

Discourse 16

“*Se’u et Rosh* – Take a Headcount”

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim Sivan, 5714
By the grace of *HaShem*, blessed is He,

1.

The Torah states,¹¹⁷⁸ “*HaShem*-יהוה spoke to Moshe in the Sinai Desert, in the Tent of Meeting, on the first day of the second month, in the second year after their exodus from the land of Egypt, saying: Take a headcount of the entire assembly of the children of Israel according to their families, according to their fathers’ household, by the number of the names, every male according to the count of their skull. From twenty years of age and up – everyone who goes out to the legion in Israel – you shall count them according to their legions, you and Aharon. And with you shall be one man from each tribe; a man who is a leader of his fathers’ household.”

Now, the questions regarding the specific wording here are well known,¹¹⁷⁹ both in regard to the general matter, as well

¹¹⁷⁸ Numbers 1:1-4

¹¹⁷⁹ See the discourse entitled “*Se’u et Rosh*” 5678 (Sefer HaMaamarim 5678 p. 312 and on); Maamarei Admor HaZaken 5566 p. 190 and on; 5670 p. 95 and on; Maamarei Admor HaEmtza’ee, Bamidbar Vol. 1, p. 25 and on; Ohr HaTorah Bamidbar p. 29; Discourse entitled “*Lehavin Mah SheB’Mispar Bnei Yisroel*” 5634

as the particular details. In regard to the particular details, we must understand why the verse specified, “by the number of the names.” Seemingly, all that is relevant is the number of the Jewish people. Therefore, of what relevance is the matter of names? There is yet another question about the words, “by the number of the names.” That is, since these words were said in continuation of, “the entire assembly of the children of Israel,” and the intention here is specifically the names of the Jewish people, then seemingly, the verse should have instead stated, “by the number of **their** names (*Shmotam*-שמותם).” Why then does it state, “by the number of **the** names (*Shemot*-שמות),” which is ambiguous?

We must also understand why the word that Torah uses for “census” is the term “*Se’u*-שאו.” At first glance, it should have used a term that relates to counting, such as, “you shall count-*Tifkedu*-תפקדו,” which is actually used in the continuing verse. Why then does Torah use the term “*Se’u*-שאו” which does not indicate “counting,” but is a term meaning, “uplift” or “elevate.” Additionally, it is not understood why the verse uses the expression “count the head-*Se’u et Rosh*-שאו את ראש,” when it could have simply stated, “count the entire assembly-*Se’u et Kol Adat*-שאו את כל עדת.” Why then does the verse use the seemingly superfluous word, “head-*Rosh*-ראש”?

Additionally, we must understand why this census had to be taken by Moshe and Aharon. For, in the first census, taken when the Jewish people left Egypt, Moshe alone took the

(Sefer HaMaamarim 5634 p. 208 and on); Also see the discourse entitled “*Se’u et Rosh*” 5740.

census. Why then was it necessary for this census to also be taken by Aharon? That is, that the census should be taken by Moshe makes sense, since the drawing forth of all Godliness is specifically by the hand of Moshe,¹¹⁸⁰ (whether the Moshe of that generation, or the offshoot of Moshe in every generation).¹¹⁸¹ However, why did this the count also have to be done by the hand of Aharon?

Moreover, we also must understand why it was necessary for this census be taken by the heads of the tribes, as stated, “And with you shall be one man from each tribe; a man who is a leader of his fathers’ household.” For, although the language here indicates that the tribal heads are secondary and subservient to Moshe and Aharon, it nevertheless was necessary that the census be taken by their hand as well. We must understand the reason for this.

Furthermore, the entire matter must be understood as a whole. That is, why is the census so important? For, taking a census is an external matter that does not indicate the importance of the things being counted, since each individual is counted equally. What then is the great importance of this count, so much so, that it was written in Torah and we are commanded to read it in the Torah reading every year. The question is further compounded by the fact that, in the days of King David, there were far more Jews than six-hundred thousand. Similarly, later in the days of the Holy Temple, and particularly in the time of the second Holy Temple, the number

¹¹⁸⁰ See Sefer HaMaamarim 5660 p. 112 and on, and elsewhere.

¹¹⁸¹ See Tikkunei Zohar, Tikkun 69 (112a, 114a)

of Jews far exceeded the number of those who left Egypt.¹¹⁸² This being so, why are we commanded to read this specific count and census each and every year?

2.

The explanation is as the Zohar states,¹¹⁸³ that this count is related to the matter of the banners (*Degalim*). Thus, immediately following the matter of the census, the Torah discusses the matter of the four encampments by their banners.¹¹⁸⁴ Now, in regard to the banners (*Degalim*), the Zohar explains that they correspond to the four camps of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, which are the four *Chayot* angels of the Supernal Chariot (*Merkavah*). That is, just as there are four camps Above, so likewise, there are four banners (*Degalim*) of the encampment of the Jewish people below. Moreover, they are aligned with each other, both in order and number. That is, just as in the *Chayot* angels of the Supernal chariot (*Merkavah*), the number of troops to the east were one-hundred and eighty-six thousand according to their legions, and to the south they were one-hundred and fifty-one thousand according to their legions,¹¹⁸⁵ so likewise, this was the

¹¹⁸² See Midrash Eichah Rabba 1:2, 2:4

¹¹⁸³ See Zohar II 254a; Bamidbar 118b; Biurei HaZohar of the Mittler Rebbe to Zohar Bamidbar (85a and on).

¹¹⁸⁴ Numbers 2:2 and on

¹¹⁸⁵ See Zohar III 154a, 151a; Also see the note of The Rebbe to Sefer HaMaamarim 5700 p. 40.

number of the children of Israel in their encampments below according to their banners (*Degalim*).¹¹⁸⁶

Additionally, just as the number is precise Above and there can be no addition nor subtraction from it, so it is below. That is, for the drawings forth that are affected by the matter of the Supernal Chariot (*Merkavah*) to occur, in that the *Chayot* angels carry the throne¹¹⁸⁷ and are carried by it,¹¹⁸⁸ and also carry the Man¹¹⁸⁹ who is upon the throne,¹¹⁹⁰ this precise number is specifically necessary. The same is true below. The drawings forth affected by the encampments of the children of Israel according to their banners (*Degalim*), which is similar to the drawings forth affected by the Supernal Chariot (*Merkavah*), was specifically and precisely according to this exact number. That is, the number was specifically six-hundred thousand, and this number was exact and with precision.

Now, the reason for the number six-hundred thousand, is because the root of the souls of the Jewish people is the six directions of *Zeir Anpin* of the world of Emanation-*Atzilut*, which are the six emotive qualities (*Midot*). Additionally, in *Zeir Anpin* there are five kindnesses (*Hey Chassadim*) that affect growth.¹¹⁹¹ That is, the five kindnesses affect the development, growth and inter-inclusion of the emotive

¹¹⁸⁶ Numbers 2:9, 2:16

¹¹⁸⁷ See Midrash Shemot Rabba 23; Rabbeinu Bachaye to Exodus 25:10

¹¹⁸⁸ See the section of the Liturgy of the “*Keter*” *Kedusha* recited in the Musaf of Rosh HaShanah, entitled “*v’Chayot*”; Also see Rabbeinu Bachaye *ibid*.

¹¹⁸⁹ See Ezekiel 1:26

¹¹⁹⁰ See Torah Ohr, Yitro 71a

¹¹⁹¹ See Torah Ohr *ibid*. 68c and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated in English as The Gate of Unity, Ch. 30.

qualities (*Midot*), to the point that each emotive quality also includes ten *Sefirot*, and those ten include ten and so on. Thus, through the inter-inclusions of the *Sefirot*, that the ten include ten etc., to the fifth power, the total number is six-hundred thousand.

This then, is why the verse specifies, “by the number of the names (*Shemot*-שמות),” in that it is referring to the names (*Shemot*-שמות) as they are Above. That is, it is referring to the number of *HaShem*’s-יהו”ה Names of Being-*Havayah*-הוי”ה that are present in *Zeir Anpin*,¹¹⁹² which primarily are kindnesses (*Chassadim*).¹¹⁹³ Thus, the number of *HaShem*’s-יהו”ה Names of Being-*Havayah*-הוי”ה are six-hundred thousand, and corresponding to them, the number of the souls of the Jewish people are likewise six-hundred thousand. This is why at the very beginning of the matter of the census, Torah states, “*HaShem*-יהו”ה spoke,” since calculation (*Cheshbon*-חשבון) of the Jewish people corresponds to the calculation (*Cheshbon*-חשבון) of *HaShem*’s-יהו”ה Names of Being-*Havayah*-הוי”ה, above in Godliness. Thus, the words, “by the number of the names (*Shemot*-שמות),” refers to the number of *HaShem*’s-יהו”ה Names of Being-*Havayah*-הוי”ה, Above in the world of Emanation-*Atzilut*.

Now, the reason the Jewish people subsequently multiplied to a number far greater than six-hundred thousand, is as follows: The number, as it is in the worlds of Creation,

¹¹⁹² See Torah Ohr, Mikeitz 41c, 43c; Bo 60a and elsewhere.

¹¹⁹³ See Torah Ohr, Vayera 15b; Likkutei Torah Re’eh 31a; Shir HaShirim 47c and elsewhere.

Formation and Action (*Briyah, Yetzirah, Asiyah*) is different than the number in the world of Emanation-*Atzilut*. For, as known, the further it is drawn down, the greater the number.¹¹⁹⁴ The same is so in regard to the souls of the Jewish people. That is, the number six-hundred thousand refers to the root souls.¹¹⁹⁵ However, each root soul divides into many particular sparks, which are particular, individual souls. Thus, in the time of the exodus from Egypt and the giving of the Torah, which was a general time,¹¹⁹⁶ the souls were as they are in their general roots. However, in regard to the times that followed, which are particular times, many particular souls are added, the number of which far exceeds six-hundred thousand.

3.

However, we still must understand Moshe's blessing,¹¹⁹⁷ "May *HaShem*-יהוה, the God of your forefathers, add to you a thousand times more than you are, and bless you as He spoke to you." For, it cannot be said that the intention here is just the addition of sparks spreading forth, and nothing more. This is because the wondrousness of the blessing indicates that it is to be understood not as merely an increase in the particulars, but also in the roots. This is especially so in this

¹¹⁹⁴ See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131c and on; Torat Chayim 126d, and elsewhere.

¹¹⁹⁵ See Tanya, Ch. 37 (48a).

¹¹⁹⁶ In that it is the general birth of the Jewish people, and the general giving of the Torah for all generations as a whole.

¹¹⁹⁷ Deuteronomy 1:11

case, since the blessings of the Holy One, blessed is He, are in a manner that “the addition is greater than the principal.”¹¹⁹⁸ We therefore must say that the addition is also in the roots. We therefore must understand how addition is applicable in the roots, even though, based upon what was previously stated, the number of root souls is precise and exact, in that there are specifically six-hundred thousand.

This may be understood by explaining the verse,¹¹⁹⁹ “And it shall be that the number of the children of Israel will be like the sand of the sea, which can neither be measured nor counted.” The Talmud asks a question.¹²⁰⁰ The first part of the verse states that they have a “number-*Mispar*-מספר,” whereas the second part concludes, “which can neither be measured nor counted (*Lo Yisaper*-לא יספר).” The answer the Talmud provides is that when the Jewish people fulfill the will (*Ratzon*) of the All-Present One, blessed is He, they “can neither be measured nor counted.”

To further explain, the matter of will (*Ratzon*) as it is above in Godliness (“the will of the All-Present One”), corresponds to the *Sefirah* of crown-*Keter*. For, the *Sefirah* of the crown-*Keter* is the source of Emanation-*Atzilut*, as well as the source of the entire chaining down of the worlds (*Seder HaHishtalshelut*), which comes forth in a manner of gradation and division. The reason is because the aspect of the crown-*Keter* also has the aspect of divisions into lines. Although there

¹¹⁹⁸ Midrash Bereishit Rabba 61:4

¹¹⁹⁹ Hosea 2:1

¹²⁰⁰ Talmud Bavli, Yoma 22b

really is no comparison, an example for this may be gleaned from man's desires here below, which have divisions. That is, there is a desire that leans toward kindness-*Chessed*, a desire that leans toward judgment-*Din* and a desire that leans towards mercy-*Rachamim*. That is, desire is the source of all the inner powers and it itself possesses the divisions of the various powers.

The same is so above in Godliness, in the *Sefirah* of the crown-*Keter* which is the source of the chaining down of the worlds (*Hishtalshelut*). It too possesses the measures of the chaining down of the worlds (*Hishtalshelut*). In other words, the *Sefirah* of crown-*Keter* gives measure to the entire chaining down of the worlds (*Hishtalshelut*). This is why it is called¹²⁰¹ “measurement (*Mishchata*-מִשְׁחָתָא)” and is also called “The flame of darkness (*Botzina d’Kardinoota*-בּוֹצִינָא דְקַרְדִּינוּתָא).”¹²⁰²

Now, since the crown-*Keter* itself possesses the matter of measure, therefore, when it comes forth in the chaining down (*Hishtalshelut*) it affects the matter of measure in actuality. An example is the fact that in the world of Emanation-*Atzilut*, there are specifically ten *Sefirot*, as it states,¹²⁰³ “Ten and not nine, ten and not eleven.” Likewise, as it comes forth in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*)

¹²⁰¹ See Zohar I 15a, 18b; Zohar II 48b, 233a (and Biurei HaZohar of the Mittler Rebbe (57d) to the Zohar there); Tikkunei Zohar, Tikkun 5, and elsewhere.

¹²⁰² That is, the fact that a desire is precise and with measure is due to the aspect of might-*Gevurah* of the Ancient One-*Atik Yomin*, which corresponds to the pleasure (*Ta'anug*) which manifests within the precise measure of the intellectual *Sefirot* of *Arich Anpin*, which corresponds to the desire (*Ratzon*). (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26.)

¹²⁰³ Sefer Yetzirah 1:4

an even greater measure is brought about, as mentioned before. Thus, it is from this aspect that the calculation and number of the souls of the Jewish people are specifically six-hundred thousand.

Now, all the above is just in regard to the externality of the crown-*Keter*, which is the aspect of the “measuring rod” (*Kav HaMidah*). However, such is not the case, in regard to the inner aspect of the crown-*Keter*, which is without limit. For, the crown-*Keter* is an intermediary between the Emanator, blessed is He, and the emanated and the general totality of the chaining down of the worlds (*Hishtalshelut*).¹²⁰⁴

Now, because it is an intermediary, it therefore possesses both levels within it. There is the externality of the crown-*Keter*, which is the measuring rod (*Kav Hamidah*) that gives measure to the chaining down of the worlds (*Hishtalshelut*) and there is the inner aspect of the crown-*Keter*, which is unlimited (*Ein Sof*). It is for this very reason that at times the *Sefirah* of crown-*Keter* is counted with the *Sefirot* and at times it is not counted with them.¹²⁰⁵ That is, there is a distinction between the externality (*Chitzoniyut*) of the crown-*Keter*, and the inner aspect (*Pnimiyyut*) of the crown-*Keter*.¹²⁰⁶

Thus, when it comes to the inner aspect (*Pnimiyyut*) of the crown-*Keter*, which transcends the “measuring rod” (*Kav HaMidah*) and is unlimited (*Ein Sof*), therefore, even as it is drawn from there into the chaining down of the worlds

¹²⁰⁴ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1 and elsewhere.

¹²⁰⁵ See Etz Chayim, Shaar 23 (Shaar Mochin d’Tzelem), Ch. 8.

¹²⁰⁶ See Likkutei Torah Shlach 49c.

(*Hishtalshelut*) and below, it is not in a manner of measure and limitation. About this aspect the verse states, “that can neither be measured nor counted.”

This then, is what our sages, of blessed memory, meant when they said,¹²⁰⁷ “when the Jewish people fulfill the will (*Ratzon*) of the All-Present One, blessed is He, they ‘can neither be measured nor counted.’” The will (*Ratzon*) of the All-Present One, blessed is He, refers to His desire (*Ratzon*) for Torah and *mitzvot*. The difference between His desire to create the world and His desire for Torah and *mitzvot*, is that His desire to create the world is limited, as in the teaching,¹²⁰⁸ He said to His world: ‘Enough-*Dai*-’7.”

In contrast, His desire for Torah and *mitzvot* is without limit (*Bli Gvul*). For, about Torah the verse states,¹²⁰⁹ “Its measure is longer than the earth and wider than the sea.” The same is true of the *mitzvot*, particularly the *mitzvah* to give charity (*Tzedakah*) which is inclusive of all the commandments,¹²¹⁰ and about which it states,¹²¹¹ “Your commandment is exceedingly broad.” Thus, when it comes to His desire for Torah and *mitzvot*, (which is the matter of “the Jewish people fulfill the will (*Ratzon*) of the All-Present One, blessed is He,”) and is without limit (*Bli Gvul*), the Jewish people are in a state that they “can neither be measured nor counted.”

¹²⁰⁷ Talmud Bavli, Yoma 22b

¹²⁰⁸ Talmud Bavli, Chagigah 12a

¹²⁰⁹ Job 11:9

¹²¹⁰ See Torah Ohr, Mikeitz 38c, 42c, and elsewhere.

¹²¹¹ Psalms 119:96

4.

Now, these two drawings forth, (that is, the drawing forth from the externality (*Chitzoniyut*) of the crown-*Keter*) which is limited, and the drawing forth from the innerness (*Pnimiyyut*) of the crown-*Keter*, which is unlimited), differ from each other. This is because the drawing forth with measure is constant, in that diminishment, and certainly withdrawal is inapplicable in this. However, in regard to a state of limitless drawing forth, diminishment and withdrawal is applicable.

This may be better understood by what we observe in man below, who has limited powers. For example, his feet give him the power of mobility, his hands give him the power to touch and manipulate, he has the power of hearing in his ears and the power of sight in his eyes, all of which are external powers. He also possesses inner powers, such as the power of intellect in his head and the power of emotions in his heart. Nonetheless, all these powers are limited, remain constant, do not change and are ordered in gradation of levels. For, even in regard to additions in them, as indicated by the verse,¹²¹² “Days shall speak and many years teach wisdom,” nevertheless, it is in a way of order and gradation, since the addition is brought about over the passage of time. In other words, there is a perpetual, limited drawing forth, and diminishment or withdrawal is not applicable to it.

¹²¹² Job 32:7

However, there is another kind of additional drawing forth of light, illumination and revelation within the powers of the soul. This comes about from the innerness (*Pnimiyut*) of the soul. An example is that in a time of rejoicing [such as the wedding of his child], a kind person will be roused to much greater kindness and generosity, incomparably greater and beyond his natural norm. On such occasions, even a person who is miserly by nature will behave like a man of kindness. Similarly, in a time of rejoicing there are also additions to the power of one's intellect, to conceptualize loftier matters than usual etc. The drawing forth of this additional illumination that surpasses the normal order of gradation, is due to the innerness (*Pnimiyut*) of his soul. Moreover, this drawing forth only occurs at the time of rejoicing, after which it passes and leaves him, meaning that it gradually dissipates and withdraws.

The same is understood about how it is above, in the drawing forth of Godliness to the worlds. That is, in regard to the drawing forth that accords to order and gradation, about which it states,¹²¹³ “In six days *HaShem*-יהוה made the heavens and the earth,” referring to the drawings forth of *Zeir Anpin*,¹²¹⁴ the drawing forth is constant. In contrast, in regard to the drawings forth of Shabbat and biblical festivals, that is, the pleasure (*Ta'anug*) of Shabbat and the joy (*Simchah*) of the festivals (that are called “appointed times for rejoicing”),¹²¹⁵

¹²¹³ Exodus 20:11

¹²¹⁴ That is, the stature (*Partzuf*) of the six emotive attributes of the world of Emanation-*Atzilut*, which are called “the six days.”

¹²¹⁵ See the liturgy of the *Amidah* prayer of the festivals.

they are the matter of drawing forth additional illumination from the statures of father-*Abba* and mother-*Imma*.¹²¹⁶

Now, it is true that, subsequently, these drawings forth also illuminate. For, as it states about Shabbat,¹²¹⁷ “All the days are blessed from Shabbat.” This is also in regard to the “appointed times for rejoicing,” in that their illumination is also drawn forth in the periods of time between the festivals, so that their prostrations in the Holy Temple also effected the days that followed until the next festival.¹²¹⁸ Nevertheless, there are changes and differences in this, since the primary drawing forth is on Shabbat and festivals, whereas what follows afterwards is only a glimmer of it, and sometimes there is not even a glimmer.

The same is true regarding the matter of the drawings forth in the worlds brought about through the *Sefirah* of kingship-*Malchut*. For, in the *Sefirah* of kingship-*Malchut* there are two manners and states. There is the manner of the *Sefirah* of kingship-*Malchut* in the state of a “root” (*Shoresh*), and there is the manner of the *Sefirah* of kingship-*Malchut* in the state of an “addition” (*Tosefet*).¹²¹⁹ The *Sefirah* of kingship-*Malchut* as a “root” (*Shoresh*), refers to its descent to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to give them actual existence. However, the drawing forth and

¹²¹⁶ That is, the statures (*Partzufim*) of wisdom-*Chochmah* and understanding-*Binah* of the world of Emanation-*Atzilut*. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹²¹⁷ Zohar II 63b, 88a

¹²¹⁸ See Likkutei Torah, Zot HaBrachah 98b

¹²¹⁹ See Etz Chayim, Shaar Mi'ut HaYarei'ach (Shaar 36), Ch. 2; Likkutei Torah Tzav 11b; Biurei HaZohar of the Mittler Rebbe, Balak 100c and on; Biurei HaZohar of the Tzemach Tzedek, p. 496 and on, p. 502 and on.

bestowal of Godly influence in the worlds, is through the *Sefirah* of kingship-*Malchut* as an “addition” (*Tosefet*). This refers to a drawing forth of the nine *Sefirot* of *Zeir Anpin* into kingship-*Malchut*, which occurs when the *Sefirah* of kingship-*Malchut* ascends to *Zeir Anpin*.

This is the matter of the construction of kingship-*Malchut* that occurs on Rosh HaShanah, which primarily is for the purpose of drawing down a bestowal of Godly influence in the worlds. This is as we recite,¹²²⁰ “Reign over the entire world with Your glory, and be uplifted over all the earth with Your honor, and appear in the splendor of Your majestic might over all who dwell in the inhabited world of Your earth, so that all that has been made will know that You have made it, and it will be understood by all that was formed, that You have formed it etc.” This is brought about through the nine *Sefirot* of *Zeir Anpin*, for which reason the construction of kingship-*Malchut* that occurs on Rosh HaShanah is through the nine blasts of the *Shofar*, and the nine blessings.

However, this drawing forth is in a manner of “addition” (*Tosefet*), in that it is not always the same and it is applicable for it to undergo diminishment and withdrawal. However, in actuality, there is an advantage to this. That is, since the drawing forth is from the inner aspect (*Pnimiyut*) of the crown-*Keter*, which is unlimited and drawn down far below, it therefore is applicable for the external forces of evil to derive some vitality from it, God forbid. Thus, there is an advantage

¹²²⁰ Liturgy of the *Amidah* of Rosh HaShanah

to its withdrawal, in that the external forces of evil cannot derive any vitality from it. In other words, the diminishment is caused because of the lack of serving *HaShem*-יהו"ה, blessed is He, at which point it becomes applicable that the external forces of evil will derive some vitality from it, God forbid. It therefore is entirely withdrawn.

5.

The explanation as it relates to man's service of *HaShem*-יהו"ה, blessed is He, is as follows: Just as it is necessary to draw forth additional illumination of the light of *HaShem*-יהו"ה, blessed is He, in order to uplift and elevate the *Sefirah* of kingship-*Malchut* when it descends to be the root (*Shoreish*) of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), this is likewise so of man's service of *HaShem*-יהו"ה, blessed is He. That is, it likewise is necessary to draw additional light and illumination in the soul, because of its general descent into the body and animalistic soul. This is especially so at night, when the coarseness of the animalistic soul dominates. For, just as during sleep, the inner powers of the soul are concealed and only the external powers are revealed, this is likewise so spiritually, in that during sleep the powers of one's Godly soul are concealed, and when he arises from sleep, he must reveal the powers of the Godly soul and make them dominant.

Now, this is accomplished by serving *HaShem*-יהו"ה, blessed is He, with the recital, upon waking, of the words, "I

submit before You-*Modeh Ani Lefanecha*-לפניך יהו"ה, followed by serving *HaShem*-יהו"ה in prayer, culminating with the *Amidah* prayer. For, the beginning of serving *HaShem*-יהו"ה, blessed is He, through prayer, is with the aspect of submission (*Hoda'ah*). We then serve *HaShem*-יהו"ה, blessed is He, by continuing to the verses of praise (*Psukei d'Zimrah*), which is the matter of arousing our emotions to *HaShem*-יהו"ה, blessed is He. In other words, these are not emotions brought about by intellect, but are rather the arousal of the emotions, in and of themselves. For, even though the arousal is brought about by contemplation (*Hitbonenut*), in that he contemplates the words of the verses of praise (*Psukei d'Zimrah*), nevertheless, since the contemplation (*Hitbonenut*) in the verses of praise (*Psukei d'Zimrah*) relates to the matter of the creation of something out of nothing, which is something that a created being is incapable of grasping with true comprehension, therefore, the arousal of the emotions in the verses of praise (*Psukei d'Zimrah*) is not brought about from comprehension, but is an arousal of the emotions as they are. (That is, although contemplation (*Hitbonenut*) is indeed required, since all arousal of the emotions is specifically brought about through comprehension, nevertheless, in this case, the intellect only rouses the emotions, but the emotions are not equal to the emotions that accord to intellect.)¹²²¹

¹²²¹ For further elucidation, see the distinction between "natural love and fear" and "intellectual love and fear" of *HaShem*-יהו"ה, blessed is He, as explained at length by the Mittler Rebbe in *Kuntres HaHitpaalut*, translated as *Divine Inspiration*.

However, the ultimate and primary service of *HaShem*-יהו"ה, blessed is He, in prayer, is the matter of grasping and comprehending, and the emotions that are roused are emotions that come about from the grasp and comprehension of Godliness. This service of *HaShem*-יהו"ה, blessed is He, is done during the blessings of the *Shema* recital, and the *Shema* recital itself. However, because of the dominance of coarseness during sleep, it is not possible to attain this immediately, at the beginning of one's prayers. Rather, one must start with the "external engraving" in the verses of praise (*Psukei d'Zimrah*), through which he awakens and reveals the emotions of the Godly soul. Through this, he then can properly arrive at the blessings of the *Shema* recital and the *Shema* itself, until [in the *Amidah* prayer] he finally ascends to the world of Emanation-*Atzilut*, which is the ultimate elevation.

Now, all this describes the order of ascent from below to above, through which it only is possible to attain a measured and limited level. However, through affecting a drawing down from Above to below, we attain a level that transcends measure and limitation.

An example by which to understand this, can be gleaned from an object that one must lift to one above, which can happen in one of two ways. Either the one below elevates the object, in which case he can only lift it to the maximum height that his hand reaches, or the one above, bends himself down, to reach the object and lift it up. In this second case, the one above can lift it to where he is.

The same is likewise true in our service of *HaShem*-יהו"ה, blessed is He. For, the service of prayer is a matter of ascent from below to above. Thus, it only is possible to reach a measured and limited level. However, the drawing forth from Above to below empowers his service of *HaShem*-יהו"ה, blessed is He. For, although in and of itself, his service is limited, nonetheless, through the drawing down affected from *HaShem*-יהו"ה Above, he can reach a level in his service of *HaShem*-יהו"ה, blessed is He, that transcends limitation.

About this the verse states, “count the head-*Se'u et Rosh*-שאו את ראש-,” specifically using the term “*Se'u*-שאו” which means “uplift.” That is, it refers to an “uplifting” and elevation that transcends limitation. For, although the discussion here is on the matter of “counting,” which is a matter of measure, nonetheless, the drawing down from Above empowers the enumeration to reach its ultimate state, which is a state that is beyond count, in that they, “can neither be measured nor counted.”

6.

Now, this drawing forth from Above is brought about by Aharon, who is called, “The agent of the bride” (*Shoshvina d'Matronita*). For, as known, Moshe is called “the agent of the King” (*Shoshvina d'Malka*) and Aharon is called “the agent of the bride” (*Shoshvina d'Matronita*).¹²²² However, the meaning

¹²²² Zohar I 266b; Zohar II 49b; Zohar II 20a (Ra'aya Mehemna), 53b, 275b (Ra'aya Mehemna); Likkutei Torah, Be'Ha'alotcha 30a and on, and elsewhere.

of “the agent of the bride” (*Shoshvina d’Matronita*), is not that he is the emissary of the bride, but rather, that he is the emissary of the Groom to bring the bride. This refers to the pull from Above, through which the matter of ascent and elevation becomes possible, as indicated by the words, “uplift the head-*Se’u et Rosh*-שאז את ראש,” meaning to transcend limitation.

This explains why the census had to be taken (not only by Moshe, but also) by Aharon. For, the matter indicated by the words “uplift the head-*Se’u et Rosh*-שאז את ראש,” to affect the count to be in a manner that they “can neither be measured nor counted,” is specifically accomplished through Aharon, “the agent of the bride” (*Shoshvina d’Matronita*). This itself was the service of *HaShem*-יהו"ה of Aharon, as indicated by the verse,¹²²³ “When you elevate the flames.”

Now, this requires further explanation. For, at first glance, since the verse states,¹²²⁴ “Man’s soul is the flame of *HaShem*-יהו"ה,” and the nature of a flame is to ascend,¹²²⁵ indicating that, in and of itself, the soul is in a state of ascent, this being so, what was the necessity of Aharon’s service in “elevating the flames”?

However, the explanation is that the flame refers to love of *HaShem*-יהו"ה, blessed is He, of which there are two levels, “worldly love” (*Ahavat Olam*) and “abundant love” (*Ahavah Rabba*).¹²²⁶ “Worldly love” (*Ahavat Olam*) is love of *HaShem*-

¹²²³ Numbers 8:2 – “בהעלותך את הנרות” – The word “kindle-*Beha'alotcha*” of this verse also means “elevate” and is a term of ascent.

¹²²⁴ Proverbs 20:27

¹²²⁵ See Tanya, Ch. 19

¹²²⁶ See Tanya, Ch. 43; Torah Ohr, Vayechi 47a

יהו"ה, blessed is He, that comes through the contemplation (*Hitbonenut*) of matters such as,¹²²⁷ “How great are Your works *HaShem*-יהו"ה, Your thoughts are very deep,” and,¹²²⁸ “How abundant are Your works *HaShem*-יהו"ה, You made them all with wisdom, the earth is full of Your possessions.” This is called “worldly love” (*Ahavat Olam*) because it comes from and is connected to worldly matters. Therefore, it is a limited kind of love (*Ahavah*).

Moreover, even when one contemplates the matter of,¹²²⁹ “Blessed is The Name of His glorious kingdom forever and ever,” and how all of existence is solely from His Name and radiance alone, through which he automatically is roused with a “running” desire (to leave his independent existence and) cleave to *HaShem*-יהו"ה, blessed is He, still and all, his love is not called “abundant love” (*Ahavah Rabbah*), but is still “worldly love” (*Ahavat Olam*). For, since it begins with the matter of the world, in that he contemplates that the world is but a glimmer of *HaShem*'s-יהו"ה Godliness, it therefore is still entirely bound to matters of the world, which are limited.

There is yet another manner in this; that is, the love is that *HaShem*-יהו"ה should be revealed, which is the meaning of continuing verse,¹²³⁰ “And you shall love *HaShem*-יהו"ה your God,” meaning,¹²³¹ “that The Name of Heaven should be made beloved by your hand.” Nonetheless, all this is still love of

¹²²⁷ Psalms 92:6

¹²²⁸ Psalms 104:24

¹²²⁹ In the *Shema* recital – “ברוך שם כבוד מלכותו לעולם ועד”

¹²³⁰ The continuation of the *Shema* (Deuteronomy 6:5).

¹²³¹ Talmud Bavli, Yoma 86a; See Torah Ohr, Toldot 17c; Tezaveh 82b

HaShem-יהו"ה called "worldly love" (*Ahavat Olam*). In contrast, the love called "abundant love" (*Ahavah Rabah*) is love of *HaShem*-יהו"ה, blessed is He, that transcends limitation.

This then, is the matter of the service of *HaShem*-יהו"ה, blessed is He, of Aharon in "elevating the flames." For although, in and of itself, the soul is naturally in a state of ascension, nevertheless, this is ascension within limitation. However, the ascension affected by Aharon, "the agent of the bride" (*Shoshvina d'Matronita*) by "elevating the flames," is that he affects the Jewish people to come to have "abundant love" (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He. In other words, because of the pull from Above, the love of *HaShem*-יהו"ה, blessed is He, is without limitation (*Bli Gvul*).

However, since the level of Aharon is in the world of Emanation-*Atzilut*, whereas the souls of the Jewish people are in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), therefore, the drawing forth from the world of Emanation-*Atzilut* to the worlds of Creation, Formation and Action (*Briyah, Yetzirah Asiyah*) must come specifically through the tribal leaders (*Nesiyim*). This is the meaning of the words,¹²³² "And with you shall be one man from each tribe; a man who is a leader of his fathers' household."

This is explained in Torah Ohr, on the Torah portion of "*Vayechi*,"¹²³³ that the tribes (*Shevatim*) are the lights of the world of Emanation-*Atzilut* that descended to the world of Creation-*Briyah* etc. In other words, even as they are in the

¹²³² Numbers 1:4

¹²³³ Torah Ohr 103a and on

world of Creation-*Briyah*, they still maintain their level in the world of Emanation-*Atzilut*. Thus since, on the one hand, they are in the world of Creation-*Briyah*, but on the other hand, as they are in the world of Creation-*Briyah*, they still maintain their level as they are in the world of Emanation-*Atzilut*, therefore they are the ones who bond the world of Emanation-*Atzilut* with the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). This is the meaning of the verse,¹²³⁴ “For there the tribes ascended, the tribes of *Ya”H*-יה”ה”, a testimony for Israel to give thanks to The Name *HaShem*-יהו”ה.” The words “the tribes of *Ya”H*-יה”ה” indicate that they are on the level of the world of Emanation-*Atzilut*. Nevertheless, since they are in the world of Creation-*Briyah*, they only are “a **testimony** for Israel to give thanks to The Name *HaShem*-יהו”ה.”

This then, is the meaning of the words, “And with you shall be one man from each tribe; a man who is a leader of his fathers’ household.” For, although the pull is affected by Aharon, “the agent of the bride” (*Shoshvina d’Matronita*), nevertheless, for there to be a bond of this level with the souls of the Jewish people who are in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), it must specifically be accomplished by the tribal leaders (*Nesiyim*). For, since on the one hand, they are in Creation-*Briyah*, and on the other hand, as they are in Creation-*Briyah*, they are completely sublimated and nullified to Moshe and Aharon,

¹²³⁴ Psalms 122:4

(which is the meaning of the words, “And **with** you shall be one man from each tribe”), meaning that they are on the level of Emanation-*Atzilut*, it thus is specifically through the elevation they affect (in that the wording for the matter of the census uses the term “uplift-*Se’u*-שאו,” also was accomplished through them), in that they brought the pull from the aspect of Aharon to the souls of the Jewish people, as they are in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

7.

However, all this was still not sufficient, and it was also necessary that all this be written in the Torah and be read in the Torah reading each and every year. This is because all the above happened in the generation that left Egypt and took place shortly after the Torah was given. However, it is concealed from the generations that followed. Nevertheless, by reading this Torah portion each and every year, we reveal it from its concealment, thus drawing it forth into revelation.

This may be better understood through the statement in Sefer Yetzirah on the matter of the “ten *Sefirot* without being” (*Eser Sefirot Bli Mah*). It states there,¹²³⁵ “The first is the spirit of the Living God (*Ru’ach Elohi”m Chayim*)...the second is spirit from spirit (*Ruach M’Ruach*)...the third is water (*Mayim*) from the air (*Ru’ach*)...The fourth is fire (*Aish*) from the water...” That is, although it is true, that as the four

¹²³⁵ Sefer Yetzirah 1:9 and on.

foundational elements (*Yesodot*) are in their revealed state, the element of wind (*Ru'ach*) is not considered to be the first foundational element,¹²³⁶ nevertheless, as it is in its root, it is specifically the foundation of wind (*Ru'ach*) that is the first foundational element that is higher than the others.

Because of this, we observe that even in regard to the four elements (*Yesodot*) as they are in their revealed state, the existence of fire (*Aish*) is specifically sustained through the wind (*Ru'ach*), which also is called “air-*Avir*-אֵוִיר.” The same is true of water (*Mayim*). That is, water (*Mayim*) is uplifted higher specifically by the wind (*Ru'ach*), as we observe that the blowing of the wind (*Ru'ach*) causes the waves of the sea to rise.¹²³⁷

Now, just as this is so in regard to the development and growth of fire and water, it likewise is so of their scattering and separation. For, the scattering and separation of fire (*Aish*) into many sparks, as well as the scattering and separation of water (*Mayim*), comes specifically from the wind (*Ru'ach*). The reason is because, in their root, the spirit (*Ru'ach*) is the first foundational element.

The comparison to this may thus be understood Above, as Sefer Yetzirah states,¹²³⁸ “Ten *Sefirot* without being (*Bli Mah*)...they are like a flame that is bound to a [live] coal.” As known, the flame within the coal refers to the ten *Sefirot* as they are hidden and concealed in the Unlimited light of *HaShem*-

¹²³⁶ See Midrash Shemot Rabba 23:13; Bamidbar Rabba 14:12; Mishneh Torah, Hilchot Yesodei HaTorah 3:10.

¹²³⁷ See Siddur Im Divrei Elokim Chayim, 133d

¹²³⁸ Sefer Yetzirah 1:7

יהו"ה, the Emanator, blessed is He.¹²³⁹ Their coming forth and revelation, is brought about through the spirit (*Ru'ach*), about which it states, “The first is the spirit of the Living God (*Ru'ach Elohi'm Chayim*),” in order that the light of His kindness (*Chessed*) be revealed - and in a state of division.

This then, is what is meant that through reading the Torah we reveal that which is concealed and draw it forth into revelation. For, it states about the words of Torah,¹²⁴⁰ “they are life to those who find them (*L'Motzeihem-למצאיהם*),” about which our sages, of blessed memory, stated,¹²⁴¹ “Do not read ‘to those who find them (*L'Motzeihem-למצאיהם*),’ but read, ‘to those who express them (*L'Motzi'eihem-למציאיהם*)’ with their mouth.” This refers to the spirit and breath (*Ru'ach*) of the speech of Torah. Therefore, by reading the Torah in each generation, every single year, we cause all the above-mentioned matters to be drawn forth from concealment into revelation.

8.

With the above in mind, we can also understand why it was necessary to counted each tribe independently. That is, it was necessary for the Torah to state all the particulars for each and every tribe, with the repetition of the words,¹²⁴² “according to their families, according to their fathers’ household, by

¹²³⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and Ch. 19.

¹²⁴⁰ Proverbs 4:22

¹²⁴¹ Talmud Bavli, Eruvin 54a

¹²⁴² See Numbers 1:20,22,24,26,28,30,32,34,36,38,42,44

number of the names, from twenty years of age and up, everyone who goes out to the legion.” At first glance, it would seem to be adequate to state the particulars of one tribe, such as with the tribe of Reuven or the tribe of Shimon, and then simply state that the same applied to all the other tribes. However, with the above explanation this may now be understood. The reason that the matter of this census is written in Torah, is so that by reading it in our Torah reading, we draw down beneficence and revelation, and it therefore is necessary to bring this about in each tribe individually.

This is similar to how it is in man below. Each of his powers has a particular root in the soul, and therefore one power does not interfere with the influence of another power. Thus, even if a person closes his eyes, he still hears with his ears, or if he stops up his ears, he still sees with his eyes. It likewise is necessary for each particular power to be repaired individually. That is, the general drawing forth of the soul is inadequate in repairing its particular powers, but there must be particular drawings forth to each power independently. For example, if one’s vision is repaired, it does not repair his hearing. The same applies to all the other powers and senses.

The same is likewise so when it comes to the matter of writing and reading the Torah, that in order to affect the drawing forth that is accomplished through the tribal leaders (*Nesiyim*), it is necessary for the reading and drawing forth to occur with each particular tribe individually. That is, the drawing forth to Reuven-ראובן, which is the matter of “vision-*Re’iyah*-ראייה” (the name Reuven-ראובן is a composite of the words “See-*Re’u*-ראו”

and “a son-*Ben*-בן”),¹²⁴³ and the drawing forth to Shimon-שמעון, which is the matter of “hearing-*Shmiyah*-שמיעה,”¹²⁴⁴ does not directly benefit the remaining tribes. It therefore was necessary for each tribe to be counted independently and for Torah to mention all the particulars of the census of each tribe independently.

Now, just as the matter of the spirit (*Ru'ach*) is in a way of drawing down from Above to below, likewise, the matter of spirit (*Ru'ach*) is in a way of ascent from below to Above, and it therefore was necessary for all the particulars of each tribe to be enumerated independently. We also find this in regard to the matter of the sacrificial offerings of the tribal leaders (*Nesiyim*); that Torah repeats and enumerates all the particulars of each tribal leader (*Nasi*) independently.

The explanation is that the sacrificial offerings (*Korbanot*) are a matter of ascent (*Ha'ala'ah*). For, as known,¹²⁴⁵ “The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*).” The sacrificial offerings also possess a matter of spirit (*Ru'ach*-רוח), in that Torah calls them,¹²⁴⁶ “a satisfying aroma (*Rei'ach*-ריח) to *HaShem*-יהוה,” about which our sages, of blessed memory, stated,¹²⁴⁷ “It gives Me satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) that I spoke and My will was done.” In other words, these two matters,

¹²⁴³ Midrash Bereishit Rabba 71:3; Genesis 29:32

¹²⁴⁴ Midrash Bereishit Rabba 71:3 *ibid.*; Also see Torah Ohr, Vayechi.

¹²⁴⁵ See Zohar II 239a; Zohar III 26b

¹²⁴⁶ Leviticus 1:9; Numbers 28:8

¹²⁴⁷ Torat Kohanim and Rashi to Leviticus 1:9 *ibid.* Sifri and Rashi to Numbers 28:8 *ibid.*

“aroma” (*Rei’ach*-ריח) and “spirit” (*Ru’ach*-רוח) are one,¹²⁴⁸ only that from the perspective of the Bestower of influence from Above to below, it is “spirit” (*Ru’ach*-רוח), whereas from the perspective of the recipient from below to Above, it is “aroma” (*Rei’ach*-ריח).

Now, the sacrifices (*Korbanot*-קרבנות) that were offered by each tribal leader (*Nassi*), were offered on behalf of his entire tribe. In other words, the closeness (*Hakravah*-הקרבה) to *HaShem*-יהו"ה, blessed is He, that was affected in the Jewish people, was brought about specifically by their tribal leaders (*Nesiyim*). Although the offerings of each tribal leader (*Nesiyim*) were the same, nevertheless, the Torah repeats and specifies the particulars of all the sacrificial offerings, even though, at first glance, it could have been adequate to write all the particulars of the sacrificial offerings of the tribal leader of the tribe of Yehudah, and simply state that the same applies to the offerings of all the other tribal leaders.¹²⁴⁹

However, since the writing and reading of Torah is to affect a revelation of the matter, it therefore is necessary that the act and its affect be specified for each tribe individually. This is because each tribe serves *HaShem*-יהו"ה, blessed is He, in a form unique to it that differs from the other tribes.¹²⁵⁰ We find this in the Midrash,¹²⁵¹ that they expounded different

¹²⁴⁸ See Ohr HaTorah, Toldot 149a

¹²⁴⁹ See Torah Ohr, Bereishit 8b; Ohr HaTorah Naso p. 254; Pinchas p. 1,116 and on; Likkutei Sichot Vol. 8, p. 14 and on.

¹²⁵⁰ See Likkutei Sichot, Vol. 32 p. 21.

¹²⁵¹ Midrash Bamidbar Rabba 13:14 and on.

teachings about the sacrificial offerings of each tribal leader.¹²⁵² This is because each particular tribal leader (*Nasi*) had a unique service of *HaShem* יהוה, blessed is He, according to his position and level, and it therefore is necessary to actualize the revelation in each particular that is brought forth through Torah.

9.

This then, is the meaning of the words, “Take a headcount of the entire assembly of the children of Israel... to the count of their skulls (*Ligulgelotam*-לגלגלותם).” The words, “Take a headcount-*Se’u et Rosh*-שאז את ראש” is a term that means to “uplift” high Above beyond limitation, as explained before. This is why the verse concludes, “to the count of their skulls-*Ligulgelotam*-לגלגלותם.” For, as explained in Likkutei Torah,¹²⁵³ the “skull-*Gulgulet*-גלגלת” refers to the Crown-*Keter*,¹²⁵⁴ and as we have explained here, it refers to the inner aspect (*Pnimityut*) of the crown-*Keter*. That is, it is through this that the “uplifting (*Se’u*-שאז) of the head” is brought about, in a manner that transcends count, to the aspect in which they “can neither be measured nor counted.” This drawing forth is affected by Moshe and Aharon, and also by the tribal leaders

¹²⁵² That is, even though on the superficial level it appears to be repetitive and superfluous, this is not truly the case upon deeper examination.

¹²⁵³ See Likkutei Torah, Bamidbar 1a, 4d and on.

¹²⁵⁴ See Zohar Terumah (Sifra d’Tzinyuta) 177b; Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 6; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3, The Gate explaining the true meaning of the name “sphere-*Gagal*-גלגל, and what it is; Avodat HaLevi, Drushim L’Pesach; Likkutei Biurim of Rabbi Hillel of Paritch to Shaar HaYichud Ch. 1, translated as Listen Israel.

(*Nesiyim*), (as it states, “And with you shall be one man from each tribe”).

Thus, the meaning of the specific wording, “Uplift the head-*Se’u et Rosh*-שאו את ראש,” is that the word “head-*Rosh*-ראש” refers to the tribal leaders (*Nesiyim*), who are the aspect of the “head-*Rosh*-ראש” and essential point of Jewishness at the core of every Jew. It is through uplifting this “head-*Rosh*-ראש” that we come to reach He who transcends all limitation, as will be revealed with the coming of our righteous Moshiach, speedily in our days, at which point the count of the Jewish people will be in a manner that they “can neither be measured nor counted in their abundance!”