

Discourse 13

*“Kee Tisa et Rosh B’nei Yisroel –
When you take a census of the Children of Israel”*

Delivered on Shabbat Parshat Mishpatim, Parshat Shekalim,
Shabbat Mevarchim and Erev Rosh Chodesh Adar, 5716

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁵⁷ “When you take up the head (count) of the children of Israel... every man shall give *HaShem*-יהו"ה an atonement for his soul when counting them... This shall they give – everyone who passes through the census – a *half-shekel* of the sacred *shekel*, a *shekel* is twenty *geira*, a *half-shekel* as a portion to *HaShem*-יהו"ה.”

Now, we must understand why the verse states, “When you take up the head-*Kee Tisa et Rosh* כי תשא את ראש-”⁸⁵⁸ The simple understanding of the words “When you take up-*Kee Tisa* כי תשא-” is that it refers the matter of taking a census. This being so, why does it say, “When you take up-*Kee Tisa* כי תשא-” which indicates a matter of uplifting and elevating? Therefore, since the Torah expresses it in this way, we must say that it comes to also include the matter of uplifting and elevating the

⁸⁵⁷ Exodus 30:12-13

⁸⁵⁸ See the discourse entitled “*Ki Tisa*” 5675 (*Hemshech* 5672 Vol. 2 p. 893);

“head-*Rosh*-ראש.” We therefore must understand what is meant by this.

We must also understand⁸⁵⁹ the continuation of the verse, “This shall they give – everyone who passes through the census – a *half-shekel* of the sacred *shekel*, a *shekel* is twenty *geira*.” We must understand why even before specifying the value of a *shekel*, the Torah first states “This shall they give... a *half-shekel*.” If we say that it states “a *half-shekel*” simply, because the value of a *shekel* is already known, then we must understand why the verse continues and specifies, “a *shekel* is twenty *geira*.” Moreover, even after specifying the value of the *shekel*, the Torah repeats itself and states, “a *half-shekel* as a portion to *HaShem*-יהו”ה.” This seems to indicate that the first time it states “a *half shekel*” refers a different matter than the continuation, “a *shekel* is twenty *geira*, a *half shekel* as a portion to *HaShem*-יהו”ה.” We therefore must understand the meaning of the first time, where it simply mentions the *half-shekel*, as well as the second time, in which the *half-shekel* is mentioned with the explanation that “a *shekel* is twenty *geira*.”

The explanation is that this Torah portion was stated immediately after the sin of the golden calf. When the Jewish people were atoned for the sin of the golden calf, they then were brought to the state of perfection at the beginning of creation, for as known, “the world was created in a state of

⁸⁵⁹ See the discourse entitled “*Kee Tisa*” 5675 (*Hemshech* 5672 Vol. 2 *ibid.* p. 863); Also see the discourse by this title of the years 5720 and 5721 (*Sefer HaMaamarim* 5720, p. 95; 5721 p. 116).

wholeness.”⁸⁶⁰ Because of this, it then was necessary to serve *HaShem*-יהו"ה, blessed is He, by making “a dwelling place for the Holy One, blessed is He, in the lowly worlds,”⁸⁶¹ just as the service of *HaShem*-יהו"ה, blessed is He, was meant to be at the outset of creation, being that this is *HaShem* 's-יהו"ה ultimate intention in creating the world.

Now, the manner of serving *HaShem*-יהו"ה, blessed is He, through which a dwelling place is made for Him, is by giving the half-*shekel*. This also is the matter of elevating and uplifting the head. For, the atonement of the sin of the golden calf, as well as actualizing a dwelling place for the Holy One, blessed is He, is accomplished through the matter of uplifting and elevating the head.

More specifically, there are three matters here. The first is the simple half-*shekel* (as stated by Rabbi Moshe Zacuto).⁸⁶² The second is that a *shekel* is twenty *geira*. The third is half of twenty *geira*. Through these three matters we actualize a dwelling place for the Holy One, blessed is He, in the lowly worlds.

Thus, since the matter of serving *HaShem*-יהו"ה with the half-*shekel* is the actualization of a dwelling place for the Holy One, blessed is He, in the lowly worlds, by explaining and understanding what is meant by a “dwelling place in the lowly

⁸⁶⁰ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and the Yefe To'ar commentary there).

⁸⁶¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁸⁶² See Ramaz commentary to the beginning Zohar Tisa, cited at the end of the discourse by this title 5675 (*Hemshech* 5672 *ibid.* p. 874); Also see the beginning of the discourse by the same title of the year 5720.

worlds” we thereby will come to understand the details of the matter of the half-*shekel*.

2.

Now, to understand the matter of a “dwelling place for the Holy One, blessed is He, in the lowly worlds,” we first must explain the verse,⁸⁶³ “Upon the likeness of the throne there was a likeness like the appearance of a man upon it.” This must be understood, for is it not so that, “He neither has a body nor the likeness of a body?”⁸⁶⁴ This being so, why does it state, “Upon the likeness of the throne there was a likeness like the appearance of a man upon it.”

The explanation is that “Israel arose in His thought.”⁸⁶⁵ Now, the Supernal thought is not like thought is below. This is because as thought (*Machshavah*) is below, it does not bring anything into existence. However, above in *HaShem*’s יהו"ה Godliness, thought (*Machshavah*) brings that which arose in thought into existence. Therefore, since “Israel arose in His thought,” this immediately caused the form of man to be above in *HaShem*’s יהו"ה Godliness – “a likeness like the appearance of a man.”

To further explain, *HaShem*’s יהו"ה ultimate intent in creation is to “make a dwelling place for the Holy One, blessed

⁸⁶³ Ezekiel 1:26

⁸⁶⁴ See the words of the liturgical hymn “*Yigdal*” based upon the commentary of the Rambam to Mishnah Sanhedrin, Perek Chelek, in regard to the third foundational principle of faith.

⁸⁶⁵ Midrash Bereishit Rabba 1:4

is He in the lowly worlds,” which is specifically accomplished by the souls of the Jewish people. This is like the teaching of our sages, of blessed memory,⁸⁶⁶ “In whom did He consult [to create the world]? In the souls of the righteous-*Tzaddikim*,” and,⁸⁶⁷ “Your nation is all righteous-*Tzaddikim*.” This is because it is specifically the souls of the Jewish people who fulfill *HaShem*’s-יהו"ה Supernal intent in creation.

Now, this may be better understood based on the well-known teaching in Tanya,⁸⁶⁸ that *HaShem*’s-יהו"ה ultimate intent in the creation is not for the upper worlds, but is specifically for this lowest world. Moreover, it must be said that this is so, because if we were to say that His ultimate intent is for the upper worlds, we would remain with the question, “If His ultimate intention is fulfilled by the existence of the upper worlds, why then was this lowest world brought into existence?” We therefore must say that specifically this world, which concludes the entire chaining down (*Hishtalshelut*) of the worlds, fulfills *HaShem*’s-יהו"ה ultimate purpose in creation.

Moreover, for this very reason, it must also be said that in this world itself, His Supernal intent is specifically to create man, since man was the very last creation. In other words, *HaShem*’s-יהו"ה Supernal intent is fulfilled specifically at the end of the act of creation.

Therefore, since the creation of man fulfills His Supernal intent, this intent is felt throughout the entire order of

⁸⁶⁶ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁸⁶⁷ Isaiah 60:21; Also see Sanhedrin ibid. beginning of Perek Chelek

⁸⁶⁸ Tanya, Ch. 36

the chaining down of the worlds (*Seder HaHishtalshelut*). That is, all creatures throughout the entire chaining down of the worlds, sense that it is the souls of the Jewish people who fulfill *HaShem* 's יהו"ה Supernal intent, blessed is He. That is, since man is the culmination of the entire chaining down of the worlds (*Seder Hishtalshelut*) its purpose is for him.

This then, is why it was specifically Israel who arose in His thought. For, the matter of this thought (*Machshavah*) is that it is the beginning of revelation and refers to the world of Emanation (*Atzilut*) and higher than the world of Emanation.

Now, although it is explained in various places that the world of Creation (*Briyah*) is the world of thought (*Machshavah*),⁸⁶⁹ however more generally, even the world of Emanation (*Atzilut*) and even that which is higher than the world of Emanation (*Atzilut*) is the matter of thought (*Machshavah*). Therefore, when it states that "Israel arose in thought," it means that at the very beginning of all revelation, which is the matter of thought (*Machshavah*), the souls of the Jewish people immediately arose, since it is specifically through them that *HaShem* 's יהו"ה Supernal intent in creation is fulfilled.

⁸⁶⁹ See Likkutei Torah, Balak 67a and elsewhere.

The explanation of the matter is as stated in Tanya⁸⁷⁰ in clarification of the teaching, “The Holy One, blessed is He, desired a dwelling place for Himself in the lowly worlds,” that the “lowly worlds (*Tachtonim*)” means “the lowest level, in that, in terms of the concealment of His light, blessed is He, there is no level lower than this world, which is in a state of doubled and quadrupled darkness etc.”

In other words, it is not applicable to explain that the word “lowly (*Tachtonim*)” is meant to be understood spatially. For, since we are discussing the intent that arose in *HaShem*’s-יהו"ה Supernal will, blessed is He, and since *HaShem*-יהו"ה [both transcends all worlds and] fills all worlds equally, He transcends the parameters of space.⁸⁷¹ It is therefore impossible to say that what arose in His will, that “there should be a dwelling place for Himself in the lowly worlds,” means spatially lowly. It rather means lowly in terms of the concealment of His light, blessed is He, referring to this physical world, which is the very lowest level.

In other words, in regard to the matter of the revelation of *HaShem*’s-יהו"ה Godliness, which is the most primary aspect of everything, it is in *this* that this world is the lowest and the

⁸⁷⁰ Tanya, Ch. 36 *ibid*.

⁸⁷¹ See Mishneh Torah, Hilchot Yesodei HaTorah 2:6; Also see Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), Section entitled, “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom* מקום of all beings,” and the Section entitled “The Gate explaining the truth of Sinai-סיני where the Ten Commandments-הדברים were given.”

lowliest. This is because, in this world, *HaShem's* יהו"ה, Godliness is not revealed, but is in a state of utter concealment and hiddenness. For, not only is it that the Godly light of *HaShem* יהו"ה, blessed is He, that is in this world, is merely a very restrained glimmer of illumination, but beyond this, even this tiny, restrained glimmer is concealed. That is, great toil is needed for us to have a sense of even this tiny, restrained glimmer that brings this world into existence and vitalizes it. This is because, in this world the Godly light of *HaShem* יהו"ה, blessed is He, is concealed.

Therefore, by refining this world and removing the concealments, we thereby reach the Essential Self of the Singular Preexistent Intrinsic Essential Being, *HaShem* יהו"ה Himself, blessed is He. This is why *HaShem's* יהו"ה ultimate Supernal intent is specifically for this world. It is impossible to say that *HaShem's* יהו"ה ultimate Supernal intent is for the upper worlds, since for them, it is a great diminishment and descent from the light of *HaShem's* יהו"ה countenance, blessed is He.

In other words, through service of *HaShem* יהו"ה, blessed is He, in the upper worlds, it is not possible to reach the Essential Self of *HaShem* יהו"ה, blessed is He, but only to a revelation of light and illumination commensurate to the capacities of that world, which is but a diminishment and descent from the light of his countenance, blessed is He. Rather, *HaShem's* יהו"ה ultimate Supernal intent is for this lowest world, since it is through toil in the service of *HaShem* יהו"ה, blessed is He, in this world, that we reach the Essential

Self of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He.

4.

However, we still must understand this to a greater extent, because each world is lower relative to the world above it. This is because the glimmer of *HaShem*'s-יהו"ה Godly light in one world, is only a diminished glimmer from the world above it, and the light of the world above it, is also only a diminished glimmer from the world above it etc. This being so, at first glance, it seems feasible to say that *HaShem*'s-יהו"ה Supernal intent is also for the worlds that are higher than this world.

The explanation is that the upper worlds are the matter of, “the revelation of that which is concealed” (*Giluy HaHe'elem*)⁸⁷² and therefore the Essential Self of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, cannot be reached through them, even though their existence too follows the restraint of the *Tzimtzum*. It goes without saying that this is certainly is so of the world of Emanation (*Atzilut*), in that the word “Emanation-*Atzilut*-אצילות” is of the same root as in the verse,⁸⁷³ “I will emanate (v'*Atzalti*-ואצלת) some of the spirit that is upon you and place

⁸⁷² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 19, and the notes there.

⁸⁷³ Numbers 11:17

it upon them,” meaning “the revelation of that which is concealed” (*Giluy HaHe’elem*).⁸⁷⁴

However, in some respects, the spiritual worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are equal to the world of Emanation (*Atzilut*). For, in some respects, the way they are brought into being is also in a way of the revelation of the concealed (*Giluy HaHe’elem*). Therefore, even though, in general, compared to the world of Emanation (*Atzilut*) the spiritual worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are called, “the lowly worlds (*Tachtonim*),” nevertheless, more particularly, what is meant by “lowly (*Tachton*)” specifically applies to this world, which is the very lowest world, in which *HaShem*-יהו"ה is totally hidden and concealed.

This is because, the way this world is brought into being is not in a way of the revelation of that which is concealed (*Giluy HaHe’elem*), but this world is a completely novel existence that conceals its Source. That is, not only is the light and vitality of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, not felt in this world, but beyond this, even the Essential Self of *HaShem*-יהו"ה, the Ever-Present One, blessed is He, who **literally** is everywhere, and relative to whom the restraint of the *Tzimtzum* is completely inapplicable, is utterly concealed in this world.

⁸⁷⁴ See Sefer HaMaamarim 5677 p. 112 and on; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” Ch. 5 (Torat Menachem, Sefer HaMaamarim Shevat p. 266 and on; Sefer HaMaamarim 5711 p. 8 and on), translated in The Teachings of The Rebbe – 5711, Discourse 1.

We thus find that it is specifically in this world that the effect of the restraint of the *Tzimtzum*⁸⁷⁵ is most greatly felt. For, in regard to the upper worlds, even though they also were brought into being specifically through the restraint of the *Tzimtzum*, nevertheless, their existence is not from the restraint of the *Tzimtzum* itself. Rather, their existence is brought about through closeness and revelation (the very opposite of the matter of *Tzimtzum*), only that this revelation becomes limited through the restraint of the *Tzimtzum*. Nonetheless, their very existence is in a way of closeness and the revelation of that which is concealed (*Giluy HaHe'elem*).

However, this is not so of this world, the existence of which is brought about by the *Tzimtzum* itself, so that, in this world, *HaShem*-יהו"ה, blessed is He, is totally hidden. This is why the matter of *Tzimtzum* is so pronounced in this world, to the extent that not only do we have no sense of the vitality that comes from the limitless **light** of the Unlimited One, *HaShem*-יהו"ה, blessed is He, but even the Essential **Self** of *HaShem*-יהו"ה, the Ever-Present One, is hidden.

This itself is the primary novelty of the *Tzimtzum*, that it conceals the Essential Self of *HaShem*-יהו"ה, blessed is He. The fact that it conceals His light and illumination is not such a wonder or novelty, for since it is light, it is applicable for it to undergo diminishment-*Tzimtzum* and thereby be concealed. Rather, the primary novelty of *Tzimtzum* is that it even conceals

⁸⁷⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-13, and the notes there.

the Essential Self of *HaShem*-יהו"ה Himself, the Ever-Present One, blessed is He.

In other words, even though the Essential Self of *HaShem*-יהו"ה, blessed is He, is Ever-Present everywhere, even after the restraint of *Tzimtzum* and even in this lowest world, nevertheless, the effect of *Tzimtzum* is that His presence is not at all felt. This is specifically pronounced in this lowest world. For, in this world, the creatures sense themselves as existing intrinsically, as if their existence is independent, and they have no sense of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, whatsoever.⁸⁷⁶

Thus, since this world does not come into existence in a way of closeness and the revelation of that which is hidden (*Giluy HaHe'elem*), but is an entirely novel existence that senses itself as existing independently and intrinsically, it thus even hides the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, the Ever-Present One, blessed is He. Therefore, through refining this world and removing the concealment, we reach the Essential Self of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, the Ever-Present One, blessed is He, thus making this world into a dwelling place for His Essential Self, blessed is He.

This is not so of the upper worlds. For, since they are the matter is "the revelation of that which is concealed" (*Giluy HaHe'elem*), meaning that their matter is revelations (*Giluyim*) of *HaShem*'s-יהו"ה Godliness, they therefore do not reach His

⁸⁷⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c and on; Also see Sefer HaMaamarim 5678 *ibid.*, and elsewhere.

Essential Self, since their purpose is to reveal, rather than to conceal. Therefore, they were not brought into being to be a dwelling for His Essential Self, blessed is He.

Now, although it is true that from the perspective of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, there is no difference at all between the upper worlds and the lower worlds, as it states,⁸⁷⁷ “Do I not fill the heavens and the earth? – The word of *HaShem*-יהו"ה,” meaning that He fills them all equally, nevertheless, this is only from the perspective of *HaShem*-יהו"ה Himself, blessed is He. For, as previously mentioned, *HaShem*-יהו"ה is Ever-Present, and for Him, the *Tzimtzum* does not at all conceal. Nevertheless, as it is (in the order of things, as they) relate to us, the matter of the upper worlds is that they are revelations of *HaShem*'s-יהו"ה Godliness. Thus, it is specifically in this world, which covers over and conceals the Essential Self of *HaShem*-יהו"ה, blessed is He, that through our service of *HaShem*-יהו"ה, blessed is He, the world becomes a receptacle for the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.⁸⁷⁸

5.

Now, the making of the dwelling place is specifically through the souls of the Jewish people.⁸⁷⁹ That is, being that

⁸⁷⁷ Jeremiah 23:24

⁸⁷⁸ Also see Likkutei Sichot, Vol. 9, p. 75, note 30; Vol. 16 p. 141

⁸⁷⁹ See Shaarei Kedushah of Rabbi Chayim Vital, translated as “Gates of Holiness,” Section 3.

“Israel arose in thought,” therefore specifically the service of souls of the Jewish people is needed to draw down *HaShem*’s-יהו"ה Essential Self. That is, in addition to the fact the dwelling place is made through Torah and *mitzvot*, which are rooted in *HaShem*’s-יהו"ה Essential Self, blessed is He, it must be said that being that they are rooted in His Essential Self, those who make the dwelling place are specifically the souls of the Jewish people.

The explanation is that though the action that brings about the dwelling place is the performance of Torah and *mitzvot*, nonetheless, those who know how to make the dwelling place, are also needed, in that they were once in the dwelling place and therefore know how it should look. An example is the dwelling place of a human king of flesh and blood, in which two matters are needed.⁸⁸⁰ The dwelling must first be cleansed of all dirt and grime and afterwards it must be beautified with pleasant furnishings fit for the king to dwell in. These are the actions necessary in making the dwelling place. However, those who make the dwelling place must be those who have been in the dwelling place of the king and know what his dwelling place should look like.

The same applies to making a dwelling place for *HaShem*-יהו"ה, blessed is He. The action of making the dwelling place is through Torah and *mitzvot*, which is the work of desisting from evil, to cleanse the dwelling of all filth etc., and the work of doing good, to beautify it with pleasant furnishings.

⁸⁸⁰ See Likkutei Torah, Balak 70c; Also see the discourse entitled “VaYomer...HaChodesh HaZeh Lachem” of the year 5716, chapter 3 (Discourse 16)

These actions make the dwelling place, however, the workers who make the dwelling place must be those who were once in the king's dwelling place etc. These are the souls of the Jewish people, being that, "Israel arose in thought."

More specifically, besides having to know how to make the dwelling place, the work itself of making the dwelling place must be done specifically by the souls of the Jewish people who are rooted in the Essential Self of *HaShem* יהו"ה, the Singular Preexistent Intrinsic Essential Being, blessed is He. That is, since they are of His Essential Self, they therefore are capable of making a dwelling place for His Essential Self. In other words, when the Jewish soul descends to this world and becomes en clothed in a physical body and then transforms the physicality into spirituality, through this, he makes a dwelling place for *HaShem*'s יהו"ה Essential Self, blessed is He.

The difference between souls and angels is well known.⁸⁸¹ That is, though the angels too have a soul and a body, nonetheless, their body is spiritual, and when those angels who came down into physical bodies did so, they fell from their spiritual level.⁸⁸² However, this is not so of the souls of the Jewish people. Rather, through their coming down, they transform the physicality of the world into a dwelling place for *HaShem* יהו"ה, blessed is He. They have this capability because the souls of Israel "arose in thought" at the very inception of the revelations of the chaining down. This aspect of "thought" refers to the primordial thought (*Machshavah HaKedumah*) of

⁸⁸¹ See Ohr HaTorah, Pinchas page 1209 and on.

⁸⁸² See Torah Ohr, Bereshit 4b and Likkutei Torah – Zot HaBrachah 98a.

Primordial Man (*Adam Kadmon*),⁸⁸³ this being the beginning of revelation after the restraint of the *Tzimtzum*, as explained elsewhere, that the primordial thought (*Machshavah HaKedumah*) of Primordial Man (*Adam Kadmon*) is the simple resolution and decision alone.

Moreover, they arose even higher, in the aspect of the thought and will of, “I will rule (*Ana Emloch*),”⁸⁸⁴ which is the aspect of Kingdom of the Unlimited One (*Malchut of Ein Sof*), *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*. They also arose afterwards, in the revelations of Primordial Man (*Adam Kadmon*), which are the aspect of the Unlimited Worlds (*Olamot HaEin Sof*) that transcend Emanation (*Atzilut*) and in the Emanated Worlds (*Olamot HaAtzilut*).⁸⁸⁵ All this is part and parcel of the matter of thought, which, as of yet, is only to Himself, blessed is He. This is because all these levels are aspects of Godliness (being that novel existence specifically begins in the world of Creation-*Briyah*). Being that “Israel arose in thought” on all the above-mentioned levels, they therefore are the ones who make the dwelling place.

⁸⁸³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapters 17-18. Also see Sefer HaMaamarim 5679 page 302 and Sefer HaMaamarim 5702, page 111 and elsewhere.

⁸⁸⁴ *Idra Rabbah*, cited in *Derech Mitzvot* 170b; *Likkutei Torah Naso* 21d. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, chapter 7 and chapter 38.

⁸⁸⁵ See the discourse of this year 5716, entitled “Bereshit Bara – In the beginning God created the heavens and the earth” – Discourse 5, chapter 4.

Now, regarding the matter that “Israel arose in thought,” it states in Ohr Torah of the Rav, the Maggid of Mezhritch,⁸⁸⁶ that this is analogous to a man who has a son. Even when the son has departed and left his father’s presence, nevertheless, the form of his son is engraved in his father’s thought. However, within the constraints of time, below in this world, this only applies once the son is born to his father. In contrast, in regard to *HaShem*-יהו"ה, blessed is He, since He transcends time, it is applicable to say that this is so, even before the Jewish people were created. That is, even then, their form was engraved in *HaShem*’s-יהו"ה Supernal thought.

Now, Chabad Chassidus explains⁸⁸⁷ that just as, “by His Self-knowledge He knows all creatures,”⁸⁸⁸ so also, and even higher than this, by His Self-knowledge He knows the souls, even **before** they arose in thought.

The difference between these two explanations, is that according to the Maggid, this only relates to the matter of thought (*Machshavah*). For, as it is in the analogy, once the father has seen his son, the form and image of the son become eternally engraved in his thought. So likewise is it above, that the engraving of the souls is because of the existence of the souls. However, since *HaShem*-יהו"ה, blessed is He, transcends time, therefore, their form is engraved even before being

⁸⁸⁶ Ohr Torah 2c

⁸⁸⁷ See *Hemshech* 5672 Vol. 2 p. 902.

⁸⁸⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:10

brought into existence. Nonetheless, the engraving is because of the souls and therefore relates to the chaining down of the worlds (*Hishtalshelut*). In contrast, according to the explanation that it is by His Self-knowledge that He knows the souls, it is because of His Essential Self that He knows them and He therefore knows them even before they “arose in thought.”

Nevertheless, the two matters are intertwined and fit together. For, just as it is explained that “by His Self-knowledge, He knows all creatures,” though this is His Self-knowledge, there nonetheless is subsequently a drawing down from this, in the chaining down of the worlds (*Hishtalshelut*).⁸⁸⁹ Thus, the same is true that with His Self-knowledge He knows the souls of the Jewish people, and from this very knowledge itself, there subsequently is a drawing down in the chaining down of the worlds (*Hishtalshelut*), in that their form is engraved before Him, and this is what is meant by “Israel arose in His thought.”

Thus, both explanations are necessary. For, the actualization and making of the dwelling place, is within the chaining down of the worlds (*Hishtalshelut*). It therefore is necessary to explain that even **within** the chaining down of the worlds (*Hishtalshelut*), “Israel arose in thought.” Nevertheless, the **actual** root of the matter is that because of His Self-knowledge, He knows the souls.

⁸⁸⁹ See *Hemshech* 5672 Vol. 1 p. 82.

With the above in mind it also is understood how it is that the souls of the Jewish people have the ability to make a dwelling place for *HaShem*-יהו"ה, blessed is He, in this world, even though this is new to the world. For, in and of itself, the world (*HaOlam*-העולם) is the matter of concealment (*He'elem*-העלם). However, the explanation is that since "Israel arose in thought," therefore, just as *HaShem*'s-יהו"ה thoughts bring about novel existence from nothing to something, as it states,⁸⁹⁰ "My thoughts are not your thoughts," in that thought (*Machshavah*) below does not create something from nothing, whereas *HaShem*'s thoughts above, bring about the novel existence of something from nothing, therefore, since "Israel arouse in His thought," they have the ability to actualize something new in the world, that is, to make a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds.

7.

Now, as known, there are two matters in thought (*Machshavah*). There is thought (*Machshavah*) and there is the power of thought (*Ko'ach HaMachshavah*). This may be understood through the matter of speech (*Dibur*), which also has two matters. There is speech (*Dibur*) and the power to speech (*Ko'ach HaDibur*). The actual speech comes forth from the five organs of speech in the mouth.⁸⁹¹

⁸⁹⁰ Isaiah 55:8

⁸⁹¹ These are the throat, palate, tongue, teeth, and lips. Sefer Yetzirtah 2:3 (2:1 in the long version) See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem

As known, the world is divided into the four classes, these being the inanimate (*Domem*), the vegetative (*Tzome'ach*), the living animal (*Chay*), and the human speaker (*Medaber*). The superiority of a human being is that he is in the class of a speaker (*Medaber*). Now, if we would say that speech (*Dibur*) is only drawn from the five organs of speech in the mouth, this matter even exists amongst animals (*Chay*), such as a talking bird, like a parrot. Now, it would be extremely problematic to say this, since a talking bird, such as a parrot (merely mimics speech) and cannot be considered to be an intermediate between an animal (*Chay*) and a human being, who is a speaker (*Medaber*).⁸⁹² Rather, a parrot is like any other animal, in that it has no relation to the class of the speaker (*Medaber*) at all (but merely mimics the sounds of speech).⁸⁹³ On the other hand, a person who is mute and unable to speak is nonetheless in the class of the speaker (*Medaber*).⁸⁹⁴

This compels us to say that speech (*Dibur*) is not merely what is revealed in the five organs of speech in the mouth, but that there also is a source of speech, this being the power of speech (*Ko'ach HaDibur*), in that the human soul “is full of (potential) letters.”⁸⁹⁵

Is One, Vol. 2, The Letters of Creation – Part 1; Tanya, Iggeret HaKodesh, Epistle 5 (107a and on).

⁸⁹² See Sefer HaMaamarim 5659 p. 39.

⁸⁹³ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1

⁸⁹⁴ The transcribers of this discourse mention that example of the mute person was possibly said differently. See footnote 34, to Torat Menachem, Sefer HaMaamarim 5716, p. 120.

⁸⁹⁵ See Etz Chayim, Shaar 5 (Shaar TANT”A) Ch. 3; Likkutei Torah, Naso 26b; Bechukotai 45d; Shir HaShirim 4b; Maamarei Admor HaEmtza’ee Bamidbar

The same is likewise true of thought (*Machshavah*). There is actual thought that is drawn from the five organs of thought, these being the five judgments (*Hey Gevurot*) מנצפ"ך of the aspect of understanding-*Binah*,⁸⁹⁶ and there is the power of thought (*Ko'ach HaMachshavah*), which is the root of the letters of thought as they are in the soul, which is "full of (potential) letters."

Now, it should be clarified that when we say that "the soul is full of (potential) letters," this does not mean that speech (*Dibur*) and thought (*Machshavah*) have the same root. They rather have two unique roots. This is like the explanation of the light that is included within Himself, that in the light itself there are two aspects. That is, there is the light as it relates to Himself and there is the light as it relates to others, as it still is included in Himself. The same is true of the matter of "the soul being full of (potential) letters," that there are two unique matters in it. There is the power of thought, which is the power to reveal to oneself, and there is the power of speech, which is the power to reveal to another, as it still is within oneself.

Now, just as in man's thought there are two matters; thought (*Machshavah*) and the power of thought (*Ko'ach HaMachshavah*), so likewise, above, in *HaShem*'s יהו"ה Godliness, there is thought (*Machshavah*) and the power of thought (*Ko'ach HaMachshavah*). That is, thought (*Machshavah*) is in the world of Creation (*Briyah*), whereas the

Vol. 1 p. 224, p. 309; Sefer HaMaamarim 5696 p. 110; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38

⁸⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 50.

power of thought (*Ko'ach HaMachshavah*) is in the world of Emanation (*Atzilut*). This is because the world of Emanation (*Atzilut*) is *HaShem's* יהוה's Godliness, and is not the existence of actual letters. It rather is like the power of thought (*Ko'ach HaMachshavah*). This then, is the meaning of the statement, "Israel arose in thought," which refers to the power of thought (*Ko'ach HaMachshavah*), meaning that they are Godliness.

With the above in mind, we can understand the meaning of the verse,⁸⁹⁷ "Upon the likeness of the throne there was a likeness like the appearance of a man upon it." That is, there are three levels. There are souls that are the aspect of "the likeness of the throne," which are below the throne, and are from the aspect of the revelation of the letters of thought, which is the aspect of the world of Creation (*Briyah*). Then there is the aspect of "the appearance of the man" who is above the throne, which is the revelation of the aspect of the power of thought (*Ko'ach HaMachshavah*) and is the aspect of the world of Emanation (*Atzilut*). There then is the matter of, "Upon the likeness of the throne there was a likeness like the appearance of a man upon it," whereby by sitting on the throne his head is lowered from its height, and his legs are lowered down. Above, what this refers to, is the lowering of the aspect of "the appearance of a man" of the world of Emanation (*Atzilut*) to the aspect of "the appearance of the throne" of the world of Creation (*Briyah*).

⁸⁹⁷ Ezekiel 1:26

This then, is the meaning of the verse,⁸⁹⁸ “When you take up the head (count) of the children of Israel... every man shall give *HaShem*-יהו"ה an atonement for his soul when counting them... This shall they give – everyone who passes through the census – a *half-shekel* of the sacred *shekel*, the *shekel* is twenty *geira*, a *half-shekel* as a portion to *HaShem*-יהו"ה.” That is, there are three matters here, (as mentioned in chapter one).

That is,⁸⁹⁹ the general matter of serving *HaShem*-יהו"ה, blessed is He, is to refine the animalistic soul. This is indicated by the words, “a *shekel* is twenty-*geira*.” For, in general, there are twenty powers. These are the ten powers of the Godly soul and the ten powers of the animalistic soul. The work that must be done in serving *HaShem*-יהו"ה, blessed is He, is to refine the ten powers of the animalistic soul and bond them to the ten powers of the Godly soul. Through doing so, we reach the root and source of the soul as it transcends manifestation, which is the matter of the first simple mention of the half-*shekel* in the verse.⁹⁰⁰

⁸⁹⁸ Exodus 30:12-13

⁸⁹⁹ See the end of the discourse entitled “*Zeh Yitnu*” and the end of the discourse entitled “*Ki Tisa*” 5675 (*Hemshech* 5672, Vol. 2, p. 874, p. 901).

⁹⁰⁰ This discourse is missing its conclusion.