִּתְּבוּ שָׁם].

connection is entirely deeper than just being included in Hashem's 'thoughts' in Atzilus.

Summary of Chapter 2:

Q1. What is the great advantage the Divine soul receives in attaining a deeper connection to Hashem more than it had in its source in Hashem's "thoughts"?

A1. In order to answer the above question, we explained two levels of the heart: The "inner aspect" and the "outer aspect" of the heart's desire to connect to Hashem.

The "outer aspect" of this desire is the love for Hashem that stems from contemplating His greatness and developing an awareness of Him in our minds, and thereby, also in our hearts. Since this love comes from contemplation and awareness, it has to fight against an opposing awareness coming from the animal soul; an awareness of physical pleasures that tempt the person to pursue them. This is the constant battle of the Beinoni: To focus on an awareness of Hashem and produce feelings for Him to counter the awareness and temptations for physicality that the animal soul constantly prioritizes.

The "inner aspect" of this desire for Hashem comes from the very essence of the Divine soul, called "Yechida." This level is always bound up with the Essence of Hashem. This level of connection to Hashem is not based on understanding or contemplation, but is in essential aspect of every Jew's very being. It is so deep and so far beyond logic that there is no counterpart for this level in the animal soul. Thus, by revealing this connection, a Jew always has the power to overcome the desires of the animal soul, since there is no aspect of the animal soul that can even attempt to interfere with the level of Yechida.

This level of connection, which is beyond logic and contemplation, is called "the fourth aspect of Yisrael," since it is a deeper level of connection to Hashem than just the action, speech, or even the thought of Torah and Mitzvos. This is due to the fact that it is deeper than the entire realm of thought, even thoughts of Torah.

Now, we can understand the benefit that the Divine soul receives by connecting to Hashem in this world.

In its source, the soul is only connected to Hashem on the level of Hashem's "thoughts," a level that is unified with Hashem.

However, in this world the soul experiences its essential connection to Hashem on the level of "Yechida," which is totally beyond the realm of "thought." Since "no thought can grasp Hashem at all," the true connection to Hashem is specifically on this level of Yechida, and not on the level of "thought."

This "fourth" aspect of our connection to Hashem (the connection that derives from the Yechida) is most clearly expressed in the power of a Jew to have self-sacrifice to fulfill the physical Mitzvos even when it is difficult. It is also seen in the ability to overcome the physical temptations of this world. This is why the "fourth" aspect of our connection is hinted to in the phrase "עָשִׂיתִיו אֲנִי-I have also made it," since the "fourth" aspect of our connection to Hashem, which we learn from the word "אֲנִי-also," is expressed specifically in the action of the Mitzvos - "עָשִׂיתִיו/action."

Chapter 3:

וְזֶהוּ "וּמִסְפָּר אֶת רוֹבֵעַ יִשְׂרָאֵל":

And this is the meaning of the verse, "And who can count the number of **רִבֵּעַ** - one fourth of Yisrael?"

כִּי הִנֵּה כְּתִיב (הוֹשֵׁעַ ב, א): "וְהָיָה
מִסְפָּר בְּנֵי יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר
לֹא יִמָּד וְלֹא יִסָּפֵר",

Now, it is written, (Hosheia 2:1) "And the number of the Children of Yisrael will be like the sand of the sea, which cannot be measured, nor can it be counted."

וּבִגְמָרָא (יוֹמָא כ"ב, א') רַמִּי אֶהְדֵּדִי:
כְּתִיב: "וְהָיָה מִסְפָּר" ⁴⁵ - וְכְתִיב:
"אֲשֶׁר לֹא יִמָּד וְלֹא יִסָּפֵר"?

And the Gemara (Yoma 22a) asks on this verse, "It is written, 'And the number of the Children of Yisrael,' implying that there is a number, and then the verse continues, 'Which cannot be measured nor counted,' implying that there is no number for them?"

וּמַשְׁנֵי: "כָּאֵן כְּשֶׁעוֹשִׂין רְצוֹנוֹ שֶׁל
מְקוֹם כִּי" ⁴⁶.

The answer is that when they fulfill the Will of Hashem, then they will have no number, and when they do not fulfill the Will of Hashem, then they will have a number."

וּלְבָאֵר הָעֵינָן, צָרִיךְ לְהַבִּין מֵהוּ
"כְּחֹל הַיָּם"?

We need to explain: What is the idea of saying that when the Jewish People are 'not fulfilling Hashem's Will' then they will have a number, only as much as the 'sand of the sea?' What is the idea of the comparison to sand in terms of counting the Jewish People?

⁴⁵ ("אֲלֵמָא אֵית לֵהוּ מִנִּין". רש"י שם).

⁴⁶ ("כָּאֵן בְּזִמְן שְׂאִין עוֹשִׂין רְצוֹנוֹ שֶׁל מְקוֹם").

כִּי הִנֵּה סְבִיב הַיָּמִים וְהַנְּהָרוֹת,
הַקָּרָקַע הוּא חוֹל, שֶׁהוּא יָבֵשׁ
וּמְפֹרֵד לַחֲלָקִים. מִה שְׁאִין בֶּן שָׁאָר
עֵפֶר הָאָרֶץ הֵם רִגְבֵי אֲדָמָה לַחִים
וּמְדוּבָקִים קֶצֶת.

We find that the earth around oceans and rivers becomes sand, which is dried out and crumbles into small pieces. This is not the case with the rest of the earth of the land, which are solid clumps of earth that are moist and somewhat stuck together.

וְהֵיינוּ לְפִי שְׁהַמִּים אֲשֶׁר בַּיָּמִים
וְנִהְרוֹת הֵם שׁוֹאֲבִים הַלְחָלוּחִית
מִכָּל הַקָּרָקַע שֶׁסְבִיבָם, לְכֹךְ נִשְׁאָרוּ
בִּיבָשׁוֹת וּפִירוֹר.

This is because the waters of the oceans and rivers draw out the moisture from the earth surrounding them, which is why the earth remains dried out and broken down into tiny pieces of sand.

וְהַנִּמְשָׁל הוּא בְּכָללוֹת חַיּוֹת
הָעוֹלָמוֹת בְּ"דָבָר ה'" וְ"רוּחַ פִּי"
הַמְהוּוֶה כָּל הַנִּבְרָאִים מֵאִין לֵישׁ:

This is an analogy for the general lifeforce of all worlds, which comes from the "Words of Hashem" and the "Breath of His Mouth," in terms of how He brings into existence of all of the creations to be something from nothing:

הִנֵּה כְּתִיב: "וַיַּעַשׂ אֶת הַיָּם מוֹצֵק, עֲשׂוֹר
בְּאֵמָה מִשְׁפָּתוֹ עַד שִׁפְתּוֹ, עַל סְבִיב, וְחִמֵּשׁ
בְּאֵמָה קוֹמָתוֹ, וְקוֹ שְׁלֹשִׁים בְּאֵמָה, יָסַב אוֹתוֹ
סְבִיב.

It is written, (Melachim I 7:23-25) "And He (King Shlomo) made a mikveh for the Kohanim in the Beis Hamikdash and he called it "The Sea," made of one piece of cast metal, ten amos in diameter, the top part was circular; it was five amos high, and its circumference was thirty amos.

עוֹמֵד עַל שְׁנֵי עֲשָׂר בָּקָר שְׁלֹשָׁה פָּנִים
צָפוֹנָה, וְשְׁלֹשָׁה פָּנִים יָמָה, וְשְׁלֹשָׁה פָּנִים
נִגְבָּה, וְשְׁלֹשָׁה פָּנִים מִזְרָחָה, וְהֵיָם עֲלֵיהֶם
מִלְמַעְלָה וְכָל אַחֲרֵיהֶם בֵּיתָה. (בְּמַלְכִּים א')

It stood on top of twelve metal statues of cows, three facing north, three facing west, three facing south, and three facing east, and "The Sea" was situated on top of them, and all these metal cows had

סימן⁴⁷.) their backs facing towards the center (so that from the outside, what was visible was only their front sides)."

The mikveh for Kohanim that King Shlomo made, which he called "The Sea," represented the level of Malchus of Atzilus, "the Words of Hashem's Mouth," through which Hashem creates everything. King Shlomo put it on top of twelve metal cows, which faced four directions. This represented the four camps of the angels: Michael, Gavriel, Refael, and Uriel. This was done in order to show that Malchus of Atzilus is exalted above all the angels.

פירוש: לפי שבחינת "הים" עומד
"מלמעלה" - בריחוק מקום, לכך
נעשו "יב בקר" - בחינת פירוד
והתחלקות במספר י"ב.

The spiritual significance behind this: Because this level of "The Sea" (Malchus of Atzilus) stands "above" and distant from them (the angels), they become like "twelve cows," meaning divided up and separated into the number twelve.

Malchus of Atzilus separates itself from the angels that derive from it and thereby conceals the intense revelation of Hashem that exists in Atzilus and unifies everything in Hashem's presence. Therefore, they all feel not only separate from Hashem, but also separate from each other, to the extent that they are divided from four categories into twelve categories, and then into even more categories, etc.

והוא, כי התהוות מאין ליש -
במדת מלכותו יתברך "המתנשא
מימות עולם"⁴⁸, ו"מלכותה מלכות
כל עולמים וגו'" (תהלים קמה, יג).

This is because the process of creation something from nothing, through the aspect of Hashem's Malchus-Kingship, which is "exalted above the days of the world," and "Your Kingship is a Kingdom of all worlds."

⁴⁷ (מלכים א' ז, כג. כה: "ויעש את הים מוצק, עשר באמה משפתו עד שפתו, עגל סביב, וחמש באמה קומתו, וקו שלשים באמה, יסב אתו סביב. עמד על שני עשר בקר, שלשה פנים צפונה, ושלשה פנים ימנה, ושלשה פנים נגבה, ושלשה פנים מזרחה, והים עליהם מלמעלה, וכל אחריהם ביתה").

⁴⁸ (ברכת "ויציר אור").

ולפי שהוא "רם ומתנשא"⁴⁹ מהם,
נעשו בחינת 'עם' - מלשון עוממות,
דברים זרים ונפרדים.⁵⁰

And because He is "elevated and exalted" above the creations, therefore, they become a **עם-nation**, with the word **עם-nation** related to the word 'עוממות-darkened coals,' which are removed from the fire and extinguished. So too, the creations are removed from the fiery revelation of Atzilus, **which causes them to become things other** than holiness, and develop a feeling of **separateness** from Hashem.

כי "אין מלך בלא עם"⁵¹, והתהוותם
בבחינת עם הוא מבחינת
התנשאות המלך עצמו, ממילא
יורדים להיות בבחינת עם.

The is because "There is no King without a nation,"⁵² and the process by which they are created to be separate from Him as His nation is from the King making Himself exalted. This automatically causes the creation to become lower and separate until they can be a 'nation.'

וכמשל המלך היושב על כסאו,
שמחמת זה זעים ונרתעים הכל
מלפניו, ונעשים שפלים לפניו.

The analogy for this is a king who sits on his royal throne; because of this display of his lofty status, everyone trembles before him and lowers themselves before him.

⁴⁹ (פיוט "אתה הוא אלוהינו" דימים נוראים).

⁵⁰ (ראה תנאי שער היחוד והאמונה פרק ז).

⁵¹ (עמק המלך שער שעשועי המלך ריש פרק א. ספר החיים, ספר הגאולה, פרק ב. בחיי וישב לח,

ל)

⁵² Shaar HaYichud Vехаemuna of Tanya (Chapter 7) notes that if a king has many children or servants, he cannot rule over them. He can only rule over people who are totally separate from himself. These separate individuals much willingly choose to give themselves over to the king and to accept his rulership. So too, Hashem has enjoyment from the created beings who feel separate from Him, and then choose to serve Him. This is the idea of Hashem's "Kingship."

וְלִכְּן מִבְּחִינַת מַלְכוּתוֹ יִתְבָּרֵךְ,
שֶׁהוּא בְּחִינַת אֵין־סוֹף וְתַכְלִית,
נַעֲשׂוּ וְנִתְהוּ עוֹלָמוֹת בְּעָלֵי גְבוּל
בְּבְרִיאָה, יִצִּירָה, עֲשִׂיָּה גַם כֵּן
בְּבְחִינַת אֵין־סוֹף וְתַכְלִית, כְּמוֹ
שֶׁכָּתוּב (איוב כה, ג): "הֵישׁ מִסְפָּר
לְגִדּוֹדָיו?"

Now, because the aspect of Hashem's Malchus-Kingship is Infinite, and it is from this Divine attribute that the limited worlds of Beria, Yetzira, and Asiya⁵³ were created, therefore, even in those worlds there is an aspect of infinity, like it says, (Iyov 25:3) "Is there a number for His legions of angels?"

This implies that there is an infinite number of legions of angels, even though each angel is limited. From this, we see that even the finite spiritual worlds contain an aspect of infinitude, reflecting their source in the infinite attribute of Hashem's Malchus-Kingship.

אֲלֹא מִפְּנֵי שֶׁהֵם חַיִּים וְקַיִּימִים
מִבְּחִינַת הַתְּנַשְׁאוֹת מַלְכוּתוֹ יִתְבָּרֵךְ
- "הַמְּתַנַּשֵּׂא מִיָּמוֹת עוֹלָם" - לִכְּן
יּוֹרְדִים בְּבְחִינַת פִּירוּד וְהַתְּחַלְקוֹת
לְכַמָּה מִיָּנִים מִמִּינִים שׁוֹנִים.

However, since they receive life and existence from the process in which Hashem's Malchus-Kingship elevates itself above them, "Who is elevated above the days of the world," therefore, they descend into separation and become divided into many different varieties.

אֲךְ אִיךָ הֵם מְקַבְּלִים חַיּוּתָם מִמֶּדֶת
מַלְכוּתוֹ יִתְבָּרֵךְ - וְהוּא "מְתַנַּשֵּׂא"
מֵהֶם?

We need to understand how it is possible for them to receive their very life from Hashem's attribute of Malchus-Kingship, which is exalted and removed from them?

הִנֵּה בְּאֶמֶת, עַל זֶה כָּתִיב (תְּהִלִּים
פד, יב): "כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים",

In truth, regarding this question, it is written, (Tehilim 84:12) "Like the sun and its protective

⁵³ Three spiritual worlds: Beria-Creation, the highest created world, created directly from Malchus of Atzilus; Yetzira-Formation, a lower spiritual world, where the spiritual existence of Beriah takes on a more pronounced form. This change is so that it can become the source of the lowest spiritual world, which is Asiya-Action. Asiya-Action is directly 'above' our physical world and is the direct spiritual source for the physical things in our world.

וְהוּא כַח אֱלֹהִי, שֶׁהוּא בֹל יָכוֹל, וְ"הֵן
הֵן גְּבוּרֹתָיו כו" ⁵⁴. וְכִמוֹ שֶׁנִּתְבָּאֵר בְּ"סֵפֶר
שֶׁל בֵּינוּנִים" חֶלֶק ב' (פָּקֶד).

covering are Hashem's Names of Havaya and Elokim," meaning that Hashem's Name Elokim, which conceals the revelation of His Name, Havaya is also a Divine Attribute, showing how Hashem can do anything; He even conceal and hide His Infinite Light. And this brings out His true Might.

The fact that the Divine life-force from Malchus is directly involved in creating and giving life to everything, and at the same time is totally hidden from the creations, is part of the miracle of creation, which is beyond human understanding. This wonder brings out the true Might of Hashem: At the same time, He is creating and enlivening us in the closest possible proximity, He is simultaneously hiding Himself from us so that we should not even know (directly) that He is creating us!

This answers the question of how can we receive life from Malchus if it is exalted above us, since Hashem is capable of giving life directly and, at the same time, making Himself totally exalted. This is impossible for any created being to do (simultaneously reveal and conceal itself).

אֲךָ דֶּרֶךְ בָּלָל, הִתְנַשְּׂאוֹת הוּא
בְּחִינַת הַסְתַּלְקוֹת, שֶׁלֹּא יֵרֵד הַחַיּוֹת
אֵלֵיהֶם כָּל כָּךְ.

But, in general, the exaltedness of Hashem's Malchus is connected to the withdrawal and removal of revelation, so that too much lifeforce should not descend to the creations.

וְהוּא בְּמִשְׁלַח הַמַּיִם שֶׁשּׂוֹאֲבִין
אֵלֵיהֶם הַלְחָלוּחִית וְנִעֲשֶׂה עַל
שִׁפְתוֹ חוֹל - בְּחִינַת פִּירּוּד כִּנ"ל.

This is similar to how the water of the seas and rivers draw the moisture out of the earth and into themselves, causing the ground surrounding them to turn into sand, which is made of separate pieces of sand (compared to clumps of moist earth).

וְהִנֵּה בְּחִינַת "מִסְפָּר" הַזֶּה אֵינוֹ

Now, this "number" of legions of angels isn't really a limited

⁵⁴ (יוֹמָא סט, ב. יִלְקוּט שְׁמַעוֹנִי נְחֻמִּיָּה רִמּוֹ תַרְעָא).

מִסְפָּר מִמֶּשׁ בְּדִכְתִּיב (אִיּוֹב כה, ג):
 "הִישׁ מִסְפָּר וגו'!!" אֵלֶּא שֶׁהוּא
 נִקְרָא בְּגֵדֵר מִסְפָּר, מִפְּנֵי שֶׁהוּא
 מְפֻזָּר וּמְפֻזָּר לְחִלְקִים, וַיְכּוֹל
 לְחוֹל עָלָיו שֵׁם מִסְפָּר, אֲבָל אִינוּ
 מִסְפָּר מִמֶּשׁ כִּי "לֹא יִסְפָּר מְרֹב"
 (וַיִּשְׁלַח לֵב, יג),

number, like it is written "is there a number for His legions?" Rather, it is in the category of having a number, because it is divided into countable parts. Therefore, theoretically, a number could be applied to them. But, in actuality there is no defined number, since "they are too many to count."

בְּמִשְׁל "חֹל הַיָּם אֲשֶׁר לֹא יִסְפָּר
 מְרֹב", רַק הוּא בְּגֵדֵר וּבְחִינַת מִסְפָּר
 מִפְּנֵי שֶׁמְפֻזָּר לְחִלְקִים, וּבִיּוֹן שֶׁכָּל
 חֵלֶק נִפְרָד וְנִבְדֵּל לְעֲצָמוֹ יְחוּל עָלָיו
 שֵׁם מִסְפָּר. :

This is similar to the "sand of the sea that cannot be counted because it is so many," but it is in the category of something that could be counted, since it is divided up into individual pieces, and each piece of sand could be counted separately (it would just take too long to actually count how many pieces of sand there are in the world).

For this we can conclude that there are three categories with regard to counting:

- 1- Something indivisible, like the solid earth that is not divided up. It cannot be counted, since it is all one piece.
- 2- Something separate and limited, like the number of angels in a legion (one million). Each angel is separate and there are only one million in the legion.
- 3- Something separated but not limited (or too many to count), like the number of legions of angels, which is an infinite number. Or, on a lesser scale, the number of pieces of sand, which aren't truly infinite, but are too many to ever be counted by people. This is called "in the category of having a number," since theoretically it could be counted, but in actuality it cannot be counted.

וְהִנֵּה כְּתִיב: "וְהָיָה מִסְפָּר בְּנֵי
 יִשְׂרָאֵל", שֶׁבְּנֵי־יִשְׂרָאֵל הֵם הֵם

Now, regarding the Jewish People it is written, "And it was 'the number;' this is because of the

הַעוֹשִׁים בְּחִינַת "מִסְפָּר",

Children of Yisrael. The deeper meaning behind this is **that the Children of Yisrael create the whole concept of "number" and counting.**

They are the ones who cause the idea of a "number" and a finite reality to come into existence, since the main idea of Hashem's Kingship (which creates finite, limited existence) is specifically to become King over the Jewish People.

שֶׁהֵם הֵם הַמְּמַשְׁכִּין בְּחִינַת מַלְכוּתוֹ יִתְבָּרָה, לִהְיוֹת מַלְכוּתוֹ "מַלְכוּת כָּל עוֹלָמִים".

Therefore, they are the ones who draw down Hashem's Kingship to become "a Kingship over all worlds."

וְהֵינּוּ עַל יְדֵי מַצּוֹת מַעֲשִׂיּוֹת, שְׁנִקְרָאִים⁵⁵ "מַצּוֹת הַמֶּלֶךְ"⁵⁶, וְלִכְנֹן אוֹמְרִים לִפְנֵי כָּל מַצְוָה: "בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם", שֶׁהוּא הַמְּשַׁכֵּת אוֹר אֵין-סוֹף בְּרוּךְ-הוּא לִהְיוֹת "מֶלֶךְ הָעוֹלָם", כִּנֵּי. כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אֲחֵר.

This is accomplished through the action of the Mitzvos, which are called "Mitzvos of the King." Therefore, before we perform any Mitzvah, we say, "Blessed are You Hashem our G-d, King of the world," thereby drawing down Hashem's Infinite Light into the level of "King of the world," as explained above.

וּלְפִי שֶׁהִיא הַמְּשַׁכֵּת אוֹר אֵין-סוֹף בְּרוּךְ-הוּא מִמֶּשׁ, לִכְנֹן אֵינוּ רַק בְּגִדְרֵי מִסְפָּר' וְאֵינוּ מִסְפָּר מִמֶּשׁ.

Since, through the Mitzvos we are literally drawing down Hashem's Infinite Light, therefore, the Mitzvos are only in "the category of having a number," but are not actually limited to a number, since they are connected to the Infinite Light of Hashem.

⁵⁵ (רֹאה נִדְרִים כה, א ובפירוש רש"י. ולעיל צו יד, ב ועוד: "המצות הן מצות המלך ובקיומן מקיים 'שום תשים עליך מלך'". להעיר מבבא בתרא קנט, א. ותוספתא נגעים פרק ג: גזירת מלך היא) ⁵⁶ [ועיין מה שנתבאר מזה גם כן לעיל פרשת במדבר, סוף דבור המתחיל "והיה מספר בני ישראל" (לעיל ו, ג): 'מספר' היינו בחינת המצות כו'. עיין שם].

וְהוּא "אֲשֶׁר לֹא יִמָּד וְלֹא יִסָּפֵר" –
 "כְּשֶׁעוֹשִׁין רְצוֹנוֹ שֶׁל מְקוֹם" כֵּן ל,
 דִּהְיִינוּ בְּשִׁמְשִׁיכִין רְצוֹן הָעֲלִיוֹן
 בְּמַעֲשֵׂה הַמִּצְוֹת, שֶׁהוּא אֹר אֵין
 סוֹף בְּרוֹךְ-הוּא.

This is the meaning of the Gemara quoted above, that "they (the Jewish People) cannot be measured, nor counted" when "they fulfill the Will of Hashem," since they draw down Hashem's Will into the action of the Mitzvos, and this Will is Hashem's Infinite Light.

With mitzvos, the Jewish People reveal their connection to Hashem's Infinite Light, effectively placing themselves in the category of "having a number." But, in reality the Jewish People are infinite, since they are unified with Hashem's Infinity.

וְהִינּוּ עַל יְדֵי "שִׁמְחָה שֶׁל מִצְוָה"
 מִנְקוּדַת פְּנִימִית הַלֵּב. וּכְדִכְתִּיב
 (תְּהִלִּים יט, ט): "פְּקוּדֵי ה' יִשְׂרָאֵל
 מְשִׁמְחֵי לֵב",

The revelation of **this** connection to the Infinity of Hashem is accomplished through "the Joy of performing Mitzvos" from the innermost aspect of the heart,⁵⁷ like it is written, (Tehilim 19:9) "The precepts of Hashem are upright, causing the heart to rejoice."

וּכְתִיב⁵⁸: "תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת
 ה' אֱלֹהֶיךָ בְּשִׁמְחָה וְטוֹב לֵבָב מְרֹב
 כָּל",

And it is written (Devarim 28:47) regarding the punishment of exile for lack of service of Hashem, "Because you did not serve Hashem your G-d with joy and gladness of heart from an abundance of all good (when you had the chance, this is why you will end up serving your enemies in exile)."

⁵⁷See the maamar מרגלא בפומיה דרבה where the Rebbe explains this idea at length. In short, the Rebbe concludes that the ultimate connection to Hashem is accomplished by actually doing what Hashem wants, but for this essential connection to be revealed in the person he needs to reveal his innermost desire to connection to Hashem with a true inner joy as described in this maamar.

⁵⁸(תבוא כה, מז. וְשָׂם: וּבְטוֹב).

פירוש "מרוב כל": היינו בלי-גבול,
למעלה עד אין קץ⁵⁹ ולמטה עד אין
תכלית, בבחינת אין-סוף כנ"ל⁶⁰.

The inner meaning of serving Hashem **"מרוב כל"** is serving Hashem with a recognition that the Mitzvos are **Infinitely** good, since they connect a person to Hashem's Infinite Light, which is both **infinitely exalted** beyond all limitations, and is also able to permeate all possible limitations, and is truly unlimited, as explained above.

This verse teaches us that the mitzvos should be performed with a deep, inner joy which is derived from an awareness that our connection to the Infinite Truth of Hashem is specifically achieved by performing mitzvos. This connection is beyond any revelation that exists in the spiritual worlds.

וזהו "את רבע ישראל" - חלק הד',
בחינת "אף עשיתיו", שם הוא גלוי
רצון העליון דייקא, כנ"ל.

And this is the meaning of "or who can count the **"רבע"** of Yisrael:" The meaning of **"רבע"** is the fourth aspect, the level of **"אף עשיתיו-I have also made it,"** meaning that specifically there in the action of the Mitzvos (called **עשיתי**-action) the lofty Will of Hashem called **"אף-also"** is revealed, since this essential connection to the Essence of Hashem comes together with

⁵⁹ (זהר חדש פרשת יתרו).

⁶⁰ (ועיין מה שנתבאר מזה בדבור המתחיל "מנורת זהב". ובדבור המתחיל "צו את בני ישראל כו' את קרבני לחמי", גבי "הקטר חלב התמיד". ועיין מה שנתבאר מענין "פירוש עושין רצונו של מקום", בפרשת שלח, על פסוק "מקושיש עצים".

ועיין מה שנתבאר מענין "שמחה של מצוה", בביאור על פסוק "צאינה וראינה כו' בעטרה שעטרה לו אמו" (לקמן שיר השירים כו, א), ומזה יובן איך על ידי "שמחה של מצוה" ממשיכים בתר-דמלכות, הנקרא "רצונו של מקום", מבחינה ומדרגה היותר עליונה. וזהו "עושין רצונו כו", על דרך "ועשיתם אתם" - "כאלו עשאוני" (ראה זהר חלק ג' קיג, א. ילקוט ראובני ריש פרשת בקותי).

(“also”) the action of the Mitzvos,
as explained above.

We explained previously that this suprarational connection to Hashem is called the “fourth” aspect of connection, since it goes above and beyond the connection established in action, speech, or thought. This “fourth” type of connection is primarily expressed in the actions of the mitzvos.

וגם "רבע" מלשון ארבעה - כי בזה
נכלל כל ד' בחינות: מחשבה, דבור,
ומעשה, ורצון.

The word “רבע” could also mean
“a total of four,” since in this
essential connection to Hashem are
included all four aspects of
connection: **thought, speech,
action, and the inner desire** of the
heart for Hashem.

On the one hand, this deep connection to Hashem is a fourth aspect, a deep desire of the heart to connect to Hashem in a way that transcends logic. On the other hand, this connection is actually the fundamental force that drives and motivates the other three holy aspects of thought, speech and action.

Thus, this connection could be viewed as “one fourth” of the connection. Alternatively, it could be viewed as “all four types” of connection.

ובזה יובן דכתיב: "מי מנה עפר
יעקב ומספר וגו'", דמה שכתוב
"ומספר" קאי על "מי מנה", כלומר
ש"אין מספר", ואף על פי כן
"ומספר" כתיב, דמשמע שיש
מספר.

With this we will understand the
answer to the question on **what is
written**, “Who can count the dirt
of Yaakov or the number of one
fourth of Yisrael?” When it says
“or the number” it is referring to
what it said previously, “Who
can count,” meaning that there is
no number and no way to count
them. Nonetheless, it says, “Or
the number,” implying that there
is a number and that it is possible
to count them, so is it possible to
count them or not?

אלא הענין כנ"ל, שהוא בגדר מספר
ואינו מספר ממש, לפי שהוא
המשכת רצון-העליון "את רבע

The answer is, as explained
above, that the mitzvos are “in
the category of having a number,
but in reality, are not limited to a

יִשְׂרָאֵל" כִּנ"ל, בְּחִינַת "עֲשִׂיתִיו"
כִּנ"ל :

number," since the Lofty Will of Hashem, and the "fourth aspect of Yisrael" is drawn down into the "עֲשִׂיתִיו-action of Mitzvos," as explained above.

Summary of Chapter 3:

Q1. The verse says, "Who can count... or the number of the 'fourth' of Yisrael?" By asking, "Who can count?" the verse implies that the Jewish People cannot be counted. However, by saying, "The number of the 'fourth' of Yisrael," the verse implies that they have a number that can be counted. How do we reconcile the two opposite implications of the verse?

A1. The answer is that the "רִבְעִי-fourth of Yisrael" is referring to the fulfillment of mitzvos, which express the deepest connection of the Divine soul (Yechida) with Hashem. This connection is completely beyond logic. Therefore, it is expressed in the physical performance of mitzvos, out of dedication and obedience to Hashem's Will (and not based on our own logic).

This also connects to the translation of 'רִבְעִי' as "a total of four," since this deep connection to Hashem expressed in Mitzvos is also in the Mitzvos of thought and speech, not only in action. Thus, this essential desire to connect to Hashem (the fourth aspect) is expressed in the three aspects of thought, speech, and action of the Mitzvos, so that the connection that a Jew has with Hashem has four aspects in total).

Mitzvos have these two opposite properties:

- 1- On the one hand, they are performed with limited, physical, finite objects, enabling them to be counted numerically.
- 2- On the other hand, they are expressions of Hashem's lofty Will, which is truly Infinite and unlimited.

Thus, every Mitzva is both finite and countable, as well as Infinite and unlimited, and therefore cannot be counted in the conventional sense, due to its essentially unlimited value.

The analogy for something that is finite, yet cannot be counted, is the sand by the seashore. Each piece of sand is finite and separate from every other piece of sand. Theoretically, then, the pieces of sand by the ocean could be counted. However, since they are too many to count, they cannot actually be counted. In a similar way, the mitzvos are “in the category of something that can be counted,” but, in reality cannot be counted, since they are directly connected to the Infinity of Hashem.

With mitzvos, the Jewish People also achieve the status of “being in the category of something that can be counted.” But, in reality they cannot be counted, since they are connected to the Infinity of Hashem.

An important factor in revealing the deep connection to Hashem that is achieved by mitzvos is through the “joy of the Mitzvos,” which is the recognition of what is being accomplished, and to truly rejoice in connecting to Hashem when doing a Mitzvah.

7 Chapter 4:

וְהִנֵּה כָּל זֶה הוּא בְּחִינַת יְחֻדָּא־
תַּתָּאָה בְּמַעֲשֵׂה הַמִּצְוֹת, לְהַמְשִׁיךְ
רִצּוֹן הָעֲלִיּוֹן בְּבְחִינַת "מִסְפָּר",
בְּחִינַת "עֲשִׂיתִיו" כֵּנ"ל.

Now, all of this was only on the lower level of experiencing Hashem's true Oneness, called "Yichuda Tita'a," which is expressed in the action of the Mitzvos, which draw down the Lofty Will of Hashem into the level of "number" and "action," as explained above.

אך "תלמוד-תורה כנגד כולם" ⁶¹ –
שהוא בְּחִינַת יְחֻדָּא־עִילָאָה.

However, it says in the Mishna, (Peah 1:1) "The study of Torah is equivalent to all the other mitzvos combined." This is because [Torah study] is on the higher level of experiencing Hashem's true Oneness, called "Yichuda Ila'a."⁶²

⁶¹ (פֶּאֶה א, א).

⁶²In short, the idea of Yichuda Tita'a and Yichuda Ila'a is as follows:

The true Oneness of Hashem is that He not just the only creator and the only guiding force behind the world. Rather, He is the only true existence, whatsoever. This is because: 1- He is constantly creating us with His "words," as described in this maamer; 2- It is only from our perspective, where we see His "words" as having left Hashem's Essence and taken on an independent form. In truth, though, they are really His "thoughts," which are still included in Hashem. This can be compared to a person thinking to himself, where his thoughts never become separate from himself.

In the created worlds, especially in our physical world, we can only understand that this is true, but we cannot "feel" or experience this truth directly. In fact, the very idea of fulfilling mitzvos implies that we are separate from Hashem, since a command is given to another, one who is inherently not the commander himself. Therefore, if Hashem is commanding us to do mitzvos, this means that we are separate from Him in order to fulfill His command. So, the idea of mitzvos is that we experience a lower level of Hashem's Oneness, called Yichuda Tita'a. This is due to the fact that with regard to mitzvos, commandments, we feel ourselves to be separate from Hashem. We do not feel and directly perceive the truth that Hashem is the only True Existence; instead, we only understand it intellectually.

However, the study of Torah is connected to a higher-level experience of

וְהוּא "מִי מִנֵּה עֶפֶר יַעֲקֹב", כִּי "עֶפֶר"
אֵינוֹ בְּגֵדֵר מִסְפָּר כָּלֵל.

This is the meaning behind "Who can count the dirt of Yaakov?" Meaning that the "dirt" here is referring to solid earth that is all clumped together, and therefore is not in the category of things that can be counted at all, since it is all one solid piece, unlike sand, which is made of many tiny, separate pieces.

וְהוּא בְּחִינַת תְּלִמּוּד-תּוֹרָה, לְכִי
שֶׁהוּא רְצוֹנוֹ יִתְבָּרַךְ מִמֶּשׁ.

This is an analogy for the study of the Torah, since it is the actual Will of Hashem.

Just like Hashem is One simple, indivisible Essence, so too, His Will is one simple indivisible Will that is equally expressed in every mitzva. This is akin to hard earth that is one solid continuum encompassing the entire globe, compared to sand, which is divided into many small parts.

וְלִכְךָ הוּא בְּחִינַת יְחֻדָּא-עִילָאָה,
בְּחִינַת בִּיטוּל לְאוֹר אֵין-סוֹף בְּרוּךְ-
הוּא מִמֶּשׁ,

It is, therefore, on the level of Yichuda Ila'a, which means to be actually and totally absorbed in Hashem's Infinite Light,

וְיִחּוּד חֶבֶד-דְּבִחְבֵּ"ד כו';

Since, while studying Torah a person's intellect becomes completely united with Hashem's Wisdom.⁶³

Hashem's Oneness, called Yichuda Ila'a. On this level, one can feel (to some extent) that we are not really separate from Hashem at all. Even as Hashem's "thoughts," which He is "thinking" to Himself and *within* Himself, the Torah continues to exist, since it is His Will and Wisdom. Therefore, this level of Torah does not allow for any feeling of separateness from Hashem, as is the case with regard to mitzvos.

⁶³ In Tanya, chapter 5, the Alter Rebbe describes the advantage of learning Torah over performing other mitzvos. One of the points he explains is that when a person learns Torah, his mind becomes totally unified with Hashem's Will and Wisdom, which are totally united with Hashem Himself, thereby causing the person's mind to also become totally united with Hashem Himself. This experience of total unity with Hashem expresses the idea of Yichuda Ila'a. The reason for this is that when a Jew learns Torah, he is able (to some extent) to feel his essential union with

ו"מתניתא - מלכתא⁶⁴ כנ"ל;

Furthermore, it says in the Gemara, (Beitza 28b) **"The Mishna is like a queen,"** as explained above in the analogy of a king and queen who are exalted above the rest of the nation.⁶⁵

ואינו בגדר "מספר" כלל.⁶⁶

Therefore, the study of Torah is **"not in the category of things that**

Hashem. He is able to recognize that there is absolutely nothing separate from Hashem.

⁶⁴ (ביצה כח, ב. וְשָׁם: מִתְנִיתִין).

⁶⁵ Earlier, we explained the analogy of a king who sits on his throne and is exalted above the people, causing them to feel separate and distant from him. This is similar to how Hashem's attribute of Malchus-Kingship becomes elevated above the creations, causing them to feel separate from Hashem and from each other. (This was also connected to another analogy of the water of the sea, which draws out the moisture from the earth along the seashore, causing it to turn into dry sand, which is made of separate pieces).

This analogy only applies to mitzvot, which can only be fulfilled by beings who experience a sense of separation from Hashem and belong to His nation, over which He is the King. Only then, does the concept of a commandment apply, like a king who commands his nation.

However, in Torah study (mishnayot, for example), we become united with Hashem and become elevated to a "royal" status through our union with the King. This is akin to a queen, who does not feel separate or distant from the king. And this is the deeper meaning of the statement, "Mishnayot are like a queen," since Torah study unites us with Hashem in way that we can experience this oneness and complete lack of separation. This unity can be likened to the concept of a queen, who is completely united with the king. See Torah Or, Pashas Shemos, the first maamar, where this concept is discussed.

⁶⁶ וְעֵינֵינוּ מֵה שְׁנֵתְבָאָר לְעֵיל בְּדְבוּר הַמִּתְחִיל "בְּשַׁעַה שֶׁהִקְדִּימוּ יִשְׂרָאֵל נַעֲשֶׂה לְנִשְׁמָע", בְּפִירוּשׁ "עַתָּה לְכָל חִפְץ תַּחַת הַשָּׁמַיִם" (קהלת ג, א). יַעֲזִיב שָׁם.

(וְשָׁם) לְעֵיל בְּמִדְבָּר יג, סוף עֲמוּד א וְאֵילָךְ): שֶׁהַתּוֹרָה הִיא בְּחִינַת הַדָּם הַמְּמֻשָּׁךְ חַיּוֹת לְכָל הָאֲבָרִין בְּשִׁוְהָ בְּכָלִלוּתָן. מֵה שְׁאִין כֵּן הַמִּצְוֹת שֶׁהֵם "אֲבָרִין דְּמִלְכָּא" עַל דְּרָךְ מִשְׁל, יֵשׁ בָּהֶן הַתְּחַלְקוֹת עַתָּה וְזָמָן, כְּמוֹ שֶׁכְּתוּב "לְכָל זָמָן וְעַתָּה לְכָל חִפְץ תַּחַת הַשָּׁמַיִם".

וּמִזֶּה יוֹבֵן יוֹתֵר מֵה שְׁנֵתְבָאָר כָּאֵן דִּהַתּוֹרָה נִקְרָאת עֶפֶר, שְׁאִינוּ בְּגֵדֵר מִסְפֵּר כָּלֵל, שֶׁהוּא גוֹשׁ אֶחָד. שְׁלֹכָךְ "כָּל הָעוֹסֵק בְּתוֹרַת עוֹלָה כְּאֵילוּ הַקְרִיב עוֹלָה" (מְנַחוֹת דף ק"י ע"א), אִף שְׁעוֹסֵק בְּעִידָנָה דְּלֹא זָמָן הַקְרִיבָה הוּא כָּלֵל. מֵה שְׁאִין כֵּן בְּמִצְוֹת עֲצָמֵן - שֶׁהֵם בְּחִינַת הַתְּחַלְקוֹת בְּזָמָן פְּלוּנִי, "עַתָּה לְכָל חִפְץ כּו'". וְהֵינּוּ לְפִי שֶׁהַתּוֹרָה הִיא בְּחִינַת "רַעְוָא דְכָל רַעְוִין. וְעֵינֵינוּ מֵה שְׁנֵתְבָאָר עוֹד מִזֶּה, בְּדְבוּר הַמִּתְחִיל

can be counted at all,” since it is an expression of a level that is essentially indivisible.

אך הדרך שזוכה האדם לאור התורה בבחינת יחודא-עילאה, הוא על ידי בחינת יעקב - מדת הרחמים.

However, the way for a person to merit to experience the light of the Torah on the level of Yichuda Ila'a is through the aspect of “Yaakov,” who represented the Attribute of Mercy.

דהיינו לעורר רחמים רבים על נפשו בקביעת-עתים. בנודע, שעת-רצון הוא בחצות;⁶⁷

This means to set aside fixed times to arouse the abundant mercies of Hashem on one's soul. As is known, that midnight is a time of Divine favor.⁶⁸

”כי ביום הזה יכפר” (לעיל אחרי כו, ד ואילך).

וזהו “קדשנו במצותיה, ונתן חלקנו בתורתך” (תפלה העמידה דשבת ויום טוב): שעל ידי המצות הוא עדיין בחינת קדושין ואירוסין - “וארשתיה לי כו” (הושע ב, כב). אך על ידי התורה הוא בחינת ההמשכה בבחינה פנימית - “וידעת את ה” (שם).

והענין, אפשר לומר: כי עם היות שעל ידי המצות נמשך בחינת גילוי רצון העליון בנפש, ובחינת אהבה-רבה, אך כי גם ברצון עליון יש גם כן בחינת חיצוניות ופנימיות כמו שנתבאר במקום אחר, על פסוק “ואהיה אצלו אמון ואהיה שעשועים כו” (לעיל במדבר יח, ב ואילך).

וכן גם כן בגילוי אהבה-רבה בנפש, יש גם כן ב' בחינות:

הא' - כמו שכתוב “כי עם קשה עורף הוא” כדלעיל, וזהו הנמשך על ידי המצות.

והב' - כמו שכתוב (שיר השירים ו, ז) “מה יפית ומה נעמית אהבה בתענוגים”. והמשכת בחינת אהבה בתענוגים שרשו מבחינת פנימית הרצון עליון, ונמשך על ידי התורה, כדכתיב (משלי ח, לא): “ושעשועי את בני אדם”. וזהו “חכמת אדם תאיר פניו” (קהלת ח, א): “פניו” היינו בחינת פנימית. וכמו שנתבאר על פסוק “חכלילי עינים מיין” (תורה אור מז, ד), שיש בחינת אהבה-רבה, ולמעלה ממנה הוא אהבה-בתענוגים.

ועיין מה שנתבאר בדבור המתחיל “מה טובו”, בענין מצות ותורה. ומה שנתבאר בדבור המתחיל “לא הביט און ביעקב”.

⁶⁷ (ראה שלחן ערוך רבנו הגון מהדורא בתרא סימן א, סעיף ח ובהנמקן שם).

⁶⁸ This is referring to the practice of “Tikun Chatzos,” the midnight service of mourning over the destruction of the Beis Hamikdash. In this service, we beseech Hashem to have mercy on the physical Beis Hamikdash, as well as on the spiritual Beis Hamikdash, which refers to our Divine soul. The Divine soul is considered to be in exile within the desires of the animal soul, and we ask Hashem to have

וְכֵן בְּשַׁעַת הַתַּפִּלָּה⁶⁹, כִּי הִנֵּה יֵשׁ
בְּסֵדֶר הַתַּפִּלָּה וּפְסוּקֵי־דוֹמְרָה,
"פְּסוּקֵי דְרַחֲמֵי"⁷⁰, וְאִזִּי הוּא עֵת־
רָצוֹן לְעוֹרֵר רַחֲמִים עַל נַפְשׁוֹ.

So too, at the time of the Morning Prayers, as we find in the order of the prayers and the verses of praise, there are "verses for arousing mercy from Hashem," because [the morning] is a time of Divine Favor to arouse Hashem's mercy on our souls.

וְזֶהוּ מִדְתּוֹ שֶׁל יַעֲקֹב - י'-עֶקֶב,
שֶׁהוּא עֲנִין הֶרַחֲמֻנוֹת עַל בְּחִינַת
'יו"ד' - חֲכָמָה-עִילָאָה שֶׁנִּפְלָה
וַיִּרְדֶּה לְבַחֲיִנַת 'עֶקֶב' כֵּן⁷¹.

And, this is the aspect of "יַעֲקֹב-Yaakov," whose name is made up of two parts: The letter "י," and the word "עֶקֶב-heel," meaning the attribute of arousing mercy on the letter "י," which represents the Divine soul, which comes from Hashem's Wisdom (Chochma) and falls down all the way into the animal soul, which is as insensitive to spirituality as the "heel" of the foot.

וְהִנֵּה מִדְתּוֹ שֶׁל יַעֲקֹב - "מְבַרִּיחַ מִן
הַקְצָה אֶל הַקְצָה"⁷¹, לְהִקְיֵם "מַעֲפָר

This (attribute of mercy) is the attribute of Yaakov, who is described as "connecting from one extreme to the other

mercy on the Divine soul in captivity. The same general idea of arousing Hashem's mercy on our Divine soul is also a fundamental aspect of the "Krias Shema Al Hamita" service, the nightly Shema prayers said before going to sleep. In this service, we make an honest and thorough reckoning of our service of Hashem that day. Additionally, part of the Krias Shema Al Hamita service includes resolving to improve the next day, as well as asking Hashem for forgiveness and to have mercy on our Divine soul, that we may act on our positive resolution.

⁶⁹ (רֵאָה זֶהֱרַח חֶלֶק ב רֶנֶּג, ב).

⁷⁰ ("בְּתַפִּלָּה קוֹדֶם קְרִיאַת־שְׁמַע אָנוּ אוֹמְרִים פְּסוּקֵי רַחֲמִים (תְּהִלִּים עח, לח): 'וְהוּא רַחוּם כּו', וְאָנוּ מְבַקְשִׁים: 'אֲבִינוּ אֵב הֶרַחֲמֵן בְּרַחֲמֵיךְ הָרַבִּים כּו'". - "תּוֹרַת שְׁמוּאֵל" תּר"ט, עמּוּד קיז.
וְרֵאָה בְּרִכּוֹת ה, א: "פְּסוּקָא דְרַחֲמֵי [פְּסוּקַת שֶׁל רַחֲמִים], כְּגוֹן (תְּהִלִּים לא, ו): בִּדְרֹךְ אֶפְקִיד רוּחִי פְּדִיתָה אוֹתִי ה' אֵל אֱמֶת").

⁷¹ (תְּרוּמָה כו, כח. זֶהֱרַח חֶלֶק א א, ב. חֶלֶק ג קעה, ב וְעוֹד).

- דל"72, ולהעלות בבחינת יחודא-
עילאָה. כמו שנתבאר במקום אחר.⁷³

extreme," and has the ability to "lift up the poor person from the dirt" and bring him up to the level of Yichuda Ila'a in Torah study.

אך אמרו רז"ל: "כל העוסק בתורה
לבד כו', אפילו תורה אין לו"⁷⁴, אלא
צריך להיות תורה עם גמילות-
חסדים.

However, our Sages have said, (See Yevamos, 109b) "Whoever says they only have Torah study without performance of Mitzvos, does not even have the reward of Torah study." Rather, there must be Torah study together with acts of kindness.

ולכן כתיב "ומספר את רבע
ישראל" - בחינת "עשיתי" -
במעשה המצות,

Therefore, right after describing Torah study, which is called "עפר" as explained above, the verse continues to describe the need for the performance of mitzvos, called "the number of the fourth aspect of Yisrael," which is called "עשיתי" - the action of mitzvos,"

ו"מעשה הצדקה"⁷⁵ הנקרא בשם
מצוה סתם⁷⁶ - ש"שקולה כנגד כל
המצות"⁷⁷, והוא ענין גמילות-

And the "act of giving Tzedaka," which is called "the general mitzva," which is equivalent to

⁷² (על פי שמואל א' ב, ח: "מקים מעפר דל". תהלים קיג, ז: "מקימי מעפר דל").

⁷³ (וגם פירוש "עפר" - כמו שאומרים (בתפלת "אלקי נצור") "ונפשי כעפר לכל תהיה", ועל ידי זה "פתח לבי בתורתך")

ועיין מה שנתבאר מזה בפדרשת ויקהל על פסוק "קחו מאתכם תרומה כו'".

וגם, כמאמר רז"ל (אבות ו, ד): "כף היא דרכה של תורה פת במלח תאכל כו', ועל הארץ תישן".

⁷⁴ ("כל האומר אין לי אלא תורה כו' אפילו תורה אין לו". יבמות קט, ב. וראה ספר המאמרים תש"ח עמוד 266 בהערה).

⁷⁵ (ישעיה לב, יז).

⁷⁶ ("בכל תלמוד ירושלמי". תנאי פרק לו).

⁷⁷ (בבא בתרא ט, א).

חֲסָדִים⁷⁸ all other mitzvos, and is also the same idea as acts of kindness.

Summary of Chapter 4:

Q1. If the meaning of the second half of the verse, which says, "Who can count... the 'fourth aspect' of Yisrael?" is referring to the Mitzvos, then what is the first half of the verse referring to when it says, "Who can count the 'dirt' of Yaakov?"

A1. It is referring to the study of the Torah of the Jewish People. The reason it is called "dirt," is as follows:

⁷⁸ (וְעֵינַי מֵהַ שְׁנֵת־בָּאֵר בְּדַבּוּר הַמִּתְחִיל "כִּי תִשְׁמַע בְּקוֹל", גַּבִּי "לִשְׁמֹר אֶת כָּל מִצְוֹתָיו" (לִקְמוֹן רָאָה כֵּג, ג.)

וְעֵינַי בְּזֶהָר מִשְׁפָּטִים דָּף ק"ה, בְּפִירוּשׁ "מִי מֵנָה כו' וּמִסְפֵּר כו'".

וְהֵינּוּ גַם כֵּן עֵנִין יְחִוּדָא־עִילָאָה וְיְחִוּדָא־תַּתָּאָה: כִּי "מִי" הֵינּוּ יְחִוּד חֲכָמָה־וִבִּינָה, "אֲאֵלְפָךְ חֲכָמָה, אֲאֵלְפָךְ בִּינָה כו'" (אִיּוֹב לֵג, לֵג. רָאָה שְׁבֶת קד, א). "מִסְפֵּר" הֵינּוּ יְחִוּד הַמִּדּוֹת וְהַדְּבָוִר. וְהוּא עֵנִין "יַעֲשֶׂה שְׁלוֹם לִי, שְׁלוֹם יַעֲשֶׂה לִּי"⁷⁸ (יִשְׁעִיָּה כז, ה).

וְעֵינַי מֵהַ שְׁנֵת־בָּאֵר עַל פְּסוּק "אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הַעֲדוּת כו'". וּבִבְיָאוּר עַל פְּסוּק "וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל".

וּלְפִי מֵהַ שְׁכָתוּב בְּ"פִרְדָּס" עֵרֶךְ מִי. יִשׁ לֹמַר שְׁזָהוּ עֵנִין "שַׁעַר הַחֲמִשִּׁים" מִ"נו"ן שַׁעֲרֵי בִינָה, שְׁבוּ נִיתְנָה תוֹרָה בְּחַג הַשְּׁבֻעוֹת. וְאֵתִי שְׁפִיר ד' מִי מֵנָה עֶפֶר יַעֲקֹב" קִאֵי עַל הַתּוֹרָה כו'

וְעֵינַי מֵהַ שְׁנֵת־בָּאֵר בְּבִיאוּר מֵאֲמֹר רז"ל (שְׁבֶת פח, סוֹף עֲמוּד א) "בְּשַׁעֲרֵי שְׁהַקְדִּימוּ יִשְׂרָאֵל נַעֲשֶׂה כו' מִי גִילָה כו'" (לְעִיל בְּמִדְבָּר). וְעֵינַי מֵהַ שְׁנֵת־בָּאֵר בְּבִיאוּר עַל פְּסוּק "וּסְפַרְתֶּם לָכֶם כו', תִּסְפְּרוּ חֲמִשִּׁים יוֹם".

וְעֵינַי עוֹד מֵעֵנִין "רֹבֵעַ יִשְׂרָאֵל" בְּזֶהָר, פְּרִשְׁת בֶּלֶק (דף ר"י, סוֹף עֲמוּד ב'. וְדף ר"ד, עֲמוּד א'). וְעֵינַי מֵהַ שְׁנֵת־בָּאֵר לְעִיל פְּרִשְׁת שְׁלַח, בְּעֵנִין "וְנִסְכּוֹ רְבִיעִית הֵינִי".

The difference between sand and solid earth is that sand is dried out and broken down into tiny pieces, whereas solid earth has moisture that unifies the earth, forming it into a single piece. Since sand is made of tiny, separate pieces, the sand could, theoretically, be counted. However, since the solid earth is all clumped together as one solid piece, it cannot be counted, no even theoretically, since it is only one entity.

Similarly, mitzvos imply that we are separate entities from Hashem. Therefore, He is our King, Who is exalted above us and commands us, His nation, to fulfill His commands. This 'separation' from Hashem also implies separation from each other, since every one of us is being commanded separately (personally) to fulfill the mitzvos. This indicates that each individual has his own distinct importance, etc. As a result, we can be counted, since we are a nation of individuals being commanded by our King, and each individual "counts." Therefore, the total of those individuals can be counted.

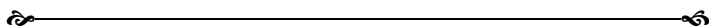
However, in Torah study we experience a deeper connection to Hashem's Oneness, where we don't feel separate from Hashem at all. Unlike with regard to mitzvos, which imply two separate entities - one who is commanding, and one who is being commanded - Torah study unites us with Hashem just as His thoughts are united with him. The Torah is like a "queen" that is united with the King. By studying Torah, we also experience the higher level of Unity with Hashem.

Through this higher level of Unity that is achieved through Torah study, we leave the category of "being able to be counted" altogether, since it is like we are just a part of Hashem and there is nothing separate to be counted. This is represented by the "dirt," the solid earth that is all one mass and one continuum encompassing the entire earth.

However, to achieve this level, we first need to be like "Yaakov," who was very humble and aroused Hashem's Mercy. To experience such a high level of Unity with Hashem in our Torah study, we first need to arouse mercy from Hashem to allow our Divine soul to

shine through the many concealments of the animal soul and allow us to experience the true Oneness with Hashem in Torah study.

In addition, the verse put the two concepts of Torah study (the 'dirt of Yaakov') and fulfillment of mitzvot (the 'fourth aspect of Yisrael') to tell us that only by fulfilling mitzvot properly, especially the mitzvah of tzedaka-charity/kindness, will we be able to experience the higher level of Unity of Hashem in our Torah study.



Lessons in the service of Hashem from the Maamar

- 1- The deepest possible connection to Hashem is not in the heavens; not in the spiritual realms; not in understanding; it is specifically here, in this world.

In the physical world we have the ability to reveal the deepest possible level of our Divine soul, the level of Yechida. On the level of Yechida, our connection to Hashem is not based on our external appearances, our moods, or our understanding. It is only based on an inherent connection to Hashem's Essence, which transcends all logic and explanation.

From this deep connection to Hashem, we always have the power to overcome the animal soul's desires and distractions, and to overcome his moods and explanations, since this connection to Hashem is deeper than anything that exists in the animal soul's psyche.

Even though it is ultimately the motivating force behind every mitzva we do, it is especially noticeable when we need to physically perform mitzvot despite any difficulties. This is especially true with regard to overcoming the temptations of the animal soul, which sometimes appear very difficult to overcome. When we remember that we are Jewish and have this connection to

Hashem that goes beyond all explanations and is connected to our very essence, we draw strength to overcome even the most difficult of temptations or challenges.

- 2- When we fulfill any Mitzvah, we are connecting the finite world, and ourselves, to the Infinity of Hashem. Thus, every mitzva has infinite value that cannot be measured by time, energy, or money, since each and every mitzva connects us to the Infinite truth of Hashem.
- 3- When we learn Torah, we are not only fulfilling another mitzva like all other mitzvos, but we are actually becoming elevated to a different realm of existence. In Torah study, we become united with Hashem's Will and Wisdom, which is totally united with Hashem Himself. This enters us into a type of unity with Hashem in which it becomes revealed that we were never separated from Him in the first place. Even though, in physical time, we can only learn for a certain number of hours or minutes, each and every minute of Torah study connects us to a reality beyond the limitations of time and space, where there is only Hashem, and we are part of Him.

Likutay Torah English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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לכ"ק אדמו"ר ולהוריהם שיחיו
ולזכות יוסף יצחק בן ביילא איטא ולאה בת חנה
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