



LIKKUTEI TORAH • PARSHAS BALAK • MAAMAR 1

מי מנה עפר יעקב ומספר את רובע ישראל

“Who has counted the dust of Yaakov,
and the number of the fourth of Israel?”



Israel's souls are rooted in G-d's “thought,” above speech and names, yet they gain more by coming down: through the physical mitzvos, done with joy from the heart's inner point, they draw down the supernal will, the fourth level above thought, speech and action. Through Torah study, “dust” beyond all number, they reach the higher unity.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

Israel's souls are rooted in G-d's "thought," above speech and names, yet they gain more by coming down: through the physical mitzvos, done with joy from the heart's inner point, they draw down the supernal will, the fourth level above thought, speech and action. Through Torah study, "dust" beyond all number, they reach the higher unity.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar explains Bilaam's words, "Who has counted the dust of Yaakov, and the number of the fourth (reva) of Israel?" Reva means both "a fourth" and "four": Israel has four levels. Isaiah's "I created, I formed, also I made" are thought, speech and action, and "also" adds a fourth, the supernal will. Angels and all creatures live from G-d's speech and have names; souls are rooted in His thought, the hidden worlds, where they have no name and are one with the Infinite Light. Why, then, descend? Because thought is only a garment, while the will is the Infinite Light. The heart's inner point, a love above reason with no rival in evil, can unite the whole heart, and in the physical mitzvos a person sets aside his will for G-d's, so that the supernal will rests in him. Sand beside the sea and the twelve oxen beneath Shlomo's sea explain a "number" that cannot be counted: G-d's exalted kingship yields separate, countless creatures, and the mitzvos done with joy draw it down without limit. Torah study, "dust" beyond number, is the higher unity, reached through Yaakov's compassion, yet it must be joined to kindness and charity.

OUTLINE

1 The verse and the four levels

¶1-3

Bilaam's verse, the places in the Talmud and Midrash that expound it, and the two meanings of reva, "a fourth" and "four." The three verbs of Isaiah 43:7 are thought, speech and action; the word "also" adds a fourth level, higher than all three.

2 Speech, thought and the soul's source

¶4-10

The question of the soul's ascent through its descent. G-d's speech brings the worlds out into revelation, and its letter-combinations are the names of angels and creatures, the revealed worlds. Israel "arose in thought," the hidden worlds: in its source the soul has no name and is "one," and all souls were included as one in Adam.

3 The united heart and the supernal will

¶11-19

Two loves: the outer, born of knowledge, which has a rival on the side of evil, and the inner “great love” above reason, which has none. Uniting the outer heart with the inner; the supernal will, the fourth level, revealed in the physical mitzvos; the 248 commandments as the King’s limbs; and why one hour in this world is better than all the World to Come.

4 A number that cannot be counted

¶20-27

Hoshea’s contradiction and the Gemara’s answer. Sand by the sea and the twelve oxen beneath the sea: G-d’s exalted kingship brings about separate, countless creatures. Israel draw His kingship down through the practical mitzvos, and through the joy of the mitzvah they draw the supernal will without limit, “the fourth of Israel,” which includes all four levels.

5 Torah, the higher unity

¶28

Torah study, “dust” beyond all number, is the higher unity, drawing down the inner dimension of the will, “love in delights.” The way to it is Yaakov’s compassion, aroused at fixed times; yet Torah must come with kindness and charity, “the number of the fourth of Israel.”

KEY CONCEPTS

Thought, speech and action מחשבה דיבור ומעשה

The three “garments” of the soul, matched to “created, formed, made” in Isaiah 43:7. Speech is bound to thought and shapes its letters; action is a thing apart. Above, “speech” is the coming of the worlds into revelation, and “thought” the hidden source.

The supernal will רצון העליון

The fourth level, hinted at in the word “also,” far above thought, speech and action. It is the Infinite Light itself, and it is revealed chiefly in the physical performance of the mitzvos.

Hidden worlds and revealed worlds עלמין סתימין ועלמין דאתגליין

The revealed worlds live from G-d’s speech and have names; the hidden worlds are their sources, the level of “thought,” where the souls of Israel are rooted and united with the Infinite Light.

The desire of the heart, inner and outer רעותא דליבא

The heart’s will has an outer dimension, a love born of knowledge and contemplation, which has a counterpart on the side of evil, and an inner point, a “great love” above reason, given from Above, which has none.

Great love and love in delights אהבה רבה, אהבה בתענוגים

Great love, a will above reason, is drawn down through the mitzvos from the outer dimension of the supernal will; love in delights is rooted in its inner dimension, G-d’s delight, and is drawn down through the Torah.

The lower unity and the higher unity יחודא תתאה, יחודא עילאה

The mitzvos achieve the lower unity, drawing G-d’s will into “number,” the level of action; Torah study achieves the higher unity, self-nullification to the Infinite Light itself, “dust” that cannot be counted.

In the category of number בגדר מספר

Created things are separate and so can be called a “number,” yet they cannot actually be counted. What Israel draw down through the mitzvos is in the category of number but never truly finite, because it is the Infinite Light.

The attribute of Yaakov מדתו של יעקב

Compassion: yud-akev, pity for the “yud” of supernal Chochmah fallen to the “heel.” Like the middle bar of the Mishkan, it joins the lowest end to the highest and is the way to the light of the Torah.

SECTION 1 • 11-3

The verse and the four levels

1 מי מנה¹ עפר יעקב^{2,3,4,5,6} ומספר את^{7,8} רובע ישראל^{9,10}. (בגמרא ספ"ג דנדה) (ל"א א'). רבות ויגש פצ"ד גבי כל הנפש באה.¹¹

“Who has counted the dust of Yaakov, and the number of the fourth of Israel?” (In the Gemara, at the end of chapter 3 of Niddah) (31a). [Midrash] Rabbah, Vayigash, chapter 94, regarding “all the souls that came.”

The maamar opens with Bilaam's words about Israel (Numbers 23:10): “Who has counted the dust of Yaakov, and the number of the fourth (reva) of Israel?” The Alter Rebbe first lists where the Sages expound this verse, beginning with the Gemara at the end of the third chapter of Niddah (31a) and the Midrash Rabbah on Vayigash, where it is brought in connection with “all the souls” of Yaakov's household.

ויקרא פ"א במדבר פ"ב פ' בלק¹² בשה"ש רבה ס"פ כתפוח¹³ בעצי¹⁴ ובפסוק אחת היא¹⁵ יונתי. ובפסוק אל גנת.^{16,17}

Vayikra, chapter 1; Bamidbar, chapter 2; Parshas Balak; in Shir HaShirim Rabbah, at the end of the section “As an apple tree among the trees,” and on the verse “My dove is one,” and on the verse “To the garden of.”

The list continues with more places in the Midrash Rabbah: Vayikra Rabbah, chapter 1; Bamidbar Rabbah, chapter 2 and again in Parshas Balak; and three passages of Shir HaShirim Rabbah, each named by the verse it comments on.

בקהלת רבה¹⁸ בפסוק כל הנחלים^{19,20} רבע יש בו ב' פירושים פי' אחד חלק רביעית, והב' מלשון ארבעה. כי הנה בבחי' ישראל יש ד' בחינות.

In Koheles Rabbah, on the verse “All the rivers.” The word reva (“fourth”) has two meanings: one, a fourth part; and the second, from the word arba'ah (“four”). For within the level of Israel there are four levels.

Koheles Rabbah also brings the verse, on “All the rivers run into the sea.” The Alter Rebbe then notes that reva can mean “a fourth part” or can come from arba'ah, “four,” and states what the maamar will develop: within Israel there are four levels.

2 והענין דכתיב ולכבודי בראתיו יצרתיו²¹ אף עשיתיו והם בחי' מחשבה דיבור ומעשה בראתיו הוא בחי' מחשבה שהוא יש מאין יצרתיו הוא בחי' הדיבור שהוא בחי' צורה שמצייר האותיות שבמחשבה.

The explanation is that it is written, “For My glory I created him, I formed him, also I made him.” These are the levels of thought, speech and action. “I created him” is the level of thought, which is something from nothing. “I formed him” is the level of speech, which is the level of form, since it gives form to the letters that are in thought.

Isaiah 43:7 names three stages in G-d’s making of man: “created,” “formed” and “made.” The Alter Rebbe matches them to thought, speech and action. “Created” is thought, which the text calls “something from nothing”; “formed” is speech, which gives shape to letters already present in thought.

אף עשיתיו בחי' המעשה כתיב בלשון אף לפי שהמעשה דבר נפרד בפני עצמו שאינו כערך הדיבור נגד המחשבה שמצייר האותיות המחשבה ממש

“Also I made him” is the level of action. It is written with the word “also” because action is a separate thing, standing by itself; it is not like the relation of speech to thought, for [speech] gives form to the very letters of thought,

“Made” is action. The verse puts the word “also” (af) before it because action stands apart: speech is bound closely to thought and shapes the very letters of thought, but a deed is a separate thing.

כי מה שחושב הוא מדבר משא”כ ענין עשייה גשמיות הוא ענין בפני עצמו [וע’ מזה בד”ה חייב אינש לבסומי בפורי’²² במש”ש. וצורת ההי הוא גי’ קוין כו’ עד וכמ”ש אף עשיתיו].

since what one thinks, one speaks; whereas physical action is a matter by itself. [And see on this in the discourse beginning “A person is obligated to become intoxicated on Purim,” in what is written there: “And the form of the letter hei is three lines, etc.,” up to “and as it is written, ‘also I made him.’”]

What a person thinks is what he says, so speech carries on from thought; physical action is a different kind of thing. The bracket sends the reader to the Purim discourse in Torah Ohr, to the passage on the form of the letter hei, made of three lines, which leads up to this same verse, “also I made him.”

3 והנה יש עוד בחינה רביעית²³ שלמעלה מהשלשה בחינות הנ”ל מחשבה דיבור ומעשה ונרמז במלת אף

Now, there is yet a fourth level, which is above the three levels mentioned above, thought, speech and action, and it is hinted at in the word “also” (af),

Beyond these three, there is a fourth level, higher than all of them, and the Alter Rebbe finds it in the seemingly extra word “also.”

כי אף הוא לשון ריבוי לרבות עוד דבר שאינו מפורש כאן והוא הדבר שלמעלה מהשלשה בחינות הללו וגבוה ונעלה מהם.

for “also” is a term of inclusion, to include another thing that is not stated explicitly here: the thing that is above these three levels, and higher and loftier than them.

In the Sages’ way of reading Scripture, af (“also”) is a word of inclusion (ribbui): it adds something not stated outright. Here it adds a level above thought, speech and action, which the maamar will later identify as the supernal will.

SECTION 2 • ¶4-10

Speech, thought and the soul’s source

4 וביאור הדבר הנה צריך להבין תכלית ירידת הנשמות לעוה”ז שירידתן צורך עליה היא כנודע, וצריך

The explanation of the matter: we need to understand the purpose of the descent of the souls into this world. Their descent is for the sake of an ascent, as is known; and we need

To explain this fourth level, the Alter Rebbe raises a basic question. It is well known that the soul’s descent into this world is “for the sake of an ascent”: it comes down in order to rise higher than it was.

להבין עליה זו מה היא מאחר שטרם ירידתה היתה נהנית מזיו השכינה²⁴ ומה עילוי גדול מזה.

to understand what this ascent is, since before its descent [the soul] delighted in the radiance of the Shechinah (Divine Presence). And what greater elevation is there than this?

But what could that ascent be? Before coming down, the soul already delighted in “the radiance of the Shechinah,” the Talmud’s description of the reward of the righteous, and nothing seems greater than that.

5 וגם להשכיל היטב ענין מחשבה דבור ומעשה למעלה שהוא בחי' בראתיו יצרתיו כו' שהרי כי לא מחשבותי מחשבותיכם^{25,26} כתיב ואין לו דמות הגוף²⁷ כו'.

We also need to comprehend well the matter of thought, speech and action Above, which is the level of “I created him, I formed him,” etc. For it is written, “For My thoughts are not your thoughts,” and He has no likeness of a body, etc.

A second question: Isaiah says that G-d’s thoughts are not like ours, and He has no likeness of a body, in the words of the hymn Yigdal. So what can it mean to speak of thought, speech and action Above, the levels the verse called “created, formed, made”?

אלא הענין הוא שבחינת יציאת העולמות מהעלם אל הגילוי נקרא בשם דבר ה'. כמו ע"ד משל באדם הדיבור הוא מגלה לזולתו מצפוני מחשבתו.

But the matter is that the coming forth of the worlds from concealment into revelation is called by the name "the word of G-d." Just as, by way of analogy, in a person, speech reveals to another the hidden things of his thought,

The answer is that these are analogies. The coming of the worlds out of concealment into revelation is called "the word of G-d," because speech in a person does just that: it reveals to others what was hidden in his thought.

כך עד"מ בעשרה מאמרות נברא העולם^{28,29} הם בחי' מאמרות וצירופי אותיות היוצאים מהעלם אל הגילוי ולהוות מאין ליש.

so too, by way of analogy, "with ten utterances the world was created": these are the level of utterances and combinations of letters, which come forth from concealment into revelation, and to bring into being from nothing to something.

So too the Mishnah says that "with ten utterances the world was created": these utterances are combinations of letters that bring things out of concealment into revelation, creating them from nothing.

6 והנה במאמר אחד יכול להבראות^{30,31} וכדכתיב וברוח פיו כל צבאם³² פ"י רוח פיו הוא בחי' הבל העליון [ע' בזהר ח"ג מ"ז ב']

Now, "it could have been created with one utterance," as it is written, "And by the breath of His mouth, all their hosts." The meaning: "the breath of His mouth" is the level of the supernal breath (hevel) [see the Zohar, Part III, 47b,

The same Mishnah adds that the world could have been created with a single utterance. "By the breath of His mouth, all their hosts" speaks of that single source: "the breath of His mouth" is the supernal breath (hevel), and the Zohar cited here teaches that the world is sustained by breath.

ובאגה"ק ד"ה ויעש דוד] והוא מאמר אחד הכולל וכמאמר ברוך אומר ועושה³³ במאמר אחד כו'.

and Iggeres HaKodesh, the passage beginning "And David made"], and it is the one all-inclusive utterance, as in the saying "Blessed is He who says and does," with one utterance, etc.

The text also points to a letter in Iggeres HaKodesh, a part of Tanya, that opens "And David made." This breath is the one all-inclusive utterance, as in the blessing Baruch She'amar, "Blessed is He who says and does."

אלא שהדיבור הוא מחלק ומפריד ההבל לכמה מיני צירופי אותיות שהם הם ריבוי התחלקות העולמות
אלף אלפין וכי' היש מספר לגדודיו כו'.^{34, 35, 36}

Only, speech divides and separates the breath into many kinds of combinations of letters, which are themselves the great multiplicity of divisions of the worlds: “a thousand thousands,” etc.; “Is there any number to His legions?” etc.

Speech, however, divides the single breath into many letter-combinations, and these divisions are the multitude of worlds and creatures: “a thousand thousands” and “Is there any number to His legions?”

7 וזהו ברכו ה' מלאכיו גבורי כח עושי דברו לשמוע בקול דברו דייקא. מפני שהם חיים וקיימים
מבחי' דבר ה'

This is [the meaning of] “Bless Havayah, His angels, mighty in strength, who do His word, hearkening to the voice of His word”: “His word” specifically. For they live and exist from the level of the word of G-d,

Psalms 103:20 calls the angels those who “do His word, hearkening to the voice of His word.” The stress on “His word” shows that the angels’ very life comes from the level of G-d’s speech.

שהוא בחי' גילוי מוצא פי³⁷ ה' להיות ריבוי התחלקות הנבראים וצירופי אותיות שמהם חיים הנבראים
הם הם בחינת השמות והם בחינת שמות כל הנבראים כל אחד על שמו

which is the level of the revelation of “what comes forth from the mouth of Havayah,” so that there come to be the multiplicity and division of created beings. And the combinations of letters from which the created beings live are themselves the level of the names; they are the level of the names of all created beings, each one by its name,

That speech is “what comes forth from the mouth of Havayah,” the revealed divine utterance, which divides into the many created beings. The letter-combinations that give each creature its life are its name.

כמו מחנה מיכאל כו' וכן שמות כל הנבראים למיניהם וכמ"ש ויקרא האדם שמות³⁸ והם בחי' שמות
ממש צירופי אותיות מוצא פי ה' וגוי' והנה כל זה הוא בחי' עלמין דאתגליין.³⁹

like “the camp of Michael,” etc., and likewise the names of all created beings according to their kinds, as it is written, “And Adam gave names.” They are the level of actual names, combinations of letters, “what comes forth from the mouth of Havayah,” etc. Now, all this is the level of the revealed worlds (almin d'isgalyan).

Each angelic camp, such as “the camp of Michael,” and each kind of creature has its own name, as Adam gave names to the animals. These names are real names, combinations of the letters of G-d’s speech, and all this belongs to the “revealed worlds,” the levels that come out into revelation.

8 ויש עלמין סתימין דלא אתגליין^{40,41} שהם בחינת מקורים לעלמין דאתגליין. וכל מה שיש בעלמין דאתגליין מוכרח להיות לו מקור בעלמין סתימין כנזכר בדרשת רז"ל אין לך עשב מלמטה⁴² שאין לו מזל מלמעלה

And there are hidden worlds that are not revealed (almin stimin d'lo isgalyan), which are the sources of the revealed worlds. Everything that exists in the revealed worlds must have a source in the hidden worlds, as is mentioned in the teaching of our Sages, of blessed memory: "There is no blade of grass below that has no mazal above."

Beyond the revealed worlds are "hidden worlds that are not revealed," a phrase from the Tikkunei Zohar, and they are the sources of the revealed worlds. Everything revealed must have a hidden source, as the Midrash teaches that every blade of grass has a mazal, a heavenly force that strikes it and tells it to grow.

וכן הוא למעלה מעלה עד רום המעלות וכדכתיב כי גבוה מעל גבוה⁴³ שומר וגבוהים עליהם.

And so it is higher and higher, up to the highest heights, as it is written, "For one high above the high watches, and there are higher ones above them."

This holds level above level, up to the very highest, as Koheles says: above every high one a higher one watches, and there are higher ones above them.

9 והנה ישראל עלו במחשבה.⁴⁴ פי' בבחי' עלמין סתימין והיינו כמו למשל המחשבה הוא בחי' ההעלם של הדבור שהדבור הוא מגלה ופורש מה שבמחשבה ומה שבמחשבה הוא בסקירה אחת צריך לפרש הרבה כדיבור

Now, "Israel arose in thought." This means: in the level of the hidden worlds. That is, by way of example: thought is the level of the concealment of speech, for speech reveals and spells out what is in thought; and what is in thought in a single glance one must spell out at length in his speech,

The Midrash says that "Israel arose in thought," that is, they were in G-d's thought before creation. The Alter Rebbe reads this as the hidden worlds. Thought is the concealed form of speech: speech spells out what is in thought, and what thought takes in at a single glance needs many words to express.

כי בחי' כח המחשבה הוא מאד נעלה מכח הדבור שהמחשבה הוא לבוש הפנימי שמתאחדת עם הנפש ממש.

because the power of thought is a level far loftier than the power of speech, since thought is the inner garment, which is united with the soul itself.

Thought is far higher than speech because it is the soul's "inner garment," united with the soul itself, while speech goes out to others.

שהוא בבחי' יש מאין ממש וע"כ כתיב ויקרא האדם שמות לכל הבהמה ולעוף השמים ⁴⁵ וגוי

It is truly in the manner of something from nothing. Therefore it is written, "And Adam gave names to all the cattle and to the birds of the heavens," etc.

Thought, which the text earlier linked with "I created him," is truly "something from nothing." This is why the Alter Rebbe now brings the verse about Adam naming the animals: names belong to speech, and the next lines contrast them with the soul's source in thought.

[ועמ"ש פי' זה בד"ה כה תברכו ⁴⁶ בפ' נשא] שהם בחי' מלאכים פני אריה פני שור פני נשר ⁴⁷ וכי' והם

השמות מיכאל וגבריאל כו'

[And see what is written on this meaning in the discourse beginning "Thus shall you bless," in Parshas Naso], for they are the level of angels, "the face of a lion," "the face of an ox," "the face of an eagle," etc., and these are the names Michael and Gavriel, etc.,

The bracket sends the reader to the discourse "Thus shall you bless" in Parshas Naso for this reading. The animals Adam named stand for angels, whose faces Ezekiel saw as those of a lion, an ox and an eagle, and their names are Michael, Gavriel and so on.

שהם הם הצירופי אותיות שמהם נמשכו ונתהוו מאין ליש בבחי' דבר ה'. אבל ולאדם לא מצא עזר כנגדו.

which are themselves the combinations of letters from which they were drawn forth and brought into being, from nothing to something, in the level of the word of G-d. But "for Adam there was not found a helper corresponding to him."

These names are the letter-combinations of G-d's word from which the angels came into being from nothing. But the verse goes on: "for Adam there was not found a helper corresponding to him."

פי' עזר הוא בחי' שם ^{48,49} (עיין בהרמב"ן בפ"י החומש בפסוק זה) והיינו שהנשמה קודם בואה לעולם ולגוף אינה נקראת בשם כלל לפי שמקור חוצבה

The meaning: "helper" is the level of a name (see the Ramban in his commentary on the Chumash on this verse). That is, before the soul comes into the world and into the body, it is not called by any name at all, because the source from which it is hewn

Following the Ramban, who explains that the "helper" in this verse is the giving of names, the Alter Rebbe reads "helper" as "name": no name was found for Adam. So too the soul, before it comes into the world and the body, has no name at all, because of the source from which it is hewn.

הוא בבחי' מחשבה עלמין סתימין דלא אתגליין. ומה שנקרא אברהם יצחק כו' הוא אחרי התלבשות הנשמה בגוף.

is in the level of thought, the hidden worlds that are not revealed. And its being called Avraham, Yitzchak, etc., is after the soul is en clothed in the body.

That source is in thought, the hidden worlds that do not come into revelation. A name such as Avraham or Yitzchak belongs to the soul only once it is clothed in a body.

10 וזהו אחד היה אברהם^{50, 51} [יחזקאל ל"ג כ"ד] פי' היה שקודם ביאת הנשמה לגופו היה בבחי' אחד

This is [the meaning of] "Avraham was one" [Ezekiel 33:24]. The meaning of "was": before the soul came into its body, it was in the level of "one,"

Ezekiel 33:24 says "Avraham was one." The Alter Rebbe stresses the word "was": before the soul came into the body, it was "one."

דהיינו בבחינת המחשבה שמתאחדת עם הנפש והם הם בחי' עלמין סתימין שהם מתייחדים באור א"ס כ"ה ממש בבחינה שקודם בואה לידי גילוי העולמות להיות התחלקות הנבראים מעלמא דפרודא כו'

that is, in the level of thought, which is united with the soul. These are themselves the level of the hidden worlds, which are united with the very Infinite Light (Or Ein Sof), blessed be He, in the state that precedes its coming to the revelation of the worlds, to become the division of created beings, of the world of separation (alma d'pruda), etc.

"One" means the level of thought, which is united with the soul: the hidden worlds, which are united with the Infinite Light itself, before anything comes to be revealed as worlds and divided into separate creatures in "the world of separation," the realm of distinct beings.

לכן באדם הראשון⁵² היו כלולים ששים רבוא נשמות⁵³ בבחינה אחי' והיינו לפי שמקור הנשמה היא למעלה מעלה מבחי' התחלקות הנבראים כנ"ל [ועי' בזהר ח"א פי"ה ב' ק"ב ב']:

Therefore in Adam, the first man, six hundred thousand souls were included in one level. That is because the source of the soul is far, far above the level of the division of created beings, as mentioned above [and see the Zohar, Part I, 85b; 102b].

That is why all six hundred thousand souls of Israel were included as one in Adam: the root of the soul is far above the division of created beings. The text also points to two passages of the Zohar, Part I, 85b and 102b.

SECTION 3 • 11-19

The united heart and the supernal will

11 ב ואחרי הדברים והאמת האלה יש להבין מהו תוספת העילוי להנשמה בעוה"ז⁵⁴ בהתלבשותה בגוף הגשמי

2. After these words and this truth, we need to understand what the added elevation of the soul is in this world, in its enclothement in the physical body,

Section 2 returns to the question raised earlier: what does the soul gain in this world by being clothed in a physical body?

מאחר שבמקור חוצבה היתה כלולה ומתאחדת באור א"ס ב"ה בבחינת מחשבה בחי' עלמין סתימין למעלה מעלה מבחינת שם ובחי' דבר ה' בעלמין דאתגליין כנ"ל.

since in the source from which it was hewn it was included and united with the Infinite Light (Or Ein Sof), blessed be He, in the level of thought, the level of the hidden worlds, far, far above the level of a name and the level of the word of G-d in the revealed worlds, as mentioned above.

What was just explained makes the question sharper. In its source the soul was included in and united with the Infinite Light in the level of thought, the hidden worlds, far above names and above the revealed worlds of G-d's speech.

אך הנה כתיב יחד לבבי ליראה שמך⁵⁵ וכן אנו מתפללין בברכת אהבת עולם אהבתנו כו' ויחד לבבנו כו'.

However, it is written, "Unite my heart to fear Your Name"; and likewise we pray in the blessing "With an everlasting love You have loved us," etc.: "and unite our hearts," etc.

The answer begins from the idea of a "united heart": the verse "Unite my heart to fear Your Name" (Psalms 86:11) and the words "and unite our hearts" in the blessing "With an everlasting love," said before the morning Shema.

12 והענין כי יש בחי' רעותא דליבא שהוא רצון הלב ויש בזה ב' בחינות פנימיות וחיצוניות פנימית נקודת הלב היא בחי' אהבה

The explanation is that there is the level of the desire of the heart (re'usa d'liba), which is the will of the heart, and in it there are two levels, the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). The inner dimension, the point of the heart, is the level of love

The "desire of the heart" (re'usa d'liba) is the heart's will, and it has an inner and an outer dimension. The inner one, called "the point of the heart," is ahavah rabbah, "great love."

רבה שלמעלה מהטעם והדעת ובאה מלמעלה בבחי' מתנה כמ"ש עבודת מתנה אתן את כהונתכם⁵⁶ [ע' מ"ש פ' במדבר סד"ה וידבר⁵⁷ ה' אל משה במדבר סיני].

that is great (ahavah rabbah), which is above reason and knowledge and comes from Above as a gift, as it is written, "As a service of gift I give your priesthood" [see what is written in Parshas Bamidbar, at the end of the discourse beginning "And Havayah spoke to Moshe in the wilderness of Sinai."

This love is above reason and knowledge: a person cannot produce it by thinking, but it comes from Above as a gift, like the priesthood, which the Torah calls "a service of gift." The bracket refers to the end of the discourse on "And Havayah spoke to Moshe in the wilderness of Sinai" in Parshas Bamidbar.

והיא היא בחי' עבודת מתנה כו'. וזהו לגלגלותם ע"ש וע' באגה"ק ד"ה כתיב מה יפית].

And this is the very level of "a service of gift," etc. And this is [the meaning of] "by their heads"; see there. And see Iggeres HaKodesh, the passage beginning "It is written, 'How fair you are'"].

There this love is identified with "a service of gift" and with the word legulgelosam, "by their heads," from the census, read as the gulgoles, the skull that hovers above the brain and cannot be contained in it. The text also points to the letter in Iggeres HaKodesh that begins "It is written, 'How fair you are.'"

וחיצוניות הלב הוא הנלקח מן הדעת והתבוננות בגדולת ה' כל חד לפום שיעורא דיליה.⁵⁸ ולפי שכלו והשגתו באור א"ס ב"ה כך מעורר את האהבה בלב.

And the outer dimension of the heart is [the love] that is derived from knowledge and from contemplating the greatness of G-d, "each one according to his measure." According to his intellect and his comprehension of the Infinite Light, blessed be He, so does he arouse the love in the heart.

The outer dimension of the heart is the love a person produces through knowledge, by contemplating G-d's greatness. It varies from person to person: "each according to his measure," in the Zohar's words, the love matches the depth of his understanding of the Infinite Light.

13 והנה מודעת זאת כי את זה לעומת זה עשה אלהים⁵⁹ שכמו שיש דעת בקדושה לדעת את ה' ולאהבה אותו.

Now, it is well known that "G-d has made the one opposite the other": just as there is knowledge in holiness, to know G-d and to love Him,

Ecclesiastes 7:14 says G-d made "the one opposite the other": every power in holiness has a counterpart on the other side. Holy knowledge leads a person to know G-d and to love Him.

כך יש דעת מצד הקליפה וסט"א והוא דעת הרע ולאהוב דברים זרים ולתאוה יבקש נפרד⁶⁰ מחמת שערב לחכו מתיקות עוה"ז ותענוגיו.

so there is knowledge on the side of kelipah (the husk) and the sitra achra (the other side), which is the knowledge of evil, and to love strange things; and "the one who separates himself seeks desire," because the sweetness of this world and its pleasures is pleasant to his palate.

Opposite it stands the knowledge of kelipah and the sitra achra, a "knowledge of evil" that leads to love of strange things and to the self-seeking craving Proverbs speaks of, because the sweetness of this world tastes good to a person.

14 והנה זו היא מדת בינוני זה וזה שופטן⁶¹ כוי ולאום מלאום יאמץ⁶² כוי כשזה קם זה נופל,

Now, this is the measure of the beinonim (the intermediate ones): "both this and that judge them," etc., and "one people shall be stronger than the other people," etc.: when this one rises, that one falls.

This is the condition of the beinonim, the "intermediate" people of whom the Talmud says that "both this and that judge them," the good inclination and the evil one. They are like the two nations in Rivkah's womb, of whom it was said that "one people shall be stronger than the other": when one rises, the other falls.

אך האהבה שבפנימית הלב שלמעלה מהטעם ודעת רק באה מלמעלה בבחי' מתנה אין בחינת זה לעומת זה כנגדה שבחי' פנימי נקודת הלב היא בחי' יחידה שאין לה

But the love that is in the inner dimension of the heart, which is above reason and knowledge and comes only from Above as a gift, has no "one opposite the other" against it; for the inner dimension, the point of the heart, is the level of yechidah, which has

The inner love of the heart, however, which is above reason and comes as a gift, has no counterpart on the other side. The point of the heart is the yechidah, the innermost and highest level of the soul.

אלא רצון אחד לאביה שבשמים והיא המעלה והמדרגה שאין דוגמתה ולא בערכה נמצא בגשמיות כלל רק לה' לבדו נמצא בבני עם קרובו⁶³ כמ"ש כי עם קשה עורף הוא⁶⁴ וסלחת וגו'.

only one will, for its Father in heaven. This is the quality and the rank whose like, or anything comparable to it, is not found in physicality at all; only for G-d alone is it found, in the children of Israel, "the people near to Him," as it is written, "For it is a stiff-necked people, and You shall forgive," etc.

The yechidah has only one will, for its Father in heaven. Nothing like it exists in the physical world; it is found only in Israel, "the people near to Him," and only toward G-d. Moshe's plea "For it is a stiff-necked people, and You shall forgive" alludes to it.

פִּי קֶשֶׁה עוֹרֵף בְּחִי רִצּוֹן שְׁלִמְעֵלָה מֵהִטָּעַם וְדַעַת כּוֹי כְּמִיִּשׁ בְּמִיֵּא (וְעִי בְּרִבּוֹת כִּי תִשָּׂא סִיפּ מִיָּב וְאִינוּ אֵלָּא לִשְׁבַּח^{65,66} כּוֹי).

The meaning of “stiff-necked” is the level of a will that is above reason and knowledge, etc., as is explained elsewhere (and see [Midrash] Rabbah on Ki Sisa, at the end of chapter 42: “and it is only to its praise,” etc.).

“Stiff-necked” here means a will above reason, one that does not bend. The Midrash on Ki Sisa says that this description, which sounds like a reproach, is in fact said in Israel’s praise.

וּבִהַתְּעוֹרְרוֹת אֲהָבָה רַבָּה זֶה בָּקָל הוּא יָכוֹל לִנְצַח וּלְהַגְבִּיר הַטּוֹב עַל הָרַע לְגַמְרֵי מַפְנֵי שְׂאִין לְחִיצוֹנִים בֶּה אַחִיזָה כָּלֵל וְזֶהוּ יָחַד לִבִּי וְכוּי וְיָחַד לִבְנֵנוּ כּוֹי.

And when this great love is aroused, he can easily prevail and make the good overpower the evil completely, because the external forces have no hold on it at all. This is [the meaning of] “Unite my heart,” etc., and “and unite our hearts,” etc.:

When this great love is aroused, a person can easily overcome evil completely, since the external forces have no hold on it. This is the meaning of “Unite my heart” and “unite our hearts.”

שִׁיחִיָּה נִכְלָל בְּחִי חִיצוֹנוֹת הָרִצּוֹן בְּבַחֲנִית פְּנִימִית הָרִצּוֹן (וְעַמִּיִּשׁ מִזֶּה סְדִיָּה לְהַבִּין עֲנִין הַבְּרִכוֹת⁶⁷ וְעַמִּיִּשׁ סְדִיָּה וְהַקְרַבְתָּם עוֹלָה אֲשֶׁה).

that the outer dimension of the will should be included in the inner dimension of the will (and see what is written on this at the end of the discourse beginning “To understand the matter of the blessings,” and see what is written at the end of the discourse beginning “And you shall offer a burnt-offering, a fire-offering”).

“Uniting the heart” means including the outer dimension of the will in its inner dimension. The parentheses refer to the end of the discourse “To understand the matter of the blessings” in Torah Ohr and to the end of the discourse “And you shall offer a burnt-offering, a fire-offering.”

וְזֶהוּ אֵף עֲשִׂיתִיו שֶׁאֵף מְרַבָּה עוֹד בַּחֲנִנָּה אִי וְהוּא בְּחִי רִצּוֹן הָעֲלִיּוֹן שְׁלִמְעֵלָה מֵעֵלָּה מִבְּחִי מַחֲשַׁבָּה דְּבוֹר וּמַעֲשֵׂה וּסְמֵךְ לְעֲשִׂיתִיו לְפִי

And this is [the meaning of] “also I made him”: “also” includes one more level, namely the level of the supernal will, which is far, far above the level of thought, speech and action. And it is placed next to “I made him” because

Now the word “also” in “also I made him” can be explained: it includes the fourth level, the supernal will, far above thought, speech and action. The verse places it next to “I made him,” the level of action.

שעיקר גילוי רצון זה הוא בבחי' עשייה גשמיות דוקא דהיינו במעשה המצות להיות בטל רצונך מפני רצונו^{68,69} בסור מרע ועשה טוב.⁷⁰

the main revelation of this will is specifically in the level of physical action, that is, in the performance of the mitzvos: to “set aside your will before His will” through “turn from evil and do good.”

The reason is that the supernal will is revealed chiefly in physical action, in doing the mitzvos: setting aside one's own will before G-d's will, by turning from evil and doing good.

15 ורמ"ח מצות עשה הם רמ"ח המשכות רצון העליון ונעוץ תחלתן בסופן^{71,72} דייקא [וזהו ענין א'

The 248 positive commandments are 248 drawings-down of the supernal will, and “their beginning is wedged in their end” specifically. [And this is one matter

Each of the 248 positive commandments is a channel that draws down the supernal will. Sefer Yetzirah says that “their beginning is wedged in their end”: the highest level, the will, is lodged specifically in the lowest, physical action.

עם המבואר לעיל פ' שלח ע"פ ועתה יגדל נא⁷³ כו' שבעוה"ז דוקא נעשו ה נשמות בחי' מהלכים שהוא בחי' אהבה דמאדך בלי גבול הכלי.

with what is explained above in Parshas Shelach on the verse “And now, I pray, let it be great,” etc.: that specifically in this world the souls become the level of “those who walk” (mehalchim), which is the level of the love of “with all your might” (me'odecha), without the limit of the vessel.

The bracket links this to the discourse on “And now, I pray, let it be great” in Parshas Shelach, which explains that only in this world do souls become “walkers” (mehalchim), rising from level to level. This is the love “with all your might” (me'odecha), which has no limit set by the vessel.

16 והיינו ע"י המצות⁷⁴ כמ"ש אם בחקתי תלכו⁷⁵ לפי שהם המשכת מקיפים מבחי' סוכ"ע על נר"נ להעלותם כו' ועמ"ש ע"פ כי תצא⁷⁶ בפ"י בקשו פני והיינו ע"י את פניך⁷⁷ הוי' אבקש ע"ש⁷⁸.

That is, through the mitzvos, as it is written, “If you walk in My statutes,” for they are a drawing-down of encompassing lights (makifim) from the level of the light that encompasses all worlds (sovev kol almin) upon nefesh, ruach and neshamah, to raise them, etc. And see what is written on the verse “When you go out,” on the meaning of “Seek My face,” that is, through “Your face, Havayah, I shall seek”; see there.]

This ascent comes through the mitzvos, as “If you walk in My statutes” suggests: the mitzvos draw encompassing lights (makifim) from the light that encompasses all worlds onto the three levels of the soul, nefesh, ruach and neshamah, to raise them. The bracket also points to the discourse on “When you go out” in Likkutei Torah, on “Seek My face,” which is fulfilled through “Your face, Havayah, I shall seek.”

17 וז"ש בק"ש והיו הדברים האלה ⁷⁹ אשר אנכי מצוך היום וגו'. והיה אם שמוע תשמעו אל מצותי ⁸⁰ כו' אחר ואהבת את ⁸¹ ה' אלהיך בכל לבבך כו'

And this is what is written in the Shema: "And these words which I command you today shall be," etc., and "And it shall be, if you will diligently listen to My commandments," etc., after "And you shall love Havayah your G-d with all your heart," etc.

The order of the Shema reflects this. "And these words which I command you today shall be" and the paragraph about the mitzvos, "And it shall be, if you will diligently listen to My commandments," come after "And you shall love Havayah your G-d with all your heart."

פי' ב' בחינות לב פנימיות וחיצוניות רק שא"א לבא לבחי' פנימיות עד שיגיע וישיג תחלה בחי' החיצוניות הנולדה מהדעת כי צריך לילך ממטה למעלה [עיי' במ"ש בד"ה

The meaning: [these are] two levels of the heart, inner and outer. Only, it is impossible to come to the inner level until one first reaches and attains the outer level, which is born of knowledge, for one must go from below to above [see what is written in the discourse beginning

"With all your heart" refers to both levels of the heart, inner and outer. One cannot reach the inner love before first attaining the outer love that comes from knowledge, because the soul must climb step by step, from below to above.

כי תשמע בקול ⁸² שצ"ל כסדר המדרגות תחלה מפתחות החיצוניות כו' ע"ש וסד"ה וספרתם לכם ממחרת השבת כו' ובד"ה אתם נצבים ⁸³ כי

"If you will listen to the voice," that it must be in the order of the levels, first the outer keys, etc.; see there; and at the end of the discourse beginning "And you shall count for yourselves from the morrow of the Shabbos," etc.; and in the discourse beginning "You are standing," for

The bracket points to discourses that make the same point: "If you will listen to the voice," which says that the order of the levels must be kept, with the outer keys first; the end of "And you shall count for yourselves from the morrow of the Shabbos"; and "You are standing."

הנה יש בבחי' צעקת הלב ב' בחי' כו' [וזהו ענין כל האריכות שלפני ק"ש בפסוקי דזמרה וברכות שלפני ק"ש וכו' כנודע.

in the level of the outcry of the heart there are two levels, etc.]. And this is the meaning of all the lengthy [prayers] before the Shema, in Pesukei d'Zimrah and the blessings before the Shema, etc., as is known.

In "You are standing" the Alter Rebbe explains that the heart's outcry also has two levels. This is why the morning prayers have such a long preparation before the Shema, Pesukei d'Zimrah and the blessings before the Shema: they build the outer love that leads to the inner one.

18 ובוה יובן העילוי שיש להנשמה בעבודת ה' בהיותה מלובשת בתוך הגוף כי הגם שטרם ירידתה היתה מתאחדת במקורה בבחינת מחשבה דלעילא מ"מ המחשבה אינה נקראת אלא בחי' לבוש אלא שהוא לבוש פנימי

Through this, the elevation that the soul has in the service of G-d while it is enclothed within the body will be understood. For although before its descent it was united in its source in the level of supernal thought, nevertheless thought is called only a garment, though it is an inner garment;

Now the soul's gain can be understood. Before its descent it was united with its source in G-d's "thought," but thought, even supernal thought, is only a garment, though an inner one.

אבל אינה מתייחדת בשרשה במאצילה לגמרי להיות נכללת באור א"ס ב"ה ממש דלית מחשבה תפיסא ב"י כלל^{84, 85} פ"י שאינו נוגע אל עצמותו ומהותו כלל כביכול

but it is not united in its root with its Emanator completely, so as to be included in the very Infinite Light, blessed be He, for "no thought can grasp Him at all." That is, it does not touch His essence and being at all, as it were,

A garment is not its wearer: even in its root the soul was not wholly one with its Emanator, included in the Infinite Light itself. As the Tikkunei Zohar says, "no thought can grasp Him at all": thought does not touch His essence.

אלא שמתלבש בו משא"כ בחי' רעותא דליבא כד אתכפיא סט"א⁸⁶ להיות בטל רצונך מפני רצונו כו' only that He enclothes Himself in it. Whereas the level of the desire of the heart, "when the sitra achra is subdued," so as to "set aside your will before His will," etc.,

At most, G-d clothes Himself in thought. The desire of the heart is different: in it the sitra achra is subdued and a person sets aside his own will before G-d's will.

בסור מרע ועשה טוב בבחי' עשי' גשמיות במעשה המצות וסור מרע כנ"ל הרי רצון העליון שהוא אור א"ס ב"ה בעצמו ובכבודו שורה ומתגלה בו ורמ"ח פקודין הם רמ"ח אברים דמלכא^{87, 88} ממש.

through "turn from evil and do good," in the level of physical action, in the performance of the mitzvos and turning from evil, as mentioned above: then the supernal will, which is the Infinite Light, blessed be He, Himself in His glory, rests and is revealed in it; and the 248 commandments are truly the 248 limbs of the King.

When this is done in physical action, in doing the mitzvos and refraining from evil, the supernal will, the Infinite Light itself, rests and is revealed in that person. The Tikkunei Zohar calls the 248 commandments "the 248 limbs of the King": they are G-d's will itself, as limbs carry out the will of the one they belong to.

19 וזהו שאמרו רז"ל יפה שעה⁸⁹ אחת⁹⁰ כו' [ועמ"ש מזה בפ' יתרו ע"פ זכור את יום השבת⁹¹ בענין איהו וחיוהי חד כו'

And this is what our Sages, of blessed memory, said: "Better is one hour," etc. [And see what is written on this in Parshas Yisro, on the verse "Remember the Shabbos day," on the matter of "He and His life-forces are one," etc.;

This explains the Mishnah "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come": only here is the soul joined to G-d's will itself. The bracket refers to the discourse on "Remember the Shabbos day" in Parshas Yisro, on "He and His life-forces are one."

ועמ"ש ע"פ וישב יעקב⁹² בפ"י טוב לי תורת פיך מאלפי זהב וכסף.⁹³ וממ"ש כאן יובן יותר מש"ש]:

and see what is written on the verse "And Yaakov settled," on the meaning of "The Torah of Your mouth is better for me than thousands of gold and silver." And from what is written here, what is written there will be understood better].

It also refers to the discourse on "And Yaakov settled," on "The Torah of Your mouth is better for me than thousands of gold and silver," and adds that what is explained here sheds light on what is written there.

SECTION 4 • ¶20-27

A number that cannot be counted

20 ג וזהו ומספר את רובע ישראל. כי הנה כתיב והיה מספר בניי כחול הים⁹⁴ אשר לא ימד ולא יספר ובגמ' (יומא כ"ב א')

3. And this is [the meaning of] "and the number of the fourth of Israel." For it is written, "And the number of the children of Israel shall be like the sand of the sea, which shall not be measured nor counted"; and in the Gemara (Yoma 22a)

Section 3 turns to the second half of the verse, "the number of the fourth of Israel." Hoshea promises that Israel will be like the sand of the sea, "which shall not be measured nor counted," and the Gemara in Yoma takes up this verse.

רמי אהדדי כתיב והיה מספר וכתיב אשר לא ימד ולא יספר⁹⁵ ומשני כאן כשעושיין רצונו של מקום כו'. ולבאר הענין צריך להבין מהו כחול הים.

it sets [the verses] against each other: it is written, “And the number shall be,” and it is written, “which shall not be measured nor counted”; and it answers: here, when they do the will of the Omnipresent, etc. To explain the matter, we need to understand what “like the sand of the sea” is.

The Gemara asks how the verse can speak of Israel’s “number” and also say that they cannot be counted, and answers that when Israel do the will of the Omnipresent they are beyond counting. To explain this, the Alter Rebbe first asks why Israel are compared specifically to sand.

כי הנה סביב הימים והנהרות הקרקע הוא חול שהוא יבש ומפורד לחלקים משא”כ שאר עפר הארץ הם רגבי אדמה לחים ומדובקי קצת.⁹⁶

For around the seas and the rivers the ground is sand, which is dry and separated into particles, whereas the rest of the soil of the earth is clods of earth, moist and stuck together somewhat.

Sand is found around seas and rivers; it is dry and made of separate grains, while ordinary soil is moist and holds together in clods.

21 והיינו לפי שהמיי אשר בימים ונהרות הם שואבים הלחלוחית מכל הקרקע שסביבם לכך נשאר ביבשות ופירוד והנמשל הוא בכללות חיות העולמות בדבר ה' ורוח פיו המהווה כל הנבראים מאין ליש.

That is because the waters in the seas and rivers draw the moisture from all the ground around them, and so it remains dry and separated. The analogue is in the life-force of the worlds as a whole (klalus), through the word of G-d and the breath of His mouth, which brings all created beings into being from nothing to something.

The water draws the moisture out of the ground beside it, leaving it dry and loose. The analogue concerns the life-force that G-d gives the worlds as a whole through His word and the breath of His mouth, which creates everything from nothing.

הנה כתיב ויעש את הים כו' עומד על שני עשר בקר⁹⁷ כו' והים עליהם מלמעלה (במלכים א' ס"ז)

Now, it is written, “And he made the sea,” etc., “standing upon twelve oxen,” etc., “and the sea was upon them, above” (in I Kings, chapter 7).

The great basin made for Shlomo’s Temple, called “the sea,” stood on twelve bronze oxen, with the sea set above them (I Kings 7).

פִּי לִפִּי שִׁבְחֵי הַיָּם עוֹמֵד מִלְּמַעְלָה בְּרִיחֹק מְקוֹם לִכְךָ נַעֲשׂוּ יִיב בְּקֶרֶךְ⁹⁸ בַּחֲיֵי פִּירוּד וְהַתְּחַלְקוֹת בַּמִּסְפָּר יִיב וְהוּא

The meaning: because the level of the sea stands above, at a distance, therefore twelve oxen were made, the level of separation and division, in the number twelve. That is

Because the “sea” stood above and apart from them, the oxen beneath it were twelve, separate and divided. What comes from a source that stands far above becomes many and divided.

כִּי הַתְּהוּוֹת מֵאֵין לִישׁ בְּמִדַּת מַלְכוּתוֹ יִתִּי הַמִּתְנַשֵּׂא מִיְּמוֹת עוֹלָם⁹⁹ וּמַלְכוּתָךְ מַלְכוּת כָּל עוֹלָמִים¹⁰⁰ וְגוֹי.

because the coming into being from nothing to something is through His attribute of Malchus (sovereignty), may He be blessed, “who is exalted from the days of the world,” and “Your kingship is a kingship over all worlds,” etc.

So it is with creation: things come into being from nothing through G-d’s Malchus, His kingship, which the liturgy calls “exalted from the days of the world” and the psalm calls “a kingship over all worlds.”

22 וְלִפִּי שֶׁהוּא רֵם וּמִתְנַשֵּׂא¹⁰¹ מֵהֶם נַעֲשׂוּ בַּחֲיֵי עִם מַלְשׁוֹן עוֹמְמוֹת דְּבָרִים זָרִים וְנִפְרָדִים כִּי אֵין מֶלֶךְ בְּלֹא עִם^{102, 103} וְהַתְּהוּוֹתָם בַּבַּחֲיֵי

And because He is high and exalted above them, they became the level of “a people” (am), from the word omemos, things that are alien and separate; for there is no king without a people. And their coming into being in the level of

Because a king is exalted above his subjects, they become an am, “a people,” a word the Alter Rebbe connects with omemos, things alien and separate. “There is no king without a people”: kingship needs subjects who are other than the king.

עִם הוּא מִבַּחֲיֵי הַתְּנַשְׂאוֹת הַמֶּלֶךְ עֲצָמוֹ מִמִּילָא יוֹרְדִים לַהֲיוֹת בַּבַּחֲיֵי עִם וְכַמְשַׁל הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסְאוֹ שִׁמְחָמַת זֶה זְעִים וְנִרְתָּעִים הַכֹּל מִלִּפְנֵי וְנַעֲשִׂים שְׂפָלִים לִפְנֵי.

“a people” comes from the exaltation of the King Himself: of themselves they descend to be in the level of a people, as in the analogy of the king sitting on his throne, because of which all tremble and recoil before him and become lowly before him.

Their being a “people” comes from the king’s own exaltation. When a king sits on his throne, everyone trembles and shrinks back and feels lowly before him, and so they become his separate subjects.

23 ולכן מבחי' מלכותו ית' שהוא בחי' א"ס ותכלית נעשו ונתהוו עולמות בעלי גבול בבריאה יצירה עשייה

גי'כ בבחי' א"ס ותכלית כמ"ש היש מספר לגדודיו¹⁰⁴

Therefore, from the level of His Malchus, may He be blessed, which is the level of without end or limit, there were made and came into being worlds that have bounds, in Beriah, Yetzirah and Asiyah, also in the level of without end or limit, as it is written, "Is there any number to His legions?"

So G-d's Malchus, which is without end or limit, brings into being worlds that have limits, the worlds of Beriah, Yetzirah and Asiyah, which are yet without end in number: "Is there any number to His legions?"

אלא מפני שהם חיים וקיימים מבחינת התנשאות מלכותו ית' המתנשא מימות עולם. לכן יורדים בבחי' פירוד והתחלקות לכמה מינים ממינים שונים.

Only, because they live and exist from the level of the exaltation of His Malchus, may He be blessed, "who is exalted from the days of the world," they therefore descend into the level of separation and division into many kinds, of different species.

Because these worlds live from the exaltation of G-d's kingship, which stands above them, they descend into separation and division, into many different kinds.

אך איך הם מקבלים חיותם ממדת מלכותו ית' והוא מתנשא מהם הנה באמת על זה כתיב

But how do they receive their life-force from His attribute of Malchus, when He is exalted above them? In truth, on this it is written,

But if G-d is exalted above them, how do they receive life from His Malchus at all? The answer is in the verse quoted next.

כי שמש ומגן¹⁰⁵ ה' אלקים והוא כח אלהי שהוא כל יכול והן הן גבורותיו¹⁰⁶ כו'.

"For a sun and a shield is Havayah Elokim": that is the divine power, which is omnipotent, and "these are His mighty acts," etc.

"For a sun and a shield is Havayah Elokim": as Tanya explains, the "shield" is the divine power that conceals the light of the "sun" so that creatures can bear it. That power of concealment is part of G-d's omnipotence, "His mighty acts."

24 וכמ"ש בסש"ב חלק ב'¹⁰⁷ אך דרך כלל ההתנשאות הוא בחי' הסתלקות שלא ירד החיות אליהם כל כך.

As is explained in Sefer Shel Beinonim, Part Two. But in general terms, the exaltation is the level of withdrawal, so that the life-force does not descend to them so much.

This is explained in Part Two of Tanya (here called Sefer Shel Beinonim). In general, G-d's "exaltation" means a withdrawal: His life-force does not come down to the worlds in full.

והוא כמשל המים ששואבין אליהם הלחלוחית ונעשה על שפתו חול בחי' פירוד כנ"ל והנה בחי' מספר הזה אינו מספר ממש

It is like the analogy of the waters, which draw the moisture to themselves, and sand forms on its shore, the level of separation, as mentioned above. Now, this level of number is not actual number,

This matches the analogy of water drawing the moisture to itself, which leaves sand on the shore. The "number" that results is not real number.

כדכתיב היש מספר וגו' אלא שהוא נק' בגדר מספר מפני שהוא מפורד ומפורד לחלקים ויכול לחול עליו שם מספר

as it is written, "Is there any number," etc.; only, it is called within the category of number because it is scattered and separated into parts, and the term "number" can apply to it;

As "Is there any number to His legions?" shows, the creatures cannot truly be counted. They are called "number" only because they are scattered and separate, so that the idea of counting can apply to them.

אבל אינו מספר ממש כי לא יספר מרוב כמשל חול הים אשר לא יספר¹⁰⁸ מרוב רק הוא בגדר ובחי' מספר מפני שמפורד לחלקים וכיון שכל חלק נפרד ונבדל לעצמו יחול עליו שם מספר:

but it is not actual number, for it cannot be counted for its multitude, like the analogy of the sand of the sea, which cannot be counted for its multitude. It is only in the category and level of number because it is separated into parts, and since each part is separate and distinct by itself, the term "number" can apply to it.

Like the sand of the sea, which cannot be counted for its multitude, the creatures are not truly numbered; they fall into the category of number only because each is a separate part by itself.

25 והנה כתיב והיה מספר בני ישראל שבני ישראל הם העושים בחינת מספר שהם הם הממשיכין בחי' מלכותו ית' להיות מלכותו מלכות כל עולמים.

Now, it is written, "And the number of the children of Israel shall be": the children of Israel are the very ones who make the level of number, for they are the ones who draw down the level of His Malchus, may He be blessed, so that His kingship will be "a kingship over all worlds."

Hoshea's words "And the number of the children of Israel shall be" are read as "Israel make the number": they draw G-d's Malchus down into the worlds, so that His kingship becomes "a kingship over all worlds."

והיינו ע"י מצות מעשיות שנקראים מצות המלך¹⁰⁹ [ועמ"ש מזה ג"כ לעיל פ' במדבר סד"ה והיה מספר בני ישראל מספר היינו בחי' המצות כו' ע"ש].

That is, through the practical mitzvos, which are called "the commands of the King" [and see what is written on this also above, in Parshas Bamidbar, at the end of the discourse beginning "And the number of the children of Israel shall be": "number" is the level of the mitzvos, etc.; see there].

They do this through the practical mitzvos, which are called "the commands of the King." The bracket refers to an earlier discourse in Parshas Bamidbar on this verse, which explains "number" as the mitzvos.

26 ולכן אומרים לפני כל מצוה בא"י אלהינו מלך העולם שהוא המשכת אור א"ס ב"ה להיות מלך העולם כנ"ל. כמ"ש במ"א.

Therefore, before every mitzvah one says, "Blessed are You, Havayah, our G-d, King of the world," which is the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, to be King of the world, as mentioned above; as is explained elsewhere.

That is why every blessing over a mitzvah says "King of the world": the mitzvah draws the Infinite Light down, so that G-d becomes King of the world.

ולפי שהיא המשכת אור א"ס ב"ה ממש לכן אינו רק בגדר מספר ואינו מספר ממש.

And because it is a drawing-down of the very Infinite Light, blessed be He, it is therefore only in the category of number, and is not actual number.

Because what the mitzvah draws down is the Infinite Light itself, the result is only "in the category of number," not real, limited number.

27 וזהו אשר לא ימד ולא יספר כשעושין רצונו של מקום כנ"ל. דהיינו כשממשיכין רצון העליון במעשה המצות שהוא אור א"ס ב"ה והיינו על ידי שמחה של מצוה מנקודת פנימית הלב.

And this is [the meaning of] "which shall not be measured nor counted": "when they do the will of the Omnipresent," as mentioned above; that is, when they draw down the supernal will, which is the Infinite Light, blessed be He, through the performance of the mitzvos. And that is through the joy of the mitzvah, from the inner point of the heart.

Now the Gemara's answer is clear: Israel "cannot be measured nor counted" when they do the will of the Omnipresent, drawing down the supernal will, the Infinite Light, through the mitzvos. This happens through the joy of the mitzvah, which comes from the inner point of the heart.

וכדכתיב פקודי ה' ישרים משמחי לב וכתוב תחת אשר לא עבדת¹¹⁰ את ה' אלהיך בשמחה וטוב לבב מרוב כל פי מרוב כל

As it is written, "The precepts of Havayah are upright, gladdening the heart"; and it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything." The meaning of "out of an abundance of everything"

Two verses link the mitzvos with joy: "The precepts of Havayah are upright, gladdening the heart," and the rebuke for not serving G-d "with joy and with gladness of heart, out of an abundance of everything."

היינו בלי גבול למעלה עד אין קץ¹¹¹ ולמטה עד אין תכלית בבחי' איס כני"ל (ועמ"ש מזה בד"ה מנורת זהב ובד"ה צו את בניי כו' את קרבני לחמי גבי הקטר חלב התמיד.

is without limit, above without end and below without limit, in the level of the infinite (ein sof), as mentioned above (and see what is written on this in the discourse beginning "A menorah of gold," and in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," regarding the burning of the fats of the daily offering.

"An abundance of everything" means a joy without limit, "above without end and below without limit," the level of the infinite. The parentheses point to the discourses "A menorah of gold" and "Command the children of Israel... My offering, My bread," the latter on the burning of the fats of the daily offering.

ועמ"ש מענין פי עושין רצונו של מקום בפי שלח ע"פ מקושש עצים. ועמ"ש מענין שמחה של מצוה בביאור ע"פ צאינה וראינה¹¹² כו' בעטרה שעטרה לו אמו.¹¹³

And see what is written on the meaning of "they do the will of the Omnipresent" in Parshas Shelach, on the verse "gathering wood." And see what is written on the joy of the mitzvah in the explanation of the verse "Go out and gaze," etc., "at the crown with which his mother crowned him."

They also point to the discourse on "gathering wood" in Parshas Shelach, on "doing the will of the Omnipresent," and to the explanation of "Go out and gaze... at the crown with which his mother crowned him," on the joy of the mitzvah.

ומזה יובן איך ע"י שמחה של מצוה ממשיכים כתר דמלי הנקי רצונו של מקום מבחי' ומדרגה היותר עליונה וזהו עושין רצונו כו' ע"ד ועשיתם אתם כאלו עשאוני¹¹⁴

And from this it will be understood how, through the joy of the mitzvah, one draws down Keser of Malchus, which is called "the will of the Omnipresent," from the highest level and rank. And this is "they do His will," etc., in the manner of "And you shall do them (atem)": as though you made Me.)

Through the joy of the mitzvah one draws down Keser of Malchus, the "crown" of kingship called "the will of the Omnipresent," from the highest level. In "And you shall do them (atem)," the word for "them" is read as atem, "you": as the Zohar puts it, whoever does the mitzvos, it is "as though he made Me."

וזהו את רבע ישראל¹¹⁵ חלק הדי בחי' אף עשיתיו שם הוא גלוי רצון העליון דייקא כנ"ל.

And this is [the meaning of] “the fourth (reva) of Israel”: the fourth part, the level of “also I made him,” where there is specifically the revelation of the supernal will, as mentioned above.

So “the fourth of Israel” is the fourth part, “also I made him,” the level of action, where the supernal will is revealed.

וגם רבע מלשון ארבעה כי בזה נכלל כל די בחינות מחשבה דבור ומעשה ורצון. ובה יובן דכתיב מי מנה עפר יעקב ומספר וגו'

And reva is also from the word arba'ah (“four”), for in this all four levels are included: thought, speech, action and will. And through this, what is written will be understood: “Who has counted the dust of Yaakov, and the number,” etc.:

Reva also means “four,” because the deed of the mitzvah includes all four levels: thought, speech, action and will. This also explains the beginning of the verse, “Who has counted the dust of Yaakov, and the number.”

דמה שכתב ומספר קאי על מי מנה כלומר שאין מספר ואעפ”כ ומספר כתיב דמשמע שיש מספר
that what is written, “and the number,” refers back to “Who has counted,” that is to say, that there is no number; and nevertheless “and the number” is written, which implies that there is a number.

“And the number” continues the question “Who has counted,” meaning that Israel have no number. Yet the word “number” is written, as if they do.

אלא הענין כנ”ל שהוא בגדר מספר ואינו מספר ממש לפי שהוא המשכת רצון העליון את רבע ישראל
כנ”ל בחי' עשיתיו כנ”ל:¹¹⁶

But the matter is as mentioned above: it is in the category of number and is not actual number, because it is the drawing-down of the supernal will, “the fourth of Israel,” as mentioned above, the level of “I made him,” as mentioned above.

Both are true: Israel are in the category of number but are not truly numbered, because what they draw down is the supernal will, “the fourth of Israel,” the level of “I made him.”

SECTION 5 • ¶28

Torah, the higher unity

28 ד והנה כ"ז הוא בחינת יחודא תתאה במעשה המצות להמשיך רצון העליון בבחינת מספר בחי' עשיתיו כנ"ל

4. Now, all this is the level of the lower unity (yichuda tata'ah), in the performance of the mitzvos, to draw down the supernal will in the level of number, the level of "I made him," as mentioned above.

Section 4 sums up: everything said so far is the "lower unity" (yichuda tata'ah), reached through the mitzvos, which draw the supernal will down into "number," the level of "I made him."

אך תלמוד תורה כנגד כולם^{117, 118} שהוא בחינת יחודא עילאה וזהו מי מנה עפר יעקב¹¹⁹ כי עפר אינו בגדר מספר כלל והוא בחי' תלמוד תורה לפי

But "the study of Torah is equal to them all," for it is the level of the higher unity (yichuda ila'ah). And this is [the meaning of] "Who has counted the dust of Yaakov?": for dust is not in the category of number at all, and it is the level of the study of Torah, because

Torah study, however, is "equal to them all," as the Mishnah says, because it is the "higher unity" (yichuda ila'ah). This is the first half of the verse, "Who has counted the dust of Yaakov?": dust cannot be counted at all, and it stands for the study of Torah.

שהוא רצונו ית' ממש ולכך הוא בחי' יחוי"ע בחי' ביטול לאור א"ס ב"ה ממש ויחוד חב"ד בחב"ד כו'. ומתניתא מלכתא כנ"ל.

it is truly His will, may He be blessed; and therefore it is the level of the higher unity, the level of self-nullification (bittul) to the very Infinite Light (Or Ein Sof), blessed be He, and the union of Chochmah, Binah and Daas with Chochmah, Binah and Daas, etc. And "the Mishnah is a queen," as mentioned above.

Torah is G-d's will itself, so it brings about the higher unity, in which a person is wholly nullified to the Infinite Light, and a union of Chochmah, Binah and Daas with Chochmah, Binah and Daas: the intellect of the one who learns with the divine wisdom he learns. The text adds the saying "the Mishnah is a queen."

ואינו בגדר מספר כלל (ועמ"ש"ל בד"ה בשעה שהקדימו ישראל נעשה לנשמע¹²⁰ בפ"י עת לכל חפץ תחת השמים יעו"ש).

And it is not in the category of number at all (and see what is written above in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" on the meaning of "A time for every desire under the heavens"; see there.

Torah is not in the category of number at all. The long parenthesis that begins here first refers to the discourse on "When Israel put 'we will do' before 'we will hear,'" where Koheles's "A time for every desire under the heavens" is explained.

ומזה יובן יותר מש"כ דהתורה נק' עפר שאינו בגדר מספר כלל שהוא גוש אחד שלכך כל העוסק בתורת עולה¹²¹ כאילו הקריב עולה¹²² אף שעוסק בעידנא דלאו זמן הקרבה הוא כלל משא"כ במצות עצמן

And from this, what is written will be understood better: that the Torah is called "dust," which is not in the category of number at all, for it is one mass. That is why "whoever occupies himself with the Torah of the burnt-offering is as though he offered a burnt-offering," even though he occupies himself [with it] at a time that is not a time of offering at all; whereas the mitzvos themselves

This explains why Torah is called "dust": dust is a single mass, without separate units. So the Gemara says that whoever studies the laws of the burnt-offering is as though he offered one, even when it is not the time for offerings.

שהם בח"י התחלקות בזמן פלוני עת לכל חפץ¹²³ כו' והיינו לפי שהתורה היא בח"י רעוא דכל רעוין ועמ"ש עוד מזה בד"ה כי ביום הזה יכפר.¹²⁴

are the level of division, at such-and-such a time, "a time for every desire," etc. And that is because the Torah is the level of "the will of all wills." And see what is written further on this in the discourse beginning "For on this day He shall atone."

The mitzvos themselves are divided by time, each in its season, "a time for every desire." Torah is above time because it is "the will of all wills," the source of all of G-d's particular wills. The text points also to the discourse "For on this day He shall atone."

וזהו קדשנו במצותיך ותן חלקנו בתורתך¹²⁵ שע"י המצות הוא עדיין בחי' קדושין ואירוסין וארשתין לי כו' אך ע"י התורה הוא בחי' ההמשכה בבחי' פנימית וידעת את^{126, 127} ה'

And this is [the meaning of] "Sanctify us (kadsheinu) with Your commandments, and grant our portion in Your Torah": for through the mitzvos it is still the level of kiddushin and betrothal, "And I will betroth you to Me," etc.; but through the Torah it is the level of the drawing-down in the inner level, "and you shall know Havayah."

This is why the Shabbos and festival prayer asks, "Sanctify us with Your commandments, and grant our portion in Your Torah." Kadsheinu, "sanctify us," recalls kiddushin, betrothal: the mitzvos are like betrothal, "I will betroth you to Me," while Torah is the inner union, "and you shall know Havayah."

והענין אפשר לומר כי עם היות שע"י המצות נמשך בחי' גילוי רצון העליון בנפש ובחי' אהבה רבה

And the matter, it may be said, is this: although through the mitzvos there is drawn down the level of the revelation of the supernal will in the soul, and the level of great love (ahavah rabbah),

The Alter Rebbe offers an explanation. The mitzvos do draw the supernal will into the soul, and with it the "great love" (ahavah rabbah).

אך כי גם ברצון עליון יש ג"כ בחי' חיצוניות ופנימיות כמ"ש במ"א ע"פ ואהיה אצלו אמון ואהיה שעשועים כו' וכך ג"כ בגילוי האה"ר בנפש יש ג"כ ב' בחי' הא' כמ"ש¹²⁸

yet in the supernal will, too, there is also an outer dimension (chitzoniyus) and an inner dimension (pnimiyus), as is explained elsewhere on the verse "And I was with Him as a nursling, and I was delights," etc. And so too in the revelation of great love in the soul there are also two levels. The first, as it is written,

But the supernal will itself has an outer and an inner dimension, as Proverbs suggests with "I was with Him as a nursling, and I was delights." So too the great love in the soul has two levels.

כי עם קשה עורף הוא¹²⁹ כדלעיל וזהו הנמשך ע"י המצות והב' כמ"ש מה יפית ומה נעמת¹³⁰ אהבה בתענוגים והמשכת בחי' אהבה בתענוגים שרשו מבחינת פנימית הרצון עליון ונמשך ע"י התורה.

"For it is a stiff-necked people," as above, and this is what is drawn down through the mitzvos. The second, as it is written, "How fair you are and how pleasant, love in delights"; and the drawing-down of the level of "love in delights" has its root in the level of the inner dimension of the supernal will, and it is drawn down through the Torah,

The first is the love hinted at in "a stiff-necked people," a will above reason, which the mitzvos draw down. The second is "love in delights" (Song of Songs 7:7), rooted in the inner dimension of the supernal will, G-d's delight, and it is drawn down through the Torah.

כדכתיב ושעשועי את בני¹³¹ אדם וזהו חכמת אדם תאיר פניו¹³² פניו היינו בחינת פנימית וכמ"ש ע"פ חכלילי עינים¹³³ מיין¹³⁴ שיש בחינת אהבה רבה ולמעלה ממנה הוא אהבה בתענוגים ועמ"ש בד"ה מה טובו בענין מצות ותורה ומ"ש בד"ה לא הכיט און ביעקב)

as it is written, "And my delights are with the children of men." And this is [the meaning of] "A man's wisdom makes his face shine": "his face" (panav) is the inner level (pnimiyus). And as is explained on the verse "His eyes are red from wine," that there is the level of great love, and above it is love in delights. And see what is written in the discourse beginning "How goodly" on the matter of mitzvos and Torah, and what is written in the discourse beginning "He has not beheld iniquity in Yaakov.")

Torah is G-d's "delights with the children of men," and "a man's wisdom makes his face shine": panav, "his face," hints at pnimiyus, the inner dimension. The parenthesis closes with references to the discourses on "His eyes are red from wine," "How goodly" and "He has not beheld iniquity in Yaakov."

אך הדרך שיזכה האדם לאור התורה בבחינת יחודא עילאה הוא ע"י בחי' יעקב מדת הרחמים

But the way for a person to merit the light of the Torah in the level of the higher unity is through the level of Yaakov, the attribute of compassion,

How does a person come to the light of the Torah in the higher unity? Through the quality of Yaakov, the attribute of compassion (rachamim).

דהיינו לעורר רחמים רבים על נפשו בקביעת עתים כנודע שעת רצון הוא בחצות¹³⁵ וכן בשעת התפלה.¹³⁶

that is, to arouse great compassion upon his soul by setting fixed times; as is known, a time of favor is at midnight, and likewise at the time of prayer.

This means arousing great compassion on one's own soul at fixed times: above all at midnight, a time of divine favor, and at the time of prayer.

כי הנה יש בסדר התפלה ופסוקי דזמרה פסוקי דרחמי¹³⁷ ואזי הוא עת רצון לעורר רחמים על נפשו.

For in the order of the prayer and Pesukei d'Zimrah there are verses of compassion, and then it is a time of favor to arouse compassion upon his soul.

In the order of the prayers, Pesukei d'Zimrah contains verses that speak of G-d's compassion, and saying them is a time of favor for arousing compassion on one's soul.

וזהו מדתו של יעקב יי עקב שהוא ענין הרחמנות על בחי' יו"ד חכמה עילאה שנפלה וירדה לבחי' עקב כנ"ל.

And this is the attribute of Yaakov: yud-akev ("yud, heel"), which is the matter of compassion for the level of the yud, supernal Chochmah, which fell and descended to the level of the heel, as mentioned above.

The name Yaakov is read as yud-akev, "yud" and "heel": compassion for the yud, supernal Chochmah, which has fallen and come down to the level of the "heel," the lowest place.

והנה מדתו של יעקב מבר"ח¹³⁸ מן הקצה אל הקצה¹³⁹ להקים מעפר דל.¹⁴⁰ ולהעלות בבחי' יחודא עילאה כמ"ש במ"א

Now, the attribute of Yaakov "bars from one end to the other," "to raise the poor from the dust" and to elevate [him] into the level of the higher unity, as is explained elsewhere

Yaakov's attribute is like the middle bar of the Mishkan, which "bars from one end to the other," joining the lowest end to the highest. It "raises the poor from the dust" and lifts the soul into the higher unity.

(וגם פי עפר כמ"ש ונפשי כעפר לכל¹⁴¹ תהיה¹⁴² ועי"ז פתח לבי בתורתך ועמ"ש מזה בפי ויקהל ע"פ קחו מאתכם תרומה כו' וגם כמארו"ל כך היא דרכה של תורה¹⁴³ פת במלח תאכל¹⁴⁴ כו' ועל הארץ תישן).

(and also the meaning of "dust" is as it is written, "And let my soul be as dust to all," and through this, "Open my heart to Your Torah"; and see what is written on this in Parshas Vayakhel on the verse "Take from among you an offering," etc.; and also as our Sages, of blessed memory, said: "This is the way of the Torah: bread with salt you shall eat," etc., "and on the ground you shall sleep").

"Dust" also recalls the prayer "Let my soul be as dust to all," followed by "Open my heart to Your Torah": humility opens the heart to Torah. So too the Mishnah says that the way of Torah is "bread with salt you shall eat... and on the ground you shall sleep."

אך אמרו רז"ל כל העוסק בתורה לבד¹⁴⁵ כו' אלא צריך להיות תורה עם גמילות חסדים

But our Sages, of blessed memory, said, "Whoever occupies himself with Torah alone," etc.; rather, there must be Torah together with deeds of kindness.

Yet the Sages warn against one who occupies himself with Torah alone; Torah must come together with deeds of kindness.

ולכן כתיב ומספר את רבע ישראל¹⁴⁶ בחיי עשיתיו במעשה המצות ומעשה הצדקה הנקי בשם מצוה סתם¹⁴⁷ ששקולה כנגד כל המצות¹⁴⁸ והוא ענין גמילות חסדים. ועמ"ש בד"ה כי תשמע בקול¹⁴⁹ גבי לשמור את כל מצותיו.

Therefore it is written, "and the number of the fourth of Israel," the level of "I made him," in the performance of the mitzvos and the deed of charity, which is called simply "the mitzvah," for it is equal to all the mitzvos; and this is the matter of deeds of kindness. And see what is written in the discourse beginning "If you will listen to the voice," regarding "to keep all His commandments."

That is why the verse goes on, "and the number of the fourth of Israel": the mitzvos, above all charity, which the Jerusalem Talmud calls simply "the mitzvah" and which the Gemara says is equal to all the mitzvos. Charity is the practice of kindness.

(וע' בזהר משפטים דק"ה בפ"י מי מנה כו' ומספר¹⁵⁰ כו' והיינו ג"כ ענין יחודא עילאה ויחוי"ת כי מי היינו יחוד חו"ב אאלפך חכמה¹⁵¹ אאלפך בינה¹⁵² כו')

(And see in the Zohar, Mishpatim, folio 105, on the meaning of "Who has counted," etc., "and the number," etc. This, too, is the matter of the higher unity and the lower unity: for "who" (mi) is the union of Chochmah and Binah, "I will teach you wisdom, I will teach you understanding," etc.;

A final parenthesis cites the Zohar on Mishpatim, which reads the two halves of the verse as two who count. The Alter Rebbe links them to the higher and lower unity: mi, "who," is the union of Chochmah and Binah, as in Elihu's "I will teach you wisdom" and the Talmud's reading of alef as "learn understanding."

מספר היינו יחוד המדות והדבור והוא ענין יעשה שלום לי שלום יעשה לי¹⁵³ ועמ"ש ע"פ אלה פקודי המשכן. משכן העדות כו'. ובביאור ע"פ ונקדשתי בתוך בני ישראל.

"number" is the union of the emotive attributes (middos) and speech, and this is the matter of "Let him make peace with Me; peace he shall make with Me." And see what is written on the verse "These are the accounts of the Mishkan, the Mishkan of Testimony," etc., and in the explanation of the verse "And I shall be sanctified among the children of Israel."

"Number" is the union of the emotive attributes with speech. This is the double "peace" of Isaiah 27:5, "Let him make peace with Me; peace he shall make with Me." The text points to the discourses on "These are the accounts of the Mishkan" and "And I shall be sanctified among the children of Israel."

ולפמשי"כ בפרדס ערך מי¹⁵⁴ י"ל שזהו ענין שער החמשים מנשי"ב שבו ניתנה תורה בחג השבועות וא"ש דמי מנה עפר יעקב קאי על התורה כו' ועמ"ש בביאור מארז"ל¹⁵⁵ בשעה שהקדימו ישראל נעשה כו'

And according to what is written in the Pardes, under the entry "Mi," it can be said that this is the matter of the fiftieth gate of the fifty gates of Binah, in which the Torah was given on the festival of Shavuos; and it is well understood that "Who has counted the dust of Yaakov" refers to the Torah, etc. And see what is written in the explanation of the saying of our Sages, of blessed memory, "When Israel put 'we will do' before," etc.,

Following the entry on mi in the Pardes (Pardes Rimonim), the Alter Rebbe suggests that mi, whose letters add up to fifty, is the fiftieth of the fifty gates of Binah, through which the Torah was given on Shavuos. Then "Who has counted the dust of Yaakov" refers to the Torah.

מי גילה כו' ועיין מה שכתוב בביאור ע"פ וספרתם לכם כו' תספרו חמשים יום.¹⁵⁶ וע' עוד מענין רובע ישראל בזהר פ' בלק) (דף ר"י סע"ב ודף ר"ד ע"א) ועמשי"ל פ' שלח בענין ונסכו רביעית ההין:^{157, 158, 159}

"Who revealed," etc. And see what is written in the explanation of the verse "And you shall count for yourselves," etc., "you shall count fifty days." And see further on the matter of "the fourth of Israel" in the Zohar, Parshas Balak) (folio 210, end of side b, and folio 204, side a). And see what is written above in Parshas Shelach on the matter of "and its libation, a fourth of a hin."

The text refers further to the explanations of "When Israel put 'we will do' before... Who revealed [this secret]" and of "you shall count fifty days," to the Zohar on Balak about "the fourth of Israel," and to the discourse in Shelach on the libation of "a fourth of a hin."

IN ONE'S AVODAH

Before the Shema, build the outer love through contemplation in Pesukei d'Zimrah and the blessings, in order to reach the inner love that unites the heart. In the physical deed of the mitzvah, set aside your own will before G-d's will, and do it with joy that comes from the inner point of the heart. Set fixed times, at midnight and in prayer, to arouse compassion on your soul, the way to the light of the Torah; and join your Torah study to deeds of kindness and charity.

QUESTIONS FOR DISCUSSION

1. Why does the word "also" in "also I made him" point to a level above thought, speech and action, and why is it placed next to action?
2. If the soul was already united with G-d in His "thought," what does it gain by coming down into a body?
3. How can Israel be both "numbered" and "beyond counting"? How do the images of sand and of the twelve oxen help explain it?
4. Why does the inner love of the heart have no counterpart on the side of evil, while the love born of knowledge does?
5. Why must Torah study, the higher unity, be joined to deeds of kindness and charity?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 **מי מנה**
The Kehot note dates this maamar to 5563 (1802-03) and says that other transcripts of it were printed in Sefer HaMaamarim 5563, vol. 2, p. 600; the first version there is from Rabbi Moshe, son of the Alter Rebbe.
KEHOT'S NOTE
המאמר הוא משנת תקס"ג. הנחות אחרות נדפסו בסה"מ תקס"ג ח"ב ע' תר. נוסח א' הוא מהר"מ בן אדה"ו. באוה"ת בלק ע' תתקפו נדפסו הגהות על הביאור דלהלן סה, ג — בכותרת: הגהות לד"ה מי מנה.
מי מנה עפר יעקב
Bilaam's blessing of Israel: they are beyond counting, like the dust. The whole maamar is an explanation of this verse.
Numbers 23:10 כ"ג:יג: במדבר
מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:
Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
במדבר כג, י.
מי מנה עפר יעקב
Before the Mishkan was set up, says the Midrash, prophecy was found among the nations; once it stood, prophecy ceased from them, and Bilaam prophesied only for Israel's good, with blessings such as "Who has counted the dust of Yaakov."
Vayikra Rabbah 1:12 כ"א:י"ב: ויקרא רבה א'
מי מנה עפר יעקב
Yaakov was blessed that his seed would be "like the dust of the earth," and the Midrash says that this blessing came true in the days of Bilaam, who said, "Who has counted the dust of Yaakov."
Bamidbar Rabbah 2:12 כ"ב:יג: במדבר רבה ב'
מי מנה עפר יעקב
Moshe, who loved Israel, likened them to the stars; Bilaam, who hated them, likened them to dust, "Who has counted the dust of Yaakov"; and Hoshea likened them to the sand of the sea.
Bamidbar Rabbah 2:17 כ"ב:י"ז: במדבר רבה ב'
מי מנה עפר יעקב
At the end of the Midrash on "As an apple tree among the trees," it says that prophecy ceased from the nations once the Tent of Meeting stood, and that Bilaam prophesied for

- Israel's good, listing his blessings, among them "Who has counted the dust of Yaakov."
- Shir HaShirim Rabbah 2:3:5 ה"ג:ה'3:2 Shir השירים רבה ב':ה'3:2
... מה טבו אהליך יעקב, (במדבר כג, כא): לא הפיט און קיעקב, (במדבר כג, כג): כי לא נחש בקיעקב, (במדבר כג, י'): מי מנה עפר יעקב, (במדבר כד, יז): דרך כוכב מעקב, (במדבר כד, יט): וירד מעקב.
Rabbi Yehoshua ben Levi said: If the nations had known how beneficial the Tent of Meeting was for them, they would have surrounded it [to protect it] with military encampments and fortifications, as until the Tent of Meeting stood, they would hear the sound of divine speech, and would lose control of their bowels in the halls of their palaces. That is what is written: "For who of all flesh who heard the voice of the living G-d... [has lived?]" (Deuteronomy 5:23). Rabbi Simon said: The divine speech would emerge ...
Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)
7 Rabbi Abahu expounds the verse: the Holy One, blessed be He, sits and counts the "fourths" of Israel, waiting for the drop from which a righteous person will be formed. This is the Gemara the text cites "at the end of chapter 3 of Niddah (31a)."
נדה ל"א א:כ"0:31a Niddah
דרש רבי אבהו: מאי דכתיב "מי מנה עפר יעקב ומספר את רובע ישראל?" מלמד שהקדוש ברוך הוא יושב וסופר את רביעיותיהם של ישראל, מתי תבא טיפה שהצדיק נוצר הימנה.
William Davidson, Vocalized Aramaic (CC-BY-NC)
8 Kehot's note points to Niddah 31a:20 for these words.
נדה ל"א א:כ"0:31a Niddah
דרש רבי אבהו: מאי דכתיב "מי מנה עפר יעקב ומספר את רובע ישראל?" מלמד שהקדוש ברוך הוא יושב וסופר את רביעיותיהם של ישראל, מתי תבא טיפה שהצדיק נוצר הימנה.
William Davidson, Vocalized Aramaic (CC-BY-NC)
9 **מי מנה עפר יעקב ומספר את רובע ישראל**
In Parshas Balak the Midrash reads "Who has counted the dust of Yaakov" as the countless mitzvos Israel perform with the soil, and "the fourth of Israel" as the multitudes descended from Yaakov's wives, who eagerly sought the mitzvah. (The Kehot note gives this passage as 20:16.)
במדבר רבה כ':ט"9:20 Bamidbar Rabbah
10 **ומספר את רובע ישראל**
On "My dove is one," the Midrash says that Bilaam himself testified to Israel: "Who has counted the dust of Yaakov" is

א, יח.

20

כל הנחלים

On “All the rivers run into the sea, yet the sea is not full,” the Midrash says that all converts enter only into Israel, and yet Israel’s number never grows less, as it is written, “Who has counted the dust of Yaakov.”

Kohelet Rabbah 1:7:6 ר"ז:ו' קהלת רבה א'ז:ו'

דבר אחר, כל הנחלים הלכים אל הים, כל הגרים אינן נכנסין אלא בישראל, והים איננו מלא, וישראל ממנינו איננו חסרין לעולם. שנאמר (במדבר כג, י'): מי מנה עפר יעקב, שמא תאמר שכל מי שאיננו מתגבר בעולם הזה מתגבר בעולם הבא, תלמוד לומר (ישעיה נד, טו): הן גור גור, מכאן ואילך אפס מאותי, הפסק מאתי, מאן גבי, מי גר אתה בעולם הזה, עליה עול לעולם הבא. אמר רבי יוחנן ולא עוד אלא במקום שהוא מתגבר משם הוא נוטל חלקו, ...

Another matter, “all the rivers go to the sea,” all the converts enter only into Israel. “Yet the sea is not full,” and Israel’s number is never lacking, as it is stated: “Who has counted the dust of Jacob” (Numbers 23:10). Perhaps you will say that anyone who does not convert in this world will convert in the World to Come; the verse states: “Behold, they may gather together [gor yagur]” (Isaiah 54:15), who can gather together now, but not in the future. but from then on “but not by ...

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PARAGRAPH 2

21

ולכבודי בראתיו יצרתיו

“Everyone who is called by My Name, for My glory I created him, I formed him, also I made him.” The Alter Rebbe reads its three verbs as thought, speech and action, and the extra word “also” as a hint to a fourth level.

Isaiah 43:7 ישיעיהו מ"ג:ז

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.’

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KEHOT’S NOTE

ישעיי מג, ז.

22

בד"ה חייב אינש לבסומי בפוריא

The passage our text points to is at the head of the next column (95c): the form of the letter hei is three lines; two joined lines are thought and speech, and the third is action, as it is written, “also I made him.” The six attributes, the vav of the Name, must be drawn into the hei, en-clothed in thought, speech and action.

KEHOT’S NOTE

תו"א צה, ב.

PARAGRAPH 3

23

והנה יש עוד בחינה רביעית

The Kehot note refers the reader to the Rebbe’s talks in Likkutei Sichos, vol. 17, p. 204, in connection with this “fourth level” above thought, speech and action.

KEHOT’S NOTE

ראה לקו"ש-ז ע' 204.

PARAGRAPH 4

24

היתה נהנית מזיו השכינה

Rav taught that in the World to Come there is no eating or drinking; the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe uses the phrase for the soul’s state before its descent.

Berakhot 17a:12 ברכות י"ז א"י:12

מרגל לא בפומיה דרב: לא בעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: “ויחזו את האלקים ויאכלו וישתו.”

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business trans-actions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT’S NOTE

ראה ברכות ז, א.

PARAGRAPH 5

25

כי לא מחשבותי מחשבותיכם

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

ישעיי נה, נח.

26

כי לא מחשבותי מחשבותיכם

“For My thoughts are not your thoughts, nor are your ways My ways.” G-d’s “thought” cannot be compared to human thought, which is why the terms need explaining.

Isaiah 55:8 ישיעיהו נ"ה:ח

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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27

ואין לו דמות הגוף

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

תפלת יגדל. ראה רמב"ם הלי' יסוה"ת א, ז.

28 בעשרה מאמרות נברא העולם
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 אבות רפ"ה.

29 בעשרה מאמרות נברא העולם
 The Mishnah: "With ten utterances the world was created."
 The Alter Rebbe reads the utterances as combinations of letters that bring creation from concealment into revelation.

משנה אבות ה':א"ה:1 Pirkei Avot

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפרע מן הרשעים שמאבדיו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקמיז את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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PARAGRAPH 6

30 במאמר אחד יכול להבראות
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 אבות רפ"ה.

31 במאמר אחד יכול להבראות
 The Mishnah asks why the world was created with ten utterances when it could have been created with one. The Alter Rebbe identifies that one utterance with the undivided "breath of His mouth."

משנה אבות ה':א"ה:1 Pirkei Avot

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפרע מן הרשעים שמאבדיו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקמיז את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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32 וברוח פיו כל צבאם
 "By the word of Havayah the heavens were made, and by the breath of His mouth, all their hosts." The Alter Rebbe

reads "the breath of His mouth" as the supernal breath that includes every utterance.

Psalms 33:6 לייג'ו: תהילים

בדבר ה' שמים נעשו וברוח פיו כל־צבאם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

33 ברוך אומר ועושה
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 ברכת ברוך שאמר.

34 ע' בוח"ג מ"ז בי
 The Kehot note says that the Zohar passage cited here (Part III, 47b), on the supernal breath, is explained at length in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

נתבאר בארוכה באוה"ת להצ"צ כרך-ב ע' תתפא ואילך.

35 אלף אלפים . . היש מספר לגדודיו
 Daniel's vision of the heavenly court: "a thousand thousands serve Him." It shows the vast multitude of beings that come from the division of the breath into many letter-combinations.

דניאל ז':י"ד Daniel 7:10

נהר דנינור נגד ונפק מן־קדמוהי אלף אלפין ושמשינה ורבו רבבן קדמוהי יקומו דינא יתב וספרין פתיחו:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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איוב כ"ה:ג Job 25:3

היש מספר לגדודיו ועל־מי לא־יקום אורחו:

Is there any number of His armies? And upon whom doth not His light arise?

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חגיגה י"ג ב:י"ב-י"ג Chagigah 13b:12-13

כתוב אחד אומר: "אלף אלפין ושמשינה ורבו רבבן קדמוהי יקומו", וכתוב אחד אומר: "היש מספר לגדודיו!" לא קשא: כאן בזמן שבית המקדש קיים, כאן בזמן שאין בית המקדש קיים, כבכול שנתמטטה פמליא של מעלה. תניא, רבי אומר משום אבא יוסי בן דוסאי: "אלף אלפין ושמשינה" — מספר גדוד אחד, ולגדודיו אין מספר. ורבי ירמיה בר אבא אמר: "אלף אלפין ושמשינה", לנהר דינור, שנאמר: "נהר דינור נגד ונפק מן קדמוהי ..."

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KEHOT'S NOTE

דניאל ז, י. איוב כה, ג. ראה חגיגה יג, ב.

36 The Zohar teaches that every voice is made of breath (hevel) and that the world is sustained only by breath, a breath

that comes from the “breaths above.” This is the passage the text cites for the supernal breath.

Zohar, Tazria 22:96–105הק"צ"ב:ז"ק"י-22:96

PARAGRAPH 7

37

מוצא פי ה'

“Man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live.” The phrase names the divine speech that gives every creature life.

Deuteronomy 8:3ה'ג:ח

וַיַּעַנְךָ וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לַמַּעַן הוֹדִיעָךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יְחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־ה' יְחִיָּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

38

ויקרא האדם שמות

“And Adam gave names to all the cattle and to the birds of the heavens.” The names Adam gave are the letter-combinations of G-d’s speech that give each creature life.

Genesis 2:20כ"ב:2

וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וְלֹכֵל הַיָּת הַשָּׂדֶה וְלָאָדָם לֹא־מָצָא עֹזֶר כְּנֶגְדּוֹ:

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

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KEHOT'S NOTE

בראשית ב, כ. קטע מכאן בסה"מ תרל"ח ע"סג.

39

ברכו ה' מלאכיו

“Bless Havayah, His angels, mighty in strength, who do His word, hearkening to the voice of His word.” The Alter Rebbe stresses “His word”: the angels live from G-d’s speech.

Psalms 103:20כ"ג:103

בָּרְכוּ ה' מַלְאָכָיו גִּבּוֹרֵי כֹחַ עֹשֵׂי דְבָרוֹ לְשֹׁמֵעַ בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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KEHOT'S NOTE

תהלים קג, כ.

PARAGRAPH 8

40

עלמין סתימין דלא אתגליין

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

הקדמת ת"ז יז, א.

41

עלמין סתימין דלא אתגליין

In the prayer of Eliyahu (Patach Eliyahu) at the opening of the Tikkunei Zohar: G-d brought forth ten Sefiros “to lead through them hidden worlds that are not revealed, and worlds that are revealed.”

Tikkunei Zohar 17a:11–12כ"ב:11–17a

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מכני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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42

אין לך עשב מלמטה

Rabbi Simon: “There is no blade of grass that does not have a mazal in the heavens that strikes it and says to it, ‘Grow!’” The Alter Rebbe uses it to show that everything revealed has a hidden source above it.

Bereshit Rabbah 10:6–7ז"ז-10:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: ‘Grow.’ That is what is written: “Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?” (Job 38:33). It is an expression of being in charge [shoter]. “Will you tie the chains of ...

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KEHOT'S NOTE

ב"ר י, [ו]. וע"ל בפ' במדבר ד"ה [ביאור על הדרוש] וספרתם רפ"ב (יא, ג). [כ]. וראה הנסמן לעיל פ' צו טז, ג. ולקמן פ' מטות פג, ג.

43

כי גבוה מעל גבוה

“For one high above the high watches, and there are high-er ones above them.” The Alter Rebbe reads it as the lad-

der of sources, each hidden level the root of the one below it.

Ecclesiastes 5:7: קהלת ה':ז

אִם-עֲשֶׂה רֶשׁ וְגִזֵּל מִשְׁפָּט וְצָדִיק תִּרְאֶה בְּמִדְּנָה אֶל־תִּתְּמָה עַל־הַחֶפֶץ כִּי גִבָּה מֵעַל גִּבָּה שְׁמֵר וּגְבָהִים עֲלֵיהֶם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

PARAGRAPH 9

44

ישראל עלו במחשבה

Of the six things that preceded the creation of the world, some were created and some “arose in thought” to be created; Israel arose in thought. The Alter Rebbe places the souls of Israel in the hidden level of thought.

Bereshit Rabbah 1:4: בראשית רבה א':ד

... “ה' קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגו'” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגו'” שמו של משיח מנין שנאמר (תהלים עב, יז): “יהי שמו לעולם וגו' [לפני שמש ינון שמו]” רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) “בטרים הרים יולדו” ואותה השעה (שם,

...

“In the beginning, G-d created” – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

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KEHOT'S NOTE

ב"ר א, ד.

45

ויקרא האדם שמות לכל הבהמה ולעוף השמים

Adam named every animal and bird, but “for Adam there was not found a helper corresponding to him.” The Alter Rebbe reads the names as the level of speech, and the missing “helper” as Adam’s own missing name.

Genesis 2:20: בראשית ב':כ

וַיִּקְרָא אָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלַעֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא־מָצָא עֹזֵר כִּנְגֹדוֹ:

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was

not found a help meet for him.

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46

בד"ה כה תברכו

The text sends the reader to “Thus shall you bless” in Naso for this reading of Adam naming the animals.

KEHOT'S NOTE

לקו"ת נשא כו, ב.

47

פני אר"י פני שור פני נשר

Ezekiel's vision of the living creatures of the Chariot, with the faces of a man, a lion, an ox and an eagle. The Alter Rebbe identifies the animals Adam named with these angelic forms.

Ezekiel 1:10: יחזקאל א':י

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הֵימִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

48

עזר הוא בחי' שם

On the reading of “helper” as “name,” the Kehot note refers to the Rebbe Rashab’s Hemshech 5672 (Ayin-Beis), vol. 1, section 24.

KEHOT'S NOTE

ראה המשך תער"ב-א סעי' כד.

49

פ"י עזר הוא בחי' שם

After citing Rashi, the Ramban writes, “In my opinion, the calling of the name is the helper”: Adam knew each creature’s nature and named it accordingly. The Alter Rebbe builds on this to read “helper” as “name.”

Ramban on Genesis 2:20: רמב"ן על בראשית ב':כ

וְלָאָדָם לֹא מָצָא עֹזֵר כִּנְגֹדוֹ לְשׁוֹן רֶשֶׁי (רש"י על בראשית ב':כ) כְּשֶׁהֵבִיאוֹ הַבִּיאוֹ לְפָנָיו זָכַר וְנִקְבָּה, אָמַר, לְכָל יֶשׁ בֶּן זֹג וְלִי אֵין בֶּן זֹג, מִדֵּי וַיִּפֹּל ה' אֱלֹקִים עָלָיו תִּרְדָּמָה. וַיִּפֹּה פָּרֶשׁ, כִּי פֶאֶשֶׁר הַכְּנִיס פִּסּוּקִי קִרְיָאת הַשְּׁמוֹת כְּתוּב דְּבַר הָעֹזֵר יִכְרִיחַ זֶה. וְקִרְיָאת הַשְּׁמוֹת עַל דַּעַת הַמִּפְרָשִׁים (רש"י ור"ק) כְּפֶשׁוּטוֹ, שִׁיחָא לְכָל אֶחָד שֵׁם לְעִצְמוֹ כְּדִי שִׁיחֵי יְדוּעִים וְנִכְרִים לְתוֹלְדוֹתָיו בְּשְׁמוֹת אֲשֶׁר יִקְרָא לָהֶם, כִּי יִהְיֶה שְׁמוֹ לְעוֹלָם. וְהִנֵּה הַקְּבִי"ה כְּשֶׁרָצָה לְעִשׂוֹת לוֹ הָעֹזֵר ...

BUT FOR ADAM THERE WAS NOT FOUND A HELP MEET FOR HIM. Rashi comments: “When He brought them, He brought them before him as male and female. Thereupon Adam said, ‘All of them have a mate, and I have no mate!’ Immediately, the Eternal G-d caused a deep sleep to fall upon him.” Rashi explained it well for by Scripture’s bringing the verses concerning “the calling of names” into the matter of “the help” that G-d gave Adam, it proves that this interpretation mentioned above is correct. “The calling of ...

Vocalized Edition (CC-BY) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

PARAGRAPH 10

- 50 “Avraham was one, and he inherited the land.” The Alter Rebbe reads “was one” as the soul’s state before it entered the body, united in its source.

יחזקאל ל"ג:כ"ד Ezekiel 33:24

בְּנֵי־אָדָם יֹשְׁבֵי הַחֲרָבוֹת הָאֵלֶּה עַל־אֲדָמָתָא יִשְׂרָאֵל אֲמָרִים לֵאמֹר אֶחָד הָיָה אֲבָרָהָם וַיֵּרֶשׁ אֶת־הָאָרֶץ וְאַנְחֵנוּ רַבִּים לָנוּ נִתְּנָה הָאָרֶץ לְמוֹרָשָׁה׃

‘Son of man, they that inhabit those waste places in the land of Israel speak, saying: Abraham was one, and he inherited the land; but we are many; the land is given us for inheritance.

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- 51 אחד היה אברהם

The Zohar says that Avraham was inscribed in complete faith, “one above and one below,” as it is written, “Avraham was one.” It is the first of the two Zohar passages the text cites.

ספר הזהר, לך לך כ”א:קצ”ט-ט-22:219-21 Zohar, Lech Lecha 21:199-22:212

It is also possible to understand the words “Like an apple tree among the trees of the wood” of Abraham, who smelt sweetly like an apple tree, who was distinguished in faith above all his contemporaries, and who was marked out as unique both above and below, as it is written, “Abraham was one” (Ezek. 33, 24).

The Zohar; London, Soncino Press, 1933 (Public Domain)

- 52 באדם הראשון היו כלולים ששים רבוא נשמות

The Arizal explains that at first all the souls were included in Adam, and that when he sinned “his limbs fell away and his stature was diminished.” The Kehot note cites this introduction among the sources for the teaching.

שער הגלגולים י”ב:ג”ג-2:3-2 Sha’ar HaGilgulim 12:2-3

... אי שבאה לעולם, אע”פ שלא באה ע”י זווג פנים בפנים, לפי שכבר באה עתה אחר מיתת אדם הראשון: ואחר מדרגה זו, יש עוד מדרגה שלישית תחתיה, והיא מהנשמות שנשתיירו באדה”ר, שמהם הוריש אדם לקין והכל בניו כשנולדו, ומדרגה זו שוה אל המדרגה הב’, כי גם בהיותם בקין והבל, אינם שם בבחי’ פעם אי, כיון שלא באו בקין והבל אחר מיתת אדם, אלא בחייו הנחילים להם, לכן אין היותם כללות בקין והבל נחשבת אפילו לפעם אי, אלא הרי הם כאלו עדיין היו כלולות באדם. וכאשר מתו קין והבל, אם יחזרו ...

Shaar HaGilgulim (Public Domain)

- 53 באדה”ר היו כלולים ששים רבוא נשמות

Kehot’s note points to Shemot Rabbah 40:3 for these words.

שמות רבה מ”ג:3 Shemot Rabbah 40:3

דבר אחר: ראה קראתי בשם בצלאל, הה”ד (קהלת ז): מה שהיה כבר נקרא שמו. אמר הקב”ה: מי שהתקנתיו מראש שיעשה המשכן, כבר

מי מנה עפר יעקב ומספר את רובע ישראל

קראתי לו שם. מהו ונודע אשר הוא אדם? עד שאדה”ר מוטל גולם, הראה לו הקב”ה כל צדיק וצדיק שעתידי לעמוד ממנו, יש שהוא תלוי בראשו של אדם, ויש שהוא תלוי בשערו, ויש שהוא תלוי במצחו, ויש בעיניו, ויש בחוטמו, ויש בפיו, ויש באזנו, ויש במלתיו. ותדע לך, בשעה שהיה איוב מבקש להתווכח עם הקב”ה, ואמר (איוב כג): מי יתן ידעתי ואמצאהו אערכה לפניו משפט. הקב”ה משיבו: אתה מבקש ...

Another matter, “see, I have called by name Betzalel,” that is what is written: “What was, its name has already been called” (Ecclesiastes 6:10). The Holy One blessed be He said: ‘The one whom I appointed at the outset so that he would craft the Tabernacle, I have already called him by name.’ What is, “it is known that he is a man”? (Ecclesiastes 6:10). While Adam the first man was still a shapeless mass, the Holy One blessed be He showed him each and every righteous person that was ...

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KEHOT’S NOTE

ראה ש’ המצות פ’ תצא. ש’ הגלגולים, הקדמה ו, ז, יב. ש’ הפסוקים פ’ בראשית, דרוש ג’. ומצינים שם לתנחומא ושמו”ר פ”מ, ג’.

PARAGRAPH 11

- 54 מהו תוספות העילוי להנשמה בעוה”ז

The Kehot note says the Tzemach Tzedek also takes up this question, the soul’s added elevation in this world, in Or HaTorah on Bereishis, vol. 7, folio 1180b.

KEHOT’S NOTE

בענין זה ראה גם אוה”ת בראשית כרך-ז דף תתשפ, ב’.

- 55 יחד לבבי ליראה שמך

“Teach me Your way, Havayah, I will walk in Your truth; unite my heart to fear Your Name.” The Alter Rebbe will explain the “uniting” of the heart as joining its outer dimension to its inner one.

Psalms 86:11 תהילים פ”א:י”א

הוֹרֵנִי ה' דְּרֶכֶךְ אֱהֵלֶךָ בְּאֲמַתְךָ יַחַד לִבִּי לִירְאָה שְׁמֶךָ׃

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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KEHOT’S NOTE

תהלים פו, יא. ראה יהל אור עה”פ ע’ שה’.

PARAGRAPH 12

- 56 עבודת מתנה אתן את כהונתכם

G-d tells Aharon, “As a service of gift I give your priesthood.” The Alter Rebbe uses the phrase for the inner love that cannot be earned by understanding but is given from Above.

במדבר י”ח:7 Numbers 18:7

וְאַתָּה וּבְנֶיךָ אֶתְּךָ תִּשְׁמְרוּ אֶת־קֹהֲנֻתְכֶם לְכָל־דְּבַר הַמִּזְבֵּחַ וְלִמְכִּיתָ לְפָרֶכֶת וְעִבְדֶתֶם עֲבֹדַת מִתְּנָה אֶתֶּן אֶת־קֹהֲנֻתְכֶם וְהָיָה הַקֶּרֶב יוֹמֶת׃

And thou and thy sons with thee shall keep your priesthood in everything that pertaineth to the altar, and to that within

the veil; and ye shall serve; I give you the priesthood as a service of gift; and the common man that draweth nigh shall be put to death.'

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KEHOT'S NOTE

במדבר יח, ז.

57

סדי"ה וידבר במדבר סיני

The passage there speaks of the giving of the Torah, when "at every utterance their souls flew out," as the revelation of a great love far above knowledge; it calls this love "a service of gift" and a fire from above, and explains legul-gelosam as the skull (gulgoles) that hovers over the head and the brain and cannot be en clothed in them.

KEHOT'S NOTE

לקו"ת במדבר ג, ב.

58

כל חד לפום שיעורא דילי

On "Her husband is known in the gates," the Zohar says that the Holy One, blessed be He, is known to each person according to what he measures in his heart. The Alter Rebbe applies it to the outer love, which matches each person's grasp.

Zohar I, 103b, זח"א קג,

KEHOT'S NOTE

זח"א קג, ב.

PARAGRAPH 13

59

את זה לעומת זה עשה אלהים

"G-d has made the one opposite the other." Chassidus reads it as the principle that every power of holiness has a counterpart in the forces opposed to it.

Ecclesiastes 7:14, קהלת ז:יד

ביום טובה הנה בטוב וביום רעה ראה גם את זה לעומת זה עשה האלקים על־דברת שלא ימצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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60

ולתאוה יבקש נפרד

"The one who separates himself seeks desire." Here it describes the self-centred craving that comes from the knowledge on the side of evil.

Proverbs 18:1, משלי י"ח:א

לתאוה יבקש נפרד בכל־תושיה יתגלע:

He that separateth himself seeketh his own desire, And snarlest against all sound wisdom.

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KEHOT'S NOTE

משלי יח, א.

מי מנה עפר יעקב ומספר את רובע ישראל

PARAGRAPH 14

61

בינונים זה וזה שופטן

The righteous are ruled by the good inclination, the wicked by the evil inclination, and the intermediate "both this and that judge them."

Berachot 61b:2-3, ברכות ס"א ב:ב-ג

תנא רבי יוסי הגלילי אומר: צדיקים יצר טוב שופטן, שנאמר: "ולבי חלל בקרבי". רשעים יצר רע שופטן, שנאמר: "נאם פשע לרשע בקרב לבי אין פחד אלקים לנגד עיניו". בינונים — זה וזה שופטן, שנאמר: "עמד לימין אביון להושיע משפטי נפשו". אמר רבה: כגון אנו בינונים. אמר לקה אבני: לא שביק מר חיי לקל בריה?

There is a teaching : R. Jose of Galilee says : The good impulse controls the righteous ; as it is said, "My heart is wounded within me" (Ps. cix. 22). The evil impulse controls the wicked ; as it is said, "Transgression speaketh to the wicked, in the midst of the heart, There is no fear of G-d before his eyes" (ibid, xxxvi. 2). Both impulses control average people ; as it is said, "Because He standeth at the right hand of the needy, to save him from them ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות סא, ב.

62

ולאום מלאום יאמץ

Rivkah is told that two nations are in her womb and that "one people shall be stronger than the other." Here it pictures the seesaw between good and evil in the intermediate person.

Genesis 25:23, בראשית כ"ה:כ"ג

ויאמר ה' לה שני גוים בבטנה ושני לאמים ממעיה יפרדו ולאום מלאום יאמץ ורב יעבד צעיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

63

בכני עם קרובו

"The praise of all His pious ones, of the children of Israel, the people near to Him." The Alter Rebbe uses the phrase for Israel's unique bond with G-d.

Psalms 148:14, תהילים קמ"ח:יד

ויהם קרו לעמו תהלה לכל־חסידיו לבני ישראל עם קרבו הלהלוקה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

ראה תהלים קמח, יד.

64 כי עם קשה עורף הוא

Moshe's plea after the golden calf: "For it is a stiff-necked people, and You shall forgive." The Alter Rebbe reads "stiff-necked" as a will above reason, a reason for forgiveness.

שמות ל"ד:ט"ז Exodus 34:9

וַיֹּאמֶר אֱלֹהֵינוּ מִצָּאֵתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יְיָ־נָא אֲדֹנָי בְּקִרְבָּנוּ כִּי עִם־קֶשֶׁה־עֹרֶף הוּא וְסִלְחָתְךָ לְעֹנֵנוּ וְלַחַטָּאתֵנוּ וְנִחַלְתָּנוּ:

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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KEHOT'S NOTE

שמות לד, ט.

65 ואינו אלא לשבח

There the Alter Rebbe brings the Midrash that "stiff-necked" is said in praise, and explains it as firmness in the service of G-d above reason, through which the level of "My teaching shall drop as the rain" is drawn down.

KEHOT'S NOTE

ועל"ק בהאזינו עג, רע"ב. [כ].

66 ואינו אלא לשבח

On "stiff-necked people," the Midrash says: "You think it is a reproach, but it is only to their praise": either a Jew or crucified.

שמות רבה מ"ב:ט"ז Shemot Rabbah 42:9

... ובאומות - ישראל. אמר ר' יצחק בר רדיפא בשם ר' אמי: אתה סבור שהוא לגנאי ואינו אלא לשבח, או יהודי, או צלוב. אמר רבי אבין: עד עכשיו קורין את ישראל בחוצה לארץ: האומה של קשה עורף. אמר רב נחמן: תדע לך, שהם קשים. כשבא הקב"ה ליתן להם את התורה, מה כתיב בהם (שמות יט): ויהי ביום השלישי בהיות הבקר. אמר הקב"ה: אראה להם כל נסי, ולואי ליהני. והנה עם קשה עורף הוא ועתה הניחה לי ויחר אפי בהם ואכלם וכי משה היה תופש בהקב"ה שהוא אומר הניחה לי?! אלא, ...

"The L-rd said to Moses: I have seen this people and, behold, it is a stiff-necked people" (Exodus 32:9). "The L-rd said to Moses: I have seen this people, [and behold, it is a stiff-necked people]" (Exodus 32:9) - what is, "behold, it is a stiff-necked people"? Rabbi Yehuda ben Polvaya said in the name of Rabbi Meir: They were deserving of being beheaded. Rav Yakim said: There are three impudent ones. The most impudent among the beasts is the dog; among the birds, the rooster; and among the nations, ...

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67 סד"ה להבין ענין הברכות

The column the note gives explains that Torah study draws down the Infinite Light only in holiness and according to the intention of the heart, through a supernal "seal" that keeps the kelipos from drawing on it, which is why bless-

ings close with "Baruch"; and it adds that, as with Torah, so with the service of the heart.

KEHOT'S NOTE

תו"א ז, ב.

68 בטל רצונך מפני רצונו

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ב, ד.

69 בטל רצונך מפני רצונו

Rabban Gamliel's teaching: "Set aside your will before His will." Here it describes the self-nullification through which the supernal will is revealed.

Pirkei Avot 2:4 משנה אבות ב:ד

הוא היה אומר, עשה רצונו כרצונך, כדי שיעשה רצונך כרצונו. בטל רצונך מפני רצונו, כדי שיבטל רצון אחרים מפני רצונך. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו. ואל תאמר דבר שאי אפשר לשמע. שסופו להשמע. ואל תאמר לבש אפנה אשנה, שמה לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

70 בסור מרע ועשה טוב

"Turn from evil and do good." The Alter Rebbe uses it for the two sides of the mitzvos, refraining from what is forbidden and doing what is commanded.

Psalms 34:15 תהילים ל"ד:ט"ו

סור מרע ועשה טוב בקש שלום וירדפהו:

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

PARAGRAPH 15

71 נעוץ תחלתו בסופו

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ס"י פ"א, מ"ז.

72 ונעוץ תחלתו בסופו

Of the ten Sefiros: "Their end is wedged in their beginning, and their beginning in their end." The Alter Rebbe

applies it to the supernal will, the highest level, revealed in the lowest, physical deed.

ספר יצירה א':17 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

73

ועתה יגדל נא

Moshe's plea for Israel after the sin of the spies, beginning "And now, I pray, let the power ... be great." The bracket refers to the discourse on this verse in Parshas Shelach.

במדבר י"ד:17 Numbers 14

ועתה יגדל־נא כח אֲדֹנִי כְאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 16

74

והיינו ע"י המצות

The Kehot note refers to the Tzemach Tzedek's Or HaTorah on Vayeshev, folio 890b, on this point, that the soul's ascent comes through the mitzvos.

KEHOT'S NOTE

ראה אוה"ת וישב כרך-ה דף תתצ, ב.

75

אם בחקתי תלכו

"If you walk in My statutes." The word "walk" connects the mitzvos with the souls' becoming "walkers" who rise.

ויקרא כ"ו:3 Leviticus 26

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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76

ע"פ כי תצא

The column the note gives belongs to the discourse on "When you go out to war." It speaks of the Nazirite's uncut hair, drawn from the thirteen attributes of mercy, and, on "she shall remove the garment of her captivity," of an encompassing level on the side opposite holiness that must also be removed.

KEHOT'S NOTE

לקו"ת תצא לו, ב.

77

את פניך הוי' אבקש

"To You my heart has said, 'Seek My face'; Your face, Havayah, I shall seek." The discourse the text cites reads it

in connection with the mitzvos.

תהילים כ"ז:8 Psalms 27

לֵךְ אָמַר לִבִּי בִקְשׁוּ פָנַי אֶת־פְּנֶיךָ ה' אֲבֹקֶשׁ:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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78

Kehot's note points to Deuteronomy 21:10-25:19 for these words.

דברים כ"א:י"ב-י"ט:19 Deuteronomy 21

PARAGRAPH 17

79

והיו הדברים האלה

"And these words which I command you today shall be upon your heart," the verse that follows the command to love G-d.

דברים ו':6 Deuteronomy 6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

80

והיה אם שמוע תשמעו אל מצותי

The second paragraph of the Shema, on keeping the mitzvos, which comes after the first paragraph's command to love.

דברים י"א:13 Deuteronomy 11

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוְךָ אֶתְכֶם הַיּוֹם לֵאמֹר:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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81

ואהבת את ה' אלהיך בכל לבבך

"And you shall love Havayah your G-d with all your heart." The Alter Rebbe reads "all your heart" as both the inner and the outer heart.

דברים ו':5 Deuteronomy 6

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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82

בד"ה כי תשמע בקול

The discourse explains "If you will listen to (bekol) the voice of Havayah your G-d": lekol would mean hearing the drawing-down itself, its outer dimension, while bekol means hearing within the voice, its inner dimension, the

Infinite Light it brings out of concealment, so that the soul comes to self-nullification.

KEHOT'S NOTE

לקו"ת ראה כג, א.

83

ובד"ה אתם נצבים

There the Alter Rebbe describes the "roar" of the outer heart, like the lion of the Chariot and the camp of Michael: a love born of grasping how G-d creates and sustains every creature, which is only His radiance, while G-d Himself is beyond grasp.

KEHOT'S NOTE

לקו"ת נצבים מד, ג.

PARAGRAPH 18

84

דלית מחשבה תפיסא ב"י כלל

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי').

85

דלית מחשבה תפיסא ב"י כלל

In the prayer of Eliyahu (Patach Eliyahu): "No thought can grasp You at all." Even the highest thought does not reach G-d's essence.

Tikkunei Zohar 17a:10-12 כ"א:י"ב-י"א:י"ב תקוני זוהר

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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86

כד אתכפיא סט"א

The Zohar teaches that one who leads a wicked person away from his evil path subdues the sitra achra and causes the glory of the Holy One, blessed be He, to ascend.

Zohar II, 128b כ"ח:ב קכח, כ"ח:ב

KEHOT'S NOTE

ראה זח"ב קכח, ב.

87

ורמ"ח פקודין הם רמ"ח אברים דמלכא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת"י ת"ל (עד, א).

88

ורמ"ח פקודין הם רמ"ח אברים דמלכא

The Tikkunei Zohar (Tikkun 30) speaks of the 248 commandments as the limbs of the King. The Alter Rebbe uses it to show that each mitzvah is the supernal will itself.

Tikkunei Zohar 74a:8 ח"א:ח:8 תקוני זוהר ע"ד

ועוד מצוה דא עמודא דאמצעיתא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, וְהָכִי צִדִּיק מִצְוָה וְעוֹשֶׂה מִתְּרוּיָהוּ, וּבְגִין דָּא אֶתְמַר עַל תְּרוּיָהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאָבָא

מי מנה עפר יעקב ומספר את רובע ישראל

צוננו, על מאן על שכינתא תתא, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְאָבָא

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 19

89

יפה שעה א'

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ד, יז.

90

יפה שעה אחת

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains it through the soul's union with the supernal will in this world.

Pirkei Avot 4:17 מ"ז:ד:17 משנה אבות

הוא ה'ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

91

ע"פ זכור את יום השבת

The passage there explains why the angels asked for the Torah and were refused: angels come into being from G-d's speech, the "revealed world," a middle garment that goes out to others, while Israel "arose in thought," the inner garment united with the soul, the "hidden world." It closely parallels the first section of this maamar.

KEHOT'S NOTE

תרי"א עא, א.

92

ע"פ וישב יעקב

The discourse on "And Yaakov settled" asks why the soul descends into this world, a great descent and loss, and answers from "The Torah of Your mouth is better for me than thousands (alfei) of gold and silver": alfei is read as "learning," the soul gaining here an advantage over the "gold and silver" it learned before.

KEHOT'S NOTE

תרי"א כו, ד ואילך.

93

טוב לי תורת פיך מאלפי זהב וכסף

"The Torah of Your mouth is better for me than thousands of gold and silver," the verse explained in the discourse on "And Yaakov settled" to which the text refers.

Psalms 119:72 ט"ז:ע"ב תהילים

טוב לי תורת פיך מאלפי זהב וכסף:

The law of Thy mouth is better unto me Than thousands of gold and silver.

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PARAGRAPH 20

94 והי מספר בניי כחול הים

“And the number of the children of Israel shall be like the sand of the sea, which shall not be measured nor counted.” The verse both speaks of a number and denies it, which the maamar now explains.

Hosea 2:1 א:הו

והיה מספר בניישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא-עמי אתם יאמר להם בני אל-חי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

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KEHOT’S NOTE

הושע ב, א.

95 רמי אהדיי כתיב והיה מספר וכתוב אשר לא ימד ולא יספר

Rabbi Yonasan sets the two halves of the verse against each other, and the Gemara answers that when Israel do the will of the Omnipresent they cannot be counted. The text cites it as 22a; the passage is on 22b.

Yoma 22b:5-6 יומא כ"ב ב:הו-ו

אמר רבי שמואל בר נחמני, רבי יונתן רמי, כתיב: “והיה מספר בני ישראל כחול הים”, וכתוב “אשר לא ימד ולא יספר”? לא קשיא: כאן בזמן שישראל עושין רצונו של מקום, כאן בזמן שישוין רצונו של מקום. רבי אמר משום אבא יוסי בן דוסתאי, לא קשיא: כאן בידי אדם, כאן בידי שמים.

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96 Kehot’s note points to Yoma 22a for these words.

Yoma 22a יומא כ"ב א

PARAGRAPH 21

97 עומד על שני עשר בקר

“It stood upon twelve oxen... and the sea was upon them, above.” The Alter Rebbe reads the sea above as G-d’s exalted kingship and the twelve oxen as the divided worlds below it.

I Kings 7:25 מלכים א ז:כ"ה

עמד על-שני עשר בקר שלשה פנים צפונה ושלשה פנים ימה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל-אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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98 נעשו י"ב בקר

The Kehot note points ahead to the opening of the Rosh Hashanah discourses in Likkutei Torah (53d), in connection with the sea standing upon twelve oxen.

KEHOT’S NOTE

על"ק ריש דרושים לר"ה (נג, ד). [כ].

99 המתנשא מימות עולם

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

ברכת יוצר.

100 מלכותך מלכות כל עולמים

“Your kingship is a kingship over all worlds.” G-d’s Malchus is the source from which all the worlds come into being.

Psalms 145:13 תהילים קמ"ה:ג

מלכותך מלכות כל-עלמים וממלכתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT’S NOTE

תהלים קמה, יג.

PARAGRAPH 22

101 רם ומתנשא

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

פיוט אתה הוא אלקינו דיי"ג.

102 אין מלך בלא עם

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

עמה"מ שער שעשועי המלך רפ"א. סי' החיים פ' הגאולה, פ"ב. בחיי וישב לח, ל.

103 אין מלך בלא עם

Rabbeinu Bachya explains that on Rosh Hashanah, the day the world was created, we say “the holy King,” because that day was the beginning of His works, “for there is no king without a people.”

Rabbeinu Bahya, Bereshit 38:30 ל"ח:בראשית

PARAGRAPH 23

104 היש מספר לגדודיו

“Is there any number to His legions?” The created worlds and beings are limited, yet without end in number.

Job 25:3 איוב כ"ה:ג

היש מספר לגדודיו ועל-מי לא-יקום אורחו:

Is there any number of His armies? And upon whom doth not His light arise?

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105

כי שמש ומגן ה"א

"For a sun and a shield is Havayah Elokim." The Name Havayah is the light, like the sun, and Elokim the shield that conceals it so that the worlds can receive it.

Psalms 84:12 ב"י: תהילים

כי שמש ומגן ה' אלקים הן וכבוד יתן ה' לא ימנע טוב להלכים בתמים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

106

והן הן גבורותיו

The Men of the Great Assembly explained that G-d's might is shown in His restraint, that He is long-suffering toward the wicked, and His awesomeness in the survival of one nation among the nations. The Kehot note traces the phrase "these are His mighty acts" here, and also to the Yalkut Shimoni on Nechemiah.

Yoma 69b:15 ב"י: יומא

אתו אינה ואמרו: אדרבה, זו היא (גבורת) גבורתו: שכובש את יצרו — שנותן ארה אפים לרשעים. ואלו הן נוראותיו — שאלקלא מורא ש' הקדוש ברוך הוא היאך אומה אחת יכולה להתקיים בין האומות?

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KEHOT'S NOTE

יומא סט, ב. ילק"ש נחמ"י רמז תתרעא.

PARAGRAPH 24

107

בסש"ב חלק ב'

the passage shares nothing with the note

KEHOT'S NOTE

פ"ד.

108

כחול הים אשר לא יספר

G-d's promise to Yaakov: "I will make your seed like the sand of the sea, which cannot be counted for multitude."

Genesis 32:13 ב"י: בראשית

ואתה אמרת היטב איטיב עמך ושמתי את-זרעך כחול הים אשר לא-יספר מרב:

And Thou saidst: I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'

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KEHOT'S NOTE

בראשית לב, יג.

PARAGRAPH 25

109

שקראים מצות המלך

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

להעיר מב"ב קנט, א. ותוספתא נגעים פ"ג: גזירת מלך היא.

PARAGRAPH 27

110

תחת אשר לא עבדת

The rebuke: "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything." The Alter Rebbe reads "an abundance of everything" as a joy without limit.

Deuteronomy 28:47 ב"י: דברים

תחת אשר לא-עבדת אתי-י אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

111

למעלה עד אין קץ

For the phrase "above without end and below without limit," the Kehot note also refers to the discourse "Three times" in Magen Avos (Berditchev, 5662), section 5.

KEHOT'S NOTE

ז"ח פ' יתרו. ובמג"א [ובמגן אבות, ברדיטשוב תרס"ב] ראה ד"ה שלש פעמים ס"ה. [כ].

112

בביאור ע"פ צאינה וראינה

The explanation of "Go out and gaze" there says that to reveal the "crown," one must "go out" into the lower worlds, as a brilliant gem cannot be seen against the sun but only where there is less light; and that the crown "with which his mother crowned him" is joy, the "wine of Torah."

KEHOT'S NOTE

לקמן שה"ש כז, א.

113

בעטרה שעטרה לו אמו

"Go out and gaze, daughters of Zion, at King Shlomo, at the crown with which his mother crowned him," the verse of the discourse on the joy of the mitzvah to which the text refers.

Song of Songs 3:11 ב"י: שיר השירים

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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114

ועשיתם אתם כאילו עשאוני

On "And you shall do them," the Zohar says that whoever performs the commandments of the Torah and walks in its ways, it is as though he made Him above: the Holy One, blessed be He, says, "as though you made Me."

Zohar III, 113a ב"י: זח"ג קיג,

KEHOT'S NOTE

ראה זח"ג קיג, א. ילקוט ראובני ר"פ בחקותי.

115

וזהו את רבע ישראל

The Kehot note says that this passage, on “the fourth of Israel,” is quoted in the Tzemach Tzedek’s Or HaTorah on Vaeschanan, p. 84.

KEHOT’S NOTE

מוכח באוה”ת ואתחנן ע” פד.

116

פקודי ה' ישרים

“The precepts of Havayah are upright, gladdening the heart.” The mitzvos themselves bring joy to the heart.

Psalms 19:9 ט”ט: תהילים

פקודי ה' ישרים משמחי לב מצות ה' כרה מאירת עינים:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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KEHOT’S NOTE

תהלים יט, ט.

PARAGRAPH 28

117

ת”ת כנגד כולם

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

פאה א, א.

118

תלמוד תורה כנגד כולם

After listing deeds whose fruits a person enjoys in this world, the Mishnah concludes: “and the study of Torah is equal to them all.”

Mishnah Peah 1:1 א”א: משנה פאה

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקדוה קצמת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one’s father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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119

מי מנה עפר יעקב

On this verse the Zohar explains mi as the supernal point, hidden and beyond question, which is called mi when it begins to build. It is one of the Balak passages the text cites.

Zohar, Balak 32:345-33:354 שני”ג: ל”ג: שמי”ה-ל”ג: שני”ד

The first 27 lines of the Hebrew text are not found in our translation. R. Eleazar discoursed on the verse: “O L-rd, in the morning shalt thou hear my voice”, etc. (Ps. 5, 4). “When

daylight comes’, he said, ‘that “Morning” of Abraham awakes, and then is a time of grace for all, both virtuous and wicked, and therefore it is the hour to offer prayer to the Holy King since all the prisoners of the King then have respite. And most of all is it the time for those who ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

120

בשעה שהקדימו ישראל נעשה לנשמע

When Israel said “we will do” before “we will hear,” a heavenly voice asked, “Who revealed to My children this secret, which the ministering angels use?”

Shabbat 88a:7-8 ח”ח: א”ח: שבת

דרש רבי סימאי: בשעה שהקדימו ישראל “נעשה” ל”נשמע” באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד “נעשה” ואחד כנגד “נשמע”. וכיון שחטאו ישראל, קרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: “ויתנצלו בני ישראל את עיניהם מן החרב”. אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתיב: “ויתנצלו בני ישראל וגו’”. אמר ...

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121

כל העוסק בתורת עולה

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

סוף מנחות.

122

כל העוסק בתורת עולה כאילו הקריב עולה

The end of tractate Menachos: whoever occupies himself with the laws of the burnt-offering is as though he offered a burnt-offering. Torah study is not bound to the time of the deed.

Menachot 110a:13-14 י”ג: א”ג: מנחות ק”א

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני נאמר בעולת בהמה (ויקרא א, ט) אשה ריה ניחוח ובעולת עוף (ויקרא א, ט) אשה ריה ניחוח ובמנחה (ויקרא ב, ב) אשה ריה ניחוח לומר לך אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

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123

עת לכל חפץ

“For everything there is a season, and a time for every desire under the heavens.” The mitzvos are each bound to their time.

Ecclesiastes 3:1 א”א: קהלת

לכל זמן ועת לכל חפץ תחת השמים:

To every thing there is a season, and a time to every purpose under the heaven:

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KEHOT’S NOTE

קהלת ג, א.

124 **בד"ה כי ביום הזה יכפר**

The discourse "For on this day He shall atone" asks why the Ten Days of Teshuvah are fixed at ten, and explains teshuvah as turning back face to face with G-d, like two people standing side by side with their backs to each other, for whom turning their faces is the whole of drawing near.

KEHOT'S NOTE

ראה לעיל פי אחרי כו, ד ואילך.

125 **קדשני במצותיך ותן חלקנו בתורתך**

Both passages explain "Sanctify us with Your commandments" as kiddushin: as betrothal is made with a ring on the bride's finger, an outer thing, so the mitzvos are outer garments of the soul; and "grant our portion in Your Torah" as the inner union, the drawing-down of supernal Chochmah, which the Sages call "the day of His wedding," the giving of the Torah.

KEHOT'S NOTE

תפלת דשבת וירושלם. וראה לקמן עד, ג. לעיל פי במדבר טז, ג. ח, ד.

126 **וארשתיך לי . . וידעת את ה'**

"And I will betroth you to Me forever." The Alter Rebbe compares the mitzvos to betrothal (kiddushin).

Hosea 2:21א"ה

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחוסד וברחמים:
And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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KEHOT'S NOTE

הושע ב, כא-כב.

127 **וידעת את ה'**

"And I will betroth you to Me in faithfulness, and you shall know Havayah." Knowing, the inner union, is the level drawn down through the Torah.

Hosea 2:22ב"ה

וארשתיך לי באמונה וידעת את ה'
And I will betroth thee unto Me in faithfulness; And thou shalt know the L-RD.

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128 **ע"פ ואהי אצלו אמון**

The Torah, as wisdom, says: "I was with Him as a nursling, and I was His delight day by day." It hints at the inner dimension of the will, G-d's delight.

Proverbs 8:30ח"ל

ואהיה אצלו אמון ואהיה שעשועים יום יום משחקת לפניו בכל-עת:
Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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KEHOT'S NOTE

משלי ח, ל. [כ]. לעיל פי במדבר יח, ב ואילך.

129 **כי עם קשה עורף הוא**

"For it is a stiff-necked people." As explained above, it hints at the love above reason that the mitzvos draw down.

שמות ל"ד:ט"ז

ויאמר אסינא מצאתי חן בעיניך אדני גלגנא אדני בקרבנו כי עם קשה-עורף הוא וסלחת לעוננו ולחטאתנו ונתת לנו:

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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130 **מה יפית ומה נעמת**

"How fair you are and how pleasant, love in delights." The higher love, rooted in G-d's delight and drawn down through the Torah.

Song of Songs 7:7ז"ו

מה-יפית ומה-נעמת אהבה בתענוגים:

How fair and how pleasant art thou, O love, for delights! .

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KEHOT'S NOTE

שה"ש ז, ז.

131 **ושעשועי את בני"**

"And my delights are with the children of men." The Torah, G-d's delight, is given to people.

Proverbs 8:31א"ה

משחקת בתבל ארצו ושעשעי את-בני אדם:

Playing in His habitable earth, And my delights are with the sons of men.

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KEHOT'S NOTE

משלי ח, לא.

132 **חכמת אדם תאיר פניו**

"A man's wisdom makes his face shine." The Alter Rebbe reads "face" (panim) as the inner dimension (pnimiyus) that Torah wisdom reveals.

Ecclesiastes 8:1א"ה

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועז פניו ישנא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

133 **כמ"ש ע"פ חכלילי עינים**

The discourse explains "His eyes are red from wine" as the light of love in the manner of seeing, "love in delights," the level above great love (ahavah rabbah); on Kehot's column (47d) it goes on to "and his teeth white from milk."

KEHOT'S NOTE

תוי"א מז, ד.

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134 חכלילי עינים מיין

Yaakov's blessing of Yehudah: "His eyes are red from wine, and his teeth white from milk," the verse of the discourse to which the text refers.

Genesis 49:12 מ"ט:י"ב

חכלילי עינים מיין ולבן שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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135 כנודע שעת רצון הוא בחצות

For midnight as a time of favor, the Kehot note refers to the Alter Rebbe's Shulchan Aruch (second edition), section 1, paragraph 8, and the sources cited there.

KEHOT'S NOTE

ראה שו"ע אדה"י מהדו"ב ס"א, ס"ח ובהנסמן שם. ומבואר באוה"ת במדבר כרך-ד ע' איתפד שמחצות הלילה ואילך זהו בחי' חסד ששייך לבחי' חסד א-ל שמאיר בכל היום. וראה שם פ' מסעי ע' אשצה ושם מציין לכמה מקומות בקבלה.

136 וכן בשעת התפלה

The passage says that the bitterness over one's distance from G-d felt during the Shema and prayer is not enough; one must also set fixed times for it, which is why Tikkun Chatzos (the midnight lament) was instituted.

Zohar II, 253b זח"ב רנ"ג, ב

KEHOT'S NOTE

ראה זח"ב רנ"ג, ב. ראה גם לעיל פ' בהעלותך ל, ב. וראה בתו"א סא, ג. ובאוה"ת פ' בשלח ע' א"תח.

137 פסוקי דרחמי

The passage explains that the way to reveal the G-dly soul's love is compassion: arousing great compassion on the divine spark in one's soul, which came down to be clothed in a body and an animal soul.

KEHOT'S NOTE

ראה לקמן פ' פנחס ע"ז, ג.

138 מדתו של יעקב מברית

The Zohar says that Yaakov is the one who "bars from one end to the other," from the first end, mi, to the last. The Kehot note also cites the Zohar, Part III, 175b.

Zohar I, 1b זח"א א, ב

Zohar III, 175b זח"ג קעה, ב

KEHOT'S NOTE

זח"א א, ב. זח"ג קעה, ב. ועוד.

139 מברית מן הקצה אל הקצה

The middle bar of the Mishkan's boards "bars from one end to the other." Yaakov's attribute links the lowest end with the highest.

Exodus 26:28 שמות כ"ו:כ"ח

והברית התיכון בתוך הקרשים מברית מן הקצה אל הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

140 להקים מעפר דל

"He raises the poor from the dust." Yaakov's compassion lifts the soul from its lowly state.

Psalms 113:7 ז:י"ג

מקימי מעפר דל מאשפת ירים אביון:

Who raiseth up the poor out of the dust, And lifteth up the needy out of the dunghill;

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KEHOT'S NOTE

ראה תהלים קי"ג, ז.

141 ונפשי כעפר לכל תהי

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תפלת אלקי נצור.

142 ונפשי כעפר לכל תהיה

The prayer of Mar son of Ravina, said at the end of the Amidah (Elokai Netzor): "Let my soul be as dust to all; open my heart to Your Torah."

Berachot 17a:4 ד"ד:א

מר בריה דרבינא כי הוה מסיים צלותיה אמר הכי: "אלא, נצור לשוני מרע ושפתותי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. ותצילני מפגע רע, מיצר הרע, ומאשפה רעה, ומכל רעות המתרגשות לבא בעולם. וכל החושבים עלי רעה מהרה הפך עצתם וקלקל מחשבותם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי."

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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143 כך היא דרכה של תורה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ו, ד.

144 כך היא דרכה של תורה פת במלח תאכל

"This is the way of the Torah: bread with salt you shall eat, water by measure you shall drink, and on the ground you shall sleep." Humility and self-effacement are the vessel for Torah.

Pirkei Avot 6:4 ד"ד:ו

פה היא דרכה של תורה, פת במלח תאכל, ומים במשורה תשתה, ועל הארץ תישן, וצער תחיה, ובתורה אתה עמל, אם אתה עשה כן. (תהלים כח) אשיריך וטוב לך. אשיריך בעולם הזה וטוב לך לעולם הבא:

Such is the way [of a life] of Torah: you shall eat bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor. If you do this, "Happy shall you be and it shall be good for you" (Psalms 128:2): "Happy shall you be" in this world, "and it shall be good for you" in the world to come.

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- 145 כל העוסק בתורה לבד**
- On the warning against Torah alone, the Kehot note refers to chapter 12 of Kuntres Etz HaChaim and the Rebbe's note there.

יבמות ק"ט בבבא

KEHOT'S NOTE

ראה יבמות קט, ב. וראה קונטרס עץ החיים פ"ב בהערת כ"ק אדמו"ר שם.

- 146 רובע ישראל**
- The Zohar explains "the fourth of Israel" as the letter hei, and also as a fourth part below, called reva after David, "the fourth leg of the Throne."

ספר זוהר, בלק מ"ה:תנ"ח-ע"ד 45:458-470

- 147 ומעשה הצדקה הנק' בשם מצוה סתם**
- Tanya, chapter 37, explains that the perfection of the days of Mashiach depends on our deeds now, since through each mitzvah a person draws the Infinite Light into physical things such as the coins of charity.

תניא, חלק ראשון; ליקוטי אמרים 37:19 Likkutei Amarim

ובזה יובן מה שהפליגו רבותינו ז"ל לברכה במאד מאד במעלות הצדקה, ואמרו ש"שקולה כנגד כל המצוות", ובכל תלמוד ירושלמי היא נקראת בשם "מצוה" סתם, כי כך היה הרגל הלשון לקרוא צדקה בשם "מצוה" סתם, מפני שהיא עיקר המצוות מעשיות, ועולה על כולן, שכולן הן רק להעלות נפש החיונית לה, שהיא היא המקיימת אותן, ומתלבשת בהן ליכלל באור-אין-סוף ברוך-הוא המלוכש בהן, ואין לה מצוה שנפש החיונית מתלבשת ...

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KEHOT'S NOTE

בכל תלמוד ירושלמי (תניא פל"י).

- 148 ששקולה כנגד כל המצוות**
- Rabbi Assi said: charity is equal to all the other mitzvot together.

בבא בתרא ט' א:י"ב 9a:12 Bava Batra

אמר רב אסי: לעולם אל ימנע אדם עצמו [מלתת] שלישית השקל בשנה, שנאמר: "והעמדנו עלינו מצות לתת עלינו שלישית השקל בשנה לעבדת בית אלקינו". ואמר רב אסי: שקולה צדקה כנגד כל המצוות, שנאמר: "והעמדנו עלינו מצות וגו'" - "מצוה" אין כתיב כאן, אלא "מצות".

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KEHOT'S NOTE

ב"ב ט, א.

- 149 בד"ה כי תשמע בקול**
- The passage reads "If you will listen to the voice... to keep all His commandments" as Torah guarding the mitzvot, "the lamp of a mitzvah," so that the light does not withdraw to its source; that guarding comes through the vessels and through encompassing lights.

KEHOT'S NOTE

לקמן פ' ראה כג, ג.

- 150 מי מנה כו' ומספר**
- The Zohar reads the verse as two who count: "Who has counted the dust of Yaakov" is one counter, and "the number of the fourth of Israel" is another.

ספר זוהר, משפטים ג:ר"ב-ר"י 202-212 Zohar, Mishpatim

What is the significance of "be-mispar"? The Holy One, blessed be He, has a son, whose glory shines from one end of the world to another. He is a great and mighty tree, whose head reaches heaven, and whose roots are set in the holy ground, and his name is "Mispar" and his place, is in the uppermost heaven, and below that heaven are five firmaments, and all these firmaments take this name for his sake, as it is written, "The heavens proclaim (mesaprim) the glory of G-d" (Ps. XIX, ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

- 151 אאלפך חכמה**
- Elihu says: "Be silent, and I will teach you wisdom (va'a'alefcha chochmah)."

איוב ל"ג:ל"ג Job 33:33

אם-אין אתה שמע'לי תהרש ואאלפך חכמה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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KEHOT'S NOTE

איוב לג, לג.

- 152 אאלפך בינה**
- The Talmud reads the first letters alef-beis as alef binah, "learn understanding."

שבת ק"ד א104a Shabbat

KEHOT'S NOTE

ראה שבת קד, א.

- 153 יעשה שלום לי שלום יעשה לי**
- "Let him make peace with Me; peace he shall make with Me." The doubled "peace" is linked here with the two unions, higher and lower.

ישעיהו כ"ז:ה' Isaiah 27:5

או יחזק במעוץ יעשה שלום לי שלום יעשה-לי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישע"י כז, ה.

154 בפרדס ערך מי

The Kehot note says this passage of the Pardes is also brought in the Tzemach Tzedek's Yahel Or, p. 37.

KEHOT'S NOTE

מובא גם ביהל אור ע' לו ושם מציין למאור"א מ, סח.

155 בביאור מארז"ל

The Kehot note points back to Parshas Bamidbar in Likkutei Torah for the explanation of this saying of the Sages, "When Israel put 'we will do' before 'we will hear.'"

KEHOT'S NOTE

שבת פח, סע"א. [כ]. ראה לעיל פ' במדבר.

156 תספרו חמשים יום

"You shall count fifty days," the count from Pesach to Shavuot, connected here with the fifty gates of Binah.

ויקרא כ"ג:ט"ז:16

עַד מִמָּחָרֶת הַשָּׁבֹת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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157 Kehot's note points to Zohar, Mishpatim 3:210 for these words.

ספר הזהר, משפטים ג':ר"י"10:3 Mishpatim Zohar,

158 Kehot's note points to Zohar, Mishpatim 3:211 for these words.

ספר הזהר, משפטים ג':ר"י"11:3 Mishpatim Zohar,

159 ונסכו רביעית ההין

The daily offering's libation: "and its libation, a fourth of a hin for each lamb," the subject of the discourse in Shelach to which the text refers.

Numbers 28:7:ח"ז

וְנִסְכּוֹ רִבְעִית הֶהֱיִין לְכֶבֶשׂ הָאֶחָד בִּקְדֹשׁ הַסֶּךָ נֶסֶךְ שֶׁכֶּר לַיהוָה

And the drink-offering thereof shall be the fourth part of a hin for the one lamb; in the holy place shalt thou pour out a drink-offering of strong drink unto the L-RD.

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok