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# LESSONS IN LIKUTAY TORAH

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

לקוטי תורה

פְּרִשְׁת בְּלֶק  
ד"ה מִי מְנָה

“Bringing the Infinite into the Finite”

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With Hashem's help we would like to present this installment of **Lessons in Likutay Torah**.

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 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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# לקוטי תורה

## דבור המתחיל "מי מנה"

פְּרַשְׁת בְּלַק דָּף סז, א - סח, ג

### “Bringing the Infinite into the Finite”

In Parshas Balak it is described the curses Bilam said which were transformed into blessings, this is one of them (Bamidbar 23:10):

#### ⌘ Chapter 1:

"מִי מְנַהֵ עֶפְרַיִם יַעֲקֹב, וּמִסְפָּר  
אֶת רוֹבַע יִשְׂרָאֵל תָּמוֹת נִפְשֵׁי מוֹת  
יִשְׂרָאֵל וְתֵהִי אַחֲרֵיתִי כְמוֹהוּ:"<sup>2</sup> (פְּרַשְׁתִּנּוּ  
כג, י):

“Who can count the dirt of  
Yaakov, or the number of רֹבַע  
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) is saying: 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 there is a number for the “one fourth of Yisrael”, implying there is a limited number, if it said before they cannot be counted, implying they have no number and cannot be counted?

<sup>1</sup> (נְאֻמֵר בְּשֶׁבֶת פְּרַשְׁת חֻקֵת וּבְלַק, י"ב תַּמוּז תַּקס"ג).

<sup>2</sup> (בְּגִמְרָא: סוּף פֶּרֶק ג' דְּנֻדָה (לא, א). רְבוּת: וַיִּגֶשׁ פְּרֻשָׁה צ"ד, גְּבִי כָּל הַנֶּפֶשׁ הַבָּאָה".  
וַיִּקְרָא, פְּרֻשָׁה א'. בְּמִדְבָר, פְּרֻשָׁה ב'. פְּרֻשָׁה בְּלַק. בְּשִׁיר הַשִּׁירִים רְבָה, סוּף פְּסוּק "כִּתְפוּחַ  
בְּעֵצִי" (ב, יב). וּבְפְסוּק "אַחַת הִיא יוֹנָתִי" (ו, טו). וּבְפְסוּק "אַל גִּנַּת" (ו, יז). בְּקֵהֶלֶת רְבָה,  
בְּפְסוּק "כָּל הַנְּחָלִים" (א, יח)).

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

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

"רִבֵּעַ" יֵשׁ בּוֹ ב' פִּירוּשִׁים:  
פִּירוּשׁ אֶחָד - חֶלֶק רִבְעִית,  
וְהַב' - מִלְּשׁוֹן אֲרֻבָּעָה. כִּי הֵנָּה  
בְּבַחֲיִנַת יִשְׂרָאֵל יֵשׁ ד' בְּחִינּוֹת:

The word "רִבֵּעַ" (related to the word אַרְבַּע-four) has two possible explanations: One explanation is it means “one fourth”, and the second explanation is 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.

וְהָעֲנִין, דְּכָתִיב (ישעיה מג, ז): "לֹל  
הִנְקִיטָא בְּשִׁמִּי וְלִכְבוֹדִי בְּרֵאתִיו,  
יִצְרֵתִיו, אֵף עָשִׂיתִיו", וְהֵם  
בְּחִינּוֹת: מַחְשָׁבָה, דִּיבוּר  
וּמַעֲשֵׂה:

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.

"יִצְרָתִיו" הוא בְּחִינַת הַדִּיבּוּר, שֶׁהוּא בְּחִינַת צוּרָה שְׁמַצִּייר הָאוֹתִיּוֹת שֶׁבְּמַחְשָׁבָה.

"I have formed it" is the aspect of speech, which is form applied to the letters of thought.

"אף עֲשִׂיתִיו" - בְּחִינַת הַמַּעֲשֶׂה. כְּתִיב בְּלִשׁוֹן "אף", לְפִי שֶׁהַמַּעֲשֶׂה - דְּבַר נִפְרָד בְּפָנָי עֲצָמוֹ, שְׂאִינוֹ כְּעָרָךְ הַדִּיבּוּר נֶגֶד הַמַּחְשָׁבָה שְׁמַצִּייר הָאוֹתִיּוֹת הַמַּחְשָׁבָה מִמֶּשׁ, כִּי מֵה שְׂחֹשֵׁב הוּא מְדַבֵּר, מֵה שְׂאִין כֵּן עֲנִין עֲשִׂיָּה גִשְׁמִיּוֹת הוּא עֲנִין בְּפָנָי עֲצָמוֹ.<sup>3</sup>

"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 is 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 you can't know what he is thinking or feeling necessarily, whereas by hearing his words you can learn what he was thinking.

וְהִנֵּה יֵשׁ עוֹד בְּחִינָה רְבִיעִית שְׁלֹמֵעֵלָה מֵהַשְּׁלֵשָׁה בְּחִינּוֹת הַנ"ל - מַחְשָׁבָה, דִּיבּוּר, וּמַעֲשֶׂה - וְנִרְמַז בְּמִלַת "אף". כִּי "אף" הוּא לְשׁוֹן רִיבּוּי, לְרַבּוֹת

Now, there is another "fourth" aspect which is higher than the three aspects mentioned above of thought, speech, and action and is hinted to in the word "אף-also". This is because the word "אף-also" comes to

<sup>3</sup> [ועיין מזה בדבור המתחיל "חייב אינש לבסומי בפורי'א", במה שכתוב שם (תורה אור צה, ב'ג): "יצורת ה' הוא ג' קוין כו', [שני קוין מחוברים שהם בחינת מחשבה, דבור; וקו הג' הוא בחינת מעשה] - עד: וכמו שכתוב: 'אף עשיתיו'].

עוד דָּבַר שְׂאִינוּ מְפוֹרָשׁ כָּאן,  
וְהוּא הַדָּבָר שְׁלֹמֵעָלָה  
מִהַשְּׁלֶשֶׁה בְּחִינּוֹת הַלָּלוּ,  
וְגִבוּהָ וְנִעְלָה מֵהֶם.

וּבִיאור הַדָּבָר, הִנֵּה צָרִיךְ לְהִבִּין  
תְּכַלִּית יְרִידַת הַנְּשָׁמוֹת לְעוֹלָם-  
הַזֶּה, שִׁירִידַתָן צוֹרֵךְ עֲלֶיהָ הִיא  
כְּנוֹדָע.

וְצָרִיךְ לְהִבִּין, עֲלֶיהָ זוֹ מָה הִיא  
- מֵאַחַר שֶׁטָּרַם יְרִידַתָהּ הִיְתָה  
נִהְיִית מְזִיזוֹ הַשְּׂכִינָה,<sup>4</sup> וּמָה  
עִלּוֹי גְדוֹל מְזִדָּה?

וְגַם לְהַשְׁכִּיל הַיֵּטֵב עֲנִין  
'מַחְשָׁבָה, דְּבוּר וּמַעֲשֵׂה'  
לְמַעַלָּה, שֶׁהוּא בְּחִינַת "בְּרֵאתִיו  
יִצְרַתִּיו כּוּ" - שֶׁהֵרִי "כִּי לֹא  
מִחֲשֹׁבוֹתַי מִחֲשֹׁבוֹתֵיכֶם" (ישעיה  
נח, ח) כְּתִיב, וְ"אֵין לוֹ דְמוּת הַגּוֹף  
כּוּ"<sup>5</sup>.

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 above.

In order to explain this, we first need to understand the purpose of why 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 (it enjoyed a great revelation of awareness of Hashem), what greater possible elevation can there be than this?

We also need to comprehend properly what is the idea of the "thought, speech, and action" of Hashem which is expressed in how "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

<sup>4</sup> (רְאָה בְּרִכּוֹת יז, א)

<sup>5</sup> (תְּפִלַּת יְגִדֵּל. רְאָה רַמְבַּ"ם הַלְכוֹת יְסוּדֵי הַתּוֹרָה א, ז).

thoughts,” and like we believe:  
 “He (Hashem) has no bodily  
 form”,

Hashem doesn't have thought, speech, and action like a person has, they are just analogies for Hashem's expressions, so what exactly is the analogy?

אֵלָא הָעֲנִין הוּא, שְׁבַחֲנִית  
 יִצְיָאת הָעוֹלָמוֹת מֵהָעֶלֶם אֶל  
 הַגִּילּוּי נִקְרָא בְשֵׁם "דְּבַר ה'".<sup>6</sup>

**The idea is: The process of how the worlds go out from being hidden (in Hashem's Oneness as expressed in the level of Atzilus) to being revealed (as independent entities separate from Hashem) is called “the words of Hashem”.**

כְּמוֹ עַל דְּרַךְ מְשַׁל בְּאָדָם,  
 הַדִּיבּוּר הוּא מְגַלָּה לְזוּלָתוֹ  
 מִצְפוּנֵי מַחְשְׁבָתוֹ, כִּן עַל דְּרַךְ  
 מְשַׁל "בְּעֵשְׂרֵה מְאֱמֹרוֹת נִבְרָא  
 הָעוֹלָם",<sup>7</sup> הֵם בְּחִינַת מְאֱמֹרוֹת  
 וְצִירוּפֵי אוֹתִיּוֹת הַיּוֹצְאִים  
 מֵהָעֶלֶם אֶל הַגִּילּוּי וּלְהוֹת  
 מֵאִין לִישׁ.

**Just like by a person, his speech reveals to other people what was hidden in his thoughts; so too, by way of analogy, “with Ten Statements the world was created,”<sup>8</sup> 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.**

<sup>6</sup> (תהלים לג, ו: "בְּדִבְרֵי ה' שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּי כָּל צִבְאָם").

<sup>7</sup> (אבות ה, א).

<sup>8</sup> These 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 of how everything is created from those verses and letters is explained in Shaar Hayichud Vehaemunam of Tanya.

וְהִנֵּה, "בְּמֵאֶמֶר אֶחָד יִכּוֹל לְהַבְרִיאֹת"<sup>9</sup>. וְכִדְכָתִיב (תְּהִלִּים לֵג, ו): "וּבְרוּחַ פִּיּוֹ כָּל צְבָאָם". פִּירוּשׁ: "רוּחַ פִּיּוֹ" הוּא בְּחִינַת הַבֶּל-הָעֲלִיּוֹן<sup>9</sup>, וְהוּא "מֵאֶמֶר אֶחָד" - הַכּוֹלֵל. וְכֵן מֵאֶמֶר<sup>10</sup> "בְּרוּךְ אֱוִמֵר וְעוֹשֶׂה" - בְּמֵאֶמֶר אֶחָד כו'.

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 to in the phrase (from the daily prayers, Baruch Sheamar): "Blessed is He who said and made", meaning with one statement He made everything.<sup>11</sup>

אֵלָּא שֶׁהַדִּיבּוּר הוּא מְחַלֵּק וּמְפָרֵד הַהֶבֶל לְכַמָּה מֵיַיִ צִירוּפֵי אוֹתִיּוֹת, שֶׁהֵם הֵם רִיבּוּי הַתְּחַלְקוֹת הָעוֹלָמוֹת - "אֵלֶּף אֲלָפִין יִשְׁמְשׁוּנָה, וְרַבּוֹ רַבְּבָן קְדָמוּהֵי יְקוּמוֹן וְכוּ"<sup>12</sup>; "הֵיִשׁ מִסְפָּר

It is just that the "speech" of Hashem is what divides up separates the "breath" of Hashem into many different letter combinations (which become the names of the particular creatures), which is

<sup>9</sup> [עֵינַי בְּזֶהֱרַח חֶלֶק ג', מ"ז, ב'. וּב' "אֲגַרְתַּ הַקֹּדֶשׁ" (סִימָן ה) דְּבוּר הַמִּתְחִיל "וַיַּעַשׂ דָּוִד"].  
<sup>10</sup> (בְּרַבְת "בְּרוּךְ שְׁאֶמֶר").

<sup>11</sup> This last statement is puzzling: we just quoted that "with one statement Hashem could have made the world", but in fact made it with Ten Statements, so 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 "thought" of Hashem the world was actually created all at once, with one statement of thought, but in "speech" it took ten statements, as will be explained.

<sup>12</sup> (דְּנִיָּאל ז, י: "אֵלֶּף אֲלָפִין יִשְׁמְשׁוּנָה, וְרַבּוֹ רַבְּבָן קְדָמוּהֵי יְקוּמוֹן". וּבְחֻגִיגָה יג, ב: "אֵלֶּף אֲלָפִין יִשְׁמְשׁוּנָה - מִסְפָּר גְּדוֹד אֶחָד, וְלְגִדּוּדֵי אֵין מִסְפָּר").



לְגִדְוֹדָיו כֹּה" (איוב כה, ג). **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 it 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 parts of the mouth that give the breath a certain sound. The breath which goes into all sounds of speech is exactly the same breath without any difference, the only difference is in the vocal cords and mouth parts that differentiate the breath into different sounds of speech.

So too, in the process of creation there is one simply force behind all of creation equally, the “breath of Above”, which is also called “one statement” that Hashem could have created the world with, which becomes differentiated into infinite different types of creations through the “letters” of Hashem’s “speech”.

There is another analogy from speech which will be brought out in this maamar:

A person’s thoughts become expressed in his speech, but the way an idea exists in his mind he can think through a lot of information in a very short amount of time compared to long how it would take to explain the same idea in speech. This is because thought is a higher level than speech and is more closely connected to the person’s soul than speech which is only to express to other people, this is why all the information exists on a higher level in thought than in speech,

and is therefore able to contain much more revelation (knowledge) in much less time and effort expended in thinking than in talking.

Similarly, all the life-force and format of every created being originally existed in Hashem's "thoughts", on the level of Atzilus which is totally unified with Hashem like thoughts are unified with a person, and then became expressed in "speech" in creation of beings that feel themselves separate from Hashem. The way everything existed in Hashem's "thoughts" everything existed at all once together (like information which is condensed into one idea in a person's thought), and only through coming into Hashem's "speech" does every created being become separate from every other being.

By every creation- except for Adam the first man and for the Jewish People- a creation can only access its source in the level of speech, but has no more direct connection to how it existed in Hashem's thoughts. However, Adam and Avraham and every Jew are still connected to Hashem's "thoughts" on a revealed level, allowing us to be aware that we are not separate from Hashem.

וְזֶהוּ "בְּרַכּוֹ ה' מְלֹאכָיו, גְּבוּרֵי  
כַח עוֹשֵׂי דְבָרוֹ, לְשִׁמוֹעַ בְּקוֹל  
דְּבָרוֹ" (תהלים קג, ב), "דְּבָרוֹ"  
דִּיּוֹקָא, מִפְּנֵי שֶׁהֵם חַיִּים  
וְקוֹיָמִים מִבְּחִינַת "דְּבַר ה'",  
שֶׁהוּא בְּחִינַת גִּילּוּי "מוֹצֵא פִי  
ה'"<sup>13</sup> לְהִיּוֹת רִיבּוּי הַתְּחַלְקוֹת  
הַנִּבְרָאִים;

**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 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.**

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

וְצִירוּפֵי־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.

וְכִמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, כ):  
"וַיִּקְרָא הָאָדָם שְׁמוֹת", וְהֵם  
בְּחִינַת שְׁמוֹת מִמֶּשׁ, צִירוּפֵי  
אוֹתִיּוֹת "מוֹצֵא פִי ה' וְגו'".

וְהֵנָּה כָּל זֶה הוּא בְּחִינַת 'עֲלָמִין  
דְּאַתְגְּלִיין', וַיֵּשׁ 'עֲלָמִין סְתִימִין  
דְּלֹא אַתְגְּלִיין',<sup>14</sup> שֶׁהֵם בְּחִינַת  
מְקוֹרִים לְ'עֲלָמִין דְּאַתְגְּלִיין'.  
וְכָל מָה שֵׁישׁ בְּ'עֲלָמִין  
דְּאַתְגְּלִיין' מוּכָרַח לִהְיוֹת לוֹ  
מְקוֹר בְּ'עֲלָמִין סְתִימִין'.

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 he called forth their real names, which are the letter combinations of "what comes out of the 'mouth' of Hashem" in creating and enlivening 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 "revealed worlds" must also have a source in the "hidden worlds".

<sup>14</sup> (הַקְדָּמַת תְּקוּנַי זְהַר יוֹ, א).

בְּנִזְכָּר בְּדַרְשַׁת רַז"ל<sup>15</sup>: "אֵין לָךְ עֵשֶׂב מִלְמָטָה שְׂאִין לוֹ מִזֶּל מִלְמַעְלָה". וְכֵן הוּא לְמַעְלָה מִעֵלָה עַד רוּם הַמַּעְלוֹת, וְכַדְכָּתִיב (קֹהֶלֶת ה', ז'): "כִּי גְבוּהָ מֵעַל גְּבוּהָ שׁוֹמֵר, וּגְבוּהֵימ 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"<sup>16</sup>, פִּירוּשׁ: בְּבַחֲיִנַת 'עֲלָמִין סְתִימִינ'. וְהֵינּוּ, כְּמוֹ לְמַשָּׁל הַמַּחְשָׁבָה הוּא בַּחֲיִנַת הַהֶעָלִים שֶׁל הַדְּבֹר, שֶׁהַדְּבֹר הוּא מְגַלֵּה וּפּוֹרֵשׁ מֵהַשְּׂבִימָה, וּמֵהַשְּׂבִימָה הוּא בְּסִקְרָה אַחַת, צָרִיךְ לְפָרֵשׁ הַרְבֵּה בְּדִבּוּרוֹ.

Now, it says: "Yisrael came up in Hashem's 'thoughts'," meaning, they existed in the "hidden worlds" of Hashem's thoughts. Just like regarding a person's thoughts we find two things: 1- his thoughts are hidden behind his speech, since in speech one reveals and expresses what he was thinking; 2- the amount of information which can be included in one glance in his thoughts would require a long time to explain in speech.

כִּי בַּחֲיִנַת כַּחַ הַמַּחְשָׁבָה הוּא מְאֹד נֶעְלָה מִכַּח הַדְּבֹר. שֶׁהַמַּחְשָׁבָה הוּא לְבוּשׁ

These two aspects of thought come from the fact that thought is a higher level than speech. This is because thought is

<sup>15</sup> (בְּרֵאשִׁית רַבָּה י, ו).

<sup>16</sup> (בְּרֵאשִׁית רַבָּה א, ד).

הַפְּנִימִי, שְׁמֵתֶאֱחָדֶת עִם הַנֶּפֶשׁ  
מִמֶּשׁ, שֶׁהוּא בְּבַחֲיִנַת יִשְׁמְאִין  
מִמֶּשׁ.

וְעַל בֶּן כְּתִיב (בְּרֵאשִׁית ב, כ):  
"וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל  
הַבְּהֵמָה וְלַעוֹף הַשָּׁמַיִם וְגו'<sup>17</sup>,  
שֶׁהֵם בְּחִינַת מְלֹאכִים: "פְּנֵי  
אֲרִיָּה", "פְּנֵי שׁוֹר", "פְּנֵי נֶשֶׁר"  
וְכו'<sup>18</sup>. וְהֵם הַשְּׁמוֹת מִיִּכְאֵל  
וְגַבְרִיאֵל כו', שֶׁהֵם הֵם  
הַצִּירוֹפִי־אוֹתִיּוֹת שֶׁמֵּהֵם  
נִמְשָׁכוֹ וְנִתְהוּוּ מֵאִין לִישׁ,  
בְּבַחֲיִנַת "דְּבַר ה'".

וּלְאָדָם לֹא מָצָא עֹזר כְּנִגְדּוֹ

אָבֵל "וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל  
הַבְּהֵמָה וְלַעוֹף הַשָּׁמַיִם וְלִכָּל חַיַּת  
הַשָּׂדֶה וּלְאָדָם לֹא מָצָא עֹזר  
כְּנִגְדּוֹ" (בְּרֵאשִׁית שָׁם), פִּירוּשׁ:  
"עֹזֵר" הוּא בְּחִינַת "שֵׁם"<sup>19</sup>.

called "the inner garment of the soul", and is totally united with the soul of the person, which is why from thought to come into speech it is actually like something from nothing comparable.

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, 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."

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: the

<sup>17</sup> [וְעֵינַי מִה שֶׁנִּתְבָּאֵר פִּירוּשׁ זֶה בְּדַבּוּר הַמִּתְחִיל "כֹּה תִּבְרְכוּ" - בְּפִרְשֵׁת נִשְׂא (לְעֵיל כו, ב)].

<sup>18</sup> (יְחֻזְקָאֵל א, י).

<sup>19</sup> (עֵינַי בְּהֶרְמֵב"ן בְּפִירוּשׁ הַחוּמֶשׁ בְּפָסוּק זֶה).

‘helper’ he was missing was a “name”.<sup>20</sup>

וְהֵינּוּ, שֶׁהַנֶּשְׁמָה קוֹדֵם בּוֹאָה לְעוֹלָם וְלְגוֹף אֵינָה נִקְרָאת בְּשֵׁם בְּלֵל, לְפִי שֶׁמְקוֹר חוּצָבָה הוּא בְּבַחֲיִנַת מַחְשָׁבָה, 'עֲלֵמִין סְתִימִין דְּלֹא אֶתְגַּלִּיין'. וְמָה שֶׁנִּקְרָא: 'אַבְרָהָם', 'יִצְחָק' נוֹ, הוּא אַחֲרֵי הַתְּלַבְּשׁוֹת הַנֶּשְׁמָה בְּגוֹף.

This is because before the Divine soul comes into this world into a body it doesn't have a name at all, because source where it comes from 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.

וְזֶהוּ "בֶּן אָדָם יִשְׁבִּי הַחֲרֻבוֹת הָאֵלֶּה עַל אֲדַמַּת יִשְׂרָאֵל אֲמַרִים לְאֹמֶר אֶחָד הָיָה אַבְרָהָם וַיִּרֶשׁ אֶת הָאָרֶץ וַאֲנַחְנוּ רַבִּים לָנוּ נִתְּנָה הָאָרֶץ לְמוֹרֶשֶׁה" [יְחֻזְקָא ל"ג, כ"ד], פִּירוּשׁ "הָיָה" – שֶׁקוֹדֵם בִּיאַת הַנֶּשְׁמָה לְגוֹפוֹ הָיָה בְּבַחֲיִנַת "אֶחָד". דְּהֵינּוּ בְּבַחֲיִנַת הַמַּחְשָׁבָה שֶׁמֵתְאַחֶדֶת עִם הַנֶּפֶשׁ.

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: 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

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

Hashem, like a person's thoughts are unified with his own soul.”.

והם הם בחינת 'עלמין  
 סתימין', שהם מתייחדים  
 באור אין-סוף ברוך-הוא  
 ממש, בבחינה שקודם בואה  
 לידי גילוי העולמות להיות  
 התחלקות הנבראים מ"עלמא  
 דפרודא כו".

These “thoughts” are called “hidden worlds” which are totally united with Hashem’s Infinite Light, which is a level previous to how the worlds become revealed as seemingly separate from Hashem, called “the world of separateness”.

לכן באדם הראשון היו  
 כלולים ששים רבוא נשמות<sup>21</sup>  
 בבחינה אחת, והיינו לפי  
 שמקור הנשמה היא למעלה  
 מעלה מבחינת התחלקות  
 הנבראים כנ"ל<sup>22</sup> :

Therefore, just like Avraham our forefather, who included in himself 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 all the 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 rest of the created beings, as explained above.

Just like in thoughts a lot of information can be condensed into one point that would take a long time to explain in speech, so too in the

<sup>21</sup> (ראה שמות רבה פרשה מ, ג. בכתבי האריז"ל: שער המצות פרשה תצא. שער הגלגולים הקדמה וזיב. שער הפסוקים פרשה בראשית דרוש ג).

<sup>22</sup> [ועיין בזהר חלק א': פ"ה, ב'. ק"ב, ב'].

source of the Divine in Hashem's thoughts all the souls can exist together as one. This is reflected in how all the Jewish Souls could exist simultaneously in Adam and in Avraham, since they were 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' that are totally unified with Him like a person's thoughts are unified with his own soul. We still need to understand what is the advantage in the soul coming down into this world, what possible higher level can it attain here than in being part of Hashem's thoughts?

### 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 four parts?"

Q2 According to the second translation of רוּבֵעַ as a total of four, what are the "four parts" of Yisrael?

A2 Three out of the four aspects of Yisrael are three general ways we connect to Hashem, through the 1-thought (בְּרֵאִתּוֹ), 2-speech (וּצְרִיתּוֹ) , and 3-action (אֶף עֲשִׂיתּוֹ) of the Torah and Mitzvos. The fourth aspect of our connection to Hashem is hinted to in the word "אֶף-also" (of אֶף עֲשִׂיתּוֹ), hinting to 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 of why our Divine soul came down into this body?



A3 It came down in order to connect to Hashem even deeper than it connected to Him in its source.

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

A4 In its source it existed on the level of Hashem's "thoughts" which are higher than His "speech", which is Hashem's revelation He uses to create our world and the spiritual worlds of souls and angels that feel separate from Him. Just like speech reveals to someone else what the person is thinking, so too, this creative power creates beings which feel "other" and separate from Hashem, and Hashem reveals His creative power to these "other" beings. However, in the world of Atzilus, Hashem true Oneness is fully revealed and the souls there feel themselves as only being a part of Him, like a person's thoughts are not separate from the person, they are only a revelation of the person from himself to himself through the medium of thought, but there is no "other" person involved. Our Divine souls originally existed on this lofty level.

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

## ב. Chapter 2:

וְאַחֲרֵי הַדְּבָרִים וְהָאֵמֶת  
הָאֵלֹהִים<sup>23</sup>, יֵשׁ לְהֵבִין מֵהוּ תוֹסֶפֶת  
הָעֵילוּי לְהַנְשִׂמָה בְּעוֹלָם-הַזֶּה  
בְּהִתְלַבְּשׁוֹתָהּ בְּגוֹף הַגִּשְׁמִי -

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

We needed to understand what this advantage is for the following reason:

מֵאַחַר שֶׁבְּמִקּוֹר חוֹצְבָה הָיְתָה  
כְּלוּלָה וּמְתַאֲחֶדֶת בְּאוֹר אֵין-  
סוֹף בְּרוּךְ-הוּא בְּבַחֲיִנַת  
מְחֻשָּׁבָה, בְּחִינַת 'עֲלָמִין  
סְתִימִינ', לְמַעְלָה מְעֻלָּה  
מְבַחֲיִנַת 'שֵׁם' וּבַחֲיִנַת "דְּבַר ה'"  
בְּ'עֲלָמִין דְּאֵתְגַלִּיין' כִּנ"ל.

Since in the soul's source where it was derived from (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" which is 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-

So what possible greater elevation could there be in the soul's descent into this world that could be greater than existing in Hashem's "thoughts"?

אַךְ הִנֵּה כְּתִיב (תְּהִלִּים פו, יא):  
"וַיַּחַד לִבִּי לִירְאָה שְׁמֶךָ"; וְכֵן  
אָנוּ מִתְפַּלְלִין בְּבִרְכַת "אֱהַבֵת  
עוֹלָם אֱהַבְתָּנוּ כו' - וַיַּחַד לִבִּבְנוֹ

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

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

כי"ב.  **blessing of Ahavas Olam** (before the Shema): “**And unite our hearts** to love and fear Your Name.”

וְהֶעֱנִין, כִּי יֵשׁ בְּחִינַת רְעוּתָא -  
דְּלִיבָא, שֶׁהוּא רְצוֹן הַלֵּב, וְיֵשׁ  
בָּזֶה ב' בְּחִינּוֹת - פְּנִימִיּוֹת  
וְחִיצוֹנִיּוֹת:

The idea of “uniting our heart” is as follows: In the level called “**דְּלִיבָא רְעוּתָא - 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:

פְּנִימִית נְקוּדַת הַלֵּב הִיא  
בְּחִינַת אֱהָבָה רַבָּה, שְׁלֹמֵעָלָה  
מִהַטְעַם וְהִדְעַת, וּבָאָה  
מִלְמַעְלָה בְּבְחִינַת מִתְּנָה, כְּמוֹ  
שֶׁכָּתוּב (קֹרַח יח, ז): “עֲבוֹדַת  
מִתְּנָה אֶתְּנָן אֶת כְּהוֹנְתְּכֶם”<sup>24</sup>;

The “innermost aspect” of the heart’s desire is expressed in a “Great Love” for Hashem in a way 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 coming 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, they worked quietly, since their feeling for Hashem was too deep to put into any words or melody. By contrast, the Leviim (Levites) sang in the Beis Hamikdash, expressing the lower level of desire for Hashem that can be expressed in a song.

<sup>24</sup> [עֵינִין מֵה שְׁכָתוּב פְּרָשַׁת בְּמִדְבָר, סוּף דְבוּר הַמִּתְחִיל “וַיִּדְבֹר ה’ אֶל מֹשֶׁה בְּמִדְבָר סִינַי” (לְעֵיל בְּמִדְבָר ג, ב): “וְהָיָא הִיא בְּחִינַת ‘עֲבוֹדַת מִתְּנָה’ כו’, וְזֶהוּ ‘לְגַלְגְלוֹתָם’.” עֵינִין שָׁם. וְעֵינִין בְּ“אֲגַרַת הַקֹּדֶשׁ” (סִימָן יח), דְבוּר הַמִּתְחִיל “כָּתִיב מֵה יִפִּית”].

Since this higher level of desire for Hashem from the inner aspect of the heart is associated with Kohanim, and regarding their service it says that 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”.

וְחִיצוֹנוּיּוֹת הַלֵּב הוּא הַנִּלְקָח מִן  
הַדַּעַת וְהַתְּבוּנָנוֹת בְּגְדוּלַת ה',  
"כָּל חַד לְפָנִים שִׁיעוֹרָא דִּילֵיהּ"<sup>25</sup>,  
וּלְפִי שְׂכָלוֹ וְהַשְּׁגָתוֹ בְּאוֹר אֵינֶן  
סוֹף בְּרוּךְ-הוּא - כִּן מְעוֹרֵר אֶת  
הָאֱהָבָה בַּלֵּב.

And the “outer aspect” of the heart’s desire comes from the knowledge and contemplation on 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, according to this he arouses the love for Hashem in his heart.

וְהִנֵּה מוֹדַעַת זֹאת, כִּי "אֵת זֶה  
לְעוֹמֵת זֶה עָשָׂה אֱלֹהִים"<sup>26</sup>:  
שְׂכָמוֹ שֵׁישׁ דַּעַת בְּקִדּוּשָׁה  
"לְדַעַת אֵת ה'"<sup>27</sup> "וּלְאֱהָבָה  
אוֹתוֹ"<sup>28</sup>, כִּן יֵשׁ דַּעַת מִצַּד  
הַקְּלִיפָה וְסִטְרָא-אַחֲרָא, וְהוּא  
דַּעַת הָרַע, וְלֶאֱהוֹב דְּבָרִים  
זָרִים, ו"לְתַאֲוָה יִבְקֶשׁ נִפְרָד"  
(מִשְׁלֵי יח, א), מִחֲמַת שְׂעָרֵב לְחַכּוֹ  
מִתִּיקוֹת עוֹלָם-הַזֶּה וְתַעֲנוּגָיו.

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 it says “one who goes after physical desires becomes separate from

<sup>25</sup> (זהר חלק א' וירא קג, ב).

<sup>26</sup> (קהלת ז, יד. ושם: "האֱלֹהִים").

<sup>27</sup> (הושע ו, ג).

<sup>28</sup> (עקב י, יב).

Hashem's Oneness" (Mishlei 18:1), **since it is pleasing to his appetite the enjoyment of this physical world and its pleasures**, this awareness of physical pleasure distracts him from connecting to Hashem.

וְהִנֵּה זֶה הִיא מְדַת "בֵּינוּנִים - זֶה  
וְזֶה שׁוֹפֵטֵן כּוֹי"<sup>29</sup>, "וּלְאוֹם  
מִלְאוֹם יֵאָמֵץ כּוֹי" - "כְּשֶׁזֶה קָם  
זֶה נוֹפֵל"<sup>30</sup>.

**This service** of Hashem with 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’ 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 in the Rashi to mean: **“when one nation succeeds the other nation fails”**.

This means that when the desires of the animal soul are strong this blocks out the desires of the Divine soul, and when the desires of the Divine soul are strong, they overcome the desires of the animal soul.

אֲךָ הָאֱהָבָה שֶׁבְּפִימֵית-הַלֵּב,  
שְׁלִמְעָלָה מִהַטְעָם וְדַעַת, רַק  
בָּאָה מִלְמַעְלָה בְּבַחֲיַנֵּת  
**However, the love for Hashem from the “inner aspect” of the heart which is above any explanation or logic, and only**

<sup>29</sup> (בְּרִכּוֹת סא, ב).

<sup>30</sup> (תּוֹלְדוֹת כה, כג. וּבְרִשׁ"י. וְרָאָה פְּסָחִים מִב, ב).

"מִתְנָה" - אֵין בְּחִינַת "זֶה" לְעוֹמֵת זֶה" כְּנִגְדָּה.

שְׁבַחֲחִינַת 'פְּנִימִית נְקוּדַת הַלֵּב' הִיא בְּחִינַת "יְחִידָה", שְׁאִין לָהּ אֶלָּא רְצוֹן אֶחָד לְאֲבִיהָ שְׁבַשְׁמַיִם,

וְהִיא הַמַּעֲלָה וְהַמְדְרָגָה שְׁאִין דּוֹגְמָתָהּ וְלֹא בְּעֶרְכָּהּ נִמְצָא בְּגִשְׁמִיּוֹת כָּלֵל, רַק לָהּ לְבָדוֹ נִמְצָא בְּ"בְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ" (תְּהִלִּים קמח, יד).

כְּמוֹ שְׁכָתוֹב (תְּשָׂא לָהּ, ט): "כִּי עִם קִשָּׁה עוֹרְףָּהּ הוּא, וְסִלְחָתָּהּ וְגוֹ", פִּירוּשׁ "קִשָּׁה עוֹרְףָּהּ" - בְּחִינַת רְצוֹן שְׁלִמְעָלָה מֵהַטַּעַם וְדַעַת

comes from Above as a "gift", at that level there is nothing in unholiness corresponding to it.

Since this level of "the innermost aspect of the heart" is from the level of the Divine soul called "Yechida"<sup>31</sup> (lit. "one and only") since it only has one and only desire to be connected to Hashem, her "Father in Heaven".

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

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

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

כי<sup>32</sup> to connect to Hashem that is above any explanation or logic.

Being stubborn is generally something irrational, even though it would make sense to do something he is being stubborn and refusing; in our context the desire Jews have to connect to Hashem is not rational, it is from beyond intellect, so it is called a “stubborn” desire to connect to Hashem.<sup>33</sup>

וּבְהִתְעוֹרְרוֹת אֶהְבֶּה רַבָּה זֹו,  
בְּקָל הוּא יְכוּל לִנְצַח וּלְהַגְבִּיר  
הַטּוֹב עַל הָרַע לְגַמְרִי, מִפְּנֵי  
שְׂאִין לְחִיצוֹנִים בָּה אַחִיזָה כָּלָל.

When this “Great Love” for Hashem (from Yechida) becomes 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 כו" - שְׂוִיָּה נְכַלָּל  
בְּחִינַת חִיצוֹנִיּוֹת-הָרְצוֹן  
בְּבָחִינַת פְּנִימִית-הָרְצוֹן.<sup>34</sup>

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

<sup>32</sup> כמו שנתבאר במקום אחר. (ועיין ברבות, כי תשא, סוף פרשה מ"ב: "ואינו אלא לשבחיו כו' [לשבחן - או יהודי או צלוב". ובמתנות כהונה: הוא עו כנמר ומוסר נפשו למיתה על קידוש השם יתברך]).

<sup>33</sup> 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 their “stubbornly” refused to even at the cost of their life. This shows how Jews have a connection to Hashem that is not based on logic and understanding, since even Jew that had almost no knowledge of the greatness of Hashem gave up their lives to keep their connection to Him. See Tanya chapter 18.

<sup>34</sup> (ועיין מה שנתבאר מזה סוף דבור המתחיל "להבין ענין הנרכות" (תורה אור ז, ב).

**desire” for Hashem with the “inner aspect of the heart’s desire” for Hashem.**

We are asking Hashem to always be consciously aware of this “super-rational” desire to connect to Hashem on a daily basis.<sup>35</sup>

וְזֶהוּ "אֶף עָשִׂיתִיו": שְׁ"אֶף"  
מְרַבֵּה עוֹד בְּחִינַה אַחַת, וְהוּא  
בְּחִינַת רְצוֹן-הָעֲלִיּוֹן שְׁלִמְעֵלָה  
מֵעֵלָה מִבְּחִינַת מַחְשָׁבָה, דְּבוּר  
וּמַעֲשֵׂה.

**And this is the meaning of “I (Hashem) have ‘אֶף-also’ made it”:** The word “אֶף-also” is **coming 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 and beyond the aspects of thought, speech, and action in His service.**

וְסִמְךָ לְ"עָשִׂיתִיו", לְפִי שְׁעִיקָר  
גִּילּוֹי רְצוֹן זֶה הוּא בְּבְחִינַת  
עָשִׂיָה גִשְׁמִיּוֹת דְּוָקָא. דְּהֵינּוּ  
בְּמַעֲשֵׂה הַמְצוֹת, לְהִיּוֹת "בְּטַל

**The verse places the word “אֶף-also” next to the word “עָשִׂיתִיו-I have made it”, since the main revelation of this higher level of desire for Hashem is**

וְעֵינַי מֵה שְׁנִתְבָּאָר סוּף דְּבוּר הַמְתַּחִּיל "וְהִקְרַבְתֶּם עוֹלָה אִשָּׁה".

<sup>35</sup> There is a slight question here: The Alter Rebbe just said that the outer aspect of the heart’s desire for Hashem that comes from contemplation is the level of the average person, the Beinoni, and 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?

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 etc. and use that awareness to push ourselves to serve Hashem, at the same time we also have the ability to go even deeper and reveal our essential connection to Hashem that is beyond logic. This gives us even greater strength to overcome the Yetzer Hara, as explained in Tanya chapters 18-25, and this point will also be addressed later in the maamar.



רְצוֹנָה מִפְּנֵי רְצוֹנוֹ<sup>36</sup>, בִּסוּר  
מִרְעָה וְעֵשָׂה טוֹב" (תהלים לד, טו).

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).

וּרְמַח מְצוֹת־עֵשָׂה הֵם רְמַח  
הַמְּשֻׁכּוֹת רְצוֹן־הַעֲלִיּוֹן, וְנִעוּץ  
תַּחֲלָתָן בְּסוּפֵן<sup>37</sup> דִּיִּיקָא.<sup>38</sup>

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 in the physical action of Mitzvos and overcoming physical desires we reveal our most essential connection to Hashem that is even higher than “thought” and understanding.

וְזֶה שְׂאוֹמְרִים בְּקְרִיאַת־שְׁמַע  
”וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר  
אָנֹכִי מְצַוְךָ הַיּוֹם וְגו'” (וְאֶתְחַנְּנוּ וּ),  
”וְהָיָה אִם שָׁמוּעַ תִּשְׁמְעוּ אֶל  
מְצוֹתַי כִּי” (עֲקֵב יֵא, יג) – אַחַר

This is why in Krias Shema we say (Devarim 6:6) : “And these Mitzvos that I (Hashem) give you today,” “and it will be if you will surely listen to My Mitzvos,” (Devarim 11:13) only

<sup>36</sup> (אבות ב, ד).

<sup>37</sup> (ספר יצירה פרק א, משנה ז).

<sup>38</sup> וְזֶה עֲנִין אֶחָד עִם הַמְּבוֹאֵר לְעֵיל פְּרֻשֵׁת שְׁלַח (לח, ד), עַל פְּסוּק (שְׁלַח יד, יז)  
”וְעַתָּה יִגְדֵל נָא כִי”, שְׂבָעוּלָם־הִזָּה דוֹקָא נַעֲשׂוּ הַנְּשֻׁמוֹת בְּחִינַת ”מֵהַלְכִים”  
(זכריה ג, ז), שְׁהוּא בְּחִינַת אֶהְבֵּה ד”מֵאֲדָךְ”, בְּלִי גְבוּל הַכְּלִי. וְהֵינּוּ עַל יְדֵי  
הַמְּצוֹת. כְּמוֹ שְׂפָתוֹב (בְּחֻקֹּתַי כו, ג): ”אִם בְּחֻקֹּתַי תִּלְכוּ”, לְפִי שְׁהֵם הַמְּשֻׁכּוֹת  
מְקִיפִים מְבַחֲינַת 'סוּבֵב כָּל עֲלָמִין' עַל גַּרְנִי, לְהַעֲלוֹתָם כִּי.

וְעֵינֵין מֵה שְׁנֵתְבָאָר עַל פְּסוּק ”כִּי תִצֵּא” (לְקַמֵּן תִּצֵּא לו, ב), בְּפִירוּשׁ (תהלים כז, ח)  
”בְּקִשׁוֹ פָּנָי” – וְהֵינּוּ עַל יְדֵי ”אֵת פָּנֶיהָ הָיוּ” הַאֲבָקָשׁ” (שם). עֵינֵין שָׁם.

"וְאַהֲבַת אֵת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ כו'" (ואתחנן ו, ה), פירוש: ב' בחינות לב - פנימיות וחיצוניות.

**after saying that "you should love Hashem your G-d 'בְּכָל לִבְבְּךָ-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: The main expression of the inner aspect of the heart -included in 'בְּכָל לִבְבְּךָ-with all the aspects of your heart'- is specifically in fulfilling Mitzvos.

רק שאי אפשר לבא לבחינת פנימיות עד שיגיע וישיג תחלה בבחינת החיצוניות הנולדה מהדעת, כי צריך לילך ממטה- למעלה.<sup>39</sup>

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

וזהו ענין כל האריכות שלפני קריאת שמע בפסוקי דזמרה וברכות שלפני קריאת שמע וכו'. כנודע.

**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 when we say Shema we will be able to reach the level of

<sup>39</sup> [עיין במה שנתבאר בדבור המתחיל "כי תשמע בקול" (לקמן ראה כג, א), שצריך להיות בסדר המדרגות, תחלה 'מפתחות החיצוניות' כו'. עיין שם. וסוף דבור המתחיל "וספרתם לכם ממחרת השבת כו'". ובדבור המתחיל "אתם נצבים" (לקמן נצבים מד, ג): "כי הנה יש בבחינת צעקת הלב ב' בחינות כו'"].

the “inner aspect of the heart, this is why we have many prayers preceding Shema.

וּבִזָּה יוֹבֵן הָעֵלּוּי שֵׁשׁ  
לְהַנְשָׂמָה בְּעִבּוּדַת ה' בְּהִיּוֹתָהּ  
מְלוּבָשֶׁת בְּתוֹךְ הַגּוּף.

כִּי הֵגַם שְׁטָרִם יְרִידָתָהּ הִיָּתָה  
מִתְאַחֶדֶת בְּמִקּוּרָהּ בְּבַחֲיִנַת  
מִחְשָׁבֶה-דְּלַעֲיָלָא, מִכֹּל מְקוֹם  
הַמִּחְשָׁבָה אֵינָה נִקְרָאת אֶלָּא  
בַּחֲיִנַת 'לְבוּשׁ', אֶלָּא שֶׁהוּא  
'לְבוּשׁ פְּנִימִי',

אֲבָל אֵינָה מִתְיַחֶדֶת בְּשִׂרְשָׁהּ  
בְּמַאֲצִילָה לְגַמְרִי, לְהִיּוֹת  
נִכְלָלָת בְּאוֹר אֵינ־סוּף בְּרוּךְ-  
הוּא מִמֶּשׁ - ד"לִּית מִחְשָׁבָה  
תְּפִיֶסָא בִּיהַ בְּלָל"<sup>40</sup>,

פִּירוּשׁ: שְׂאִינוּ נוֹגַע אֶל עֲצָמוֹתוֹ  
וּמְהוּתוֹ כֹּלָל כְּבִיכּוֹל, אֶלָּא  
שְׂמַתְלִבֵּשׁ בּוֹ.

**Based on this we will understand the great advantage the soul receives by serving Hashem in the physical body:**

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

but it (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 of Atzilus) can grasp at all" (Zohar, Introduction),

**Meaning, 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.**

<sup>40</sup> (תְּקוּנַי זְהַר בְּהַקְדָּמָה, פְּתַח אֱלִיהוּ).

מִה שְׁאִין כֵּן בְּחִינַת רְעוּתָא דְלִיבָא,<sup>41</sup>

This is not the case regarding the “Desire of the heart”:

כִּד אֲתַכְפֵּיט סְטָרָא אֲחָרָא<sup>41</sup> לְהִיּוֹת בִּטּוֹל רְצוֹנָה מִפְּנֵי רְצוֹנוֹ כּו' בְּ"סוּר מִרַע וַעֲשֵׂה טוֹב", בְּבַחֲיִנַת עֲשִׂיָה גִשְׁמִיּוֹת בְּמַעֲשֵׂה הַמִּצְוֹת וְ"סוּר מִרַע" כִּנֵּי"ל -

“When the forces of unholiness are overpowered” by a person “putting aside 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 “turning from bad” physical desires,

הֲרִי רְצוֹן־הַעֲלִיּוֹן, שֶׁהוּא אוֹר אֵין־סוּף בְּרוּךְ־הוּא בְּעַצְמוֹ וּבְכַבּוֹדוֹ שׁוֹרָה וּמְתַגַּלָּה בוֹ.

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 פְּקוּדֵינִי" הֵם "רַמ"ח אֲבָרִים דְּמַלְכָּא"<sup>42</sup> 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 soul which enlivens them, so too the Mitzvos are channels for Hashem’s Infinite Light and Will to be expressed in the world, and they become united with that Infinite Light, together with the person fulfilling them.

וְזֶהוּ שֶׁאֲמָרוּ רַז"ל<sup>43</sup>: "יִפְהָ שְׁעָה אַחַת בְּתִשְׁבָּה וּמַעֲשִׂים טוֹבִים

And this is what our Sages have said (Avos 4:17): “One hour of Teshuva and good deeds

<sup>41</sup> (רָאָה זֶהָר חֶלֶק ב' קכח, ב)

<sup>42</sup> (רָאָה תְּקוּנֵי זֶהָר תְּקוּן ל, עד, א)

<sup>43</sup> (אָבוֹת פְּרָק ד', מִשְׁנָה יז: "יִפְהָ שְׁעָה אַחַת בְּתִשְׁבָּה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה מְכַל חַיֵּי הָעוֹלָם־הַבָּא").

בְּעוֹלָם הַזֶּה מְכַל חַיֵּי הָעוֹלָם-הַבָּא.<sup>44</sup> in this physical world is better  
 ; than all of the life of the spiritual  
 ; World to Come.”

We see from this specifically through actually fulfilling Mitzvos in this world and overcoming physical temptations creates a greater and deeper connection to Hashem than all of the revelations the soul had in the higher spiritual worlds.

The power behind this ability to serve Hashem in the physical world is from the essence of the soul, Yechida, which is bound up with the Essence of Hashem. Thus, specifically here through our Mitzvos and prayer and overcoming temptations we connect to the very Essence of Hashem through the essence of our soul, which is completely deeper connection than the 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 this 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 developed from contemplation on His greatness and creating an awareness of Him in our mind and thereby also in our heart. 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

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<sup>44</sup> [וְעֵינַי מֵהַ שְׁנֵתְבָאָר מִזֶּה בְּפִרְשֵׁת יִתְרוֹ, עַל פְּסוּק 'זְכוּר אֶת יוֹם הַשַּׁבָּת', בְּעֵנִין "אִיהוּ וְחִיּוּהִי חֵד כּו" (תּוֹרָה אֹר עֵא, א). וְעֵינַי מֵהַ שְׁנֵתְבָאָר עַל פְּסוּק "וַיֵּשֶׁב יַעֲקֹב", בְּפִירוּשׁ "טוֹב לִי תוֹרַת פִּיךָ מֵאֲלֹפֵי זָהָב וְכֶסֶף" (תּוֹרָה אֹר כּו, ד וְאִילָן). וּמִמָּה שְׁנֵתְבָאָר כָּאן יוֹנָן יוֹתֵר מֵהַ שְׁכֵתוֹב שָׁם].

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 counterbalance the awareness and temptations for physicality.

The “inner aspect” of this desire for Hashem comes from the very essence of the Divine soul, called “Yechida”, that is always bound up with the Essence of Hashem. This level of connection to Hashem is not based on understanding or contemplation, but is inherent in every Jew from the essence of their being. Because it is so deep and beyond logic, there is no counterpart for this in the animal soul, and by revealing this connection a Jew always has the power to overcome the desires of the animal soul.

This level of connection that 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 thought of Torah and Mitzvos, since it is deeper than any “thought”.

Now we will understand the advantage the Divine soul receives in this world in connecting to Hashem:

In its source it only connected to Hashem on the level of Hashem’s “thoughts”, like a person’s thoughts that are united with the person.

However, in this world it is able to experience its essential connection to Hashem on the level of “Yechida”, which is totally beyond any “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 through Yechida is most clearly expressed in giving us the power of self-sacrifice to fulfill the physical Mitzvos even when it is difficult, and 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 “אֲנִי עָשִׂיתִיו”-I have also made it”, since specifically in the action of the Mitzvos - “עָשִׂיתִיו/action”- is expressed the “fourth” aspect of our connection learned our from the word “אֲנִי-also”.

## .ג Chapter 3:

וְזֶהוּ "וּמִסְפָּר אֶת רוֹבֵעַ  
יִשְׂרָאֵל":

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

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

Now, it is written (Hosheia 2:1):  
"And the number of the Children of Yisrael will be like the sand of the sand of the sea which cannot be measured and cannot be counted."

וּבִגְמָרָא (יומא כ"ב, א') רַמִּי  
אַהֲדָרִי: כְּתִיב: "וְהָיָה מִסְפָּר"<sup>45</sup>  
- וּכְתִיב: "אֲשֶׁר לֹא יִמָּד וְלֹא  
יִסְפָּר"?

And the Gemara (Yoma 22a) asks on this verse: "It is written 'and the number of the Children of Yisrael', implying there is a number, and then the verse says 'which cannot be measured or counted', implying there is no number for them?"

וּמְשֻׁנֵי: "כָּאֵן כְּשֶׁעוֹשִׂין רְצוֹנֵנוּ  
שֶׁל מְקוּם כו"<sup>46</sup>.

The answer is: 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."

וּלְבָאָר הָעֲנִיָּן, צְרִיךְ 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**

<sup>45</sup> ("אֶלְמָא אֵית לְהוּ מִנֵּין". רַש"י שָׁם).

<sup>46</sup> ("כָּאֵן בְּזִמְן שְׂאִין עוֹשִׂין רְצוֹנֵנוּ שֶׁל מְקוּם").



the ‘sand of the sea’, what is the idea of the comparison to sand in terms of counting the Jewish People?

כִּי הִנֵּה סָבִיב הַיָּמִים וְהַנְּהָרוֹת,  
הַקָּרְקַע הוּא חוֹל, שֶׁהוּא יָבֵשׁ  
וּמְפוֹרָד לְחֻלְקִים. מֵה שְׂאִין כֵּן  
שָׂאָר עֵפֶר הָאָרֶץ הֵם רִגְבֵי  
אֲדָמָה לַחִים וּמְדוּבָקִים קֶצֶת.

We find that around oceans and rivers the earth becomes sand, it becomes 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 which are moist and somewhat stuck together.

וְהֵינּוּ לְפִי שְׁהַיָּמִים אֲשֶׁר בֵּימֵים  
וְנִהְרֹת הֵם שׂוֹאֲבִים  
הַלְּחֻלּוּחִית מִכָּל הַקָּרְקַע  
שֶׁסָּבִיבָם, לְכֹךְ נִשְׂאָרוֹ בִּיבֻשׁוֹת  
וּפִירוּד.

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 broken down into tiny pieces of sand.

וְהַנְּמֻשׁ הוּא בְּכָלֹת חַיּוֹת  
הָעוֹלָמוֹת בְּ"דְבַר ה'" וְ"רוּחַ  
פִּי" הַמְּהַוֶּה כָּל הַנְּבִרָאִים  
מֵאִין לֵישׁ:

This is an analogy for the general Life-Force of all the worlds which comes from the “Words of Hashem” and the “Breath of His Mouth” in terms of how brings into existence of all of the creations something from nothing:

הִנֵּה כְּתִיב: "וַיַּעַשׂ אֶת הַיָּם מוֹצָק,  
עֵשׂוֹר בְּאֵמָה מְשֻׁפְתוֹ עַד שְׁפָתוֹ, עֵגֶל  
סָבִיב, וְחֻמֵשׁ בְּאֵמָה קוֹמָתוֹ, וְקוֹ  
שְׁלֹשִׁים בְּאֵמָה, יָסַב אוֹתוֹ סָבִיב.

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.

עומד על שְׁנֵי עֶשֶׂר בָּקָר שְׁלֹשָׁה פְּנִים צְפוֹנָה, וּשְׁלֹשָׁה פְּנִים יָמָה, וּשְׁלֹשָׁה פְּנִים נֶגְבָה, וּשְׁלֹשָׁה פְּנִים מְזֻרְחָה, וְהֵימָּה עֲלֵיהֶם מְלֻמְעָלָה וְכָל אַחֲרֵיהֶם בֵּיתָה. (בְּמַלְכִים א' סִימָן ז', 47).

**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 their backs were facing towards the center (so 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 facing in four directions, which represented the four camps of the angels, Michael, Gavriel, Refael, and Uriel, to show how Malchus of Atzilus is exalted above all the angels.

פִּירוּשׁ: לְפִי שְׂבָחֵינִת “הֵימָּה” עוֹמֵד “מְלֻמְעָלָה” - בְּרִיחוּק מְקוֹם, לְכָר נַעֲשׂוּ “י”ב בָּקָר” - בְּחֵינֵי פִירוּד וְהַתְּחַלְקוּת בְּמִסְפַּר י”ב.

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

<sup>47</sup> (מְלַכִּים א' ז', כג. כה: "וַיַּעַשׂ אֶת הַיָּם מוֹצֵק, עֶשֶׂר בָּאָמָה מִשְׁפָּתוֹ עַד שְׁפָתוֹ, עָגַל סָבִיב, וְחָמֵשׁ בָּאָמָה קוֹמָתוֹ, וְקָו שְׁלֹשִׁים בָּאָמָה, יָסַב אֹתוֹ סָבִיב. עֹמֵד עַל שְׁנֵי עֶשֶׂר בָּקָר, שְׁלֹשָׁה פְּנִים צְפוֹנָה, וּשְׁלֹשָׁה פְּנִים יָמָה, וּשְׁלֹשָׁה פְּנִים נֶגְבָה, וּשְׁלֹשָׁה פְּנִים מְזֻרְחָה, וְהֵימָּה עֲלֵיהֶם מְלֻמְעָלָה, וְכָל אַחֲרֵיהֶם בֵּיתָה").

Through Malchus of Atzilus separating itself from the angels it creates, hiding from them intense revelation of Hashem in Atzilus which unifies everything in His presence, therefore they all feel not only separate from Hashem but also separate from each other, until they are divided from four categories into twelve categories into more categories etc.

וְהוּא, כִּי הִתְהוּוּת מַאֲיֵן לִישׁ -  
בְּמִדַּת מַלְכוּתוֹ יִתְבָּרַךְ  
"הַמְתַּנְשֵׂא מִימֹת עוֹלָם"<sup>48</sup>,  
ו"מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים  
וְגוֹ" (תְּהִלִּים קמ"ה, יג).

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

וּלְפִי שֶׁהוּא "רָם וּמְתַנְשֵׂא"<sup>49</sup>  
מֵהֶם, נַעֲשׂוּ בְּחִינַת 'עַם' -  
מִלְשׁוֹן עוֹמְמוֹת, דְּבָרִים זָרִים  
וְנִפְרָדִים.<sup>50</sup>

**Because He is "elevated and exalted" from the creations, this is why they become a עַם-nation, with the word עַם-nation related to the word 'עוֹמְמוֹת-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 feeling separate from Hashem.**

<sup>48</sup> (בְּרַכַּת "יּוֹצֵר אוֹר").

<sup>49</sup> (פִּיּוֹט "אַתָּה הוּא אֱלֹקֵינוּ" דִּימִים נוֹרָאִים).

<sup>50</sup> (רְאֵה תִּנְיָא שְׁעַר הַיְחוד וְהָאִמוּנָה פֶּרֶק ז).

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

The is because "there is no King without a nation"<sup>52</sup>, and the process of how 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 king who sits on his royal throne, that because of this display of his lofty status everyone trembles before him and lowers themselves before him.

ולכן מבחינת מלכותו יתברך,  
 שהוא בחינת אין-סוף ותכלית,  
 נעשו ונתהוו עולמות בעלי  
 גבול בבריאה, יצירה, עשייה

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 Asiya<sup>53</sup> were

<sup>51</sup> (עמק המלך שער שעשועי המלך ריש פרק א. ספר החיים, ספר הגאולה, פרק ב. בחיי וישוב לח, ל)

<sup>52</sup> Like it says in Shaar HaYichud Vehaemuna of Tanya (Chapter 7): If a king has many children or servants, he cannot rule over them, only over people who are totally separate from him and then choose to give themselves over to be his subjects. So too, Hashem has enjoyment from the created beings who feel separate from Him and then choose to serve Him, this being Hashem's "Kingship".

<sup>53</sup> 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 so that it can be the source for the lowest spiritual world of Asiya-Action, which is directly 'above' our physical world and is the direct spiritual source for the physical things in our world.

גַּם כֵּן בְּבַחֲיַנַת אֵינֶי-סוֹף  
וְתַכְלִית, כְּמוֹ שֶׁפָּתוּב (איוב  
כה, ג): "הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו?"

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, showing how even in the finite spiritual worlds there is an aspect of infinitude reflecting their source in the infinite attribute of Hashem's Malchus-Kingship.

אֶלָּא מִפְּנֵי שֶׁהֵם חַיִּים וְקַיָּמִים  
מִבְּחִינַת הַתְּנַשְׂאוֹת מַלְכוּתוֹ  
יִתְבָּרֵךְ - "הַמְתַּנְשֵׂא מִימֹת  
עוֹלָם" - לָכֵן יוֹרְדִים בְּבַחֲיַנַת  
פִּירוּד וְהַתְּחַלְקוֹת לְכַמָּה מֵינִים  
מִמֵּינִים שׁוֹנִים.

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

אֲךָ אֵיךְ הֵם מְקַבְּלִים חַיּוּתָם  
מִמַּדַּת מַלְכוּתוֹ יִתְבָּרֵךְ - וְהוּא  
"מְתַנְשֵׂא" מֵהֵם?

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

הִנֵּה בְּאֵמֶת, עַל זֶה כָּתוּב  
(תְּהִלִּים פד, יב): "כִּי שָׁמֶשׁ וּמָגֵן  
ה' אֱלֹקִים", וְהוּא כַּח אֱלֹהֵי,  
שֶׁהוּא כָּל יָכוֹל, וְ"הֵן הֵן  
גְּבוּרוֹתָיו כו"<sup>54</sup>. וְכֵמוֹ שֶׁנִּתְבָּאָר  
בְּ"סֵפֶר שֶׁל בֵּינֻנִים" חֵלֶק ב' (פָּרָק ד).

In truth, regarding this question it is written (Tehilim 84:12): "Like the sun and its protective covering are Hashem's Names of Havaya and Elokim," meaning that Hashem's Name Elokim which

<sup>54</sup> (יומא סט, ב. ילקוט שמעוני נחמיה רמז תתרעא).

conceals His revelation from His Name Havaya **is also a Divine Attribute, showing how Hashem can do anything**, even conceal and hide His Infinite Light, **and this brings out His true Might.**

The fact the Divine life-force from Malchus is directly involved with 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 is simultaneously completely hiding Himself from us so we shouldn't even know (directly) that He is even creating us!

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

אך דרך כלל, ההתנשאות הוא  
בחינת הסתלקות, שלא ירד  
החיות אליהם כל כך.

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

והוא כמשל המים ששואבין  
אליהם הלחלוחית ונעשה על  
שפתו חול - בחינת פירוד  
כנ"ל.

**This is similar to how the water of the seas and rivers draw out the moisture from the earth 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 בְּחֵינֵת "מִסְפָּר" הַזֶּה אֵינוֹ  
מִסְפָּר מִמֶּשׁ כְּדַכְתִּיב (אִיּוֹב כה,  
ג): "הֵיִשׁ מִסְפָּר וְגוֹ"!? אֶלֶּא  
שֶׁהוּא נִקְרָא בְּגֵדֵר מִסְפָּר, מִפְּנֵי  
שֶׁהוּא מְפוּזָר וּמְפוּרָד לְחֻלְקִים,  
וְיִכּוּל לְחוּל עָלָיו שֵׁם מִסְפָּר,  
אֲבָל אֵינוֹ מִסְפָּר מִמֶּשׁ כִּי "לֹא  
יִסְפָּר מְרֹב" (וַיִּשְׁלַח לֵב, יג),

Now, this “number” of legions of angels isn’t really a limited 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”.

כְּמִשַׁל "חול היים אשר לא יספר  
מרב", רק הוא בגדר ובחינת  
מספר מפני שמפורד לחלקים,  
וכיון שכל חלק נפרד ונבדל  
לעצמו יחול עליו שם מספר :

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).

It comes out from this that when it comes to counting there are three categories:

- 1- Something indivisible, like the solid earth that is not divided up, it cannot be counted since it all one piece.
- 2- Something separate and limited, like the number of angels of a legion is one million, each angel is separate and there is 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 too ever be counted by people. This is called "in the category of having a number" since theoretically it could be counted, but in actuality cannot be counted.

וְהִנֵּה כְּתִיב: "וְהָיָה מִסְפָּר בְּנֵי יִשְׂרָאֵל", שֶׁבְנֵי-יִשְׂרָאֵל הֵם הֵם הָעוֹשִׂים בְּחִינַת "מִסְפָּר",

Now, regarding the Jewish People it is written: "And it was 'the number'; this is because of the 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 "number" and 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 הַמְּמַשִּׁיכִין בְּחִינַת מַלְכוּתוֹ יִתְבָּרַךְ, לְהִיּוֹת 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 מִצְוֹת מַעֲשִׂיּוֹת, שֶׁנִּקְרָאִים<sup>55</sup> "מִצְוֹת הַמֶּלֶךְ"<sup>56</sup>, וְלָכֵן אֹמְרִים לִפְנֵי כָּל מִצְוָה: "בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ

This is accomplished through the action of the Mitzvos, which are called "Mitzvos of the King". Therefore, before we perform any Mitzvah we

<sup>55</sup> (ראה נדרים כה, א ובפירוש רש"י. ולעיל צו יד, ב ועוד: "המצות הן מצות המלך ובקיימם מקיים 'שום תשים עליך מלך'". להעיר מבבא בתרא קנט, א. ותוספתא נגעים פרק ג: גזירת מלך היא)

<sup>56</sup> [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].



העולם", שהוא המְשַׁכֵּת אור  
אין־סוף בְּרוּךְ־הוא להיות  
"מֶלֶךְ הָעוֹלָם", כֵּן"ל. כְּמוֹ שֶׁנִּתְבָּאָר  
בְּמָקוֹם אַחֵר.

וּלְפִי שֶׁהִיא הַמְשַׁכֵּת אור אין־  
סוף בְּרוּךְ־הוא מִמֶּשׁ, לָכֵן אֵינוֹ  
רַק בְּגִידֵר מִסְפָּר' וְאֵינוֹ מִסְפָּר  
מִמֶּשׁ.

וְזֶהוּ "אֲשֶׁר לֹא יִמָּד וְלֹא יִסְפָּר"  
- "כְּשֶׁעוֹשִׂין רְצוֹנוֹ שֶׁל מְקוֹם"  
כֵּן"ל, דִּהְיִינוּ כְּשֶׁמִּמְשִׁיכִין רְצוֹן  
הָעֲלִיּוֹן בְּמַעֲשֵׂה הַמִּצְוֹת, שֶׁהוּא  
אור אין־סוף בְּרוּךְ־הוא.

say: "Blessed are You Hashem  
our G-d, King of the world,"  
which draws down Hashem's  
Infinite Light to the level of  
"King of the world", as  
explained above.

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.

This is the meaning of the  
Gemara quoted above that  
"they (the Jewish People)  
cannot be measured or  
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.

Through the Mitzvos they bring this connection to Hashem's  
Infinite Light into themselves, making themselves also be only "in  
the category of having a number" but in reality being infinite, since  
they are connected to the Infinity of Hashem

וְהֵינּוּ עַל יְדֵי "שְׂמֻחָה שֶׁל  
מִצְוָה" מִנְקוּדַת פְּנִימִית הַלֵּב.  
וְכִדְבָרְתִּיב (תְּהִלִּים יט, ט):  
"פְּקוּדֵי ה' יִשְׂרָיִם מִשְׂמֻחֵי 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<sup>57</sup>, like it is written** (Tehilim 19:9): “**The precepts of Hashem are upright, causing the heart to rejoice.**”

וּכְתִיב<sup>58</sup>: "תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ  
אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וְטוֹב  
לִבָּב 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.)”

פִּירוּשׁ "מְרֹב כָּל": הֵייוֹנוּ בְּלִי-  
גְבוּל, לְמַעַלָּה עַד אֵין קֵץ<sup>59</sup>  
וּלְמַטָּה עַד אֵין תְּכַלִּית, בְּבַחֲיַנֵּת  
אֵין-סוּף כֵּן<sup>60</sup>ל".

The inner meaning of serving Hashem “**מְרֹב כָּל-from an abundance of all good**” is serving Hashem with a recognition that the Mitzvos are

<sup>57</sup> See the maamar במוגלא בפומיה דרבא 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.

<sup>58</sup> (תְּבוֹא כַח, מִזוּ. וְשָׁם: וּבְטוֹב).

<sup>59</sup> (זֶהָר חֲדָשׁ פְּרִשְׁת יִתְרוּ).

<sup>60</sup> (וְעֵינַי מֵה שְׁנֵתְבָאָר מִזֶּה בְּדָבוּר הַמִּתְחִיל "מְנוּרֵת זֶהָב". וּבְדָבוּר הַמִּתְחִיל "צוֹ אֶת בְּנֵי יִשְׂרָאֵל כּו' אֶת קֶרְבְּנֵי לַחֲמִי", גְּבִי "הַקֶּטֶר חֶלֶב הַתָּמִיד". וְעֵינַי מֵה שְׁנֵתְבָאָר מֵעַנְיָן "פִּירוּשׁ עוֹשֵׂינ רְצוֹנוֹ שֶׁל מְקוּם", בְּפִרְשֵׁת שְׁלַח, עַל פְּסוּק "מְקוֹשֵׁשׁ עֵצִים".

וְעֵינַי מֵה שְׁנֵתְבָאָר מֵעַנְיָן "שְׂמִחָה שֶׁל מִצְוָה", בְּבִיאֹר עַל פְּסוּק "צְאִינָה וְרֵאִינָה כּו' בְּעֵטְרָה שְׁעֵטְרָה לּוֹ אִמּוֹ" (לְקַמֵּן שִׁיר הַשִּׁירִים כּו, א), וּמִזֶּה יוֹבֵן אֵיךְ עַל יְדֵי "שְׂמִחָה שֶׁל מִצְוָה" מִמְּשִׁיכִים כְּתָרֵד־מְלָכוּת, הַנִּקְרָא "רְצוֹנוֹ שֶׁל מְקוּם", מִבְּחִינָה וּמְדֻרְגָּה הַיּוֹתֵר עֲלִיוֹנָה. וְזֶהוּ "עוֹשֵׂינ רְצוֹנוֹ כּו", עַל דֶּרֶךְ "וְעֵשִׂיתֶם אִתָּם" - "כְּאֵלוֹ עֲשָׂאוּנִי" (רָאָה זֶהָר חֲלֵק ג' קִיג, א. וְלִקְוֵט רְאוּבֵנִי רִישׁ פְּרִשְׁת

**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 come into all possible limitations, and is truly unlimited, as explained above.**

We see from this verse that the Mitzvos should be performed with a deep joy coming from an awareness that they connect us to the Infinite Truth of Hashem, which is a connection to Hashem beyond anything in all the spiritual worlds.

וְזָהוּ "אֶת רִבַּע יִשְׂרָאֵל" - חֵלֶק  
הַד', בְּחִינַת "אֶף עֲשִׂיתִיו", שֵׁם  
הוּא גְלוּי רְצוֹן הָעֲלִיוֹן דִּיִּיקָא,  
כַּנֵּ"ל.

**And this is** the meaning of “or who can count the “רִבַּע” of Yisrael”: **The meaning of “רִבַּע” is the fourth aspect, the level of “אֶף עֲשִׂיתִיו-I have also made it”, meaning that specifically there** in the action of the Mitzvos (called עֲשִׂיתִיו-action) **is revealed the lofty Will of Hashem called “אֶף-also”** since this essential connection to the Essence of Hashem comes together with (“also”) the action of the Mitzvos, **as explained above.**

We explained before that this higher than logic connection to Hashem is called the “fourth” aspect of connection, since it goes above and beyond the connection of action, speech, or thought for Hashem, even though it is primarily expressed together with the action of the Mitzvos.

וְגַם "רִבְעֵ" מְלִשׁוֹן אַרְבָּעָה - כִּי  
בָּזָה נִבְלָל כָּל ד' בְּחִינּוֹת:  
מִחֲשָׁבָה, דְּבוּר, וּמַעֲשֵׂה, וְרִצּוֹן.

The word “רִבְעֵ” could also mean “a total of four”, since in this essential connection to Hashem are included all four aspects of connection, of 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 beyond any logic, on the other hand it is really the motivating force behind the three aspects of thought, speech, and action in the Torah and Mitzvos for Hashem

Thus, it could be seen as only “one fourth” of the connection, or it could be seen as “all four types” of connection to Hashem.

וּבָזָה יוֹכֵן דְּכָתִיב: "מִי מִנָּה עֶפֶר  
יַעֲקֹב וּמִסָּפֶר וְגו'", דְּמָה שֶׁכָּתוּב  
"וּמִסָּפֶר" קָאִי עַל "מִי מִנָּה",  
כְּלוּמַר שֶׁ"אֵין מִסָּפֶר", וְאֵף עַל  
פִּי כֵן "וּמִסָּפֶר" כְּתִיב, דְּמִשְׁמַע  
שִׁישׁ מִסָּפֶר.

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 before that “Who can count”, meaning that there is no number and no way to count them, but nonetheless it says “or the number” implying that there is number and it is possible to count them, so it is possible to count them or not?

אֵלֶּא הָעֵינִין כְּנִ"ל, שֶׁהוּא בְּגֵדֶר  
מִסָּפֶר וְאֵינוּ מִסָּפֶר מִמֶּשׁ, לְפִי  
שֶׁהוּא הַמְשָׁכַת רִצּוֹן הָעֵלְיוֹן

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

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

limited to a 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?" this implies that it cannot be counted, but by saying "the number of the 'fourth' of Yisrael" it 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 "רִבְעַ-fourth' of Yisrael" is referring to the fulfillment of Mitzvos, which express the deepest connection of the Divine soul (Yechida) to Hashem beyond logic, as expressed in the physical action of the Mitzvos out of obedience and dedication to Hashem (and not based on our own logic).

(It also connects to the translation of 'רִבְעַ' 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 a Jew has with Hashem has four aspects in total.)

Mitzvos have these two opposite factors in them:

- 1- On the one hand, they are performed with limited physical objects that are finite, and thus are able to be counted in a number.

- 2- On the other hand, they are expression of Hashem's Lofty Will, which is truly Infinite and unlimited.

Thus, every Mitzva is both finite and countable, but also connected to Infinity, and has infinite value, and thus cannot be "counted" in the conventional sense.

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, and thus theoretically 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.

Through the Mitzvos, the Jewish People also achieve this 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 this deep connection to Hashem accomplished by Mitzvos is through the "joy of the Mitzvos", to recognize 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־תִּתָּאָה בְּמַעֲשֵׂה  
 הַמִּצְוֹת, לְהַמְשִׁיךְ רְצוֹן הָעֲלִיּוֹן  
 בְּבְחִינַת "מִסְפָּר", בְּחִינַת  
 "עֲשִׂיתוּ" כַּנ"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 draws down the Lofty Will of Hashem into the level of "number" and "action" as explained above.

אך "תְּלִמּוּד־תּוֹרָה כַּנֶּגֶד  
 כּוֹלֵם"<sup>61</sup> - שֶׁהוּא 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 it is on the higher level of experiencing Hashem's true Oneness, called "Yichuda Ila'a".<sup>62</sup>

<sup>61</sup> (פְּאָה א, א).

<sup>62</sup> In short, the idea of Yichuda Tita'a and Yichuda Ila'a:

The true Oneness of Hashem is that not only is He the only creator and guiding force behind the world, but also, He is the only true existence at all. This is because: 1- He is constantly creating us with His "words", as described in this maamar; 2- It is only from our perspective where we see His "words" as having left Hashem's Essence, but in truth they are really His "thoughts" which are still included in Hashem, like a person thinking to himself, where his thoughts never become separate from himself.

In the created worlds, especially our physical world, we can only understand that this is true but cannot "feel" it or experience it directly. In fact, the very idea of fulfilling Mitzvos implies that we are separate from Hashem, since a command is to someone else other than the person giving the command, so if Hashem is commanding us to do Mitzvos this means we are separate from Him and fulfilling His command. So, on the level of Mitzvos we experience Hashem's Oneness on a lower level, called Yichuda Tita'a, since we feel ourselves separate from Hashem and only

וְזֶהוּ "מִי מִנֵּה עֵפֶר יַעֲקֹב", כִּי  
"עֵפֶר" אֵינוּ בְּגֵדֵר מְסֻפָּר כֻּלָּל.

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 something that can be counted at all, since it is all one solid piece, unlike sand that is made of many tiny separate pieces.

וְהוּא בְּחֵינַת תְּלִמּוּד-תּוֹרָה, לְפִי  
שֶׁהוּא רְצוֹנוֹ יִתְבָּרֵךְ 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, thus it is like the hard earth that is one solid continuum encompassing the entire globe compared to sand which is divided into many small parts.

וְלִכְךָ הוּא בְּחֵינַת יְחֻדָּא-  
עִילָאָה, בְּחֵינַת בֵּיטוּל לְאוּר  
אֵין-סוּף בְּרוּךְ-הוּא מִמֶּשׁ,

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

וְיְחֻד חַב"ד-בְּחַב"ד כו';

since while studying Torah a person's intellect becomes

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understand intellectually that He must be the only True Existence.

However, the study of Torah is connected a higher level of experiencing Hashem's Oneness called Yichuda Ila'a where it can be felt (to some extent) that we are not really separate from Hashem at all. Even as Hashem's "thoughts" that He is "thinking" to Himself inside Himself there still exists the Torah, since it is His Will and Wisdom, and therefore doesn't imply any degree of feeling separate from Hashem as is the case with the Mitzvos.



completely united with Hashem's Wisdom,<sup>63</sup>

ו"מִתְּנִיתָא - מִלְּבָתָא<sup>64</sup> כַּנ"ל; furthermore, it says in the Gemara (Beitza 28b): **“The Mishna is like a queen,”** as explained above the analogy of a king or queen who are exalted above the rest of the nation.<sup>65</sup>

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<sup>63</sup> In Tanya chapter 5 the Alter Rebbe describes the advantage of learning Torah over other Mitzvos. One of the points he explains is 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 totally unity with Hashem expresses the idea of Yichuda Ila'a, since in learning the Torah a Jew is able (to some extent) to feel how he is united with Hashem and there is nothing separate from Him.

<sup>64</sup> (בִּיצָה כח, ב. וְשָׁם: מִתְּנִיתָא).

<sup>65</sup> We explained before 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 elevates itself above the creations, causing them to feel separate from Hashem and from each other. (This was also connected to another analogy, of how the water of the sea draws out the moisture from the earth at its shore, causing it to turn into sand which is made of separate pieces.)

This analogy is only for the Mitzvos which we need to fulfill as separate beings that belong to Hashem's "nation", with Hashem being the King.

However, in Torah study (Mishnayos, for example) we become united with Hashem and become elevated to "royal" status of being together with the King, like the queen who is doesn't feel separate or distant from the king. This is the idea of "Mishnayos are like a queen", through learning Torah we become united with Hashem and experience that we are not separate from Him, like the queen who is united with the king. See Torah Or for Pashas Shemos, the first maamar, where this concept is discussed.

ואינו בגדר "מספר" כלל.<sup>66</sup> Therefore, the study of Torah is "not in the category of something that be counted at all", since it is an expression of

<sup>66</sup> ועיין מה שנתבאר לעיל בדבור המתחיל "בשעה שהקדימו ישראל נעשה לנשמע", בפירוש "עת לכל חפץ תחת השמים" (קהלת ג, א). יענין שם.

(ושם) לעיל במדבר יג, סוף עמוד א ואילך): שהתורה היא בחינת הדים הממשיך חיות לכל האברין בשהו בכלותן. מה שאין כן המצות שהם "אברין דמלכא" על דרך משל, יש בהן התחלקות עת וזמן, כמו שכתוב "לכל זמן ועת לכל חפץ תחת השמים".

ומזה יובן יותר מה שנתבאר כאן דהתורה נקראת עפר, שאינו בגדר מספר כלל, שהוא גוש אחד. שלכך "כל העוסק בתורת עולה כאילו הקריב עולה" (מנחות דף ק"י ע"א), אף שעוסק בעידנא דלאו זמן הקרבה הוא כלל. מה שאין כן במצות עצמן – שהם בחינת התחלקות בזמן פלוני, "עת לכל חפץ כו". והיינו לפי שהתורה היא בחינת "רעוא דכל רעיון. ועיין מה שנתבאר עוד מזה, בדבור המתחיל "כי ביום הזה יכפר" (לעיל אהרי כו, ד ואילך).

וזוהו "קדשנו במצותיה, ותן חלקנו בתורתך" (תפלה העמידה דשבת ויום טוב): שעל ידי המצות הוא עדיין בחינת קדושים ואירוסין – "וארשתיה לי כו" (הושע ב, כב). אף 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, אף 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).

וכך גם כן בגילוי האהבה 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 ז, ז) "מה יפית ומה נעמת אהבה בתענוגים". והמשכת בחינת "אהבה בתענוגים" שרשו מבחינת פנימית רצון 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 מיו" (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".

a level that is essentially indivisible.

אַךְ הַדֶּרֶךְ שִׁזְזָה הָאָדָם לְאוֹר  
הַתּוֹרָה בְּבַחֲיִינַת יְחוּדָא-  
עִילָאָה, הוּא עַל יְדֵי בְּחִינַת  
יַעֲקֹב - מִדַּת הַרַחֲמִים.

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.

דְּהֵיינו לְעוֹרֵר רַחֲמִים רַבִּים עַל  
נַפְשׁוֹ בְּקִבְעַת-עֵתִים. כְּנוֹדָע,  
שַׁעַת-רְצוֹן הוּא בַּחֲצוֹת;<sup>67</sup>

This means to set aside fixed times to arouse abundant mercies from Hashem on his soul. As is known, that at midnight is a time of Divine Favor.<sup>68</sup>

וְכֵן בְּשַׁעַת הַתְּפִלָּה<sup>69</sup>, כִּי הֵנָּה  
יֵשׁ בְּסֵדֶר הַתְּפִלָּה וּפְסוּקֵי-  
דְזַמְרָה, "פְּסוּקֵי דְרַחֲמֵי"<sup>70</sup>, וְאִזִּי

So too at the time of the Morning Prayers, as we find in the order of the prayers and

<sup>67</sup> (ראה שלחן ערוך ריבנו הזקן מהדורא בתרא סימן א, סעיף ח ובהנשמך שם).

<sup>68</sup> This is referring to the practice of "Tikun Chatzos", the midnight service mourning for the Beis Hamikdash, where besides asking Hashem to have mercy on the physical Beis Hamikdash we also ask Hashem to have mercy on the spiritual Beis Hamikdash of our Divine soul who is in exile in the desires of the animal soul. The same general idea of arousing mercy from Hashem on our Divine soul can also be done at the "Krias Shema Al Hamita" service, the nightly Shema prayers said before going to sleep, where we should make an honest reckoning of our service of Hashem that day and, in addition to making a resolutions to do better tomorrow, we can also ask Hashem to have mercy on our Divine soul us and help us fulfill those resolutions.

<sup>69</sup> (ראה זהר חלק ב רנג, ב).

<sup>70</sup> ("בתפלה קודם קריאת-שמע אנו אומרים פסוקי רחמים (תהלים עח, לח): 'והוא רחום כו', ואנו מבקשים: 'אבינו אב הרחמן ברחמיך הרבים כו'". - "תורת שמואל" תרכ"ט, עמוד קיז.

הוא עת-רצון לעורר רחמים  
על נפשו.

verses of praise there are  
“verses for arousing mercy  
from Hashem”, and then it is a  
time of Divine Favor to arouse  
mercy from Hashem on our  
souls.

וזהו מדתו של יעקב - י"עקב,  
שהוא ענין הרחמנות על  
בחינת 'יו"ד' - חכמה-עילאה  
שנפלה וירדה לבחינת 'עקב'  
כנ"ל.

And this is the aspect of “י-עקב-  
Yaakov” whose name is made  
up of two parts: the letter “י”  
and the word “עקב-heel”,  
meaning the attribute of  
arousing mercy on the letter  
“י” which represents the Divine  
soul who comes from Hashem’s  
Wisdom (Chochma) and fell  
down all the way into the  
animal soul which is as  
insensitive as the “heel” of the  
foot.

והנה מדתו של יעקב - "מבריה  
מן הקצה אל הקצה"<sup>71</sup>, להקים  
"מעפר - דל"<sup>72</sup>, ולהעלות  
בבחינת יחודא-עילאה. כמו  
שנתבאר במקום אחר.<sup>73</sup>

This (attribute of mercy) is the  
attribute of Yaakov, who is  
described as “connecting from  
one extreme to the other  
extreme”, and has the ability  
to “lift up the poor person

וראה ברכות ה, א: "פסוקא דרחמי [פסוק של רחמים], כגון (תהלים לא, ו): בידך אפקיד  
רוחי פדיתה אותי ה' אל אמת".

<sup>71</sup> (תרומה כו, כח. זהר חלק א א, ב. חלק ג קעה, ב ועוד).

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

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

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

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

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",<sup>74</sup> 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 acts of kindness.**

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

Therefore, right after describing Torah study which is called “עפר יעקב” 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 “עשיתיו” - action of Mitzvos”,**

ו"מעשה הצדקה"<sup>75</sup> הנקרא בשם מצוה סתם<sup>76</sup> - ש"שקולה כנגד כל המצות"<sup>77</sup>, והוא ענין גמילות חסדים<sup>78</sup>.

and the “act of giving Tzedaka”, which is called “the general Mitzva”, which is equivalent to all other

תישון”).

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

<sup>75</sup> (ישעיה לב, יז).

<sup>76</sup> ("בכל תלמוד ירושלמי". תניא פרק לז).

<sup>77</sup> (בבא בתרא ט, א).

<sup>78</sup> (ועיין מה שנתבאר בדבור המתחיל "כי תשמע בקול", גבי "לשמר את כל מצותיו")

**Mitzvos, and is also the idea of acts of kindness.**

### Summary of Chapter 4:

Q1 If the meaning of the second half of the verse that says “who can count...the ‘רִבְעָה-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:

(לקמן ראה כג, ג).

וְעֵינַי בְּזֵהָרָה מִשְׁפָּטִים דָּף ק"ה, בְּפִירוּשׁ "מִי מְנָה כו' וּמְסַפֵּר כו'".

וְהֵינּוּ גַם כֵּן עֲנִין יְחֻדָּא-עֵילָאָה וְיְחֻדָּא-תַתָּאָה: כִּי "מִי" הֵינּוּ יְחֻד חֲכָמָה-וּבִינָה, "אֲאֵלְפֵךְ חֲכָמָה, אֲאֵלְפֵךְ בֵּינָה כו'" (אִיּוּב לֵג, לֵג. רֵאָה שְׁבַת קד, א). "מְסַפֵּר" הֵינּוּ יְחֻד הַמִּדּוֹת וְהַדְּבֹר. וְהוּא עֲנִין "יַעֲשֶׂה שְׁלוֹם לִי, שְׁלוֹם יַעֲשֶׂה לִי"<sup>78</sup> (יִשְׁעִיָּה כו, ה).

וְעֵינַי מַה שְׁנִתְבָּאָר עַל פְּסוּק "אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת כו'". וּבִבְיָאוּר עַל פְּסוּק "וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל".

וּלְפִי מַה שְׁכָּתוּב בְּ"פִרְדָּס" עֵרַךְ מִי, יֵשׁ לֹמֵר שְׁזָהוּ עֲנִין "שְׁעַר הַחַמְשִׁים" מִנּוֹן שְׁעָרֵי בִינָה, שְׁבוּ נִיתְנָה תוֹרָה בְּחַג הַשְּׁבוּעוֹת. וְאֵתִי שְׁפִיר ד' "מִי מְנָה עֵפֶר יַעֲקֹב" קָאִי עַל הַתּוֹרָה כו'

וְעֵינַי מַה שְׁנִתְבָּאָר בְּבִיאוּר מֵאֲמֵר רז"ל (שְׁבַת פח, סוף עֲמוּד א) "בְּשַׁעַר הַשְּׁהֲקִדְמוֹ יִשְׂרָאֵל נַעֲשֶׂה כו' מִי גִילָה כו'" (לְעִיל בְּמִדְבָּר). וְעֵינַי מַה שְׁנִתְבָּאָר בְּבִיאוּר עַל פְּסוּק "וּסְפַרְתֶּם לָכֶם כו', תְּסַפְּרוּ חַמְשִׁים יוֹם".

וְעֵינַי עוֹד מֵעֲנִין "דוֹבַע יִשְׂרָאֵל" בְּזֵהָרָה, פְּרִשְׁת בְּלֶק (דָּף ר"י, סוף עֲמוּד ב'. וְדָף ר"ד, עֲמוּד א'). וְעֵינַי מַה שְׁנִתְבָּאָר לְעִיל פְּרִשְׁת שְׁלַח, בְּעֲנִין "וְנִסְכּוֹ רְבִיעֵת הַיַּיִן".

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 clumps together the earth into one piece. Because 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 even theoretically, since it is only one entity.

Similarly, Mitzvos imply that we are separate entities from Hashem, and that is how 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, implying that each one has his own separate importance etc. This allows us to be able to counted, since we a nation of individuals being commanded by our King, and each individual "counts" and the total of those individuals can be counted.

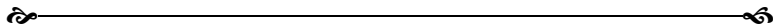
However, in Torah study we experience a deeper connection to Hashem's Oneness where we don't feel separate from Hashem at all. Unlike in Mitzvos which imply a Commander and the one being commanded as being separate, in Torah study we are just like His thoughts that are united with Hashem. The Torah is like a "queen" that is united with the King, and by studying Torah we also experience that higher level of Unity with Hashem.

Through this higher level of Unity in 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 count. This is represented by the "dirt", the solid earth that is all one mass and one continuum encompassing the entire earth and thus cannot be counted even therertically.

However, to achieve this level we need to first be like "Yaakov" who was very humble and aroused mercy from

Hashem on his Divine soul that came down into this world. 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 all the 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 together, of Torah study (the 'dirt of Yaakov') and fulfillment of Mitzvos (the 'fourth aspect of Yisrael') to tell us that only by fulfilling Mitzvos properly, especially the Mitzvah of Tzedaka-charity-kindness, will we be able to experience the higher level of Unity of Hashem in 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, but specifically here.

In this physical world we have the ability to reach the deepest possible level of our Divine soul, the level of Yechida. At that level our connection to Hashem is not based on our external appearances, not based on our moods, not based on our understanding, only based on an essential connection to Hashem's Essence that 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's 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 even when it is difficult. Especially when it comes to overcoming the temptations of the animal soul, that it seems sometimes very difficult to overcome them. At that point 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 Mitzvah connects us to the Infinite truth of Hashem.

- 3- When we learn Torah, we are not only fulfilling another Mitzva like all other Mitzvos, 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 brings us into that type of unity with Hashem where 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, but 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.



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