

LESSONS IN LIKUTAY TORAH

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

ליקוטי תזרדָה
פרק ב' בלא
מאמָר
מי מנה"

"Bringing the Infinite into the Finite"

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Likutay Torah

ליקוטי תורה

פרק ב' בלאק

מאמר

מי מנה¹

ה' סוזאן

“Bringing the Infinite into the Finite”

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

א: Chapter 1:

“**מי מנה עפר יעקב, ומספר את רובע ישראל** תמול נפשי מות ישרים ותהי אחוריتي במויה”:² (פרק טהנו כג, י):

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

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

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

¹ נאמר בשבט פרשת חקק ובלק, י"ב תפמו תקס"ג.

² בغمרא: סוף פרק ג' דנודה (לא, א). רבות: ויגש פרשה צ"ה, גבי "כל הנפש הבהה". ויקרא, פרשה א. במדבר, פרשה ב'. פרשה בלאק. בשיר השירים ובה, סוף פסוק "כטפוח בעצי" (ב, יב). ובפסוק "אתמת היא יונתית" (ו, טו). ובפסוק "אל גנת" (ו, יז). בקhalfת רבקה, בפסוק "כל הנחלים" (א, יח).

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

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

רַבַּע יְשָׁבּוּ בָ' פִּירּוֹשִׁים: פִּירּוֹשׁ אֶחָד - חָלֵק רַבִּיעִית, וְהַב' - מְלֻשָׁן אֶרְבּוּעָה. בַּיְתָה בְּבָחִינָת יִשְׂרָאֵל יְשָׁדֵךְ: ד' בָּחִינּוֹת:

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

וְהַעֲנִין, דְּכַתִּיב (ישעיה מג, ז): “כִּי הַנִּקְרָא בְּשָׁמִי וְלִכְבוֹדִי בְּרָאָתִיו, יִצְרָתִיו, אֶפְעָשָׂתִיו,” וְהַם בָּחִינּוֹת: מְחַשְּׁבָה, דִּיבּוֹר וּמְעַשָּׂה:

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.

“בְּרָאָתִיו” הוּא בָּחִינָת מְחַשְּׁבָה, שֶׁהָאָיָשׁ-מְאַין.

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

“יִצְרָתִיו” הוּא בָּחִינָת הַדִּיבּוֹר, שֶׁהָאָיָשׁ צוֹרָה שְׁמַצִּיר האותיות שְׁבָמְחַשְּׁבָה.

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

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

"אֲפָעָם עֲשִׂיתָיו" - בְּחִנַּת הַמְּעַשָּׂה.
בְּתִיבָּבְלְשׂוֹן "אֲפָעָם", לְפִי שַׁהְמְעַשָּׂה -
דְּבָר נִפְרָד בְּפָנֵי עָצָמוֹ, שָׁאַינוּ בְּעֶרֶךְ
הַדִּיבָּר נִגְדֵּר הַמְּחַשְּׁבָה שְׁמַצִּיר
הַאֲוֹתִיות הַמְּחַשְּׁבָה מִפְּשָׁש, בַּיְּמָה
שְׁחוֹתָב הַוָּא מִדְבָּר, מַה שָׁאַיִן כִּן
עַנְיָנִין עֲשִׂיָּה גְּשִׁמִּיות הַוָּא עַנְיָנִין בְּפָנֵי
עָצָמוֹ.³

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

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

וְהַנֵּה יֵשׁ עוֹד בְּחִנָּה רַבִּיעִית
שֶׁלְמַעַלָּה מִמְּהַשְּׁלָשָׁה בְּחִנּוֹת הַנּוּל -
מְחַשְּׁבָה, דִּיבָּר, וְמְעַשָּׂה - וּנְרָמָז
בְּמַלְתָּה "אֲפָעָם". בַּי "אֲפָעָם" הַוָּא לְשׁוֹן
רַבִּיבִי, לְרַבּוֹת עוֹד דְּבָר שָׁאַינוּ
מִפְּוֹרֵשׁ כְּאָن, וְהַוָּא הַדָּבָר שֶׁלְמַעַלָּה
מִמְּהַשְּׁלָשָׁה בְּחִנּוֹת הַלְּלוֹ, וְגַבּוֹת
וּנוּעַלָּה מִתְּמָם.

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

³ [לְעֵין מִזָּה בְּדָבָר הַמִּתְחִיל "חִיּוּב אִינְשׁ לְבָסּוּמִ בְּפּוֹרִיאָה", בָּמוֹ שְׁכָתוּב שֶׁם (תּוֹרָה אָזְרָה, בְּגָה
"צִוְּרוֹת הָהָרָה הַוָּא גַּל קְוֹן כִּי, [שְׁנִי קְוֹן מְחֻזְבָּרִים שְׁהָם בְּחִנַּת מְחַשְּׁבָה, דִּיבָּר; וְקוֹל הַגְּדוּלָה בְּחִנַּת
מְעַשָּׂה] - עד: וּכְמוֹ שְׁכָתוּב: 'אֲפָעָם עֲשִׂיתָיו'"].

וביאור הדבר, הנה ערך להבין תכלית ירידת הנשמות לעולם הזה, שירידתן צורך עלייה היא בណזע.

ערך להבין, עלייה זו מה היא - מאחר שטרם ירידתה היהנה נהנית מזיו השכינה⁴, ומה עליוי גדול מזה?

וגם להסביר היטב ענין 'מחשבה', דבר ומעשה' למעלה, שהוא בחינת "בראתיו יצרתיו כי" - שהרי "כפי לא מחשבותי מחשבותיכם" (ישעה נה, ח) כתיב, ו"אין לו דמות הגוף כי"⁵.

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

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

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

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

אלא הענין הוא, שבחינת יציאת העולמות מהעלם אל הגלוי נקרא

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

⁴ ראה ברכות ז, א

⁵ תפלה יגדל. ראה רמב"ם הלכות יסודי התורה א, ז.

בשם "דבר ה"ו⁶.

במו על דרך משל באדם, הדיבור הוא מגלה לוളתו מצפוני מחשבתו, בך על דרך משל בעשרה מאמרות נברא הולם⁷, הם בוחינת מאמרות וצירופי אותיות היוצאות מקהלם אל הנגilio ולחות מאיין ליש.

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

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

והנה, “במאמר אחד יכול להבראות”. וכדכתיב (תהלים ל, ו): “ברוח פיו כל צבאים”. פירוש: “רוח פיו” הוא בוחינת הבלתי-עלון⁹, והוא “מאמר אחד” – הפול. ובמאמר¹⁰ “ברוך אומר ועשה” – במאמר אחד כי.

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

⁶ (תהלים לג, ו: “ברבר ה שמים נעשו וברוח פיו כל צבאים.”).

⁷ (אבות ה, א).

⁸ 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 through which everything is created from those verses and letters is explained in Shaar Hayichud Vehaemunam of Tanya.

⁹ [עיין בהמשך חלק ג', מ"ז, ב. וב”אגות הקדש” (סימן ה) דברו המתחיל “ויעש זוז”].

¹⁰ (ברכת ברוך שאמר).

אֵלָא שְׁהַדִּיבּוֹר הָוּא מְחֻלָּק וּמְפָרִיד
הַחֶבֶל לְכַפָּה מִינִי צִירּוֹפִי אָוֹתִיוֹת,
שָׁהַם הֵם רִיבּוֹי הַתְּחִלּוֹת
הַעוֹלָמוֹת - "אַלְפִים אַלְפִים יִשְׁמָשׁוֹנָה,
וּרְבוֹ וּרְבָן קְרֻמּוֹתִי יִקְוָמְוּן וְכֵן"¹¹; "הַיּוֹשֵׁב
מִסְפָּר לְגָדוֹלָיו כֵּי" (איוב כה, ג).

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

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

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

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

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

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

¹²(דְּנִיאָל ז, י: "אַלְפִים אַלְפִים יִשְׁמָשׁוֹנָה, וּרְבוֹ וּרְבָן קְרֻמּוֹתִי יִקְוָמְוּן". וּבְחִגִּיגָה יג, ב: "אַלְפִים אַלְפִים יִשְׁמָשׁוֹנָה - מִסְפָּר גָּדוֹל אֶחָד, וּלְגָדוֹלָיו אֵין מִסְפָּר").

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

The maamer will also explain a second analogy from speech:

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

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

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

וְהוּא בָּרְכוּ ה' מֶלֶךְ כָּל
עַשְׂיוֹ דָבָר, לְשָׁמוֹעַ בְּקוֹל דָבָר
תְּהִלִּים כג, כ, "דָבָר" דִּיְקָא, מִפְנִי

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**

שְׁהָם חַיִם וּקְיִם מִבְחִינַת "דָבָר
ה", שַׁהְוָא בְּחִינַת גִּילּוּי "מוֹצָא פִי
ה"¹³ לְהִיּוֹת רַיבּוּי הַתְּמָלֹקֹות
הַנְּבָרָאִים;

וְצִירּוֹפִי-אוֹתִיות שְׁמָהּ חַיִם
הַנְּבָרָאִים, הַם הַם בְּחִינַת הַשְׁמוֹת,
וְהַם בְּחִינַת שְׁמוֹת כָּל הַנְּבָרָאִים, כָּל
אֶחָד עַל שְׁמוֹ, בָּמוֹ "מִחְנָה מִיכָּאֵל
כָּל", וּכְנֶם שְׁמוֹת כָּל הַנְּבָרָאִים
לִמְינֵיהֶם.

וּבָמוֹ שְׁבָתּוֹב (בראשית ב, כ): "וַיַּקְרֵא
הָאָדָם שְׁמוֹת", וְהַם בְּחִינַת שְׁמוֹת
מִפְנֵשׁ, צִירּוֹפִי-אוֹתִיות "מוֹצָא פִי ה'
וְגוּ".

וְהַנֶּה כָּל זה הַוָּא בְּחִינַת 'עַלְמִין
דָּאַתְגָּלְיִין', וְשׁ 'עַלְמִין סְתִימִין דָלָא
אַתְגָּלְיִין'¹⁴, שְׁהָם בְּחִינַת מִקּוּרִים
ל'"עַלְמִין דָאַתְגָּלְיִין". וְכָל מָה שִׁישָׁ
ב'"עַלְמִין דָאַתְגָּלְיִין" מַוְרֵךְ לְהִיּוֹת
לוֹ מַקּוֹר ב'"עַלְמִין סְתִימִין".

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

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

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

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

¹³ "עַל כָּל מוֹצָא פִי ה' יִחְיֶה הָאָדָם." עקב ח, ג).

¹⁴ (הַקְּדָמָת תְּקוּנִי זָהָר יְזָהָר, א).

בנוסף בדרכו ר' לוי¹⁵: "אין לך עשב מלמטה שאין לו מזול מלמעלה". וכן הוא למעלה מעלה עד רום המעלות, וכרכתיב (קהלת ח, ז): "כִּי גָּבוֹהַ מֵעַל גָּבוֹהַ שׁוֹמֵר, וְגָבוֹהִים עַלְיָהֶם".

"revealed worlds" must also have a source in the "hidden worlds."

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."

והנה "ישראל על במחשבה"¹⁶, פירוש: בבחינת 'עלמין סתימים'. והיינו, כמו למשל המחשבה הוא בבחינת ה 현실 של הדיבור, שדברו הוא מנגלה ופורש מה שבסמוחה, ומה שבסמוחה הוא בסיקירה אחת, צריך לפארש הרבה בדיבורו.

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

כ"י בבחינת ב"ח המחשבה הוא מ"א ר' נעלם מפה הדיבור. שהמחשבה הוא לבוש הפנימי, שמתאחדת עם הנפש ממש, שהוא בבחינת יש מאין ממש.

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

¹⁵ (בראשית רבבה י, ז).

¹⁶ (בראשית רבבה א, ד).

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

וְעַל בֵּן כְּתִיב (בראשית ב, כ): "וַיֹּקְרָא
הָאָדָם שְׁמוֹת לְכָל הַבְּהָמָה וּלְעוֹף
הַשְׁמִים וּנוּ"¹⁷, שְׁהָם בְּחִינַת
מֶלֶאכִים: "פָנִי אֲרִיה", "פָנִי שׂוֹר",
"פָנִי גַּשְׁר" וּכְיָה¹⁸. וְהָם הַשְׁמֹות מִיכְאֵל
וּגְבָרְאֵל כֵּי, שְׁהָם הֵם הַצִּירוֹפִי
אֹתוֹת שְׁמָהָם נִמְשְׁכוּ וּנְתַהֲרוּ מִאֵין
לִישׁ, בְּחִינַת "דָבָר ה".

וְלֹאָדָם לֹא מִצָּא עֹזֶר בְּנֶגֶד

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

אָבֶל "וַיֹּקְרָא הָאָדָם שְׁמוֹת לְכָל הַבְּהָמָה
וּלְעוֹף הַשְׁמִים וּלְכָל חַיָּת הַשָּׂדָה וּלְאָדָם
לֹא מִצָּא עֹזֶר בְּנֶגֶד" (בראשית ט, ט),
פִירּוֹשׁ: "עֹזֶר" הוּא בְּחִינַת "שֵׁם"¹⁹.

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

וְהַיִינוּ, שְׁהַנְשָׁמָה קָדוּם בָּוָא
לְעוֹלָם וּלְגֹוף אִינָה נִקְרָאת בְּשֵׁם

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

¹⁷ [וַיֹּעַזְנַבְאָר פִירּוֹשׁ זוּ בְּדָבָר הַמִּתְחִיל "כָּה תְּבָרְכוּ" – בְּפִרְשַׁת נְשָׂא (לעיל כו, ב)].

¹⁸ (יְחִזְקָאֵל א, י).

¹⁹ (עִין בְּהַרְמָבֵן בְּפִירּוֹשׁ הַחוֹמֶשׁ בְּפָסּוֹק זוּ).

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

בְּלָל, לְפִי שְׁמָקּוֹר חֹצֶבֶת הָוָה בְּבִחִינַת מְחַשְּׁבָה, 'עַלְמִין סְתִימִין דָּלָא אַתְגָּלִין'. וּמָה שְׁנָקָרָא: 'אַבְרָהָם', 'יִצְחָק' כֵּי, הָוָה אַחֲרִי הַתְּלִבְשָׁוֹת הַנְּשָׁמָה בָּגּוֹף.

וְזֹהוּ "בֶן אָדָם יְשִׁבֵּי הַחֲרֹבּוֹת הָאָלָה עַל אַזְמָת יִשְׂרָאֵל אַמְרִים לְאֹמֶר אַחֲד הָיָה אַבְרָהָם וַיִּרְשֶׁת הָאָרֶץ וְאַנְחָנוּ וּבָנָים לָנוּ גְּנָנָה הָאָרֶץ לְמוֹשֶׁה" [יחזקאל ל"ג, כ"ד], פִּירּוֹשׁ "הָיָה" - שָׁקוּדָם בִּיאָת הַנְּשָׁמָה לְגַפּוֹ הָיָה בְּבִחִינַת אַחֲד. דָּהַיָּנוּ בְּבִחִינַת הַמְּחַשְּׁבָה שְׁמַתְאָחָדָת עַם הַנְּפָשָׁת.

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

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

וְהַם הַם בְּחִינַת 'עַלְמִין סְתִימִין', שָׁהַם מִתִּיחָדִים בָּאוֹר אַיִן-סּוֹף בְּרוּךְ-הָוָה מִמְשָׁ, בְּבִחִינַת שָׁקוּדָם בּוֹאָה לִיְדֵי גִּילּוּי הַעוֹלָמוֹת לְהַיּוֹת הַתְּהִלְקֹות הַנְּבָרָאִים מֵעַלְמָא דְּפִרְזָא כֵּי.”

לְכָנּוּ בָּאָדָם-הָרָאשׁוֹן הַיּוֹכֵל לְלֹוִים שְׁשִׁים רְבּוֹא נְשָׁמוֹת²¹ בְּבִחִינַה אַחֲת,

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

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

²¹ (ראה שָׁמוֹת רַבָּה פָּרָשָׁה מ, ג. בְּכַתְבֵּי הָאָרִיזָן: שַׁעַר הַמִּזְוֹת פָּרָשָׁה תְּצָא. שַׁעַר הַגָּלְגֹּלִים

וְהִיינוּ לִפְיֵי שָׁמָקֹר הַנְּשָׁמָה הִיא
לְמַעַלָּה מַעַלָּה מִבְּחִינַת הַתְּחִלּוֹת
הַנְּבָרָאִים כִּנְלָבָד.²²

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

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

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

Summary of Chapter 1:

Q1. What is the meaning of וְמִסְפֵּר אֶת רֹبֶע יִשְׂרָאֵל – or who can count the רֹבֶע of Yisrael?"

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

הקדמה זו ייב. שער הפסוקים פרשה בראשית דרוש ג'.
[עיין בזוהר חלק א': פ"ה, ב'. ק"ב, ב'].²²

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

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

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

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

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

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

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

ב. Chapter 2:

ואחריו הדברים והאמת האלהי, יש
להבין מהו תוספת היעילוי
בעולם-הזה להנשמה
בהתבלשותה בגוף הגשמי -

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

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

מماחר שבמktor חוץ'ה היה'ה
כלולה ומתחדשת ואור אין-סוף
ברור'הו בבחינת מתחשה, בבחינת
עלמיין סתמיין', למעלה מעלה
מבוחנת שם' ובחינת דבר ה"
בעלמיין דאונג'ין בְּנֵי ל'

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

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

אהך הנגה כתיב (תהלים פו, יא): **"יחיד לבבי ליראה שマー"**; וכן אנו ממחפלוין בברכת **"אהבת עולם אהבתנו כי - ויחיד לבבנו כי"**.

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

²³ (אזרחי הרים והאמת האלה): **לשון הפתוח דברי הימים ב' לב, א).**

והענין, כי יש בחינת רעיהתא רליבא', שהוא רצון הלב, ויש בונה בבחינות - פנימיות וחיצוניות:

פנימית נקודה הלב היא בחינת אהבה-רבה, שלמעלה מהטעם והרעת, ובאה מלמעלה בבחינת מתנה, כמו שכחוב (פרק יח, ז): עבורה מתנה אפן את בהונתכם²⁴;

The idea of “uniting our heart” is as follows: In the level of service called “**רליבא רעיהתא** -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:

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

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

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

וחיצוניות הלב הוא הנתקח מן הדעת והתבוננות בגודלה ה', “כל חדר לפום שיעורא דיליה”²⁵, ולפי

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

²⁴ עיין מה שכחוב פרשׁת במדבר, סוף דבר המתחיל “וזכר ה’ אל משה במדבר סיני” (לעיל במדבר ג, ב): “זהיא היא בחינת עבורה מתנה כו, וזה לגלגולתם”. עיין שם. ועיין ב”אגרא הילךש” (טימן יח), דבר המתחיל “כתב מה יפית”.[].

²⁵ זהר חלק א' וירא קג, ב).

שְׁכֹלָו וְהַשְׁגַתּוֹ בָּאָרֶר אַיִ-סּוֹף בָּרוּךְ
הוּא - בָּרוּךְ מַעֲורֵךְ אֶת הַאֲהָבָה בְּלֵב.

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

וְהַנֶּה מִזְרָעָת זוֹת, כִּי "אַתָּה זֶה
לְעוֹמֹת זֶה עַשֶּׂה אֱלֹהִים"²⁶: שָׁבָמוּ
שִׁישׁ דַעַת בְּקָדוֹשָׁה "לְדַעַת אֶת
הַשׁ" ²⁷"וְלֹאַהֲבָה אֹתוֹ", בָּרוּךְ יְשַׁׁׁ
מִצְדָּה הַקְּלִיפָה וְסִטְרָא-אַחֲרָא, וּהוּא
דַעַת הַרְעָא, וְלֹאַהֲבָה דָבָרִים זָרִים,
וְלֹתָאָה יַבְקֵשׁ נְפָרֵד" (מִשְׁלֵי יְחִי, א),
מִחְמָת שְׁעָרָב לְחַפֵּצְמִתְיקּוֹת עַולְמִ
זֶה וְתַעֲנָגִיו.

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

וְהַנֶּה זוֹ הַיָּא מִדְתַּת "בִּינּוֹנִים" - זֶה וְזֶה
שׁוֹפְטֵן כִּי²⁸, "וְלֹאָוָם מְלָאָוָם יַאֲמַץ
כִּי" - "בְּשֹׂזה קָם זֶה נוֹפֵל"³⁰.

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

²⁶ (קָהָלָת זֶה יְדִי וְשֶׁם: "הַאֲלָקִים").

²⁷ (הַוְשָׁעָו ג.).

²⁸ (עַקְבֵּי יְבָ).
(ברכות סא, ב).

²⁹ (תּוֹלְדוֹת כָּה, כָּג. וּבְרָשׁוֹן). וּרְאָה פְּסָחִים מִב, ב).

³⁰ (תּוֹלְדוֹת כָּה, כָּג. וּבְרָשׁוֹן). וּרְאָה פְּסָחִים מִב, ב).

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

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

אֶךְ הַאֲהָבָה שְׁבִּנְיָמִית־הַלְּבָב,
שְׁלִמְעָלָה מִהְטָעָם וִדְעָת, רַק בָּאָה
מִלְמַעַלָּה בְּבִחִינָת "מִתְנָה" - אֵין
בִּחִינָת זוּ לְעוֹמָת זוּ בְּגַדְגָה.

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

שְׁבִּנְיָמִת 'פִּנְימִית נְקוֹדַת הַלְּבָב' הִיא
בִּחִינָת "יְחִידָה", שֶׁאֵין לָהּ אֶלָּא רְצׁוֹן,
אֶחָד לְאַבִיכָה שְׁבָשָׁמִים,

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

31

5 Levels of the Divine Soul

יְחִידָה-Yechida	An essential connection to Hashem's Essence, to the point of self-sacrifice
חַיָה-Chaya	A subconscious awareness of perceiving Hashem
נְשָׁמָה-Neshama	Deep understanding of Hashem's Oneness
רוּחַ-Ruach	Deep emotions of love and fear for Hashem
נֶפֶש-Nefesh	Action in service of Hashem, using the garments of thought, speech, and deed to fulfill the Torah and Mitzvos

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

וְהִיא הַמְעָלָה וְהַמְּדוֹרָגָה שָׁאַיִן
דוֹגָמָתָה וְלֹא בָּעֶרֶךְ נִמְצָא
בְּגִשְׁמִוֹת כָּלְלָה, רַק לְה' לְבָדוֹ נִמְצָא
בְּבָנֵי יִשְׂרָאֵל עִם קָרוֹבָו” (תְּהִלִּים קְמָה,
.יד)

בָּמוֹ שְׁבַתּוֹב (תְּשֵׁא לְה, ט): “בַּי עַם
קָשָׁה עֹרֶף הָוָא, וְסַלְחָתָגָוּ”, פִּירֶשׁ
קָשָׁה עֹרֶף” - בְּחִינַת רַצּוֹן
שְׁלַמְעָלָה מִהְעָשָׁם וְרַעַת כַּי³².

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

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

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

וּבְהַתּוֹרָרוֹת אֶחָדָה זֹה, בְּכָל
חוּא יִכְלֶל לִנְצָחָה וְלַהֲגִיבָרָה הַטּוֹב עַל

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

³² כמו שגנבראך במקומות אחר. (ועיין ברבות, כי תשא, סוף פרשנה מ”ב: “וְאַיִן אֶלָא לְשָׁבָחוּ כֵי
לְשָׁבָחָן - אוֹ יהָרִי אוֹ צָלָב.” ובמוננות בהוניה: הוא עז בגמרא ומוטר נפשו למיתה על קידוש השם
יתברר).

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

הַרְעָ לְגָמְרִי, מִפְנֵי שָׁאֵן לְחַיְצָנוּם
בָּהּ אֲחִזָּה בְּלַל

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.

וְזֹהוּ "יְחִידָה לְבָבֵי וּכְאֵי"; "וַיְחִידָה לְבָבֵנוּ
כְּאֵי" - שִׁיחָה נְכָלָל בְּחִינַת
חַיְצָנוּמִות-הַרְצָוֹן בְּבָחִינַת פְּנִימִית-
הַרְצָוֹן.³⁴

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

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

וְזֹהוּ "אַף עֲשִׂיתָיו": שֶׁ"אַף" מְרַבָּה
עוֹד בְּחִינַה אַחַת, וְהוּא בְּחִינַת רָצְוֹן
הַעֲלִיוֹן שֶׁלְמַעַלָה מַעַלָה מְבָחִינַת
מְחַשְׁבָה, דָבָר וּמַעֲשָׂה.

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

³⁴ (וְעַיְן מַה שָׁנַתְבָאֵר מֵהֶזְהַסְּפָר סָוף דָבָר הַמִּתְחִיל "לְהַבֵּין עֲנֵין הַבְּרוּכֹת" (תּוֹרָה אָז, ב). וְעַיְן מַה שָׁנַתְבָאֵר סָוף דָבָר הַמִּתְחִיל "וְהַקְרְבָתָם עַלָה אֲשָׁה" (".

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

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

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

וְסָמַךְ לְעַשִׂיתְיוֹ, לְפִי שְׁעִיקָּר גִּילּוּי
רְצֻוֹן זֶה הוּא בְּבָחִינָת עַשְׂיהָ
גְּשֻׁמִּיתְיוֹ דָּוֹקָא. דָּהִינוּ בְּמַעַשָּׂה
הַמְּצֻוֹת, לְהִיּוֹת "בֶּטֶל רְצֻוֹנָךְ מִפְנֵי
רְצֻוֹנוֹ"³⁶, בְּסָרוּ מְרֻעָה וְעַשָּׂה טּוֹב
(תְּהִלִּים לְד', טו).

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

וּרְמַח מִצּוֹתְעַשָּׂה הֵם רְמַח
הַמְּשֻׁכּוֹת רְצֻוֹנָה עַלְיוֹן, וּנְעוֹז
תְּחִלָּתָן בְּסָופָן³⁷ דִּיקָא.

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

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

וְזֹה שָׁאוֹמְרִים בְּקָרְיאַת-שָׁמָעׁ "וְהִי
הַדְּבָרִים הָאֱלֹהִים אֲשֶׁר אָנֹכִי מְצֹוֶר

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

³⁶ (אַבּוֹת ב', ד).

³⁷ (סְפִר יִצְחָק פָּרָק א, מְשֻׁנָּה ז).

³⁸ וְזֹה עֲנֵנִי אֶחָד עִם הַמְבֹאָר לְעַיל פָּרָשַׁת שְׁלָח (לח, ד), עַל פָּסּוֹק (שְׁלָח יד, יז) “עַתָּה יִגְרֵל נָא כָּי”, שְׁבָעוֹלֶם-הַזֶּה דָּוֹקָא נִعְשֵׂו הַנְּשָׁמוֹת בְּחִינָת “מְהֻלָּכִים” (וּכְרָה ג, ז), שַׁהְוָא בְּחִינָת אֲחָתָה דְמָאָרָךְ, בְּלִי גְּבוּל הַכְּלִי. וְהִינֵּנוּ עַל יְדֵי הַמְּצֻוֹת. בָּמוֹ שְׁכַחְתּוּב (בְּחַקּוּנִי כו, ג): “אָמַם בְּחַקְתִּי תַּלְכּוּ”, לְפִי שָׁהֵם הַמְשֻׁכּת מִקְיָפִים מִבְּחִינָת ‘טוֹב כָּל עַלְמֵינוֹן עַל גַּרְגַּלְתְּמָנִים כַּי. וְעַיְינֵנִי מִה שְׁנַתְבָּאָר עַל פָּסּוֹק “כִּי תַּצָּא” (לִקְמָן חַצָּא לֹו, ב), בְּפִירּוֹשׁ (תְּהִלִּים כו, ח) “בְּקַשׁו פָּנִי” – וְהִינֵּנוּ עַל יְדֵי “אַתְּ פֹּנֵיךְ הָרַיְה אַבְקָשׁ” (שם). עַיְינֵנִי שָׁם.

הַיּוֹם וְגוּ" (א'אתהנו ו, ו), "וְהִיא אֶמְשֹׁעַ תְּשִׁמְעוּ אֶל מְצֻוֹתֵי כָּו" (עקב אי, יג) – אחר "וְאֶחֱבָתָ אֶת ה' אֶלְחִיךְ בְּכָל לְבָבְךָ כְּי" (א'אתהנו, ה), פירוש: ב' בְּחִינּוֹת לִבְךָ – פִּנְימִיוֹת וְחִיצְוֹנוֹת.

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

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

רַק שָׁאֵי אָפְשָׁר לְבָא לְבִחִינָת פִּנְימִיוֹת עַד שִׁגְעָעָן וַיְשִׁיג תְּחִלָּה בְּחִינּוֹת הַחִיצְוֹנוֹת הַנּוֹלְדָה מִהְרָדָעַת, בַּיְצָרֵר לִילְךָ מִמְּטָה-לְמַעַלָּה.³⁹

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

זֶהוּ עַנְנֵן כָּל הַאֲרִיכוֹת שֶׁלְפִנִּי קְרִיאַת-שְׁמָעָ בְּפָסְקֵי-זְמָרָה וּבְרָכוֹת שֶׁלְפִנִּי קְרִיאַת-שְׁמָעָ וּכְי. בְּנוֹעַ.

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

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

וְזֶה יוֹבֵן הַעֲלִילָיו שִׁישׁ לְהַנְּשָׁמָה בְּעַבְרוֹת ה' בְּהִיּוֹתָה מְלֻכְּשָׁת בְּתוֹךְ

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

³⁹ עיון במה שנתבאר בדבר המתחיל "כִּי תִשְׁמַע בְּקוֹל" (לקמן ראה כג, א), שצරיך להיוות בסדר המדרגות, תחילת 'מפתחות ה欽չוניות' כו'. עיון שם. ובסוף דבר המתחיל "וספרותם לכם ממחורת השבת כו'". ובדבר המתחיל "אתם נצבים" (לקמן נצבים מוד, ג): "כִּי הַנָּהָר יִשׁ בְּבִחִינָת עֲקַת הַלְּבָב בְּבִחִינּוֹת כו'".

הגוף.

receives by serving Hashem in the physical body:

כִּי הַגָּם שְׁטָרִים יַרְיַקְתָּה הַיִתָּה מִתְאַחַדָּת בַּמְקוֹרָה בְּבִחִינַת מִחְשָׁבָה-דְּלֻעָּלָא, מִכֶּל מִקּוֹם הַמִּחְשָׁבָה אֵינָה נִקְרָאת אֶלָּא בְּבִחִינַת לִבּוֹשׁ, אֶלָּא שַׁהוּא 'לִבּוֹשׁ פָּנִים'.

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

אָבֶל אֵינָה מִתְיִיחָדָת בְּשֶׁرֶשֶׁה בַּמְאַצְּלָה לְגַמְרִי, לְהִיּוֹת נְכָלָת בָּאוֹר אַיִן-סּוֹף בְּרוּרָהוּא מִפְּשָׁ - דְּלִית מִחְשָׁבָה תְּפִיסָּא בֵּיהֶ בָּלֶל⁴⁰,

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

פִּירּוֹשׁ: שָׁאַנְנוּ נֹגֵעַ אֶל עַצְמוֹתָו וּמְהוֹתוֹ בָּלֶל כְּבִיכָּל, אֶלָּא שְׁמַתְלֶבֶשׁ בָּו.

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

מָה שָׁאַנְנוּ בְּבִחִינַת רַעֲוַתָּא דְּלִיבָּא,

This is not the case regarding the "Ravvata D'Lev'a-Desire of the heart."

"פְּדַ אַחֲפְפִיא סְטָרָא-אַחֲרָא"⁴¹ לְהִיּוֹת "בָּטָל רְצֹונָךְ מִפְנֵי רְצֹונָנוּ כֵּי" ב"סּוֹר מִרְעָע וְעַשְׂה טֻוב", בְּבִחִינַת עֲשִׂיָּה גְּשִׁמּוֹת בְּמַעַשָּׂה הַמְצּוֹת ו"סּוֹר מִרְעָע" בְּנִיל -

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

⁴⁰ (תקוני זהר בתקדמוה, פטוח אליהו).

⁴¹ (ראה זהר חלק ב' ככח, ב)

“turning from bad” physical desires,

הַרְיִ רְצֹנְךָ עַלְיוֹן, שַׁהְוָא אָוֶר אַיִן
סָוֵף בְּרוּרֵךְ הוּא בְּעַצְמוֹ וּבְכָבוֹדוֹ
שָׁוֹרָה וּמַתְגָּלָה בָּו.

וְרַמְ"חַ פְּקוּדִין הַמְ"חַ אָבָרִים
דְּמַלְפָא" ⁴² מִמְשָׁ.

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

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

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

וְזַהוּ שָׁאַמְרָוּ רַזְ"ל: “יִפְהָ שָׁעָה
אַחַת בְּתִשׁוּבָה וּמִעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה
מִכָּל חַיִי הָעוֹלָם-הַבָּא.” ⁴⁴.

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

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

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

(רָאָה תְּקוּנִי זָהָר תְּקוּנָל, עַד, א)

(אֲבוֹת פְּרָק. ד', מִשְׁנָה יז: “יִפְהָ שָׁעָה אַחַת בְּתִשׁוּבָה וּמִעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה מִכָּל חַיִי הָעוֹלָם-הַבָּא.”).

(וְעַיְן מַה שְׁנַתְבָּאָר מִזֶּה בְּפְרַשְׁת יִתְרוּ, עַל פְּסִוק “זְכּוּ אַתֶּם הַשְׁבַּת”, בְּעַנְוֹן “אַיִלּוֹן וְחַיּוֹן חַדְכּוֹ” (תּוֹרָה אָוֶר עַא, א). וְעַיְן מַה שְׁנַתְבָּאָר עַל פְּסִוק “וַיָּשֶׁב יְעַקֹּב”, בְּפְרִוּשׁ “טֹבָל תֹּוֹתֶת פִּיכְמַאֲלֵי זַהֲבָב וְכַסְף” (תּוֹרָה אָוֶר כּו, ד וְאַלְעָן). וּמַמָּה שְׁנַתְבָּאָר קָאָן יָנָן יוֹתֶר מִהַּשְׁתַּחַטֵּב שֶׁם).

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

Summary of Chapter 2:

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

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

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

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

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

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

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

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

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

ג Chapter 3:

וְזַהוּ וּמִסְפֵּר אֶת רֹבע יִשְׂרָאֵל:

בַּיְתָבֵב (הוֹשֵׁעַ ב, א): "וְזַהַה
מִסְפֵּר בְּנֵי יִשְׂרָאֵל בְּחוֹל הַיּוֹם אֲשֶׁר
לֹא יִמְדַּר וְלֹא יִסְפֶּר",

ובגמרא (יומא כ"ב, א') רמי אחדדי:
בַּתְּبִיב: "וְזַהַה מִסְפֵּר"⁴⁵ - ובתבִּיב:
"אֲשֶׁר לֹא יִמְדַּר וְלֹא יִסְפֶּר"?

וּמְשַׁנֵּי: "כִּאן כְּשֻׁעוֹשִׁין רְצׁוֹנוֹ שֶׁל
מִקּוּם כִּי"⁴⁶.

וְלֹבֶר הַעֲנִין, צְרִיךְ לְהַבִּין מַהוּ
"בְּחוֹל הַיּוֹם"?

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

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

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

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

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

⁴⁵ "אֲלֹמָא אֵיתָ לְהוּ מַנְנָן". ר' שַׁי שָׁמָן.

⁴⁶ "כִּאן בָּזְמָן שֶׁאֵין עוֹשִׁין רְצׁוֹנוֹ שֶׁל מִקּוּם".

בַּיְמָה סְבִיב הַיָּם וְהַנֶּרֶת,
הַקְּרָקָע הַוְּא חֹל, שַׁהוּא יָבֵש
וּמִפְּרוֹד לְחָלְקִים. מֵה שָׁאֵין בְּן שָׁאֵר
עַפְרַת הָאָרֶץ הַמְּגֻבֵּר אַרְמָה לְחַיִם
וּמִרוֹבְקִים קָצָת.

וְהַיָּנוּ לְפִי שְׁהָמִים אֲשֶׁר בִּים
וּנֶהָרות הַמְּשׁוֹאָבִים הַלְּחַלּוּחוֹת
מִכֶּל הַקְּרָקָע שְׁסִבְכִּים, לְכֶרֶב נְשָׁאָרוּ
בִּיבְשָׁוֹת וּפִירּוֹד.

וְהַנְּמֶשֶׁל הַוְּא בְּכָלְלוֹת חַיּוֹת
הַעֲלָמּוֹת בְּדָבָר הַ"רְוחַ פִּיו"
הַמְּהֻווּה כָּל הַנְּבָרָאִים מֵאֵין לִישָׁוֹן:

הַנָּה בְּתִיב: "וַיַּעֲשֵׂה אֶת הַיָּם מַזְקָק, עַשְׂרֵה
בָּאָמָה מִשְׁפָּטוֹן עַד שְׁפָטוֹן, עַגְלָסְבִּיב, וְחַמְשָׁה
בָּאָמָה קּוֹמָתוֹ, וְקוֹ שְׁלָשִׁים בָּאָמָה, יָסֵב אַתָּנוֹ
סְבִּיב.

עַומֵּד עַל שְׁנֵי עַשְׂרֵה בְּכֶר שְׁלָשָׁה פְּנִים
צְפָנוֹה, וְשְׁלָשָׁה פְּנִים יְמָה, וְשְׁלָשָׁה פְּנִים
נְגַבָּה, וְשְׁלָשָׁה פְּנִים מִזְרָחָה, וְהַרְבִּים עַלְיָהָם
מֶלֶם עַלְלָה וְכָל אֶתְיָהָם בְּיַתָּה. "בְּמַלְכִים אֶ

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

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

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

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.

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

סימן ז⁴⁷.

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

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

פירוש: **לפי** **שבחינת** **"הַיּוֹם"** **עומד** **"מלמעלה"** - **בריחוק** **מקום**, **לכָךְ** **נעשו** **"יְבָקֵר"** - **בחינת** **פירוד** **והתחלקות** **במספר** **"יְבָקֵר"**.

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

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

זהו, **בי** **התהוות** **מאיין** **לייש** - **במהות** **מלכותו** **יתברך** **"המחנשא** **מיימות** **עולם**⁴⁸, **ו"מלכותך** **מלכות** **כל** **עולם** **וגו"** (**תהלים קמה, יג.**).

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

(מלכים א' ז, כג. כה: "ויעש אֶת הַיּוֹם מָוֹךְ, עִשְׂרֵה בָּאָמָה מִשְׁפָתוֹ עַד שְׁפָתוֹ, עֲלֵל סְבִיב, וְחַמֵּשׁ בָּאָמָה קָוָמָתוֹ, וְקוּ שְׁלַשִׁים בָּאָמָה, יִסְבֶּן אֶתְוֹ סְבִיב. עַמְּדָה עַל שְׁנֵי עִשְׂרֵה בָּקָר, שְׁלַשָּׁה פְנִים עַפְוָה, וְשְׁלַשָּׁה פְנִים יְמָה, וְשְׁלַשָּׁה פְנִים נְגָה, וְשְׁלַשָּׁה פְנִים מִזְרָחָה, וְשְׁנַים עַלְיהֶם מִלְמָעָלה, וְכָל אֶחָרֶיהָ בְּיִתְהָ").

(ברכת "יוצר אור").⁴⁸

ולפי שהוא רם ומתרנשא⁴⁹ מכם, נעשו בבחינת עם' - מלשון עוממותה, הרים זרים ונכרים.⁵⁰

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

כי אין מלך בלי עם⁵¹, והתקהוותם בבחינת עם הוא מבחןת התרנשות המלך עצמו, מミלא יורדים להיות בבחינת עם.

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

ובמשל המלך היושב על כסאו, שמחמת זה עים ונוրאים הפל מ לפניו, ונעשים שפילים לפניו.

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

⁴⁹ פיווט “אתה הוא אלוקינו” דינים נוראים.

⁵⁰ ראה תנייא שער היחור והאמונה פרק ז.

⁵¹ עמק המלך שער שעשו המלך ריש פרק א. ספר החיים, ספר הגאולה, פרק ב. בחי וישב לח, (ל)

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

ולכן מבחינת מלכותו יתברך,
שהוא בבחינת אין-סופ ותכלית,
נעשו וננתהו עולמות בעלי גבול
בבריאה, יצירה, עשייה גם כן
בבחינת אין-סופ ותכלית, כמו
שכתבו (איוב כה, ג): "הויש מס'ר
לגדורי?"

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

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

אלא מפני שהם חיים וקיימים
 מבחינת התנשאות מלכותו יתברך
 - "המתנשא מימות עולם" - לכן
 יורדים בבחינת פירוד והתחלקות
 לכמה מינים ממינים שונים.

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

אך איך הם מקבלים חייהם מפה
 מלכותו יתברך - והוא "מתנשא"
 מהם?

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

הנה באמת, על זה כתיב (תהלים
 פד, יב): "כִּי שָׁמָשׁ וּמְגַן ה' אֱלֹקִים",

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

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

וְהוּא בַּחַלְלָה, שֶׁהוּא בֶּל יִכּוֹל, וְ"הַנְּחַנְתָּה תַּיְנוּ כַּי"⁵⁴. וְכֹמוֹ שֶׁנְתַבְּאָר בְּסְפַר
שֶׁל בִּינּוּנִים" חֲלֵק ב' (פרק ד).

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

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

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

אֵךְ דָּרְךָ בְּלֵל, הַהְתִּנְשָׁאֹת הַוָּא
בְּחִנִּית הַסְּתָלָקּוֹת, שֶׁלֹּא יָרַד הַחַיּוֹת
אֲלֵיכֶם כֹּל בָּךְ.

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

וְהוּא כִּמְשֵׁל הַמְּמִים שְׁשַׁוְאַבְנִין
אֲלֵיכֶם הַלְּחִלוֹחִית וּנְעַשָּׂה עַל
שְׁפָתוֹ חֹל - בְּחִנִּית פִּירּוֹד כְּנָל

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

וְהַנְּהָה בְּחִנִּית "מִסְפָּר" הַזֶּה אֵינוֹ

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

(יומא סט, ב. ילקוט שמעוני נחミה רמזו תתרעא).⁵⁴

מִסְפָּר מִמְשֵׁךְ בְּדִכְתִּיב (איוב כה, ג):
הַיְשׁ מִסְפָּר וּגְ?! ? אֶלָּא שְׁהָוָא
 נִקְרָא בְּגַדֵּר מִסְפָּר, מִפְנֵי שְׁהָוָא
 מִפְוָר וּמִפְוָר לְחַלְקִים, וַיְכֹל
 לְחֹול עַלְיוֹ שְׁם מִסְפָּר, אֲבָל אִינוֹ
 מִסְפָּר מִמְשֵׁךְ בַּי "לֹא יִסְפֵּר מְרוֹב"
 (וַיִּשְׁלַח לְבָב, יג),

בָּמַשְׁלֵל "חֹול הַיּוֹם אֲשֶׁר לֹא יִסְפֵּר
 מְרוֹב", רַק הוּא בְּגַדֵּר וּבְחִינַת מִסְפָּר
 מִפְנֵי שְׁמִמְפּוֹר לְחַלְקִים, וּכְיוֹן שָׁכֶל
 חַלֵּק נִפְרֵד וּנִבְדֵּל לְעַצְמוֹ יְחֹול עַלְיוֹ
 שְׁם מִסְפָּר.

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.”

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

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

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

וְהַנֶּה בְּתִיב: "וְהִיא מִסְפָּר בְּנֵי
 יִשְׂרָאֵל", שְׁבִנֵּי יִשְׂרָאֵל הַם הַם

Now, regarding the Jewish People it is written, “And it was ‘the number;’ this is because of the

העושם בחינת "מספר",

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

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

שָׁם הִם הַמִּמְשִׁיכִין בְּחִינָת
מֶלֶכְתּוּ יִתְּבָרָה, לְהִיּוֹת מֶלֶכְתּוֹ
מֶלֶכְתָּא כָּל עַולְמִים".

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

וְהִיָּנוּ עַל יָדֵי מִצּוֹת מַעֲשִׂיות,
שְׁנִקְרָאים⁵⁵ "מִצּוֹת הַמֶּלֶךְ", וְלֹכֶן
אָוּרִים לִפְנֵי כָל מִצּוֹה: "בָּרוּךְ אַתָּה
ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם", שֶׁהֵא
הַמְשִׁכָּת אָוֹר אַיִן-סּוֹף בָּרוּךְ-הֵא
לְהִיּוֹת "מֶלֶךְ הָעוֹלָם", בְּנֵי ל. כְּמוֹ
שְׁנִתְּבָאֶר בָּמָקוֹם אָמֶר.

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

וְלֹפִי שְׁהִיא הַמְשִׁכָּת אָוֹר אַיִן-סּוֹף
בָּרוּךְ-הֵא מִפְּשָׁש, לְכָן אַיִן רָק בְּגַדֵּר
מִסּוֹר' וְאַיִן מִסּוֹר' מִפְּשָׁש.

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

⁵⁵ ראה נגידים כה, ובפירוש ר'ש". ולעיל צויר, ועוד: "המצות הן מצות המלך ובקיום מקיים שום תשים עליך מלך". לךיר מבא בתרא קנט, א. ותספַת נגעים פרק ג: גזירת מלך ה'יא)

⁵⁶ [ועיין מה שנتابא מז' גם כן לעיל פרשタ במקהר, סוף דבר הפתחיל "זהה מיסטר בני ישראל" לעיל ג: 'מספר' היינו בחינת הממצות כו. עיין שם].

וזהו "אשר לא ימדד ולא יספר" - "בשעושין רצונו של מקום" ב"ל, דהיינו כשממשיכין רצון העליון במעשה המצוות, שהוא אור אין סוף ברוך הוא.

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

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

והיינו על ידי "שמחה של מצוה מנוקדת פנימית הלב. וככpective (תהלים יט, ט): "פוקדי ה' ישרים משמחין לב",

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

וככpective: "תחת אשר לא עבדת את ה' אלהיך בשמחה וטוב לבב מרוב כל",

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

⁵⁷See the maamar ה' in מרגלא 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.

(תבואה כה, מז. ושם: ובטוב).⁵⁸

פִּירּוֹשׁ "מְרוֹב בְּלָ" : הַיּוֹנוּ בְּלִי-גְּבוּל,
לְמַעַלָּה עַד אֵין קָזֶן⁵⁹ וְלִמְפָתָה עַד אֵין
תְּכִלִּת, בְּבִחִינַת אֵין-סְוָף בְּנֶן⁶⁰ .

The inner meaning of serving Hashem “**מְרוֹב בְּלָ**—from an abundance of all good” is serving Hashem with a recognition that the Mitzvos are **Infinitely** good, since they connect a person to Hashem’s Infinite Light, which is both **infinitely exalted** beyond all limitations, and is also able to **permeate all possible limitations**, and is truly **unlimited**, as explained above.

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

וְזֹהוּ אֶת רַבֵּעַ יִשְׂרָאֵל" - חָלֵק הָד',
בְּבִחִינַת "אַף עֲשִׂיתָיו", שֶׁמְ הַוָּא גָּלוּי
רְצֹונַן הַעֲלִיוֹן דִּיְקָא, בְּנֶן⁶¹ .

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

⁵⁹ זהה חידש פרשנת יתרו).

⁶⁰ וְעַיְן מֵה שְׁנַתְבָּאָר מִזֶּה בְּדָבָר הַפְּתַחְיָל “מִנוּרָת זָהָב”. וּבְדָבָר הַפְּתַחְיָל “צַו אֶת בְּנֵי יִשְׂרָאֵל כֵּן אַת
קְרָבָנִי לְחַמִּי”, גַּבֵּי “הַקְּטָרָר מִלְבָד הַתְּקִמִּיד”. וְעַיְן מֵה שְׁנַתְבָּאָר מִעֲנָנִין “פִּיוֹשׁ עֲוֹשֵׁין רְצֹונָנוּ שֶׁל מִקְוּם”,
בְּפִפְתַּחְתָּשׁ שְׁלָח, עַל פְּסָוק “מִקְוּשָׁשׁ עַצִּים”.

וְעַיְן מֵה שְׁנַתְבָּאָר מִעֲנָנִין “שְׁמַחָה שֶׁל מִצְוָה”, בְּבִיאָוּר עַל פְּסָוק “צָאֵנָה וּרְאֵנָה כֵּן” בְּעַטְרוֹה שְׁעַטְרוֹה לוֹ אַמוֹן” (לְקֹדֶן שֵׁר הַשָּׁרִירִים כֵּן, א), וּמָה יִבְנֶן אֶיךָ עַל יִדָּי “שְׁמַחָה שֶׁל מִצְוָה” מִמְשִׁיכָם בְּתִרְדּוּמָלְכוֹת, הַגְּרוֹא
רְצֹונָנוּ שֶׁל מִקְוּם”, מִבְּחִינָה וּמִדְרָגָה הַיוֹתָר עַלְיוֹנָה. וְזֹהוּ “עֲוֹשֵׁין רְצֹונָנוּ כֵּן”, עַל דָּרָךְ “וְעַשְׂתֶּם אַתֶּם” – “כְּאֶלְוֹן”
עַשְׂוָנִי” (ראה זהה חילק ג' קיג, א. נַלְקֹוט רַאֲוֹנָנִי רִישׁ פְּרָשָׁת בְּחַקּוֹתִי).

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

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

וְגַם "רַבַּע" מְלֻשָׁן אַרְבָּעָה - פִּי בָּזָה
נְכָלְלָה כָּל ד' בְּחִינּוֹת: מְחַשְּׁבָה, דָבָר,
וּמְעַשָּׂה, וּרְצֹן.

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

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

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

וּבָזָה יוֹכֵן דְּכַרְתּוֹב: “מַי מְנָה עַפְרָה
יעַקְבָּב וּמְסִפְרָ וּגְ”, דָמָה שְׁבַתּוֹב
וּמְסִפְרָ קָאֵי עַל “מַי מְנָה”, בְּלֹוֶר
שְׁאַיִן מְסִפְרָ”, וְאַף עַל פִּי כֵּן
וּמְסִפְרָ בְּתִיבָּ, דְּמַשְׁמָעָ שִׁישָׁ
מְסִפְרָ.

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

אֲלֹא הָעִנֵּן בָּנָל, שֶׁהוּא בְּגַדֵּר מְסִפְרָ
וְאַיְנוּ מְסִפְרָ מִמְשָׁ, לְפִי שֶׁהוּא
הַמְשִׁבָּת רְצֹן-הָעָלִyon “אַת רַבַּע

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

ישָׂרָאֵל" בְּנֵי לְבָחִינַת "עֲשִׂיתִיו" בְּנֵי לְ:

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

Summary of Chapter 3:

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

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

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

Mitzvos have these two opposite properties:

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

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

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

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

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

.ה Chapter 4:

וְהַנֶּה כֹּל זֶה הָוָא בְּחִינַת יְחָקָא־
תַּחַתָּה בְּמַעַשָּׂה הַמְצֻוֹת, לְהַמְשִׁיר
רַעֲזֹן הַעֲלִיוֹן בְּבְחִינַת "מִסְפָּר",
בְּחִינַת "עֲשִׂיתָיו" בְּנֶל.

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

אֲךָ "תַּלְמוֹד-תּוֹרָה כְּנֶגֶד פּוֹלֵם"⁶¹ –
שֶׁהָוָא בְּחִינַת יְחָקָא-עַילְאָה.

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

(פְּאַחַת אֶחָד) ⁶¹

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

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

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

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

וְזַהוּ "מַי מְנָה עַפְרֵ יַעֲקֹב", בִּי "עַפְרֵ אִינּוּ בְּגַדֵּר מִסְפֵּר פֶּלֶל.

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

וְהִוא בְּחִינַת תַּלְמָדִ-תּוֹרָה, לִפְנֵי שֶׁהִיא רְצׁוֹנוֹ יְתִבְרֹךְ מִמְשׁ.

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

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

וְלֹכֶר הִוא בְּחִינַת יְחֻזָּא-עִילָּאָה,
בְּחִינַת בִּיטּוֹל לְאָוֹר אַיִן-סּוֹף בְּרוּרָה-
הִוא מִמְשׁ,

וַיְחַזֵּד חַבְדָּלְבָחַבְדָּן;

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

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

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

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

ו"מַתְנִיתָא - מִלְכַּתָּא" ⁶⁴ בְּנֵי לְ;

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

וְאַיִן בְּגִדֵּר "מִסְפָּר" בְּלָל⁶⁶

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

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

(בִּיאַחַ כָּחַ בָּ. וְשָׁם: מַתְנִיתָה.)

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

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

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

⁶⁶ וְעַיְן מַה שְׁנִתְבָּאָר לְעַיל בְּדָבָר הַמִּתְחִיל "בְּשֻׁעָה שֶׁהַקְּדִימָו יִשְׂרָאֵל נָעַשָּׂה לְנִשְׁעָעָ", בְּפִירּוֹשׁ "עַת לְכָל חַפְצֵן תְּחַת הַשָּׁמִים" (קְהַלָּת ג, א). יְעַזֵּן שָׁם.

(וְשָׁם (לְעַיל בְּמִדְבָּר יְג, סָוף עַמּוֹד אַזְיָיל): שֶׁהַתּוֹרָה הִיא בְּחִינַת הַקְּדָם הַמִּמְשִׁיר חִיּוֹת לְכָל הַאֲבָרִין בְּשֻׁוָּה בְּכָלְתוֹן, מַה שָׁאַיִן בְּנֵן הַמְפֹצּוֹת שֶׁהָם "אָבָרִין דְּמַלְכָא" עַל דָּרָךְ מְשָׁל, יְשַׁ בְּחֵן הַתְּחִילּוֹת עַת וּמָן, בְּמָן שָׁבְתָהּוּב "לְכָל מִן וְעַת לְכָל חַפְצֵן מִתְחַת הַשָּׁמִים").

וְמֵזָה יִקְנֵן יוֹתֵר מַה שְׁנִתְבָּאָר כִּן דַּהֲתּוֹרָה נִקְרָאָת עַפְרָה, שְׁאַיִן בְּגִדֵּר מִסְפָּר בְּלָל, שֶׁהָוָא גּוֹשׁ אֶחָד. שְׁלַכְךָ "כָּל הַעֲסָק בְּתֹרוֹת עַזְלָה פְּאַילוּ הַקְּרֹב עַזְלָה" (מִנּוֹחות דָּף ק"י ע"א). אֶחָד שְׁעֹסֶק בְּעִידָּנָא דְּלָאוּזָן הַקְּרֹבָה הָוָא כָּלָל, מַה שָׁאַיִן בְּנֵן בְּמִפְּצּוֹת עַצְמָן – שָׁהַם בְּחִינַת הַתְּחִילּוֹת בְּזָמָן פְּלוּזִי, "עַת לְכָל חַפְצֵן" כּוֹ. וְהַיִּינוּ לְפִי שֶׁהַתּוֹרָה הִיא בְּחִינַת "רְעוֹא דְּלָל רְעוֹי". וְעַיְן מַה שְׁנִתְבָּאָר עוֹד מֵאָה, בְּדָבָר הַמִּתְחִילָה

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

אך הדרך שיזכה האדם לאור התורה בבחינת יחוֹדָא-עִילָּא, הוא על ידי בוחינת יעקב – מחת הרחמים.

דְּהַיָּנוּ לְעוֹדָר רְחִמִּים רַבִּים עַל נִפְשׁוֹ בְּקָרְבַּתְּעַתִּים. בְּנוֹרָע, שְׁעָתָר רְצֹן הָוָא בְּחִזּוֹתָה;⁶⁷

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

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

”כִּי בַּיּוֹם הַזֶּה יָכֹפֵר“ (לעיל אחריו בו, ד זאילך).
 וזה ”קָדְשָׁנוּ בְּמִצּוֹתִיךְ וַתִּתְלַקֵּנוּ בְּתוֹרָתֶךָ“ (חפלת העמידה דשבת يوم טוב): שיעיל זדי המצוות הא עדיין בוחינת קדושון וairoson – ”אִירְשָׁתֵּךְ לִי כֹּו“ (הושע ב, ב). אך על ידי התווצה הוא בוחינת הממשכה בוחינה פנימית – ”וַיַּדְעַת אֶת הָהָרָה⁶⁹ (שם).
 והענין, אפשר לומר: כי עם קיום שעיל זדי המצוות נמשך בוחינת גiley רצון העליון בנפש, ובוחינת אהבה רבתה, אך כי גם ברצונו עליון יש גם בוחינת חיצונות ופנימיות כמו שנטבאר במקומות אחר, על פסוק ”אֲהֵיה אֶצְלָוָה אֶמְוֹן וְאֲהֵיה שְׁעֻשּׂוּם כֹּו“ (לעיל בפרק ר' ייח, ב זאילך).
 וכן גם כן בגiley אהבה רבתה בנפש, יש גם כן בוחינות:
 הא – פְּמוֹ שְׁפַטּוֹב ”כִּי עַם קְשָׁה עַזְּרָךְ הָוָא“ פְּדָלְעֵיל, וזה הנמשך על ידי המצוות.

והב – כמו שפְּטַבּוֹב (שיר השירים ז, ז) ”מִה יְפִית וְמִה נְעַמֵּת אֶהָבָה בְּתֻעָנוֹגִים.“ והמשכת בוחינת ”אהבה בטענווגים“ שןשו מבחןת פנימית הרצון עליון, ונמשך על ידי התווצה, פְּדָקְתֵּיב (משלי ח, לא): ”וְשָׁעַשְׂעֵי אֶת בְּנֵי אָדָם.“ וזה ”חִכְמָת אָדָם פְּנִי“ (קהלת ח, א): ”פְּנִי“ הינו בוחינת פנימית. וכן שנטבאר על פסוק ”חֲכַלְלֵי עַיִים מִין“ (תורה אור מז, ד) שיש בוחינת אהבה רבתה, ולמעלה ממנה הוא אהבה בטענווגים.
 וענין מה שנטבאר בדברו המותחיל ”מִה טֻבוֹ“, בענין מצות ותורה. ומה שנטבאר בדברו המותחיל ”לא הביט און בעקב“. ⁶⁷

(ראה שליחן עורך רבנו הזקן מאנדורא בתריא סיינן א, סעיף ח ובנהנסמן שם).

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

ובן בשעת התפללה⁶⁹, כי הנה יש בסדר התפללה ופסוקי-IDומרא, פסוקי דרכמי⁷⁰, ואזוי הוא עת רצון לעורר רחמים על נפשו.

זהו מרכתו של יעקב - יעקב, שהוא עניין הרחמןות על בחינת יי"ד - חכמה-עליה שנפלה וירדה לבחינת יעקב בנו⁷¹.

והנה מרכתו של יעקב - "مبرיח מן הקצה אל הקצה"⁷¹, להקים "מעפר

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

And, this is the aspect of "יעקב-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, which comes from Hashem's Wisdom (Chochma) and falls down all the way into the animal soul, which is as insensitive to spirituality as the "heel" of the foot.

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

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

⁶⁹ ראה זהר חלק ב רגג, ב.

⁷⁰ בתפללה קודם קרייאת-שםענו אומרים פסוקי רחמים (תחלים עח, לח): 'זהו רחום כו', ואנו מבקשים: 'אבינו אב הרחמן בברחמייך הרבים כו'. - "תורת שמואל" תוכ"ט, עמוד קז.

וראה ברכות, א: "פסוקא דרכמי" [פסוק של רחמים], בגן (תחלים לא, ו): בזק אפקיד רוחני פרידמה אותיה ה' אל אמתה).

⁷¹ (תרכומת כו, כח. זהר חלק א, ב. חלק ג קעה, ב. ועוד).

– דָלֶ"ו,⁷² וְלֹהֲעֵלָות בְּבִחִינַת יְחֻדָּא – עִילָּאָה. כְּמוֹ שָׁנְתַבֵּאָר בַּמְקוּם אַחֲרָה.⁷³

אָרֶךְ אָמָרוּ רַזְ"ל: "כָּל הַעֲסֵק בַּתּוֹרָה לְבָדְכִי, אַפְּלִילוּ תּוֹרָה אֵין לוֹ"⁷⁴, אֶלָּא צְרִיךְ לְהִיּוֹת תּוֹרָה עִם גְּמִילוֹת-חֶסֶדִים.

וְלֹכֶן בְּתִיב "וּמִסְפֵּר אֶת רַבָּע יִשְׂרָאֵל" – בְּבִחִינַת "עֲשִׂיתָיו" בְּמַעַשָּׂה הַמְּצֻוֹת,

וְ"מַעַשָּׂה הַצְּדָקָה"⁷⁵ הַנִּקְרָא בְּשֵׁם מַצְוָה סְתִמָּם⁷⁶ – שֶׁשְׁקוֹלָה בְּגָגְרָה בְּלַמְּצֻוֹת⁷⁷, וְהוּא עֲנֵנִין גְּמִילוֹת-

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

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

Therefore, right after describing Torah study, which is called “עֲפָר עַפָּר,” 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 “עֲשִׂיתָיו” – the action of mitzvos,”

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

⁷² על פי שמואל א' ב, ח: "מִקִּים מַעֲפָר דָל". תהילים קיג, ז: "מִקִּימִי מַעֲפָר דָל".

⁷³ (וגם פִּירּוֹשׁ "עֲפָר" – כְּמוֹ שָׁאוֹמְרִים (בַּתְּפִלָּת "אֶלְקִי נְצֹור") "וַיַּנְפְּשִׁי כַּעֲפָר לְכָל תְּהִיה", ועל ידי זה פָתָח לְבִי בְּתוֹרָקָה)

ועין מה שנטבאר מזה בפירוש ויקהיל על פסוק "קָחוּ מִאָתֶכָם תְּרוּמָה כַי".

ונ גם, כמאמנו ר"ל (אבות ו, ד): "כִּי הִיא דָרְפָּה שֶׁל תּוֹרָה פַת בְּפָלֵח תַּאֲכֵל כָו, וְעַל הָאָרֶץ תִּישְׁׁוֹן").

⁷⁴ ("כָל הָאוֹמֵר אֵין לִי אֶלָּא תּוֹרָה כֵי אַפְּלִילוּ תּוֹרָה אֵין לוֹ". יבמות קט, ב. וראה ספר המאמרים תש"ח עמוד 266 בבהערה).

⁷⁵ (ישעה לב, ז).

⁷⁶ ("בְּכָל פָּלְמוֹד יְרוּשָׁלָמִי". תניא פרק לו).

⁷⁷ (בא בתרא ט, א).

78. **חסדים** all other mitzvos, and is also the same idea as acts of kindness.

Summary of Chapter 4:

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

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

78 (ועין מה שנتابאר בדברו המיתחיל "כִּי תִשְׁמַע בְּקוֹל", גבי "לְשָׁמוֹ אֶת כָּל מְצֹוֹתָיו" (לקמן ראה בג').

ועין בזוהר משפטים דף ק"ה, בפירוש "מי מנה כו' ומספר כו'". והיינו גם כן ענין יהודא-עילאה ויהודא-תתאה: כי "מי" הינו יחד חכמה-ובינה, "אללף חכמה", אללף בינה כו" (איוב לג, לג. ראה שבת קד, א). "מספר" הינו יחד המידות והדבר. והוא ענין "עשה שלום ליל, שלום עשה ליל" (ישעיה כז, ה). ועין מה שנتابאר על פסוק "אללה פקודי המשכנן משכנן העדות כו". וביביאור על פסוק "ונקדשתי בתוך בני ישראל".

ולפי מה שכתבוב ב"פרדס" ערך מי, יש לומר שזהו ענין "שער החמשים" מ'ונ"ן שער בינה', שבו ניתנה תורה ב חג השבעות. ואתי שפיר ד"מי מנה עפ"ר יעקב" קאי על התורה כו' ועין מה שנتابאר בביביאור מאמור רז"ל (שבת פח, סוף עמוד א) "בשעה שהקדימו ישראאל נעשה כו' מי גילה כו" (לעיל בפרק ב). ועין מה שנتابאר בביביאור על פסוק "וספרתם לכם כו, תספרו חמישים יום".

ועין עוד מענין "doneu yisrael" בזוהר, פרשת בלק (דף ר"ג, סוף עמוד ב'. ודף ר"ד, עמוד א'). ועין מה שנتابאר לעיל פרשת שלח, בענין "ונסכו רבעית ההין").

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

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

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

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

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

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

In addition, the verse put the two concepts of Torah study (the 'dirt of Yaakov') and fulfillment of 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 our Torah study.

Lessons in the service of Hashem from the Maamar

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

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

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

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

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

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

Likutay Torah English translation project:

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

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

The Goal

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

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