

Discourse 26

“Mi Manah Aphar Yaakov - Who has counted the dust of Yaakov”

Delivered on the 12th of Tammuz, 5718

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

1.

The verse states,⁹²⁰ “Who has counted the dust of Yaakov or numbered the quarter of Yisroel?” The verse that precedes this states,⁹²¹ “It is a people that will dwell in solitude and not be reckoned amongst the nations,” referring to the redemption that will come speedily in our days through our righteous Moshiach.⁹²² About that time the verse states, “Who has counted the dust of Yaakov or numbered the quarter of Yisroel,” because when this verse was originally said there was a foretaste of it, but in the coming future it will be with greater perfection.

Now, from this it is understood that this verse refers to the greatest of elevations. We therefore must understand why (not only the name Yisroel (ישראל) is mentioned, which is the higher name, about which the verse states,⁹²³ “For you have ruled over (*Sarita*-שרית) God-*Elohi*”מ-אלהי and man and have overcome,” but also) the name Yaakov (יעקב) is

⁹²⁰ Numbers 23:10

⁹²¹ Numbers 23:9

⁹²² As will be discussed later, in chapter eleven.

⁹²³ Genesis 32:29

mentioned, the simple meaning of which is as the verse states,⁹²⁴ “[Afterwards, his brother emerged with] his hand grasping the heel (*Akeiv*-עֶקֶב) of Esav etc.,” in that Yaakov came out [of the womb] last.

This question is especially compounded by what the teachings of Chassidus explain at length in various places about the difference between the name Yaakov and the name Yisroel,⁹²⁵ which is why the verse states,⁹²⁶ “No longer will it be said that your name is Yaakov, but Yisroel.” Nonetheless, even so, about the perfection of the coming future this verse also mentions “the dust of **Yaakov**.”

We also must understand why the verse uses two different [mathematical] terms, these being “counted-*Manah*-מִנָּה” and “numbered-*Mispar*-מִסְפָּר,” though it could have simply stated, “Who has counted (*Manah*-מִנָּה) the dust of Yaakov or the quarter of Yisroel.” The use of these two terms indicates that there is a difference between “counted-*Manah*-מִנָּה” and “numbered-*Mispar*-מִסְפָּר,” and that “counted-*Manah*-מִנָּה” fits appropriately to “the dust of Yaakov,” whereas “numbered-*Mispar*-מִסְפָּר” is more appropriate to the “quarter of Yisroel.”

However, about both, the verse states “Who-*Mi*-מִי” [once], stating, “Who-*Mi*-מִי has counted the dust of Yaakov or numbered the quarter of Yisroel?” (That is, the word “Who-

⁹²⁴ Genesis 25:26

⁹²⁵ See Ohr HaTorah of the Rav, the Maggid of Mezhritch, Balak, section 147 (p. 198 and on in the 5766 edition); Likkutei Torah, Balak; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 & 35 and the lengthy introduction to Ch. 34 and the notes there.

⁹²⁶ Genesis 32:29

Mi-י” also refers to [the end of the verse], “numbered the quarter of Yisroel.”)

Now, about the blessing of great numbers that the Jewish people were blessed with, it states in Midrash,⁹²⁷ “We find that Avraham was blessed with stars, as it states,⁹²⁸ ‘Gaze now toward the heavens and count the stars, if you can count them... so shall your offspring be.’ We find that Yitzchak was [also] blessed with sand, as it states,⁹²⁹ ‘For I shall surely bless you and greatly increase your offspring like the stars of the heavens and like the sand on the seashore,’ (which was added because of the binding of Yitzchak). Yaakov was blessed with the dust of the earth, as it states,⁹³⁰ ‘Your offspring shall be like the dust of the earth.’” (The Midrash concludes and states that this was fulfilled with the verse,⁹³¹ “Who has counted the dust of Yaakov or numbered the quarter of Yisroel.”)

Now, it states in Midrash⁹³² that “the Holy One, blessed is He, said to Yaakov: When your children become like ‘the dust of the earth,’ you then ‘shall breakout westward, eastward, northward and southward.’ (That is, the conclusion of the verse “Your offspring shall be as the dust of the earth” refers to “you shall breakout westward, eastward, northward and southward.”) There then will be the fulfillment of [the verse],⁹³³ ‘He raises the needy from the dust.’”

⁹²⁷ Midrash Bamidbar Rabba 2:12

⁹²⁸ Genesis 15:5

⁹²⁹ Genesis 22:17

⁹³⁰ Genesis 28:14

⁹³¹ Numbers 23:10

⁹³² Midrash Shemot Rabba 25:8; Also see the letter of the 23rd of Tammuz of this year, 5718 (Igrot Kodesh, Vol. 17, p. 264 and on); Also see the letter of the 6th of Menachem Av of this year, 5718 (Igrot Kodesh, Miluyim).

⁹³³ Samuel I 2:8

About the matter of “You shall breakout (*uFaratzta*-ופרצת),” the Midrash states,⁹³⁴ “This is the meaning of the verse,⁹³⁵ ‘He who breaks forth (*HaPoretz*-הפורץ) shall go before them,’” (similar to the teaching,⁹³⁶ “The king may breach (*Poretz*-פורץ) the fence [of a private individual] to make a path for himself, [and none may protest his action].)

This refers to King Moshiach,⁹³⁷ who is of the offspring of Peretz (פרץ).⁹³⁸ In his time the verse,⁹³⁹ “you shall breakout (*uFaratzta*-ופרצת) westward, eastward, northward and southward,” will be fulfilled. Now, it was specifically “Yaakov who was blessed with the dust of the earth” and about whom the matter of “breaking out (*uFaratzta*-ופרצת)” was stated, which is the highest of all elevations.⁹⁴⁰

2.

This may be understood by prefacing with the fact that the Jewish people as a whole are called either Yaakov or Yisroel. That is, even though the sages stated,⁹⁴¹ “One may only call three people ‘Forefathers-*Avot*-אבות,’” these being Avraham, Yitzchak and Yaakov, nevertheless, the names Avraham and Yitzchak only refer to the forefathers themselves, whereas the Jewish people as a whole are called either Yaakov

⁹³⁴ Midrash Bereishit Rabba 69:5

⁹³⁵ Micah 2:13

⁹³⁶ Talmud Bavli, Pesachim 110a; Also see Baal HaTurim to Genesis 38:29

⁹³⁷ Midrash Bereishit Rabba 85:14 and Rashi there.

⁹³⁸ Ruth 4:18 and on; See Midrash Bereishit Rabba 12:6

⁹³⁹ Genesis 28:14

⁹⁴⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Ohr HaTorah, Balak p. 926 and on.

⁹⁴¹ Talmud Bavli, Brachot 16b

or Yisroel, as evidenced by the verse,⁹⁴² “Who has counted the dust of Yaakov or numbered the quarter of Yisroel?”

Now, the simple explanation of why [the Jewish people are not called Avraham or Yitzchak] is because [besides Yitzchak] Yishmael also issued from Avraham and [besides Yaakov] Esav also issued from Yitzchak,⁹⁴³ and of the three forefathers, only Yaakov’s “children were all completely fitting,”⁹⁴⁴ including all the children of Yisroel.

However, this simple explanation also indicates the inner matter. That is, the inner matter (*Pnimityut*) is that Yaakov and Yisroel are the names of the soul. That is, even though it is explained elsewhere at length⁹⁴⁵ that every Jew possesses the matter of the three forefathers, Avraham, Yitzchak and Yaakov within himself, and therefore they are considered to be the forefathers of every single Jew, (which is not so of the twelve tribes), nonetheless, the Jewish soul is called is Yaakov. Then, once it has toiled in service of *HaShem* יהו"ה, blessed is He, and has brought about the matter indicated by the verse,⁹⁴⁶ “For you have ruled over God-*Elohi*” מ-אלהי and man and have overcome,” the soul then attains the level called Yisroel.⁹⁴⁷

⁹⁴² Numbers 23:10

⁹⁴³ Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5; Also see Shaarei Orach of Rabbi Yosef Gikatilla *ibid.*, Gate Five (*Tiferet*); Mehutam Shel Yisroel translated as On The Essence of the Jewish People, by Rabbi Yoel HaKohen Kahan.

⁹⁴⁴ Midrash Vayikra Rabba 36:5 *ibid.*; Rashi to Genesis 47:31; Also see Talmud Bavli, Pesachim 56a *ibid.*

⁹⁴⁵ Torah Ohr, beginning of Va’era

⁹⁴⁶ Genesis 32:29

⁹⁴⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 & 35 and the introduction and elucidating notes there.

From this it is understood that when discussing the elevated level of the Jewish people in the coming future, [at which time the elevation and superiority of the Jewish people will be revealed, both Yaakov and Yisroel will be used, as Midrash⁹⁴⁸ teaches with the analogy of the straw, hay, and chaff, who argued about who the field was sown for, in which the wheat replied, “Wait until the [grain] comes back from the threshing floor and you then will know who the field was sown for etc.”].

Based on the above statement, that Yaakov and Yisroel are names of the soul, it is understood that in Torah, all matters that relate to Yaakov, are also present in the service of *HaShem*-יהוה, blessed is He, of the soul of every single Jew. Now, in Torah, the general narrative about Yaakov begins in the Torah portion Vayeitzei.

That is, in the preceding Torah portions, the Torah tells us the story of our forefathers Avraham and Yitzchak, and whatever is mentioned there about Yaakov is only as it relates to Yitzchak, as in the verse,⁹⁴⁹ “These are the offspring of Yitzchak – in which Yaakov and Esav who are spoken of.” In contrast, about Yaakov himself the narrative begins in the Torah portion Vayeitzei.

The general matter⁹⁵⁰ is explained by the Holy Ohr HaChayim,⁹⁵¹ that the Torah portion, “Yaakov departed-*Vayeitzei Yaakov*-וַיֵּצֵא יַעֲקֹב” hints at the descent of soul of every

⁹⁴⁸ Midrash Bereishit Rabba 83:

⁹⁴⁹ Genesis 25:19 and Rashi there.

⁹⁵⁰ See the discourse entitled “*Vayeitzei Yaakov*” 5680 (Sefer HaMaamarim 5680 p. 168 and on).

⁹⁵¹ Ohr HaChayim HaKadosh to Genesis 28:14

Jew from Above to below, in that the descent is for the purpose of ascent. The matter of this descent is elucidated in the verse,⁹⁵² “Yaakov departed from Be’er Shava and went toward Charan. He encountered the place and spent the night there because the sun had set” (as will soon be explained).

3.

This may be understood according to the Zohar,⁹⁵³ that as it relates to the *Sefirot*, the verse “Yaakov departed from Be’er Shava and went toward Charan,” has two meanings (as will be explained). Through this we also will understand the matter of the descent of the soul and its service of *HaShem*-יהו"ה, blessed is He. The explanation is that in the *Sefirot* the matter of Yaakov is the Foundation-*Yesod* of the Father-*Abba*, which, in general, is the matter of Wisdom-*Chochmah*.

This is why the name Yaakov-יעקב begins with the letter *Yod*-י, referring to the *Sefirah* of Wisdom-*Chochmah*, which is the beginning the chaining down of the worlds (*Hishtalshelut*). Wisdom-*Chochmah* is therefore hinted in the letter *Yod*-י, which is a point (*Nekudah*) and is in a state of utmost constriction.

That is, because, “You are He who is One but not in enumeration,”⁹⁵⁴ in that *HaShem*-יהו"ה, blessed is He, utterly transcends the ten *Sefirot*, therefore, for there to be ten *Sefirot* – the beginning of which is Wisdom-*Chochmah* – it necessarily

⁹⁵² Genesis 28:10-11

⁹⁵³ Zohar I 146b and on

⁹⁵⁴ Introduction to Tikkunei Zohar 17a; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

comes about specifically through the constriction and restraint of *Tzimtzum*, to the extent that there was a first *Tzimtzum*, the matter of which was withdrawal (*Siluk*), (as explained elsewhere⁹⁵⁵ at length). Therefore, after the restraint of the *Tzimtzum*, the beginning of revelation was a mere point (*Nekudah*), which is the matter of the letter *Yod*-י.

This is also why the letter *Yod*-י is the first letter of the Name *HaShem*-יהו"ה,⁹⁵⁶ as it means "He is and He was and He will be as One-*Hoveh* ו' *Hayah* ו' *Yihyeh* ויהי"ה והי"ה,"⁹⁵⁷ through which the totality of the chaining down of the worlds was brought into being, from the beginning of all levels, meaning, from the restraint of the *Tzimtzum*, as hinted by the letter *Yod*-י.

However, even after Wisdom-*Chochmah* already existed, the general matter of *Sefirot*, which primarily is the matter of the seven emotional qualities (*Midot*), was still necessary. However, since "He is not of any of these qualities at all,"⁹⁵⁸ in this regard there is the matter indicated by the verse, "Yaakov departed from Be'er Shava and went toward Charan."

For, according to the first explanation of the Zohar, "The Well of Seven-*Be'er Shava*-באר שבע" refers to the *Sefirah* of Understanding-*Binah*, which is the wellspring and root for

⁹⁵⁵ See Likkutei Torah, Hosafot to Vayikra 51c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-13, and elsewhere.

⁹⁵⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁹⁵⁷ Zohar III 257b (Ra'aya Mehmna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

⁹⁵⁸ Introduction to Tikkunei Zohar 17b

the existence of the seven emotional qualities (*Midot*).⁹⁵⁹ *HaShem's* יהו"ה ultimate Supernal intent is indicated by the continuation, “and went toward Charan-חרנה,” which, Zohar explains refers to the drawing down [of influence] into the *Sefirah* of Kingship-*Malchut* – the world of speech (*Dibur*). This is why the word Charan-חרן-258, when the word itself is included (*Kolel*) in the count, equals the word “throat-*Garon*-גרון-259,”⁹⁶⁰ in that speech (*Dibur*) is drawn through the throat when the breath of the heart manifests within it.

4.

The explanation is that, the coming into being of anything that is of no relative measure [to its source] – such as the relative distance between the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds – must be through an intermediary that has both the lower aspect of the upper level and the upper aspect of the lower level. This is like the *Sefirah* of the Crown-*Keter*, which has the [two aspects] of *Atik* and *Arich*.⁹⁶¹

The same is so of the *Sefirot* [in general], that for the seven emotional qualities (*Midot*) to exist, there must be an intermediary, this being the aspect of “The Well of Seven-*Be'er Shava*-באר שבע,” referring to the *Sefirah* of Understanding-

⁹⁵⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

⁹⁶⁰ Likkutei Torah of the Arizal, Parshat Vayeitzei; Parshat Vayeishev; Torah Ohr, Va'era 58c, and elsewhere.

⁹⁶¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23 & 24.

Binah, which [besides being the source of the emotions] is also bound to the *Sefirah* of Wisdom-*Chochmah* [above it]. This is because Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate.”⁹⁶²

Now, the explanation is that since the emotional qualities (*Midot*) are the matter of feeling (*Hergesh*), it therefore is impossible for them to come into being directly from Wisdom-*Chochmah* as it essentially is, being that Wisdom-*Chochmah* is the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He [which is the opposite of feeling-*Hergesh*].

That is, though the aspect of Wisdom-*Chochmah* came into being after the restraint of the *Tzimtzum* and is the beginning of the chaining down of the worlds (*Hishtalshelut*), nevertheless, since it only is the beginning of the chaining down (*Hishtalshelut*) and comes immediately after complete withdrawal (*Siluk*), its state of being is therefore the “absence of the existence” (*He'eder HaMetziyut*) of anything other than *HaShem*-יהו"ה, blessed is He.⁹⁶³

This is all the more so in what we find about the worlds, that following the separation and restraint of *Tzimtzum*, the world of Creation (*Briyah*) is the first existence of a world, but only in a way of the “possibility of existence” (*Efshari HaMetziyut*) of anything other than *HaShem*-יהו"ה, blessed is

⁹⁶² Zohar II 56a; Zohar III 4a (and the Ohr HaChamah there); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

⁹⁶³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

He, rather than actual tangible existence.⁹⁶⁴ How much more is this certainly so of the aspect of Wisdom-*Chochmah*, the entire matter of which is self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Now, since Wisdom-*Chochmah* is the matter of nullification (*Bittul*) to *HaShem*-יהו"ה it therefore is possible for the lower aspect of the Upper level to be in it. As the Alter Rebbe states in a note in Tanya,⁹⁶⁵ in the name of the Rav, the Maggid of Mezhritch, Wisdom-*Chochmah* is the sense that *HaShem*-יהו"ה is alone and there is nothing besides Him. Therefore, the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, dwells within it. However, being that this is the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as it comes into the aspect of Wisdom-*Chochmah*, it therefore is called the "lower" aspect of the Upper level.

Similarly, within the intermediary medium of Understanding-*Binah*, the matter of which is grasp and comprehension, there also is the upper aspect of the lower level. However, if the emotional qualities (*Midot*) would exist from Understanding-*Binah* alone, the emotions (*Midot*) would remain in a state of ego and sense of self-existence. Thus, for there to be a drawing in the emotions (*Midot*) of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, Wisdom-*Chochmah* is drawn down together with Understanding-*Binah*. This is because Wisdom-*Chochmah* and Understanding-*Binah* are "two lovers who never separate."

⁹⁶⁴ See Sefer HaMaamarim 5662 p. 357 and elsewhere.

⁹⁶⁵ Tanya, Likkutei Amarim, Ch. 35 (44b and on).

Through this the emotions are brought into being in a way of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as in the verse,⁹⁶⁶ "Yours *HaShem*-יהו"ה, is the Greatness (*Gedulah*), the Might (*Gevurah*), the Splendor (*Tiferet*), the Victory (*Netzach*), and the Majesty (*Hod*), for everything (*Yesod*) in the heavens and the earth is Yours; Yours *HaShem*-יהו"ה is the Kingship (*Mamlachah*)."

Now, similar to (the coming into being of the emotions (*Midot*) in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, through the intermediary of wisdom-*Chochmah* and understanding-*Binah*), we also find this in the bestowal of influence from [Moshe], the Faithful Shepherd and Leader of Yisroel, who said,⁹⁶⁷ "From where shall I get meat [to give to this entire people] etc.?"

Now, at first glance, this is not understood. For, (not only meat) but all physical matters were not of the level of Moshe, the Faithful Shepherd. He nonetheless indeed bestowed physical things to them, such as the Manna.⁹⁶⁸ We therefore must say that since these matters were spiritually present in Moshe, they then were even physically drawn to the Jewish people. This being so, why is it that Moshe specifically asked about meat, "From where shall I get meat [to give to this entire people] etc.?"

About this it is explained⁹⁶⁹ that after the refinement, (*Birur*) meat (*Bassar*-בשר) is the matter of love (*Ahavah*) of *HaShem*-יהו"ה like flames of fire. [This is also understood in

⁹⁶⁶ Chronicles I 29:11

⁹⁶⁷ Numbers 11:13

⁹⁶⁸ Exodus 16:4 and on.

⁹⁶⁹ See Likkutei Torah, Beha'alotcha 31d and on.

the literal sense, that the flesh (*Bassar*-בשר) [of the body] stems from the redness [provided by one's mother], as it states,⁹⁷⁰ "the flesh (*Bassar*-בשר) is formed from the redness."

Thus, since even in the highest of levels, in the matter of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, there is the one who loves,⁹⁷¹ it therefore is the opposite of the nothingness (*Ayin*-אין) of Moshe, who said,⁹⁷² "And what-*Mah*-מה are we." Moshe therefore asked, "From where shall I get meat?" That is, even the spiritual aspect of meat (*Bassar*-בשר), which is love (*Ahavah*) of *HaShem*-יהו"ה like flames of fire, cannot be drawn down through Moshe.

This is why the elders were needed as an intermediary medium for this, as stated,⁹⁷³ "Gather seventy men from the elders of the people to me." Moreover, even between Moshe and the elders – who were on the level of Yisroel – Aharon whose service of *HaShem*-יהו"ה was the matter of,⁹⁷⁴ "When you kindle the lamps (*b'Ha'alotcha et HaNeirot*)," was needed as an intermediary medium.

That is, in addition to the fire on the Altar, there also was the fire of the Candelabrum (*Menorah*). In other words, the fire on the Altar was akin to love (*Ahavah*) of *HaShem*-יהו"ה like flames of fire, whereas the fire of the Candelabrum (*Menorah*) was the matter of light and illumination that comes from oil (*Shemen*), in that "light is present."⁹⁷⁵

⁹⁷⁰ Talmud Bavli, Niddah 31a

⁹⁷¹ See Torah Ohr, Vayakhel 114d; Also see Tanya, Likkutei Amarim, Ch. 35.

⁹⁷² Exodus 16:7-8; Also see Torah Ohr, Va'era 56a and elsewhere.

⁹⁷³ Numbers 11:16

⁹⁷⁴ Numbers 8:2

⁹⁷⁵ See Zohar II 140a and elsewhere.

Thus, since both matters were in Aharon, he therefore served as an intermediary to draw down influence from Moshe through the seventy elders, so that there could be love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, with fiery passion, but stemming from nullification (*Bittul*) to *HaShem*-יהו"ה, similar to the nullification (*Bittul*) of the fire and light of the Candelabrum (*Menorah*). This could then be drawn down until nullification (*Bittul*) to *HaShem*-יהו"ה could also be drawn to the flesh (*Bassar*-בשר).⁹⁷⁶ This is the matter of the quail meat,⁹⁷⁶ which "is very fatty (*Shamen*-שמן)"⁹⁷⁷ and represents the nullification (*Bittul*) of Wisdom-*Chochmah* to *HaShem*-יהו"ה, blessed is He, as explained at length in Likkutei Torah.⁹⁷⁸

The same is understood about the coming into being of the emotions (*Midot*) from the aspect of "The Well of Seven (*Be'er Shava*-בא"ר שבע)." That is, through the drawing down of the aspect of Wisdom-*Chochmah*, which is the letter *Yod*-י of the name Yaakov-יעקב, there is a drawing down of nullification (*Bitul*) to *HaShem*-יהו"ה, blessed is He, in the emotions (*Midot*).

Through drawing down this nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, into the emotions (*Midot*), then even in the matter of going "toward Charan-חרנה," which refers to its being subsequently drawn into the world of speech (*Dibur*), [that is, even according the simple meaning of the verse,⁹⁷⁹ "Yaakov departed from Be'er Shava and went toward Charan," he went there to marry the daughters of Lavan, about

⁹⁷⁶ Exodus 16:13

⁹⁷⁷ Rashi to Exodus 16:13; See Talmud Bavli, Yoma 75a

⁹⁷⁸ Likkutei Torah, Beha'alotcha 32a

⁹⁷⁹ Genesis 28:10-11

whom it states,⁹⁸⁰ “The name of the older one was Leah, and the name of the younger one was Rachel,” about whom the teachings of Kabbalah⁹⁸¹ and Chassidus⁹⁸² state that Leah corresponds to the world of thought (*Machshavah*) and Rachel corresponds to the world of speech (*Dibur*) and (as discussed in Midrash⁹⁸³) Yaakov primarily went there for Rachel, who is the world of speech (*Dibur*)]. That is, even though, in and of themselves, the letters of speech (*Dibur*) become separated and are external to the speaker, we nevertheless draw down the unity of *HaShem*-יהו"ה, blessed is He, in them.

5.

Now, the second of explanation of Zohar is lower than this. That is, the verse,⁹⁸⁴ “Yaakov departed from Be’er Shava and went toward Charan,” refers to departing from the aspect of Kingship-*Malchut* (which is also called “The Well of Seven-*Be’er Shava*-שבע באר”)⁹⁸⁵ to the world of separation (*Alma d’Pruda*), which is the matter of the external husk of *Nogah* and lower.⁹⁸⁶

⁹⁸⁰ Genesis 29:16

⁹⁸¹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Ten (*Chochmah*); Etz Chayim, Shaar 38 (Shaar Leah v’Rachel) Ch. 1-2 and elsewhere.

⁹⁸² Torah Ohr, Vayeitzei 22d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37, 25, 35, and elsewhere.

⁹⁸³ Midrash Bereishit Rabba 71:8; Zohar I 176b

⁹⁸⁴ Genesis 28:10-11

⁹⁸⁵ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁹⁸⁶ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45 and Ch. 53 and on, and elsewhere.

This is because *HaShem* 'יהו"ה's ultimate Supernal intent in our service [of Him] is not just to draw down influence into the world of speech (*Dibur*) as it is on the side of holiness, but also to refine (*Birur*) the sparks of holiness that fell through the shattering of the vessels (*Shevirat HaKeilim*)⁹⁸⁷ into the external husk of *Nogah*, and through that, even lower.

This is why it is called Charan-חרן-259, which is of the same root as in the verse,⁹⁸⁸ “My throat is parched-*Neichar Groni* גרוני-נחר,” in that the voice of speech (which comes through the throat-*Garon*-גרין-259) is not recognized in the creatures below. For, in truth, as things stem from the world of speech (*Dibur*), being that,⁹⁸⁹ “By the word of *HaShem*-יהו"ה, the heavens were made, and by the breath of His mouth all their hosts,” the power of the Actor should be recognized in the acted upon.

However, because of the concealment, beginning with the shattering of the vessels (*Shevirat HaKeilim*), followed by the diminishment of the moon and the sin of the tree of the knowledge of good and evil,⁹⁹⁰ the matter of, “My throat is parched-*Neichar Groni* גרוני-נחר” came about, in that *HaShem* 'יהו"ה's Supernal speech (*Dibur*) is not felt in the creatures below.

⁹⁸⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45 *ibid*. Also see Ch. 20 and the notes and citations there.

⁹⁸⁸ Psalms 69:4; See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr Vayeitzei 21c and elsewhere.

⁹⁸⁹ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁹⁹⁰ See the discourse entitled “*Al Kein Yomru HaMoshlim*” 5691 (Sefer HaMaamarim 5691 p. 319).

This is also why the word “throat-*Garon*-גרון-259” is seven times “breath-*Hevel*-הבל-37,” referring to the seven times that the word “breath-*Hevel*-הבל” is mentioned in [the beginning of] Ecclesiastes (*Kohelet*),⁹⁹¹ which are drawn down from the seven emotions (*Midot*) by which the world is built, as the verse states,⁹⁹² “The world is built of kindness-*Chessed*.”

The aspect of the throat-*Garon*-גרון-259 is when these seven breaths (*Havalim*-הבלים) illuminate in speech. In contrast, when as a result of the concealment, there is a state of “My throat is parched-*Neichar Groni*-נחר גרוני, the matter of Charan-חרן comes about, which is of the root, “fierce anger-*Charon Af*-חרון אף,”⁹⁹³ and is the general matter of the world of separation (*Alma d’Pruda*).

This then, is the general matter of the verse, “Yaakov departed from Be’er Shava and went toward Charan.” That is, according to the first explanation of Yaakov’s departure from “The Well of Seven-Be’er Shava-באר שבע,” referring to the *Sefirah* of Understanding-*Binah*, he descended from a “high peak”⁹⁹⁴ (and from even higher, from the aspect of the *Yod*-י of the name *Yaakov*-יעקב, which refers to Wisdom-*Chochmah*), and according to the second explanation of the name Charan-חרן, he descended to the lowest of levels, as in “My throat is parched-*Neichar Groni*-נחר גרוני,” referring to the world of separation (*Alma d’Pruda*).

⁹⁹¹ Ecclesiastes 1:2; Midrash Kohelet Rabba to Ecclesiastes 1:2

⁹⁹² Psalms 89:3; See Sefer HaMaamarim 5634 p. 54 and on, and elsewhere.

⁹⁹³ Rashi to Genesis 11:32

⁹⁹⁴ Talmud Bavli, Chagigah 5b

However, this descent is for the purpose of ascent. About this the verse then states,⁹⁹⁵ “He encountered the place,” which specifies “**the** place-*BaMakom*-במקום,” with the vowel *Patach*-פתח, indicating “the **known** place.”⁹⁹⁶ In other words, it does not just refer to any place where the existence of *HaShem*-יהו"ה is unrecognizable, but rather is “the **known** place-*BaMakom*-במקום,” as in the teaching of our sages, of blessed memory,⁹⁹⁷ “He is the place of the world (*Mekomo Shel Olam*-מקומו של עולם).”⁹⁹⁸

The verse then continues, “and spent the night there because the sun had set.” That is, [this is so] even though the *Sefirah* of Kingship-*Malchut*, - (which according to the first explanation is Charan-חרנה), and this is certainly so (according to the second explanation, that Charan-חרנה is the world of separation-*Alma d'Pruda*) - has the matter of “the sun had set” in it, meaning that the sun of *HaShem*-יהו"ה is in a state of setting, in that there is no revealed illumination of *HaShem*'s-יהו"ה Godliness (as in the verse,⁹⁹⁹ “For *HaShem*-יהו"ה God-*Elohi*”מ-אלהים is a sun and a shield”).

Nevertheless, *HaShem*'s-יהו"ה ultimate Supernal intent in “the setting of the sun” is to elevate all matters from there

⁹⁹⁵ Genesis 28:11

⁹⁹⁶ See Rabbi Avraham Ibn Ezra to Genesis 28:11

⁹⁹⁷ Midrash Bereishit Rabba 68:9

⁹⁹⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.

⁹⁹⁹ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on; Ohr HaTorah (Yahal Ohr) to Psalms 84:12.

until there is the matter of “transforming darkness to light, and bitter to sweet.”¹⁰⁰⁰ He therefore “spent the night there,” meaning that even there, there was a drawing down of the aspect of “The Well of Seven-*Be’er Shava*-שבַּע-בְּאֵר,” which is the *Sefirah* of Understanding-*Binah*, and even higher, from the aspect of the *Yod*-י of Yaakov-יעקב, from which there was a drawing down all the way to the aspect of the “heel-*Eikev*-עֵקֶב,” which is the world of separation (*Alma d’Pruda*), the place where “the sun had set.”

The empowerment for this came from the aspect indicated by the words, “He encountered the place-*BaMakom*-בְּמָקוֹם,” which refers to the place about which the verse states,¹⁰⁰¹ “This is the gate of the heavens,” from which strength is drawn down, in that “the Holy One, blessed is He, helps him,”¹⁰⁰² so that not only will he not come to be destroyed (and fallen) as a result of the descent, Heaven forbid, but on the contrary, he should ascend from there “with great wealth,”¹⁰⁰³ referring to the matter of refining (*Birur*) the sparks of holiness.

With the above in mind, we can also understand the order that these matters are stated in the verse,¹⁰⁰⁴ “Yaakov departed from Be’er Shava and went toward Charan. He encountered the place etc.,” even though this place-*BaMakom*-בְּמָקוֹם was before Charan-חֶרֶן. For, it was after he “went toward Charan-חֶרֶן” that he needed to engage in the service of *HaShem*-יהוה, blessed is He, indicated by the words, “He encountered

¹⁰⁰⁰ Zohar I 4a

¹⁰⁰¹ Genesis 28:17

¹⁰⁰² See Talmud Bavli, Kiddushin 30b

¹⁰⁰³ Genesis 15:14; See Likkutei Sichot, Vol. 3 p. 823 and on; Vol. 22 p. 80.

¹⁰⁰⁴ Genesis 28:10-11

the place-*BaMakom*-במקום.” It was then that the matter indicated by “he spent the night there” could be, in order to fulfill *HaShem*’s-יהו"ה Supernal intent indicated by the words, “because the sun had set.”

7.

The explanation as it is in man’s service of *HaShem*-יהו"ה, blessed is He, is that the general matter of serving Him is in the three lines of Torah, sacrificial offerings (*Avodah*), and acts of kindness, “upon which the world stands,”¹⁰⁰⁵ including the “small world, which is man.”¹⁰⁰⁶

The line of toil-*Avodah* in serving *HaShem*-יהו"ה, blessed is He, refers to the service-*Avodah* of sacrificial offerings (*Korbanot*), this being the [soul garment] of thought (*Machshavah*). For, while offering the sacrificial offerings, the thoughts (and desire of the heart)¹⁰⁰⁷ of the *Kohen* (priest) had to be directed for the sake the six things to which he had to have intentions (*Kavanah*).¹⁰⁰⁸

Even after the destruction of the Holy Temple, when prayer [takes the place of sacrificial offerings],¹⁰⁰⁹ as it states,¹⁰¹⁰ “Let our lips be in substitution for the [sacrificial]

¹⁰⁰⁵ Mishnah Avot 1:2

¹⁰⁰⁶ Midrash Tanchuma, Pekudei 3, and elsewhere.

¹⁰⁰⁷ Zohar III 39a

¹⁰⁰⁸ Talmud Bavli, Zevachim 46b – “The slaughtered offering is slaughtered for the sake of six matters: For the sake of the particular offering; For the sake of the one who sacrifices it; For the sake of *HaShem*; For the sake of the fires; For the sake of the aroma; for the sake of being pleasing to *HaShem*; and in the case of a sin and a guilt offering, for the sake of [atonement of] the sin.”

¹⁰⁰⁹ Talmud Bavli, Brachot 26b

¹⁰¹⁰ Hosea 14:3

bulls,” it states about serving *HaShem*-יהו"ה, blessed is He, through prayer,¹⁰¹¹ “You shall serve *HaShem*-יהו"ה your God,” about which our sages, of blessed memory, said,¹⁰¹² “What service is performed with the heart? You must say that this is prayer.” In other words, prayer is the matter of thought (*Machshavah*).

This is also hinted in the word “prayer-*Tefillah*-תפילה” itself, which is of the same root as, “to bind-*Tofel*-תופל,”¹⁰¹³ indicating that [through prayer] we bind ourselves to *HaShem*-יהו"ה, blessed is He. This is because that matter of binding ourselves to *HaShem*-יהו"ה, blessed is He, wholeheartedly and with the perfection of an inner binding, is not done through deed (*Ma'aseh*), being that deed can be done without any bonding at all. It likewise does not come about through speech (*Dibur*), being that speech is an outward expression to ones fellow. Rather, the matter of bonding spirit to spirit primarily comes through the soul-garment of thought (*Machshavah*).

The line of Torah, is that Torah study is primarily done through the soul-garment of speech, as the verse states,¹⁰¹⁴ “You shall speak of them,” about which it states,¹⁰¹⁵ “This verse refers to the words of Torah,” as the verse states,¹⁰¹⁶ “They are

¹⁰¹¹ Exodus 23:25; See Talmud Bavli, Bava Kamma 92b, 107b; Mechilta d'Rashbi to Exodus 23:25; Mishneh Torah, Hilchot Tefillah 1:1

¹⁰¹² Talmud Bavli, Taanit 2a

¹⁰¹³ Torah Ohr, Terumah 79d; Sefer HaMaamarim 5709 p. 79 (and the note of the Rebbe there); See Tikkunei Zohar, Tikkun 49; Likkutei Sichot, Vol. 24, p. 29, p. 315, and the note in Sefer HaMaamarim 5571 p. 80.

¹⁰¹⁴ Deuteronomy 6:8

¹⁰¹⁵ See Sifrei and Rashi to Deuteronomy 6:8; Talmud Bavli, Yoma 19b, and (the second) Rashi there entitled “*Bam*-בם”; Shulchan Aruch of the Alter Rebbe, Orach Chaim 156:16; Hilchot Talmud Torah 3:2; Likkutei Sichot, Vol. 7 p. 268, note 2, and Vol. 19 p. 39, note 16.

¹⁰¹⁶ Proverbs 4:22

life to those who find them,” about which our sages, of blessed memory, stated,¹⁰¹⁷ “Do not just read it as ‘to those who find them-*L’Motzeihem*-למצאיהם,’ but read it as, ‘to those who express them-*L’Motzi’eihem*-למוציאיהם with their mouth.” This is why the blessings over the Torah are even recited over speech in Torah, specifically.¹⁰¹⁸

The line of acts of lovingkindness (*Gemilut Chassadim*) includes all the *mitzvot*,¹⁰¹⁹ and refers to the soul-garment of action (*Ma’aseh*).

Now, the primary toil of man in serving *HaShem*-יהו"ה, blessed is He, is in prayer (*Tefillah*). For, the Torah was given from Above to below, and action (that is, acts of lovingkindness) come after toiling in thought (*Machshavah*) and speech (*Dibur*). Thus, man’s primary service of *HaShem*-יהו"ה, blessed is He, is in prayer, as indicated by the verse,¹⁰²⁰ “A ladder (*Sulam*-סלם) was set earthward and its top reached heavenward,” about which it states,¹⁰²¹ “This ladder (*Sulam*-סלם) refers to prayer (*Tefillah*).”

For, through prayer man ascends and elevates all his matters together with himself. Now, prayer is primarily the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer, which comes after the recital of *Shema*, in which we state,¹⁰²² “And you shall love *HaShem*-יהו"ה your God with all your heart, and with all your soul, and

¹⁰¹⁷ Talmud Bavli, Eruvin 54a

¹⁰¹⁸ Shulchan Aruch of the Alter Rebbe, Orach Chaim 47:2

¹⁰¹⁹ See Tanya, Likkutei Amarim, Ch. 37.

¹⁰²⁰ Genesis 28:12

¹⁰²¹ Zohar I 266b; Zohar III 306b

¹⁰²² Deuteronomy 6:5

with all your being.” However, this too is preceded by the verse,¹⁰²³ “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel, Adona’y Elohei’nu Adona’y Echad*-שמע ישראל יהוה אחד.”

Now, the explanation is as follows: At first glance, it is inapplicable to command love (*Ahavah*). Being that love is a [heartfelt] emotion, there are only two possibilities. That is, either one loves *HaShem*-יהוה or he does not, and if he does not, then to command him, “you shall love-וְאָהַבְתָּ” has no effect. However, as well-known, the Alter Rebbe answered this question in the name of the Maggid of Mezhrich,¹⁰²⁴ that the commandment [“you shall love”] means to engage in contemplation (*Hitbonenut*)¹⁰²⁵ that brings one to “love *HaShem*-יהוה your God.”

Now, since in love (*Ahavah*) of *HaShem*-יהוה, blessed is He, “there is the one who loves,” (as explained in chapter four), it thus is understood about contemplation (*Hitbonenut*) that brings to love of *HaShem*-יהוה, blessed is He, that externally it is the matter of understanding and comprehension, which is a state of tangible “somethingness” (*Yesh*) and a sense of independent existence.

However, this is not so of the source of understanding and comprehension as it is in Wisdom-*Chochmah*, where there is a motion of nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, in which case one does not come to the matter of “you shall love *HaShem*-יהוה your God with all your heart etc.,” which is

¹⁰²³ Deuteronomy 6:4

¹⁰²⁴ See Sefer HaMaamarim 5701 p. 116; See Derech Mitzvotecha 199a.

¹⁰²⁵ See Mishneh Torah, Hilchot Yesodei HaTorah 2:1-2

a matter of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, where, "there is the one who loves."

This is why this verse is preceded by "Listen Israel-*Shema Yisroel* שמע ישראל." The word "Listen-*Shema* שמע" means "to understand and grasp."¹⁰²⁶ In other words, one must contemplate that "*HaShem*-יהו"ה is our God-*Elohein*"אלהינו," meaning that *HaShem*-יהו"ה, blessed is He, is "our strength and vitality."¹⁰²⁷

That is, in actuality, the strength and vitality for all matters in the world is from the Name *HaShem*-יהו"ה, blessed is He, who transcends the natural order. This is because the Name *HaShem*-יהו"ה means "He is and He was and He will be as One-*Hoveh v'Hayah v'Yihyeh* והיה והיה ויהיה,"¹⁰²⁸ transcending time¹⁰²⁹ and automatically transcending space, being that time and space are intertwined and dependent on each other.¹⁰³⁰

¹⁰²⁶ See Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud of the Mittler Rebbe (translated as The Gate of Unity, and also known as "The Tract on Contemplation-*Kuntres HaHitbonenut*"), Ch. 1, and the notes and citations there.

¹⁰²⁷ See Shulchan Aruch, Orach Chayim 5; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), where it is explained that the title "God-*Elohi*"אלהים" indicates strength, in that it is of the same root as "strong-*Aleem*"אלים," as in the dictum (Gittin 60b and elsewhere), "Whoever is stronger prevails-*Kol d'Aleem Gvar* כל דאליים גבר." Also see Likkutei Torah, Re'eh; Shlach 40c, Balak 73c and elsewhere.

¹⁰²⁸ Zohar III 257b (Ra'aya Mehmna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

¹⁰²⁹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a) *ibid*.

¹⁰³⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the Name Sphere-*Galgol* גלגל and what it is; Also see Tanya, Shaar HaYichud

Thus, when a person contemplates that the power and vitality of everything in the natural order (*HaTeva*-הטבע) is from the Name *HaShem*-יהו"ה, blessed is He, who transcends the natural order (*HaTeva*-הטבע), then the matter of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד” is caused to be in him.¹⁰³¹

That is, even in the letters *Chet*-ח and *Dalet*-ד [of the word One-*Echad*-אחד], which refer to the seven firmaments and the earth (ח-8) and the four directions (ד-4) of the world [east, west, north and south], there is a drawing down of the Master of the World-*Alupho Shel Olam*-אלופו של עולם (represented by the letter א-1 of the word One-*Echad*-אחד).¹⁰³² However, since he grasps this by way of understanding and comprehension (*Binah*), he thereby is caused to feel love (*Ahavah*) for *HaShem*-יהו"ה, blessed is He, thereby fulfilling the verse, “you shall love *HaShem*-יהו"ה your God with all your heart etc.”

Now, since the matter of Wisdom-*Chochmah* is also present here, being that Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers that never separate,”¹⁰³³ therefore, in this love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, there also is the drawing forth of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, until he comes to attain the matter of, “You shall love... with all your being (*Bechol Me'odecha*-

VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a) *ibid*; Likkutei Torah, Zot HaBrachah 98a, and elsewhere.

¹⁰³¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁰³² See Sefer Mitzvot Katan cited in Beit Yosef to Orach Chaim 61; Shulchan Aruch of the Alter Rebbe, Orach Chaim 61:6; Likkutei Torah, Tazriya 23c; Talmud Bavli Brachot 13b.

¹⁰³³ Zohar II 56a; Zohar III 4a (and the Ohr HaChamah there); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

שמן) being the aspect of Wisdom-*Chochmah*, which present in everything.

This likewise is the matter of Yaakov-יעקב, that is, the drawing down of the *Yod*-י (of Wisdom-*Chochmah*) into the “heel-*Eikev*-עקב,” meaning to the aspect of the “foot” of the soul. Thus, it is through the descent of the soul below – “he went toward Charan-חרנה” – which is the aspect of Kingship-*Malchut*, and even below that, to the world of separation (*Alma d’Pruda*), that we draw the *Yod*-י of Yaakov-יעקב even there.

About this the verse states,¹⁰³⁷ “Yaakov departed from Be’er Shava.” This departure and drawing down comes about through the aspect of “The Well of Seven-*Be’er Sheva*-באר שבע.” For, the word “Seven-*Sheva*-שבע” here, refers to the seven emotions (*Midot*), and “The Well of Seven-*Be’er Sheva*-באר שבע” refers to the source of the seven emotions (*Midot*), this being the *Sefirah* of Understanding-*Binah*, as in the first explanation [of the Zohar].¹⁰³⁸ According to the second explanation [of the Zohar], “The Well of Seven-*Be’er Sheva*-באר שבע” refers to the *Sefirah* of Kingship-*Malchut*, which gathers the seven emotional qualities (*Midot*) into herself.¹⁰³⁹

The same is so in man’s service of *HaShem*-יהוה, blessed is He, that there is the matter of understanding and comprehension, from which the seven emotions (*Midot*) are drawn, and there also is the action and revelation of the seven

¹⁰³⁷ Genesis 28:10-11

¹⁰³⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁰³⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

emotions (*Midot*), which is the matter of the *Sefirah* of Kingship-*Malchut*.

8.

However, we must understand why the verse specifically states, “Yaakov departed from *Be’er Shava*-באר שבע,” specifying “*Shava*-שבע” with the vowel *Komatz*-קמץ, rather than “*Sheva*-שבע” with the vowel *Segol*-סגול. Now, as well-known, the Seforno explained the difference between “*Be’er Shava*-שבע” and “*Be’er Sheva*-שבע,” that in Avraham’s days the name of the city was “*Be’er Shava*-באר שבע,” with the vowel *Komatz*-קמץ, because of the “oath-*Shevuah*-שבועה.” This is as the verse states,¹⁰⁴⁰ “Therefore that place was called *Be’er Shava*-שבע, because there they both took an oath-*Nishbe’u*-נשבעו.” However, about Yitzchak the verse states,¹⁰⁴¹ “And he named it *Shivah*-שבעה (seven – because it was the seventh place where they dug a well-*Be’er*-באר); therefore, the name of the city is *Be’er Sheva*-שבע.” In other words, the use of the word “*Sheva*-שבע” with the vowel *Segol*-סגול, indicates both the oath-*Shvu’ah*-שבועה and the number seven-*Sheva*-שבעה.”

This being so, we must understand why here, about Yaakov, the verse states, “Yaakov departed from *Be’er Shava*-באר שבע,” (specifying “*Shava*-שבע” with the vowel *Komatz*-קמץ). For, at first glance, since Yaakov departed from his father Yitzchak’s place, who called it “*Be’er Sheva*-שבע,” the

¹⁰⁴⁰ Genesis 21:31

¹⁰⁴¹ Genesis 26:33

verse should have stated, “Yaakov departed from *Be’er Sheva*-באר שבע,” (with the vowel *Segol*-סגול), rather than *Be’er Shava*-באר שבע,” (with the vowel *Komatz*-קמץ).

According to the inner meaning (*Pnimiyut*) of these matters, this may be understood as we previously explained in the name of the Holy Ohr HaChayim. That is, this verse refers to the departure of the soul from the source from whence it was hewn, in order to go to Charan-חרנה. It is about this that the verse specifies, “Yaakov departed from *Be’er Shava*-באר שבע,” (with the vowel *Komatz*-קמץ), meaning an “oath-*Shvu’ah*-שבועה.”

This refers to the oath (*Shvu’ah*-שבועה) that the soul is administered [before it descends into the world] “be righteous and do not be wicked.”¹⁰⁴² This oath (*Shvu’ah*-שבועה) empowers the soul and gives it the strength to fulfill its service of *HaShem*-יהו"ה, blessed is He, even though it descends from “a high peak to a deep pit.”¹⁰⁴³

However, this requires further explanation, for at first glance, the oath (*Shvu’ah*-שבועה) administered to the soul, “be righteous and do not be wicked,” is not understood. That is, from the perspective of the soul itself, the existence of evil is utterly inapplicable, as Zohar states,¹⁰⁴⁴ “The verse states,¹⁰⁴⁵ ‘If a soul should sin’ – this is astonishing!” That is, how could sin possibly apply to the Godly soul, being that sin stems solely

¹⁰⁴² Talmud Bavli, Niddah 30b; Tanya, Ch. 1

¹⁰⁴³ Talmud Bavli, Chagigah 5b

¹⁰⁴⁴ Zohar III 13b; 16a; Also see the introduction to Shaar HaYichud and Shaar HaEmunah of the Mittler Rebbe (*Ner Mitzvah v’Torah Ohr*), translated as Essential Faith.

¹⁰⁴⁵ Leviticus 4:2

from the body!? This being so, what is the matter of this oath (*Shvu'ah*-שבועה)? How is it that the soul is administered an oath concerning something that relates to the body?

The explanation is that the word “He is given an oath-*Mashbi'in*-משביעין” is also related to the same root as “satiety-*Sova*-שובע.”¹⁰⁴⁶ As simply understood, this also is part of the oath. That is, even if without the oath (*Shvu'ah*-שבועה) he would be incapable of fulfilling it, he nevertheless is given an oath to fulfill the *mitzvot*,¹⁰⁴⁷ as the verse states,¹⁰⁴⁸ “I have sworn (*Nishba'ati*-נשבעת) and I will fulfill it, to keep Your righteous ordinances.” In other words, the oath (*Shvu'ah*-שבועה) brings additional strength in a way of satiety-*Sova*-שובע, to have hidden powers that are higher than his revealed powers, so that he will be capable of actualizing his service of *HaShem*-יהו"ה, blessed is He.

Now, just as all these matters are in man below, we also may understand this as these matters are Above in *HaShem*'s-יהו"ה Godliness. For, we likewise find the matter of an oath (*Shvu'ah*-שבועה) in regard to how the soul is above, as the verse states,¹⁰⁴⁹ “Give truth to Yaakov... as **You swore** (*Nishba'ata*-נשבעת) to our forefathers in days of old.” Now, at first glance, how is the matter of an oath (*Shvu'ah*-שבועה) applicable in *HaShem*'s-יהו"ה Godliness Above?

That is, it indeed makes sense that below, there can be matters that cause concealment, hiddenness, forgetfulness, and

¹⁰⁴⁶ Kitzurim v'Ha'arot to Tanya p. 57; Sefer HaMaamarim 5698 p. 235 and on.

¹⁰⁴⁷ Talmud Bavli, Temurah 3b

¹⁰⁴⁸ Psalms 119:106

¹⁰⁴⁹ Micah 7:20

tests, because of which it is possible for a person to not fulfill his promise, and therefore the matter of an oath (*Shvu'ah*-שבועה) is necessary. However, of what relevance is an oath (*Shvu'ah*-שבועה) in *HaShem*'s-יהו"ה Godliness Above?

9.

This may be understood by prefacing with an explanation of the beginning of the verse, "Give truth (*Emet*-אמת) to Yaakov." It states in Talmud Yerushalmi that,¹⁰⁵⁰ "The signature of the Holy One, blessed is He, is Truth-*Emet*-אמת." Now, at first glance, the matter of a signature is that when someone writes something down, he concludes with his signature, "I am so and so." However, in the Torah and *mitzvot* that the Holy One, blessed is He, gave to the Jewish people, we often find that He concludes with the signature, "I am *HaShem-Ani HaShem*-יהו"ה-אני," or, "The word of *HaShem-Ne'um HaShem*-יהו"ה-נאום." However, we never find it concluding with the signature, "Truth-*Emet*-אמת."

It is explained that in regard to the particulars of the *mitzvot*, His signature is "I am *HaShem-Ani HaShem*-יהו"ה-אני." However, Torah and *mitzvot* in general, utterly transcends the particulars and also transcends the [lower] Name *HaShem*-יהו"ה and is the matter of "Truth-*Emet*-אמת." Now, Talmud Yerushalmi states,¹⁰⁵¹ "What is Truth-*Emet*-אמת? The letter *Aleph*-א [of Truth-*Emet*-אמת] is the first letter of the *Aleph-Beit*, its letter *Mem*-מ is the middle [letter of the *Aleph-Beit*], and its

¹⁰⁵⁰ Talmud Bavli, Sanhedrin 1:1

¹⁰⁵¹ Talmud Bavli, Sanhedrin 1:1 *ibid*.

letter *Tav*-ת is the last [letter of the *Aleph-Beit*],¹⁰⁵² thus teaching us that,¹⁰⁵³ ‘I *HaShem*-יהו"ה am first, and I am He who will be with the last,’ and,¹⁰⁵⁴ ‘[Thus said *HaShem*-יהו"ה, King of Israel and its Redeemer, *HaShem* Master of Legions-יהו"ה [צבאות], I am first and I am last, and without Me there is no God-*Elohi*"מ-אלהי"ם.” That is, this refers to the entire the chaining down of the worlds (*Seder HaHishtalshelut*), from the highest *Sefirah* to the lowest world.

The explanation is that generally, “I am first-*Ani Rishon*-ראשון” refers to the *Sefirah* of Wisdom-*Chochmah*.¹⁰⁵⁵ For, since its existence is brought forth immediately after the first restraint of *Tzimtzum*, the matter of which is complete withdrawal (*Siluk*), it therefore is called “first-*Rishon*-ראשון.”

However, elsewhere,¹⁰⁵⁶ this is explained in a higher way, that [I am first-*Rishon*-ראשון] refers to the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. For, even though the matter of the chaining down of worlds (*Hishtalshelut*) was entirely inapplicable before the restraint of the *Tzimtzum*, nevertheless, there already was the intention for the chaining down of the worlds (*Hishtalshelut*), which subsequently brought about the restraint of the *Tzimtzum*.

Thus, since [before the restraint of the *Tzimtzum*] there already was *HaShem*’s-יהו"ה Supernal intent for the existence

¹⁰⁵² א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת'

¹⁰⁵³ Isaiah 41:4

¹⁰⁵⁴ Isaiah 44:6

¹⁰⁵⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

¹⁰⁵⁶ See *Hemshech* 5672 Vol. 3 p. 1,213 and on.

of worlds, therefore the term “first-*Rishon*-ראשון” is applicable in reference to it. That is, the term “first-*Rishon*-ראשון” is applicable in reference to it, but not the term “beginning-*Reishit*-ראשית,” which refers to the actual coming into being of novel existence itself, (as is explained in Pelach HaRimon¹⁰⁵⁷ regarding the difference between the term “beginning-*Reishit*-ראשית” and the term “first-*Rishon*-ראשון”).

This is because, there only was the intention (*Kavanah*) for the novel existence of worlds, but as of yet, there was no novel existence at all. This is why the verse specifies, “I am first-*Ani Rishon*-אני ראשון,” indicating that only “I Myself” was there.

The verse then continues, “and I am last-*v’Ani Acharon*-ואני אחרון,” referring to the conclusion of the chaining down of the worlds (*Hishtalshehut*) and the conclusion of all toil in service of *HaShem*-יהו"ה, blessed is He, at which time the prophecy,¹⁰⁵⁸ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” will be fulfilled.

In other words, the matter indicated by the verse,¹⁰⁵⁹ “My throat is parched-*Neichar Groni*-נחר גרוני,” will be no longer (as explained in chapter five). Rather, the fact that “the mouth of *HaShem*-יהו"ה has spoken,” will be openly revealed to “all flesh,” in a way of sight, which is the ultimate recognition of truth. About this the verse states, “I am last-*Ani Acharon*-אני אחרון,” similar to how it was before the restraint of the *Tzimtzum*

¹⁰⁵⁷ Pelach HaRimon, Shaar 3, Ch. 2

¹⁰⁵⁸ Isaiah 40:5

¹⁰⁵⁹ Psalms 69:4; See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr Vayeitzei 21c and elsewhere.

(that is, the matter of “I am first-*Ani Rishon*-אני ראשון”) and even higher.

To explain, it states elsewhere that before the restraint of the *Tzimtzum*, there also was the power to limit (*Ko'ach HaGvul*) as it is included in the limitless power of the Unlimited One, *HaShem*-יהו"ה, blessed is He.¹⁰⁶⁰ However, at the conclusion of the chaining down of the worlds (*Hishtalshelut*), when the toil in service of *HaShem*-יהו"ה, blessed is He, will be concluded and “The glory of *HaShem*-יהו"ה will be revealed,” which is the aspect of “I am last-*Ani Acharon*-אני אחרון,” there then will be an open revelation of the limitlessness of the Unlimited One, *HaShem*-יהו"ה, even within the limited.

The verse then continues and goes beyond even this, by stating, “and without Me there is no God-*Elohi*”מ-אלהים.” That is, even in the two matters indicated by “I am first-*Ani Rishon*-אני ראשון” and “I am last-*Ani Acharon*-אני אחרון,” throughout all of time and throughout the entire chaining down of the worlds (*Hishtalshelut*) between [I am first and I am last], though there is the concealment and hiddenness caused by *HaShem*'s-יהו"ה title “God-*Elohi*”מ-אלהים,” it nonetheless is not “without Me-*Mibaladai*-מבלעדי” (that is, “without Me there is no God-*Elohi*”מ-אלהים”). Rather, it all is drawn from the aspect of “I am first-*Ani Rishon*-אני ראשון,” and will ultimately be revealed in the aspect of “I am last-*Ani Acharon*-אני אחרון.”

This then, is the meaning of the verse, “Give truth-*Emet*-אמת to Yaakov.” That is, when the soul descends all the way to

¹⁰⁶⁰ See *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Vol. 1, Ch. 8; Also see *Derech Emunah* of Rabbi Meir Ibn Gabbai, Ch. 2; Also see *Hemshech* 5672 *ibid.* Vol. 1, p. 307, and elsewhere.

the aspect of the “heels” below, it is granted Truth-*Emet*-אמת as a freely given gift, to recognize that “I am first and I am last and without Me there is no God-*Elohi*”*m*-אלהי”ם.”

Subsequently, through contemplating (*Hitbonenut*) this in a way of understanding and comprehension – that even in the concealment and hiddenness of the world, it still is so that “without Me there is no God-*Elohi*”*m*-אלהי”ם-86,” and that this also is drawn from the [lower] Name *HaShem*-יהו”ה, and higher still, from the aspect of “I am first-*Ani Rishon*-אני ראשון” [which precedes the restraint of the *Tzimtzum*] – this affects that in one’s service of *HaShem*-יהו”ה, blessed is He, he sees how even all his physical matters are drawn from that which transcends the natural order (*HaTeva*-הטבע-86).

Thus, when he engages in physical matters, his intention is for the sake of Heaven.¹⁰⁶¹ That is, being that even matters that stem from *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”ם, in truth come from the matter of “I am first-*Ani Rishon*-אני ראשון,”¹⁰⁶² therefore they too must be directed to the matter of “I am first-*Ani Rishon*-אני ראשון.” This comes about by his deeds being for the sake of Heaven.

Beyond this, stemming from the matter of “without Me there is no God-*Elohi*”*m*-אלהי”ם” as it is on an even deeper level, he arrives at an even higher form of serving *HaShem*-יהו”ה. That is, not only does the matter of *HaShem*’s-יהו”ה title

¹⁰⁶¹ Avot 2:12; See Mishneh Torah, Hilchot De’ot Ch. 3; Tur and Shulchan Aruch, Orach Chaim 231; Shulchan Aruch of the Alter Rebbe, Orach Chaim 156:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity.

¹⁰⁶² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

God-*Elohi*”*m*-אלהי”*m* come from the aspect of “I am first-*Ani Rishon*-אני ראשון and I am last-*Ani Acharon*-אני אחרון,” but beyond this, *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”*m* is itself the aspect of “I am first-*Ani Rishon*-אני ראשון and I am last-*Ani Acharon*-אני אחרון.” As the verse states,¹⁰⁶³ “Indeed, you are a God-*E*”*l*-א”ל that conceals Himself.” The word “You-*Atah*-אתה” [in the second person] refers to the revelation of *HaShem*’s-יהו”ה Essential Self, blessed is He.¹⁰⁶⁴ However, the verse states, “You-*Atah*-אתה are a God-*E*”*l*-א”ל who conceals Himself,” though the two matters contradict each other.

The explanation is that in the aspect of “a God-*E*”*l*-א”ל who conceals Himself,” the aspect of “You-*Atah*-אתה” is even more pronounced than it is in the matter of revelation (*Giluy*) alone. This is explained elsewhere¹⁰⁶⁵ with the analogy of the sage who bestows his wisdom [to another] by measuring and limiting it. That is, the ability to bring down, measure, limit, and conceal his essential wisdom, requires much greater strength than [the ability] to reveal his wisdom as it is. If this was not so, he would be incapable bringing it down by measuring and limiting it etc.

This then, is the meaning of the verse, “You-*Atah*-אתה are a God-*E*”*l*-א”ל who conceals Himself.” That is, the matter of “a God-*E*”*l*-א”ל who conceals Himself” is one and the same

¹⁰⁶³ Isaiah 45:15

¹⁰⁶⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Ten (*Keter*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation).

¹⁰⁶⁵ See the discourse entitled “*L’Ma’an Yeichaltzun Yedidecha*” 5680 (Sefer HaMaamarim 5680 p. 118); Discourse by the same title, 12th of Tammuz, 5714 (Sefer HaMaamarim 5714 p. 201), translated in The Teachings of The Rebbe 5714, Discourse 20.

as the aspect of “You-*Atah*-אתה,” meaning that it the very same Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, [who limits].

From this, one comes to an even higher form of serving *HaShem*-יהו"ה, blessed is He, in that it no longer is in a manner that his physical deeds (which although [are refined and] not coarse, are still physical), except for the fact that his intention in doing them is for the sake of Heaven – but now even his physical deeds themselves become the matter of *mitzvot*.

This is like the explanation elsewhere¹⁰⁶⁶ about the difference between serving *HaShem*-יהו"ה, blessed is He, on the mundane days of the week and serving Him on Shabbat. That is, during the mundane days of the week (*Chol*), there necessarily must be eating and drinking (including all of one's other physical needs) so that one can serve *HaShem*-יהו"ה, blessed is He, in wholeness (as explained in Tanya).¹⁰⁶⁷

Therefore, there necessarily must be care and caution in this, that it should be done within measure and limit, so that one should engage in these matters solely to the extent that they are necessary for the health of his body, so that he will be able to serve *HaShem*-יהו"ה, blessed is He, in a way of wholeness.¹⁰⁶⁸

In contrast, it is a *mitzvah* to delight in Shabbat through eating and drinking fatty meat and aged wine.¹⁰⁶⁹ In other words, on Shabbat eating and drinking meat and wine becomes the matter of a *mitzvah* and *HaShem*'s-יהו"ה Godliness. This form of service of *HaShem*-יהו"ה is much loftier than all of one's

¹⁰⁶⁶ See Likkutei Sichot Vol. 10 p. 104 and on.

¹⁰⁶⁷ Tanya, Likkutei Amarim, Ch. 7.

¹⁰⁶⁸ See Mishneh Torah, Hilchot De'ot Ch. 3

¹⁰⁶⁹ See Mishneh Torah, Hilchot Shabbat 30:7

deeds being directed for the sake of Heaven. For, here they are done out of the recognition that “without Me there is no God-*Elohi*”*m*-אלהי”ם-86,” in that *HaShem*’s יהו”ה title God-*Elohi*”*m*-אלהי”ם is itself the aspect of “I am first-*Ani Rishon*-אני ראשון and I am last-*Ani Acharon*-אני אחרון,” and the matter of “a God-*E*”*l*-א”ל who conceals Himself” is one and the same as the aspect of “You-*Atah*-אתה.”¹⁰⁷⁰

10.

However, how is the matter of “Give Truth-*Emet*-אמת to Yaakov” possible? That is, how is it possible that the soul, in its state of descent below, should be granted a gift with Torah, of something that is completely opposite matters as they are below in the chaining down (*Hishtalshelut*) of the worlds with measure and limitation?

About this the verse continues, “as You swore to our forefathers in days of old-*Yemei Kedem*-ימי קדם.” The explanation is that there are “the days of the world-*Yemei Olam*-ימי עולם,” and there are “the days of old-*Yemei Kedem*-ימי קדם.”¹⁰⁷¹ The “days of the world-*Yemei Olam*-ימי עולם” are the

¹⁰⁷⁰ The “God-*E*”*l*-א”ל-31 who conceals Himself,” always refers to *HaShem*-יהו”ה. That is, the numerical value of *HaShem*-יהו”ה is 26, it has four letters and is one word, thus equaling God-*E*”*l*-א”ל-31, who conceals Himself in the letters *Aleph*-א through *Tav*-ת of the *Aleph-Beit*, which, together with the 5-ה places in the mouth from which the letters issue (or the five-ה primary vowels which form all construct and revelation-*Gilyu*), equals the word You-*Atah*-אתה. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*), and *The Gate of His Title* (*Shaar HaKinuy*), and the beginning of Vol. 4 (*The Vowels of Creation*).

¹⁰⁷¹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, *Gate Ten* (*Keter*).

seven days of the construction [of creation], which in man's service of *HaShem*-יהו"ה, blessed is He, are like emotions (*Midot*) that come by way of understanding and comprehension ("The Well of Seven-*Be'er Sheva*-שבע-באר"), meaning emotions (*Midot*) that accord to reason and intellect. However, the "days of old-*Yemei Kedem*-ימי קדם" are higher than this, and are like emotions (*Midot*) that transcend reason and intellect.

In other words, from love of *HaShem*-יהו"ה, blessed is He, "with all your heart," one comes to serving *HaShem*-יהו"ה, blessed is He, "with all your being-*Bechol Me'odecha*-בכל מארך," which is the matter of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect.

The same is understood about how it is Above in *HaShem*'s-יהו"ה Godliness, that there are emotional qualities (*Midot*) of the chaining down of the worlds (*Hishtalshelut*) and emotional qualities (*Midot*) that transcend the chaining down of the worlds (*Hishtalshelut*). Therefore, even though according to the emotional qualities (*Midot*) of the chaining down of the worlds (*Hishtalshelut*), there are the qualities of Kindness-*Chessed* and Might-*Gevurah*, and the matter of precise measure with that soul, as to whether the soul is fit to be granted the aspect of Truth-*Emet*-אמת, about which it states,¹⁰⁷² "What did Moshe see [that caused him to prostrate]? He saw *HaShem*'s quality of Truth-*Emet*-אמת,"¹⁰⁷³ nevertheless, since "You swore to our forefathers in days of old-*Yemei Kedem*-ימי קדם,"

¹⁰⁷² Talmud Bavli, Sanhedrin 111a

¹⁰⁷³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), section on "Truth-*Emet*-אמת."

referring the emotional qualities (*Midot*) that transcend the chaining down of the worlds (*Hishtalshelut*), it therefore is in the power of the oath-*Shvu'ah* שבועה for satiety-*Sova* שובע to be drawn to the soul as it is below, so that even in service of *HaShem* יהו"ה, blessed is He, that accords to reason and intellect, the aspect of Truth-*Emet* אמת is drawn forth, this being the recognition and understanding that "I am first-*Ani Rishon* אני ראשון and I am last-*Ani Acharon* אני אחרון and without Me there is no God-*Elohi*"m-אלהי"ם."

This also explains why "Yaakov departed from *Be'er Shava* באר שבע," written with the vowel *Komatz* קמץ, which is of the same root as "oath-*Shvu'ah* שבועה," as stated in Midrash,¹⁰⁷⁴ "From the well of the oath-*Be'erah Shel Shvu'ah* בארה של שבועה," meaning, from the root and source of the oath-*Shvu'ah* שבועה.¹⁰⁷⁵

This refers to the oath that the soul is given before its descent, which grants the soul strength and empowerment in the matter of "departing from *Be'er Shava* באר שבע," from the state of utmost elevation, to "go to Charan-חרנה" – the world of speech (*Dibur*) and the world of separation (*Alma d'Pruda*), to refine the world of thought (*Machshavah*) and the world of speech (*Dibur*) and elevate the sparks of holiness etc., thus affecting the refinement of souls, which is the matter of refining the sheep, as written,¹⁰⁷⁶ "Now, you are My sheep, the sheep of My pasture, you are Man etc.," until all matters that descended and were drawn below are extracted from there, by him

¹⁰⁷⁴ Midrash Bereishit Rabba 68:7

¹⁰⁷⁵ See Matnat Kehunah to Bereishit Rabba 68:7 ibid.

¹⁰⁷⁶ Ezekiel 34:31

“spending the night there,” in the place-*BaMakom*-במקום,” where “the sun had set,” (as explained in chapter six).

This also explains the statement in Midrash that¹⁰⁷⁷ “the Holy One, blessed is He, said to Yaakov: When your children become like ‘the dust of the earth,’ then ‘you shall breakout westward, eastward, northward and southward.’” In other words, through descending below until the dust of the earth “upon which everyone tramples,”¹⁰⁷⁸ which is the matter of descending to the world of separation (*Alma d’Pruda*), that is where the Torah was given,¹⁰⁷⁹ specifically below. For, [as Moshe responded to the angels],¹⁰⁸⁰ “Did you descend to Egypt? Do you have an evil inclination?” This is so that there will be the spreading out from there, in a way of “you shall breakout westward, eastward, northward and southward,” referring to the matter of leaving all limitations.

This is like what was explained before (in chapter nine) about the matter of “I am last-*Ani Acharon*-אני אחרון” which is even higher than the matter of “I am first-*Ani Rishon*-אני ראשון.” This is because then, *HaShem*’s יהו"ה power to limit (*Koach HaGvul*) will be in a way that the limitlessness of the Unlimited One, *HaShem*-יהו"ה, blessed is He, will radiate within it, and beyond this, the aspect of “a God-*E”l*-אל who conceals Himself” will be revealed in the aspect of “You-*Atah*-אתה,” so that,¹⁰⁸¹ “all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

¹⁰⁷⁷ Midrash Shemot Rabba 25:8

¹⁰⁷⁸ See Midrash Bereishit Rabba 41:9 and Matnat Kehunah there.

¹⁰⁷⁹ See Ohr HaTorah, Balak p. 961 and on.

¹⁰⁸⁰ Talmud Bavli, Shabbat 88b and on

¹⁰⁸¹ Isaiah 40:5

With the above in mind, we can understand the verse,¹⁰⁸² “Who has counted (*Manah*-מנה) the dust of Yaakov or numbered (*Mispar*-מספר) the quarter of Yisroel?” For, about the word “counted-*Manah*-מנה,” it states in the Midrashim¹⁰⁸³ of our sages, of blessed memory, that it stems from the word in the verse,¹⁰⁸⁴ “[But to Chanah he gave] a double portion-*Manah*-מנה,” indicating that it is a gift (*Matanah*-מתנה). This is like the explanation of verse, “**Give** Truth-*Emet*-אמת to Yaakov,” that this is in the form of a gift that is not measured commensurate to one’s toil. This gift is given from the aspect of “Who-*Mi*-מי,” (“Who-*Mi*-מי has counted), which transcends all the chaining down of the worlds (*Hishtalshelut*),¹⁰⁸⁵ but is drawn down to the “dust of Yaakov, (that is, “Who (*Mi*-מי) has counted (*Manah*-מנה) the dust of Yaakov”).

That is, that even as we are below, in the world of separation (*Alma d’Pruda*) where “the sun has set,” and where,¹⁰⁸⁶ “My throat is parched-*Neichar Groni*-נחר גרוני,” it is here that we must actualize all our service of *HaShem*-יהו"ה, blessed is He, with the power granted by the *Yod*-י of Yaakov-יעקב, which descends all the way down until the aspect of the “heel-*Eikev*-עקב” of the soul, and thereby, even descends to the

¹⁰⁸² Numbers 23:10

¹⁰⁸³ See Zohar III 204a, cited in Ohr HaTorah, Balak p. 917, p. 951 and on.

¹⁰⁸⁴ Samuel I 1:5

¹⁰⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Ohr HaTorah Balak ibid. p. 921; Sefer HaLikkutim, section on “Who-*Mi*-מי.”

¹⁰⁸⁶ Psalms 69:4; See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr Vayeitzei 21c and elsewhere.

“heels-*Akavayim*-עקביים” of the world, until the “footsteps-*Ikveta*-עקבתא of Moshiach.”

However, the descent to below causes the subsequent ascent to Above, in a way that even in the Godly soul itself there is an addition in its service of *HaShem*-יהו"ה, blessed is He. This is like the explanation¹⁰⁸⁷ of the verse, “You shall love *HaShem*-יהו"ה your God with all your heart, and with all your soul, and with all your being.”

That is, through the Godly soul toiling with the animalistic soul and affecting the matter of restraint (*Itkafiya*) in it, and subsequently also the matter of “transformation (*It'hapcha*) from darkness to light and from bitter to sweet,”¹⁰⁸⁸ the Godly soul attains an additional matter of limitlessness, over and above how it is, in and of itself, which solely is in a way of emotions (*Midot*) that accord to reason and intellect.

About this the verse continues, “or numbered (*Mispar*-מספר) the quarter of Yisroel.” That is, Yisroel-ישראל refers to the Godly soul as it is, in and of itself. That is, it is called Yisroel-ישראל, which forms the words, “A head for Me-*Li Rosh*-לי ראש,”¹⁰⁸⁹ because “the souls of Israel (*Yisroel*-ישראל) arose in *HaShem*’s-יהו"ה Supernal thought.”¹⁰⁹⁰ That is, within the thought (*Machshavah*) itself, they are in a state of ascent in

¹⁰⁸⁷ See Torah Ohr, Noach 9a and elsewhere.

¹⁰⁸⁸ Zohar I 4a

¹⁰⁸⁹ Shaar HaPesukim of the Arizal to Genesis (Vayishlach) 32:29; Pri Etz Chayim, Shaar 29 (Shaar HaLulav), Ch. 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34, and the notes and citations there; Also see Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar.

¹⁰⁹⁰ Midrash Bereishit Rabba 1:4

thought, to the highest level of thought,¹⁰⁹¹ as indicated by “A head for Me-*Li Rosh*”¹⁰⁹² לִי רֹאשׁ-מִי.

This is because the soul is generally divided into the *Nefesh*, *Ru'ach*, *Neshamah*, and *Neshamah* of the *Neshamah*¹⁰⁹³ (which also includes the Singular-*Yechidah* essence of the soul).¹⁰⁹⁴ These are the four aspects of,¹⁰⁹⁵ “She is pure (*Tehorah*)... You created her (*Baratah*), You formed her (*Yatzartah*), You blew her (*Nafachtah*) into me.”

Now, it is through toiling in service of *HaShem*-יהוה, blessed is He, with the “dust of Yaakov,” which is the matter of toiling in physical matters and toiling with the animalistic soul and the body, that there thereby is caused to be the matter of “or numbered (*Mispar*-מספר) the quarter of Yisroel.” This is because the word “numbered-*Mispar*-מספר” is of the same root as in the verse,¹⁰⁹⁶ “You shall count-*u’Sefartem*” וספרתם for yourselves,” as explained by the Alter Rebbe, that it is of the same root as in the verse,¹⁰⁹⁷ “The heavens declare-*Mesaprim*” מספרים the glory of God-*E”l*”אֱלֹהִים,” meaning that,¹⁰⁹⁸ “They make it radiant-*Sapir*” ספיר.”

¹⁰⁹¹ Likkutei Torah, Shir HaShirim 19b

¹⁰⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The twelve letters ט״ו ל״ז ס״ע צ״ק correspond to the twelve tribes of Israel; Also see Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgal*.

¹⁰⁹³ Midrash Bereishit Rabba 14:9; Zohar I 79b

¹⁰⁹⁴ See Sefer HaMaamarim 5696 p. 51 and elsewhere.

¹⁰⁹⁵ See the “*Eloh”ai Neshamah*” liturgy of the morning blessings.

¹⁰⁹⁶ Leviticus 23:15

¹⁰⁹⁷ Psalms 19:2

¹⁰⁹⁸ Zohar II 136b; See Pardes Rimonim, Shaar 8, Ch. 2; Biurei HaZohar of the Tzemach Tzedek p. 70 and on.

The “quarter of Yisroel” refers to the four parts¹⁰⁹⁹ of the soul, as indicated by the words, “She is pure (*Tehorah*)... You created her (*Baratah*), You formed her (*Yatzartah*), You blew her (*Nafachtah*) into me,” which become radiant and illuminated by the Singular-*Yechidah* essence of the soul. This comes about through serving *HaShem*-יהו"ה, blessed is He, with the toil of self-sacrifice (*Mesirat Nefesh*) for the sake of the Name *HaShem*-יהו"ה, blessed is He, which we come to through the toil of the Godly soul with the animalistic soul.

Now, this will be fully revealed in the coming future, for it then will be as indicated by the verse,¹¹⁰⁰ “It is a nation that will dwell in solitude,” in that in that time there only will be *HaShem*'s-יהו"ה and the Jewish people. We then will see the result of all our toil in service of *HaShem*-יהו"ה, blessed is He, beginning with the gift (*Manah*-מנה) that was given to the “dust of Yaakov,” through which an addition in the Godly soul and its matters is also brought about, thus bringing about the “illumination-*Mispar*-מספר of the quarter of Yisroel-ישראל.”

12.

Now, this can be connected to the statement in Psalm 79,¹¹⁰¹ “And repay our neighbors sevenfold into their bosom, their disgrace by which they have disgraced You O’ Lord-

¹⁰⁹⁹ Ohr HaTorah, Balak p. 928

¹¹⁰⁰ Numbers 23:9

¹¹⁰¹ Psalms 79:12-13 – This Psalm began to be recited on the 12th of Tammuz of this year 5718, in honor of the 79th year of the birth of his honorable holiness, the Rebbe Rayatz, whose soul is in Eden, the one whose day of celebration is being celebrated. See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on.

Adona "יְיָ אֱדוֹנָא. As for us, Your nation and the sheep of Your pasture, we shall thank You forever, we shall relate Your praise for generation after generation."

To explain, the verse states,¹¹⁰² "Is not Esav the brother of Yaakov?" This is why Esav is called "our neighbor" (the neighbor of Yaakov). Now, Esav is rooted in the seven primordial kings [of the world of Chaos] in which there was the matter of shattering (*Shevirah*),¹¹⁰³ until this caused "their disgrace by which they have disgraced You O' Lord-*Adona* "יְיָ אֱדוֹנָא." For this, the punishment is, "And repay our neighbors sevenfold etc.," meaning that we transform the seven emotions of the opposite of holiness, into the seven emotions of holiness (similar to how [for the truly penitent-*Baal Teshuvah*] willful transgressions are transformed into merits).¹¹⁰⁴

For, since the lowest level ("the dust of Yaakov") is caused to be refined (*Birur*), this thereby causes a much higher elevation to be added. This is why the verse does not say "seven-*Sheva*-שֶׁבַע," but specifies, "sevenfold-*Shivatayim*-שֶׁבַעַיִם." In other words, there then are no longer just the seven emotions (*Midot*) of the world of Repair-*Tikkun*, but also the seven emotions (*Midot*) of the world of Chaos-*Tohu*. That is, there is not just the aspect of "soft as a reed," but also the aspect of "hard as a cedar,"¹¹⁰⁵ which follows after a person has

¹¹⁰² Malachi 1:2

¹¹⁰³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

¹¹⁰⁴ Talmud Bavli, Yoma 86b

¹¹⁰⁵ See Talmud Bavli, Taanit 20b

actualized the matter of, “Do not be as hard as a cedar”¹¹⁰⁶ in himself (as explained elsewhere).¹¹⁰⁷

The verse then continues, “As for us, Your nation and the sheep of Your pasture.” The explanation is that “Your nation-*Amcha*-עַמְךָ,” and “the sheep-*Tzon*-צֶאֱן of Your pasture” are two distinct ways by which the Jewish people are bound to the Holy One, blessed is He.

From the aspect of Torah, the Jewish people are called “Your nation-*Amcha*-עַמְךָ,” being that they must have some similarity and likeness to the King. For, only then is it applicable for there to be Kingship over a nation, (which is why Kingship over animals does not apply).¹¹⁰⁸ In other words, through the Jewish people studying *HaShem* יהו"ה Torah, this being His wisdom, they become similar to the King, King of kings, the Holy One, blessed is He, and are then called “Your nation-*Amcha*-עַמְךָ.”

However, from the aspect of His *mitzvot*, the fulfillment of which must be in a way of, “I issued a decree and commanded an edict,”¹¹⁰⁹ the Jewish people are called “the sheep-*Tzon*-צֶאֱן of Your pasture.” This is the matter of “the reward of the *mitzvah* is the *mitzvah*-מִצְוָה itself,” in that they become bonded (*Tzavta*-צְוֹתָא)¹¹¹⁰ to the Holy One, blessed is

¹¹⁰⁶ See the discourse entitled “*She’erit Yaakov*” of Shabbat Parshat Balak of this year, 5718, Discourse 27, Ch. 5, and the citations there.

¹¹⁰⁷ See *Torat Chayim*, Bereishit 9a and on; *Hemshech* 5672 Vol. 1 p. 470 and on, and elsewhere.

¹¹⁰⁸ See Tanya, Shaar HaYichud VeHaEmunah, Ch. 7 (81b); *Sefer HaMaamarim* 5703 p. 10.

¹¹⁰⁹ *Midrash Bamidbar Rabba*, Chukat; *Tanchuma* there 3:8, and elsewhere.

¹¹¹⁰ See *Likkutei Torah*, Bechukotai 45c; *Sefer HaMaamarim* 5698 p. 52

He, in that that they bring “satisfaction of spirit before Me, that I spoke and My will was done.”¹¹¹¹

The Holy One, blessed is He, then grants all their needs, as the verse states,¹¹¹² “If you will follow My decrees” (referring to the study of Torah,¹¹¹³ about which it states,¹¹¹⁴ “Study is greater, since it brings to action”) “and observe My commandments and perform them; then I will provide your rains in their time etc.” This refers to the “the sheep of Your pasture,” like a shepherd who ensures that all the needs of his sheep are met.

However, Talmud states¹¹¹⁵ that “the name Bilaam-בלעם means ‘without a nation-*b’Lo Am*-בלא עם.” Zohar¹¹¹⁶ similarly states that, “the name Bilaam-בלעם means ‘without a nation-*Bal Am*-בל עם,’ meaning that there is neither a nation nor a shepherd.” In other words, Bilaam fights against the Jewish people by arguing that they do not have any similarity to the Holy One, blessed is He, that would make them His “nation-*Am*-עם,” nor do they have any matter that would make them His flock.

However, when the matter of, “And repay our neighbors sevenfold” will come about, in which “our neighbors” [in the plural] includes Bilaam, who is the neighbor of our teacher Moshe – as our sages, of blessed memory, stated¹¹¹⁷ on the

¹¹¹¹ Torat Kohanim and Rashi to Leviticus 1:9 and elsewhere.

¹¹¹² Leviticus 26:3

¹¹¹³ Torat Kohanim and Rashi to Leviticus 26:3

¹¹¹⁴ Talmud Bavli, Kiddushin 40b

¹¹¹⁵ Talmud Bavli, Sanhedrin 105a

¹¹¹⁶ Zohar III 199b

¹¹¹⁷ Sifrei to Deuteronomy 34:10

verse,¹¹¹⁸ “Never again has there arisen in Israel a prophet like Moshe,” that “amongst the nations of the world there did arise [a prophet like Moshe], and this is Bilaam,” – then when the matter of “repay our neighbors sevenfold” will come about, referring to the refinement of the emotions (*Midot*) of the world of Tohu, as mentioned above, there then will be the matter of, “As for us, Your nation and the sheep of Your pasture,” in a way that “we shall thank You forever, we shall relate Your praise from generation after generation,” with the eternal redemption, which will be forever and from generation after generation!

13.

Now, since everything that will be revealed in the days of Moshiach depends on our deeds and service of *HaShem*-יהוה, blessed is He, throughout the time of exile,¹¹¹⁹ there must be a foretaste of this during the time of exile. This is the matter of the souls of the world of Emanation (*Atzilut*), these being the general souls of the righteous-*Tzaddikim* and spiritual leaders of the generation, who, in and of themselves, are not subject to the limitations of the exile.¹¹²⁰ That is, even as they are in a physical body and animalistic soul, and even as they are in the limitations of the world, nonetheless wonders and miracles are

¹¹¹⁸ Deuteronomy 34:10

¹¹¹⁹ See Tanya, Likkutei Amarim, Ch. 37.

¹¹²⁰ Also see the Sichah-Talk of the 20th of Kislev 5693, Ch. 7 (Likkutei Dibburim, Vol. 1, 37b and on).

drawn down by their hand,¹¹²¹ including wonders and miracles that are beyond and opposite the natural order, in a manner that they come forth and manifest through the vessels of the natural order. This is similar to how it will be in the coming future, with the revelation of “I am last-*Ani Acharon*-אני אחרון.” That is, even “God-*E*”*ל*-ל”א who conceals Himself” will be openly revealed in a way of “You-*Atah*-אתה.”

Amongst this foretaste of the coming future are the wonders and miracles of the 12th of Tammuz, which came forth within the vessels of the natural order in a way that “all flesh as one, beheld the wonders that *HaShem*-יהו”ה did in the earth.”¹¹²² This strengthens and empowers all the souls that are particular sparks and sparks of sparks of the general soul of the spiritual leader of the generation, so that even in their toil in serving *HaShem*-יהו”ה, blessed is He, within the world, and with the knowledge that even in matters and by means of the vessels of the natural order, they must fulfill their mission, they nevertheless have wonders and miracles, so that even in the state of concealment (“God-*E*”*ל*-ל”א who conceals Himself”), they see the matter of “You-*Atah*-אתה,” with their eyes of flesh!

14.

Now, through the general toil of serving *HaShem*-יהו”ה, blessed is He, throughout the time of exile, in the aspect of “the dust of Yaakov,” with the ultimate descent to the dust of the

¹¹²¹ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 5.

¹¹²² See Igrot Kodesh of the Alter Rebbe, p. 230 and on.

earth, to the point that we do not openly sense the matter of “Give Truth-*Emet*-אמת to Yaakov,” which was given as a gift, and beyond this, there even are those who do not at least understand this by way of grasp and understanding, nonetheless, specifically through such toil in serving *HaShem*-יהו"ה, blessed is He, there will be the fulfillment of the verse,¹¹²³ “He raises the needy from the dust,” to bring about the matter of,¹¹²⁴ “you shall breakout (*uFaratzta*-ופרצת) westward, eastward, northward and southward,” to all four directions of the world, which are the quarters of the world. Through this, even in the nature of the world itself and in the chaining down of the worlds (*Hishtalshelut*) itself, we see the matter of “you shall breakout (*uFaratzta*-ופרצת).”

Through this, we also bring about that “the quarter of Yisroel,” referring to all four parts of the soul, from “She is pure (*Tehorah*),” to “You blew her into me (*Nafachta Bi*),” will all be in a way of “you shall breakout (*uFaratzta*-ופרצת).” All this is a preparation, introduction, and receptacle, to bring the drawing down below ten handbreadths in our times, that,¹¹²⁵ “The one who breaks forth (*HaPoretz*-הפורץ) shall go before them,” referring to King Moshiach,¹¹²⁶ may he come speedily, in the most literal sense!

¹¹²³ Samuel I 2:8

¹¹²⁴ Genesis 28:14

¹¹²⁵ Micah 2:13

¹¹²⁶ Midrash Bereishit Rabba 85:14 and Rashi there.