

Discourse 55

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

Delivered on the 2nd day of the week of Parshat Balak,

12th of Tammuz, 5725

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

1.

The verse states,¹⁰¹⁰ “Who has counted the dust of Yaakov or numbered the quarter of Yisroel?” Now, we must understand¹⁰¹¹ why this verse divides into two matters, one matter connected with Yaakov, and the second matter connected with Yisroel.

We also must understand why it states, “or numbered- *U’Mispar*-ומספר etc.,” in that the simple meaning of the verse is “who can count the dust of Yaakov and who can count the quarter of Yisroel” (in that the words “Who has counted-*Mi Manah*-מי מנה” also refer to the quarter of Yisroel). In other words, the intention of the verse is to emphasize that there is no number, and this being so, it could have stated (in shorter form), “Who has counted (*Mi Manah*-מי מנה) the dust of Yaakov or the quarter of Yisroel.”

¹⁰¹⁰ Numbers 23:10

¹⁰¹¹ Also see the beginning of the discourse entitled “*Mi Manah*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,053).

We also must understand the statement in Midrash Rabba, Shir HaShirim on the verse,¹⁰¹² “I went down to the garden of nuts (*Ginat Egoz*)” that, “Just as [with] nuts, if you have a sack full of nuts, you [still] can put many sesame seeds and mustard seeds into it and it will hold them, so too, many converts have come and joined Israel. This is the meaning of the verse, ‘Who has counted the **dust** of Yaakov.’” However, at first glance, it is not understood how the addition of converts relates to the meaning of the verse, “Who has counted the dust of Yaakov.”

2.

This may be understood by first explaining the difference between Yaakov and Yisroel. As known, [the name] Yaakov-יעקב is of the root [used in the verse],¹⁰¹³ “His hand grasping the heel-*Eikev*-עקב,” meaning that it is a low level. [In contrast, he] is called Yisroel-ישראל as in the verse,¹⁰¹⁴ “For you have striven-*Sarita*-שרית with God-*Elohi*”-אלהי”m and with man,” this being a high level. We thus find that throughout Torah, the Jewish people are regularly called by the name Yaakov-יעקב, whereas Yisroel-ישראל is the name that indicates wholeness and perfection.

Now, just as these matters are stated in regard to the general stature of the Jewish people as a whole, this likewise is so of the soul of each and every Jew [individually]. That is, part

¹⁰¹² Song of Songs 6:11

¹⁰¹³ Genesis 25:26

¹⁰¹⁴ Genesis 32:29

of his soul is called Yaakov-יעקב, this being the “heel” (*Eikev*-עקב) and “foot” of the soul, and part of the soul is called Yisroel-ישראל, which shares the same letters as “a head to Me-*Lee Rosh*-לי ראש,”¹⁰¹⁵ this being the head (*Rosh*-ראש) of the soul.

In the same way, in each soul there is a difference between the mundane days of the week and the day of Shabbat. This is as explained at length in Likkutei Torah on this week’s Torah portion,¹⁰¹⁶ in explanation of the verse,¹⁰¹⁷ “He perceived no iniquity in Yaakov, and saw no toil in Yisroel.”

That is, “He perceived no iniquity in Yaakov-יעקב” refers to the mundane days of the week, during which one engages in labor, as the verse states,¹⁰¹⁸ “for six days, work may be done,” through the 39-ל”ט forms of labor that are the matter of engaging in the mundane, in which a person is involved with the worldly matters in this lowly world, of which there is no lower world.

One thereby is automatically on a level in which he is called the “heel-*Eikev*-עקב” and “foot,” only that the soul is drawn into this, and in the soul itself there is a drawing down of the *Yod*-י from Above, which penetrates all the way to the “heel-*Eikev*-עקב.” This is the matter of Yaakov-יעקב ([which divides into] “the *Yod* [in] the heel-*Yod Eikev*-עקב-י”).¹⁰¹⁹

¹⁰¹⁵ Shaar HaPesukim of the Arizal, to Genesis (Vayishlach) 32:29; Sefer HaLikkutim of the Arizal to Genesis (Vayechi) 47:28; Likkutei Torah, Shlach 48b and on; Sefer HaMitzvot of the Tzemach Tzedek 15b – citing Zohar; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35.

¹⁰¹⁶ Likkutei Torah, Balak 72b, 72c and on.

¹⁰¹⁷ Numbers 23:21

¹⁰¹⁸ Exodus 35:2

¹⁰¹⁹ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on Yaakov-יעקב; Etz Chayim, Shaaar 3 (Shaar Seder Atzilut), Ch. 2; Torah Ohr, Vayeitzei 21a, and elsewhere.

It is with this power that he thereby fulfills his mission in this world. However, this work is in a way of strenuous labor and toil, only that the labor must be in a way that is without iniquity (*Aven*-און). This is the meaning of “He saw no iniquity (*Aven*-און) in Yaakov-יעקב,” (but nonetheless, is not in a way that “He saw no toil (*Amal*-עמל)”).

However, through the toil during the six mundane days of the week, we then come to the day of Shabbat. This is as our sages, of blessed memory, stated,¹⁰²⁰ “One who toils on the eve before Shabbat will eat on Shabbat.” This is because [Shabbat] is a day of rest on which it is forbidden to engage in labor, and therefore no room is granted for the matter of toil (*Amal*-עמל) (not that there is no iniquity (*Aven*-און) on it). This then, is the meaning of “He saw no toil (*Amal*-עמל) in Yisroel-ישראל.”

Now, since one’s conduct of the day of Shabbat must be in an entirely different manner, therefore, the transition from the mundane days of the week to the day of Shabbat is through ritual immersion (*Tevilah*-טבילה) [in a Mikvah] on the eve before Shabbat,¹⁰²¹ this being the matter of nullification (*HaBittul*-הביטול) (in that “immersion-*Tevilah*-טבילה” shares the same letters as “the nullification-*HaBittul*-הביטול”).¹⁰²² That is, the form of the person as he is during the mundane days of the week must be nullified (*Bittul*) and there must be a new form appropriate for the day of Shabbat.

¹⁰²⁰ Talmud Bavli, Avodah Zarah 3a

¹⁰²¹ See Pri Etz Chayim, Shaar HaShabbat, Ch. 3, cited at the end of the discourse entitled “*Mi Manah*” ibid. (p. 1,060).

¹⁰²² Siddur Im Da”Ch 159d

In other words, just as in the world at large, the matter of Shabbat is as indicated by the verse,¹⁰²³ “The heavens and the earth were finished, and all of their hosts,” in which the word “And they were finished-*Vayechulu*-וַיֵּכֻלוּ” is of the same root as “expiry-*Kilayon*-כְּלִיִּין,” (as explained at length in Ohr HaTorah by the Tzemach Tzeddek),¹⁰²⁴ meaning that the form of the worlds as they are during the mundane days of the week is caused to expire (*Kilayon*) and the worlds come to the level of the day of Shabbat, the same is so of each and every individual Jew. That is, through his toil during the six mundane days of the week, he causes the matter of “the heavens and the earth were finished,”¹⁰²⁵ so that the world comes to the state and standing of the day of Shabbat, at which point, it is in a state of completion and perfection (and not in a way that the world is lacking).¹⁰²⁶ As mentioned above, for this to come about it must be preceded by the matter of nullification (*Bittul*).

3.

This may be understood in greater detail from what we find in regard to the matter of reward, referring to the matter of the Garden of Eden (*Gan Eden*), in which “the righteous *Tzaddikim* sit and delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*).”¹⁰²⁷ This is

¹⁰²³ Genesis 2:1

¹⁰²⁴ Ohr HaTorah, Bereishit 42b and on

¹⁰²⁵ See Talmud Bavli, Shabbat 119b, cited in Shulchan Aruch of the Alter Rebbe, Orach Chayim 268:1.

¹⁰²⁶ See Rashi to Genesis 2:2; Rashi to Talmud Bavli, Megillah 9a (entitled “*Vayechal*-וַיֵּכֵל”); Tosefot to Sanhedrin 38a (entitled “*Chatzvah*-חֲצֻבָה”).

¹⁰²⁷ See Talmud Bavli, Brachot 17a

the reward for toiling in the service *HaShem*-יהו"ה, blessed is He, and from this, we also can understand it as it relates to serving Him [itself].

To preface, just as service of *HaShem*-יהו"ה, blessed is He, must be done in a way of “with all your more” (*Bechol Me’odecha*-בכל מאדך),¹⁰²⁸ meaning that service of *HaShem*-יהו"ה, blessed is He, is perfected when it is without limitation, in a way of ascending in holiness¹⁰²⁹ to no end, in the same way, the reward in the Garden of Eden (*Gan Eden*) is in way of ascents to no end.

This is the meaning of the words we recite,¹⁰³⁰ “And holy ones praise You every day for eternity,” referring¹⁰³¹ to the ascent of the souls (who are called “holy ones-*Kedoshim*-קדושים”) in the Garden of Eden (*Gan Eden*) through the matter of “praise-*Hillul*-הילול” (“they praise You-*Yehallelucha*-יהללוך”), this being the matter of song (*Shir*-שיר) by which there is the ascent, as known about the teaching,¹⁰³² “All that have a chain-*Sheir*-שיר may go out with a chain-*Sheir*-שיר etc.” This is without cessation, (“for eternity-*Selah*-סלה,” as our sages, of blessed memory, stated,¹⁰³³ “Wherever it states ‘*Netzach*-נצח,’ ‘*Selah*-סלה,’ or ‘*Va’ed*-ועד’ the matter will never cease”) meaning that it is to no end.

However, these ascents are divided into two general categories, these being the lower Garden of Eden (*Gan Eden*)

¹⁰²⁸ Deuteronomy 6:5

¹⁰²⁹ Talmud Bavli, Brachot 28a

¹⁰³⁰ In the Amidah prayer

¹⁰³¹ See Likkutei Torah, Behar 41b and elsewhere

¹⁰³² Talmud Bavli, Shabbat 51b; See Likkutei Torah, Zot HaBrachaah 98a

¹⁰³³ Talmud Bavli, Eruvin 54a

HaTachton) and the upper Garden of Eden (*Gan Eden HaElyon*). To explain,¹⁰³⁴ the ascents from level to level in the particular levels of the Garden of Eden (*Gan Eden*), and more generally, the ascent from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*), are by way of the pillar that stands between them, and also by way of the River of Fire (*Nehar D'nur*) in which the souls immerse.

Through this they become nullified (for as mentioned above, immersion (*Tevilah*-טבילה) is the matter of the nullification (*Bittul*-הביטול) of their form, similar to immersion in the River of Fire (*Nehar Dinur*) between Purgatory (*Gehinom*) and the lower Garden of Eden (*Gan Eden HaTachton*).

(As stated in Zohar) the purpose of this is “to forget the visions of this world.”¹⁰³⁵ For without this, he would be distracted and would be incapable of receiving the matters of the lower Garden of Eden (*Gan Eden HaTachton*). In the same way, the form of the lower garden of Eden (*Gan Eden HaTachton*) must be the nullified (*Bittul*) to be able to ascend and receive the form of the upper Garden of Eden (*Gan Eden HaElyon*).

¹⁰³⁴ With respect to the coming section see the aforementioned discourse entitled “*Mi Manah*” (p. 1,054 and on).

¹⁰³⁵ Zohar II 211b

Now, we first must preface with an explanation of the difference between the two categories of the Garden of Eden (*Gan Eden*), these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

This may be understood based on the statement in *Idra Zuta*,¹⁰³⁶ that “the Upper Eden (*Eden Ila’ah*) is the aspect of the Hidden Brain (*Mocha Stima’ah*) (of Wisdom-*Chochmah*) (and more specifically, is also called the Upper Wisdom-*Chochmah Ila’ah*),¹⁰³⁷ whereas the lower Eden (*Eden Tata’a*) is the aspect of the Wisdom-*Chochmah* of *Zeir Anpin*.¹⁰³⁸

The explanation is that even though the matter of Eden-עֵדֶן is pleasure (*Taanug*) (and is of the same root as “delights-*Eedunim*-עֵדוּנוֹת”), the beginning of the revelation of the pleasure (*Taanug*) is primarily in Wisdom-*Chochmah*.¹⁰³⁹ The analogy and likeness to this, as it is in man below, is that when there is a drawing and revelation in him of novel intellectual insight (this being the matter of Wisdom-*Chochmah*, which is the beginning of the revelation of intellect (*Sechel*)), he then becomes filled with pleasure. This is why “[when Rabbi

¹⁰³⁶ Zohar III 290a; Also see Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 644 and on.

¹⁰³⁷ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

¹⁰³⁸ In *Idra Zuta* there it states, “Wisdom-*Chochmah*, which opens into the thirty-two pathways (*Lamed Beit Shveeleen*).” In *Idra Rabba* (128b) it states that this is the Wisdom-*Chochmah* of *Zeir Anpin*. [Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32, and the notes there.]

¹⁰³⁹ Also see *Hemshech* 5672 *ibid.* p. 1,041.

Abbahu] discovered a new Tosefta, his face would shine etc.”¹⁰⁴⁰

However, even though the revelation of the pleasure (*Taanug*) begins in Wisdom-*Chochmah*, this being the seminal point of the intellect (*Sechel*), [nevertheless], the pleasure (*Taanug*) is specifically expanded in Understanding-*Binah* (as known¹⁰⁴¹ that the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.) [This refers to] when the intellect is drawn down and spreads out in length and breadth etc.¹⁰⁴²

However, since Wisdom-*Chochmah* is the essential point (in that it only is a point (*Nekudah*) but is the essential point (*Nekudah Atzmit*)) of the intellect, therefore, [in Wisdom-*Chochmah*] the revelation of the pleasure (*Taanug*) is also in a way of an essential point (*Nekudah Atzmit*).

In contrast, in Understanding-*Binah*, where all matters come in a way of expansiveness, and are not the essence, as it is in Wisdom-*Chochmah*, this therefore causes the revelation and expansion of the pleasure (*Taanug*).

This then, is the matter of the Garden of Eden (*Gan Eden*), meaning, the drawing forth of the pleasure (*Taanug*) of Wisdom-*Chochmah*, (Eden-עֵדֶן) into Understanding-*Binah* (the Garden-*Gan*-גן). This is as stated,¹⁰⁴³ “*HaShem* God-*HaShem Elohi*” מ-אלהי”ה planted] a Garden (*Gan*-גן) in Eden (עֵדֶן), (to the east-*MiKedem*-מִקְדָּם),” referring to the matter of the

¹⁰⁴⁰ See Talmud Yerushalmi, Shabbat 8:1; Likkutei Torah, Masei 93b

¹⁰⁴¹ See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40 (and the notes there).

¹⁰⁴² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

¹⁰⁴³ Genesis 2:8

union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*, [through which] “the righteous *Tzaddikim* then sit and delight etc.,” in a way of an inner manifest light (*Ohr Pnimi*) and in a way of expansiveness.

Now, in this itself there is the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*). The upper Garden of Eden (*Gan Eden HaElyon*) is that which is drawn from the Upper Eden (*Eden Ila'ah*) into Understanding-*Binah*, whereas the lower Garden of Eden (*Gan Eden HaTachton*) is that which is drawn from the lower Eden (*Eden Tata'ah*), which is the aspect of the Wisdom-*Chochmah* of *Zeir Anpin*, (the revelation of the pleasure (*Taanug*) in relation to *Zeir Anpin*), into the aspect (of the Understanding-*Binah* of *Zeir Anpin*, until the aspect of) Kingship-*Malchut*.

[In addition, even in the lower Garden of Eden (*Gan Eden HaTachton*) there is a drawing down and revelation of the radiance from the aspect of the Upper Eden (*Eden Ila'ah*), as explained elsewhere at length].

We thus find that the two aspects; the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*), are generally the two aspects of Understanding-*Binah* and Kingship-*Malchut*, in which there are drawings down from the aspect of Wisdom-*Chochmah* and the aspect of *Zeir Anpin*. In the terminology of Kabbalah, these are the matter of the union (*Yichud*) of the letters *Yod-Hey* י"ה [of the Name *HaShem*-יהו"ה] and the union (*Yichud*) of the letters *Vav-Hey* ו"ה [of the Name *HaShem*-יהו"ה].

Now, in general, the matter of the Garden of Eden (*Gan Eden*) is increased to a greater degree through our toil in serving

HaShem-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*. This is as the verse states,¹⁰⁴⁴ "[*HaShem* God-*HaShem Elohi*"מ-אלהי"ה placed the man in the Garden of Eden (*Gan Eden*) to work it and to guard it." That is, in addition to what is drawn into the Garden (*Gan*-גן) from the aspect of Eden (עדן) (Wisdom-*Chochmah*) this being the externality (*Chitzoniyut*) of Wisdom-*Chochmah*, there also is a drawing from the innerness (*Pnimiyyut*) of Wisdom-*Chochmah*.

An example of this can be seen in a person below, that the seminal point of the intellect, which is the aspect of Wisdom-*Chochmah*, is only the externality of the Wisdom-*Chochmah*. However, after it is drawn down and comes in a way of expansiveness within the comprehension of Understanding-*Binah*, and he increases his toil by delving into the intellect to an even greater degree, he then reaches the innerness (*Pnimiyyut*) of Wisdom-*Chochmah*, this being the matter of the sight (*Re'iyah*-ראייה) of Wisdom-*Chochmah*. That is, the truth of the intellectual matter becomes [so strong] in him, as if he sees it.

The same is so in regard to the lower Garden of Eden (*Gan Eden HaTachton*), this being the drawing down until the *Sefirah* of Kingship-*Malchut*, this being the union (*Yichud*) of the letters *Vav-Hey*-ו"ה [of the Name *HaShem*-יהו"ה], that there also is a drawing down in it of the highest manner, just as it is in the grasp and comprehension of Understanding-*Binah*, but as it is drawn down and revealed in *Zeir Anpin* and in Kingship-*Malchut*.

¹⁰⁴⁴ Genesis 2:15; Targum Yonatan ben Uziel there; Zohar I 27a; Zohar II 165b

However, we still must understand this better. For, being that the Garden of Eden (*Gan Eden*) is the matter of knowledge and comprehension, [in that] “they sit and delight etc.,” how then is it applicable for the revelation of the aspect of Wisdom-*Chochmah*, which is the aspect of Eden that transcends comprehension, to be there?

The explanation is that the comprehension of the upper Garden of Eden (*Gan Eden HaElyon*) is in a way of grasp through negation (*Hasagat HaShelilah*), as explained at length in Likkutei Torah on the Torah portion of Pekudei,¹⁰⁴⁵ about the matter expressed in the verse,¹⁰⁴⁶ “These are the accounts of the Tabernacle (*Pekudei HaMishkan*-משכן), the Tabernacle of Testimony (*Mishkan HaEidut*-עדות).”

That is, this is the matter of the union (*Yichud*) of the letters *Vav-Hey*-ו"ה [of the Name *HaShem*-יהו"ה] (“The Accounts of the Tabernacle-*Pekudei HaMishkan*-פקודי המשכן”),¹⁰⁴⁷ which is in a way of positive grasp and comprehension (*Hasagat HaChiyuv*). Then there is the union (*Yichud*) of the letters *Yod-Hey* [of the Name *HaShem*-יהו"ה],

¹⁰⁴⁵ Likkutei Torah, Pekudei 3d and on; 6c and on.

¹⁰⁴⁶ Exodus 38:21

¹⁰⁴⁷ The Hebrew word for “accounts” in this verse is “*Pekoodei*-פקודי,” also means “marital relations,” as in the Talmudic (Yevamot 62b) statement, “A man has an obligation to have marital relations with his wife-*Chayav Adam Lifkod et Eeshoto* לחייב אדם לפקוד את אשתו.” The word for “marital relations” here is “*Lifkod*-לפקוד,” which is of the same root as “accounts-*Pekoodei*-פקודי.” The word “Tabernacle-*Mishkan*-משכן” refers to the *Shechinah*-שכינה, which is the *Sefirah* of *Malchut* and is the aspect of the last letter *Hey* (ה) of *HaShem*’s four letter name. As we see, these words, *Mishkan*-משכן and *Shechinah*-שכינה, share the same root. Thus, these words refer to “the impregnation of Kingship-*Malchut*” this being the union (*Yichud*) of the *Vav*-ו and *Hey*-ה of the Name *HaShem*-יהו"ה. See Likkutei Torah *ibid*. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Vol. 2, and the notes to Ch. 36 there.

([indicated by], “the Tabernacle of Testimony-*Mishkan HaEidut* מִשְׁכַּן הָעֵדוּת”),¹⁰⁴⁸ in a way of grasp through negation (*Hasagat HaShelilah*).

Now, the matter of positive grasp (*Hasagat HaChiyuv*) is in a way that he engages in matters that are bound to [tangible] “somethingness” (*Yesh*) and novel existence, in which it applies for there to be grasp and comprehension of them in a way of manifestation (*Hitlabshut*). Therefore, the ultimate knowledge that one can come to through this grasp, is only of the existence of the thing, until one can even come to a recognition of the matter, but not a recognition of the truth of it that is so deep that it is called “seeing” (*Re'iyah* רֵאיוֹה).

In contrast, grasp through negation (*Hasagat HaShelilah*) is in a way that he engages in much loftier matters than matters he has had knowledge in until now, and he is engaged in them in a way of negating matters from them [by the process of elimination] etc. However, through this, he can ultimately come all the way to the innerness (*Pnimityut*) of the Wisdom-*Chochmah* (through engaging in the toil of serving *HaShem* יְהוָה, blessed is He, by fulfilling Torah and *mitzvot*,

¹⁰⁴⁸ The upper “Tabernacle-*Mishkan* מִשְׁכַּן” is the upper *Shechinah*, or the upper *Hey* ה, that is, the Understanding-*Binah*, [which unites with Wisdom-*Chochmah*] through the quality of Knowledge-*Da'at* דַּעַת, which is called “Testimony-*Eidut* עֵדוּת,” as in the verse (Samuel I 2:3), “For *HaShem* is a God of knowledges-*De'ot* דְּעוֹת,” The word “Knowledges-*De'ot* דְּעוֹת” has the same letters as the word “Testimony-*Eidut* עֵדוּת.” As known, testimony is only necessary when something is concealed. Thus, we see that this refers to the union (*Yichud*) of the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, this being the union (*Yichud*) of the letters *Yod-Hey* י”ה of the Name *HaShem* יְהוָה. See Likkutei Torah *ibid*. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Vol. 2, and the notes to Ch. 36 there.

“to work it and to guard it,” as mentioned above), this being the matter of the “seeing” (*Re’iyah*-ראייה) of Wisdom-*Chochmah*.

This then, is the general difference between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). Namely, that in the lower Garden of Eden (*Gan Eden HaTachton*) there is the matter of positive grasp (*Hasagat HaChiyuv*), whereas in the upper Garden of Eden (*Gan Eden HaElyon*) there is the matter of grasp through negation (*Hasagat HaShelilah*).

Based on the above, it is understood that to come to the way of grasp of the upper Garden of Eden (*Gan Eden HaElyon*), in a way of grasp through negation (*Hasagat HaShelilah*), the grasp of the lower Garden of Eden (*Gan Eden HaTachton*) by way of positive grasp (*Hasagat HaChiyuv*), must be nullified. This is similar to the fact that there must be the nullification of “the visions of this world” in order to come to the understanding and grasp of the lower Garden of Eden (*Gan Eden HaTachton*), except that here, it is unlike the nullification of “the visions of this world,” referring to actual materiality and physicality. Rather, he only must nullify that which is considered to be an “existence” and a “something” in comparison to the much higher matter that he must reach.

5.

Now, the explanation of this as it relates to serving *HaShem*-יהוה, blessed is He, is as the verse states,¹⁰⁴⁹ “You shall circumcise the foreskin of your heart,” and another verse

¹⁰⁴⁹ Deuteronomy 10:16

states,¹⁰⁵⁰ “*HaShem*-יהו"ה your God will circumcise your heart,” without mentioning the word “foreskin-*Orlah*-ערלה.”

The explanation is that “the foreskin of the heart” is what restrains, stops up, and covers over the heart. That is, although it is so that even when “I am asleep”¹⁰⁵¹ – in exile¹⁰⁵² – nevertheless, “my heart is awake”¹⁰⁵³ to the Holy One, blessed is He, and His Torah and *mitzvot*,¹⁰⁵⁴ and as in the words of the one whose redemption we are celebrating, in his letter,¹⁰⁵⁵ that the heart of every single Jew, including those who only are called by the title Jew,¹⁰⁵⁶ is completely with *HaShem*-יהו"ה and His Torah. However, it could be that his heart is covered over by a “foreskin” (*Orla*-ערלה).

The cause of this is not just because of [falling into] the forbidden, Heaven save us, such that he has become bound and imprisoned in the hands of the opposite of holiness, nor even because of doing that which is permissible for the sake of fulfilling his lust, which descends and becomes temporarily subsumed in the pure evil of the three completely impure husks (as explained in Tanya),¹⁰⁵⁷ but even when there is no lust in it [at all] and he only does it to sustain his body, except that his intention is not for the sake of Heaven (as explained there).¹⁰⁵⁸

¹⁰⁵⁰ Deuteronomy 30:6

¹⁰⁵¹ Song of Songs 5:2

¹⁰⁵² Zohar III 95a

¹⁰⁵³ Song of Songs 5:2 *ibid.*

¹⁰⁵⁴ Midrash Shir HaShirim Rabba to Song of Songs 5:2

¹⁰⁵⁵ In celebration of the first 12th of Tammuz (printed in Sefer HaMaamarim 5708 p. 263; Igrot Kodesh of the Rebbe Rayatz Vol. 2, p. 80).

¹⁰⁵⁶ See Isaiah 44:5

¹⁰⁵⁷ Tanya, Likkutei Amarim, Ch. 7 (11b)

¹⁰⁵⁸ See Tanya, Likkutei Amarim, beginning of Ch. 7 *ibid.* (11a)

That is, because it is a physical act, it causes his heart to become [gross and] physical, which in and of itself, [his heart] should be aware of the Holy One, blessed is He, and His Torah and *mitzvot*. This causes [his heart] to be covered over and concealed, this being the matter of the “foreskin of the heart.”

About this the verse states, “You (you yourselves)¹⁰⁵⁹ shall circumcise the foreskin of your hearts.” That is, this is given into the hands of each and every Jew, so that at all times and at every moment he is capable of not only being cautious in regard to the forbidden, or in regard to permissible lusts, or even in regard to not eating just for the sake of eating [and sustaining himself], but he rather acts in a way that “all your deeds should be for the sake of Heaven,”¹⁰⁶⁰ and in a way of, “know Him in all your ways”¹⁰⁶¹ (as in the *halachic* ruling of Shulchan Aruch).¹⁰⁶²

Now, this matter can even come about through serving *HaShem*-יהו"ה, blessed is He, as indicated by the verse,¹⁰⁶³ “You shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul.” For, since this service of Him is “with all your heart and with all your soul,” a person can affect in himself not to have relation to the forbidden, or even to permissible lusts, but rather, “all your deeds should be for the sake of Heaven etc.”

However, there is an even higher matter, which is the meaning of the verse, “*HaShem*-יהו"ה your God will circumcise

¹⁰⁵⁹ Tanya, Iggeret HaKodesh, Epistle 4 (105b)

¹⁰⁶⁰ Mishnah Avot 2:12

¹⁰⁶¹ Proverbs 3:6

¹⁰⁶² Shulchan Aruch, Orach Chayim, Siman 231; Shulchan Aruch of the Alter Rebbe, Orach Chayim 156:2

¹⁰⁶³ Deuteronomy 6:5

your heart.” That is, even when one has nothing [in his life] that causes his heart to become [gross and] physical (this being “the foreskin of the heart”), in that he is in the state and standing indicated by the verse, “You shall love *HaShem*-יהו"ה your God with all your heart,” nonetheless, since the heart itself is a human heart, it necessary needs the matter called “circumcision.” About this the verse states, “*HaShem*-יהו"ה your God will circumcise your heart.”

Nonetheless, this too is included in one’s toil of serving *HaShem*-יהו"ה, blessed is He, except that it stems from *HaShem*-יהו"ה, blessed is He, becoming “**your** God-*Elohe*” *cha*-אלהיך,” meaning, “your strength and vitality.”¹⁰⁶⁴ In general, this is the matter of serving Him “with all your more” (*Bechol Me’odecha*-בכל מאדך),¹⁰⁶⁵ in a way that transcends the measure and limitations of the powers of one’s soul,¹⁰⁶⁶ both those [included in] “with all your heart” as well as those [included in] “with all your soul.”

This is because he is in a state and motion that transcends measure and limitation. In other words, even though he is a created being, and all created beings have measure and limitation, nonetheless, since he literally has “a part of God from on high”¹⁰⁶⁷ within himself, therefore when his service of

¹⁰⁶⁴ See Likkutei Torah, Balak 73c

¹⁰⁶⁵ Deuteronomy 6:5

¹⁰⁶⁶ See Torah Ohr, Mikeitz 39d

¹⁰⁶⁷ Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne’erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa’at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v’Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me’ah Shanah to Shefa Tal; Chessed L’Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da’at Tevunot of the

HaShem יהו"ה, blessed is He, stems from the part of God within him, this being the matter of "*HaShem your God-HaShem Elo "hecha* יהו"ה אלהיך," meaning that *HaShem* יהו"ה becomes "your strength and vitality," then, "*HaShem* יהו"ה your God will circumcise your heart," such that there also is the nullification of the [grossness and] physicality (of the heart) relative to the level he must reach by serving Him "with all your more" (*Bechol Me'odecha* מְאֹדָךְ).

The explanation of this, as it relates to the general matter of contemplating (*Hitbonenut*) *HaShem*'s יהו"ה Godliness (this being the prerequisite to all ways of serving Him), is that there are two manners in this. That is, there is a contemplation (*Hitbonenut*) of the matter of [the verse],¹⁰⁶⁸ "Closeness to God is good **for me**," meaning that Godliness is good **for him**. This is like the verse,¹⁰⁶⁹ "To love *HaShem* יהו"ה your God... for He is your life etc." It thus is truly so that he is entrenched in matters of Godliness with vitality and excitement, but only because he senses goodness and elevation in this.

Thus, because he senses the sweetness of the goodness and elevation, that it "is good for me," he therefore desires closeness to God. In general, this is love that depends on something,¹⁰⁷⁰ such that, although it does not apply for it to be nullified, since it does not apply to say that that which the love depends on should become nullified, Heaven forbid, it nevertheless is measured and limited love, that is commensurate

Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

¹⁰⁶⁸ Psalms 73:28

¹⁰⁶⁹ Deuteronomy 30:20

¹⁰⁷⁰ See Mishnah Avot 5:16

to his grasp and understanding that “it is good for me.” Thus, it is not in a way of “with all your more” (*Bechol Me’odecha*-בכל מאדך).

However, the above-mentioned service of *HaShem*-יהו"ה, which is the regular way of serving Him, though it is true service of Him, and would that it should be granted that his heart would constantly be in such a state of love of Him,¹⁰⁷¹ even so, there also must be a much higher service of Him.

This comes about through contemplating (*Hitbonenut*) the goodness of closeness to God, in and of itself (not because “closeness to God is good for **me**”), in which case his service of *HaShem*-יהו"ה will be “with all your more” (*Bechol Me’odecha*-בכל מאדך). This comes about through nullifying one’s own existence and form, that is, the matter of “good for me,” meaning that there is the presence of his own existence (“me”), and that this existence has the sense of its goodness (“it is good for me”). As long as the matter of his own existence (“me”) still has some hold, he cannot come to serve *HaShem*-יהו"ה, blessed is He, out of the Godliness itself.

About this the verse states, “*HaShem*-יהו"ה your God will circumcise your heart,” rather than “the foreskin of the heart.” This is because the matter of the “foreskin of the heart” does not at all apply to him, being that he already removed it before. Rather, here there only must be the removal of his sense of [self] existence, “good for me.”

The general difference between these two above-mentioned ways of serving *HaShem*-יהו"ה, blessed is He, is the

¹⁰⁷¹ See the language of the discourse (*Hemshech* 5672 *ibid.* p. 1,057), based on the language of the verse in Deuteronomy 5:26.

difference between service that stems from the part of the soul that manifests in the body, this being the “foot” of the soul, which generally is called Yaakov-יעקב, in which case, service of Him is “with all your heart and with all your soul,” and service that stems from the “head” of the soul, called Yisroel-ישראל, in which case service of Him is “with all your more” (*Bechol Me’odecha*-בכל מאדך), since here the matter of “*HaShem*-יהוה your God will circumcise your heart,” is also caused.

6.

This then, is the general difference between serving *HaShem*-יהוה, blessed is He, during the mundane days of the week and serving Him on the day of Shabbat. (This is as mentioned (in chapter two) that during the mundane days of the week the soul is called by the name Yaakov-יעקב, whereas on Shabbat it is called by the name Yisroel-ישראל.)

To explain, during the mundane days of the week there is the matter of toil and refinement (*Birur*-בירור). However, on Shabbat, when the toil of refining [the bad from the good] (*Borer*-בורר) is forbidden, this is not so.¹⁰⁷² Now, the question¹⁰⁷³ about this is well known,¹⁰⁷⁴ namely, that this being

¹⁰⁷² Talmud Bavli, Shabbat 73a; See *Hemshech* 5672 *ibid.* p. 1,045 and on; Discourse entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” 5721 (*Sefer HaMaamarim* 5721, p. 219 and on; translated in *The Teachings of The Rebbe* 5721, Discourse 28); Discourse entitled “*Mi Manah*” 5726, Ch. 4 and on.

¹⁰⁷³ See *Hemshech* 5672 *ibid.* p. 1,050.

¹⁰⁷⁴ See *Maamarei Admor HaZaken* 5564 p. 78 and on; and with the glosses etc., in *Ohr HaTorah*, *Vayakhel* p. 2,136 and on.

so, what is the meaning of the matter of eating on Shabbat? That is, the effect of eating is that the food becomes refined and transformed to become part and parcel of his flesh and blood. Moreover, when the Holy Temple was still standing, there were sacrificial offerings that specifically were offered on Shabbat, and [as known] the matter of sacrificial offerings (*Korbanot*) is also that of refinement (*Birur*), in that the animal becomes refined, (and this likewise is so of that which is offered from the class of vegetation (*Tzome'ach*) and the class of inanimate (*Domem*)), through being elevated on the altar, so much so, that it becomes “a pleasing aroma to *HaShem*-יהוה.”¹⁰⁷⁵

The general explanation (is as explained elsewhere at length),¹⁰⁷⁶ that in the matter of refinement (*Birur*) itself, there are refinements that are connected to dross and waste. In this, there are two manners; There is the separation of the food from the waste, from Above to below, or the separation of the waste from the food, from below to Above. Both manners are present during the mundane days of the week.

However, afterwards there also is the refinement (*Birur*) of the day of Shabbat, except that [on Shabbat] it is not a matter of dross and waste, Heaven forbid to think so, but is only a matter of [good] food. This is the matter of refining (*Birur*) [good] food from [good] food, meaning that in the food itself, a refinement (*Birur*) upon the refinement (*Birur*) is caused.

¹⁰⁷⁵ Leviticus 1:9 and elsewhere.

¹⁰⁷⁶ See Torah Ohr, Chayei Sarah 15b-c

The explanation¹⁰⁷⁷ is that in regard to the coming future (whose likeness is the day of Shabbat,¹⁰⁷⁸ the matter of which is the preparation and going to “the day that is entirely Shabbat and rest for everlasting life”),¹⁰⁷⁹ it is written,¹⁰⁸⁰ “You will eat the eaten (*v’Achaltem Achol*-אוכלתם אכול) and be satisfied.” The explanation is that something that already was in the aspect of food and was eaten and refined, will be [in the aspect of], “You will eat that which already was eaten (*v’Achaltem Achol*-אוכלתם אכול)” in the coming future, in that it will return to be refined again, so that it will be elevated to an even greater elevation.

This is so much so, that the same will be of the souls themselves. That is, just as it was explained (in chapter three) that when it is necessary to ascend from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*), an additional nullification (*Bittul*) must take place, this being the matter of additional refinement (*Birur*), the same is so of the general ascent from our times to the times of the coming future. That is, those souls that already have become repaired and refined to the ultimate degree, will need to return and undergo refinement (*Birur*) through the new souls that will be revealed in the coming future, as explained at length in Likkutei Torah.¹⁰⁸¹

¹⁰⁷⁷ See *Hemshech* 5672 *ibid.* p. 1,058 and on.

¹⁰⁷⁸ See *Pirush HaMilot* of the Mittler Rebbe 84d and elsewhere.

¹⁰⁷⁹ Talmud Bavli, Tamid 33b

¹⁰⁸⁰ Joel 2:26

¹⁰⁸¹ In the discourse entitled “*v’Achaltem Achol*” (at the beginning of [Likkutei Torah to] the Torah portion of Tzav, 7a and on).

However, we still must understand this. Namely, what is the meaning of one soul being refined by another soul? That is, at first glance, the matter of refinement relates to animals, such as in the matter of eating in the literal sense, or through that which is consumed upon the altar, this being the matter of the sacrificial offerings (*Korbanot*), through which the refinement and ascent [of the animal] to its root and source in the animals of the Supernal Chariot (*Merkavah*), “the face of the ox etc.”¹⁰⁸² is caused, until they ascend and become subsumed in the aspect of the “face of the man” that is upon the Supernal Chariot (*Merkavah*).

Beyond this, it is explained elsewhere¹⁰⁸³ that even in the aspect of the “face of the man” that is upon the Supernal Chariot (*Merkavah*) there also must be a matter of refinement (*Birur*), brought about through the aspect of the “Supernal Man” that is “upon the Throne,” in comparison to which [even] the “face of man” that is in the Chariot (*Merkavah*) is considered to be like the other animals of the Chariot (*Merkava*), [such as] “the face of the lion,” “the face of the ox,” and “the face of the eagle.” However, what is the meaning of the matter of one soul refining (*Birur*) another soul?

However, the explanation is that the verse states,¹⁰⁸⁴ “I shall sow the house of Israel – the seed of man and the seed of animal.” About this, Torah Ohr on the Torah portion of

¹⁰⁸² See Taamei HaMitzvot to the Torah portion of Vayikra (section entitled “*Mitzvat Korabnot*”).

¹⁰⁸³ See Maamarei Admor HaEmtza’ee, Drushei Chatunah Vol. 2, p. 640 and on.

¹⁰⁸⁴ Jeremiah 31:26; See Likkutei Torah ibid. p. 8b

Mishpatim explains at length,¹⁰⁸⁵ that there are souls called “the seed of man,” and there are souls that called “the seed of animal.”

The explanation, in general, is that the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), where sense of self and sense of independent existence begins, is called “the seed of animal” [like the explanation (in chapter five) about the verse, “Closeness to God is good for me,” that even in its ultimate state of elevation etc., it still is what “is good for **me**”].

Now, there also are souls of the world of Emanation (*Atzilut*) that are called “the seed of man.” [About both these [levels of souls] the verse states, “I shall sow,” this being the Supernal Man upon the Throne. That is, the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are also drawn from the “I” of “I shall sow,” just as the souls of the world of Emanation (*Atzilut*), called “the seed of man.”]

More specifically, even in the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), there is a comparative difference between one soul and another, so much so, that the difference in comparison between them, can be like the difference between “the seed of animal” and “the seed of man.”

With the above in mind, we can understand the matter of “You will eat the eaten (*v’Achaltem Achol*-ואכלתם אכול-),” in that in comparison to the greatness of elevation of the coming future, even those souls that are “the seed of man” will be considered to be “the seed of animal,” and will thus have to be

¹⁰⁸⁵ Torah Ohr Mishpatim 73c and 76a – cited in Likkutei Torah ibid.

refined again etc. That is, they will have to undergo the nullification necessary to coming to an even higher level, like the explanation above about the matter of circumcision [of the heart] (not in a way of “You shall circumcise the foreskin of your hearts,” but rather) in the way of, “*HaShem*-יהו"ה your God will circumcise your heart.”

This is also the meaning of the verse,¹⁰⁸⁶ “You will eat the eaten (*v'Achaltem Achol*-ואכלתם אכול) and be satisfied and praise the Name of *HaShem*-יהו"ה your God, who has acted wondrously with you,” specifying “wondrously-*LeHaflee*-להפליא.” That is, the matter of “You will eat the eaten (*v'Achaltem Achol*-ואכלתם אכול)” is because of the greatness of the elevation, in a way that is beyond any relative comparison, and is therefore called a “wonder-*Peleh*-פלא.”

Moreover, the number of ascents is in a way that is called “wondrously-*LeHaflee*-להפליא,” in that the ascents are to no end. This is like the explanation above about the matter of the Garden of Eden (*Gan Eden*), that even though [generally] only two categories are mentioned, these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), nonetheless, these two, include multitudinous ascents to no end. It is for this reason that it states,¹⁰⁸⁷ “And holy ones praise You every day for eternity.”

¹⁰⁸⁶ Joel 2:26

¹⁰⁸⁷ In the Amidah prayer

Now, this is also the matter of the ascents of the soul of a righteous *Tzaddik*, especially on his birthday every year, (as explained in the Sichah talks¹⁰⁸⁸ of the one whose joyous occasion and redemption we are celebrating), at which time he ascends from one chamber to another chamber.

This ascent is such, that his previous form is utterly of no comparison to the form he comes to have upon ascending to the higher level, causing the ascent through the pillar (that bonds), by which¹⁰⁸⁹ all previous matters, which are of no relative comparison to the greatness of the elevation and ascent, are nullified.

This is so much so, that it is called the upper Garden of Eden (*Gan Eden HaElyon*) in comparison to all the comprehension of the highest order that he attained in his service of *HaShem*-יהו"ה, blessed is He, in previous days and years. This is because this ascent is not by way of relative comparison [and gradation], but in a way of wondrousness ("Lehaflee-להפליא").

Moreover, the wondrousness ("Lehaflee-להפליא") is also in regard to what is drawn down below. That is, the ascent to the higher level is such that from there, there is a drawing down and revelation below. This is as explained in Likkutei Torah of this week's Torah portion,¹⁰⁹⁰ about the matter of [the verse],¹⁰⁹¹ "[All that is called in My Name and for My glory], I

¹⁰⁸⁸ Sefer HaSichot 5703 p. 89 and on

¹⁰⁸⁹ See Zohar II 211a; Torah Ohr, Megillat Esther 100b

¹⁰⁹⁰ Likkutei Torah, Balak 67d; 69c

¹⁰⁹¹ Isaiah 43:7

created it, I formed it, I even actualized it.” That is, the word “even-*Af*-אף” comes to include the fourth, highest aspect, and this is specifically juxtaposed to the word “I actualized it-*Aseeteev*-עשיתיו,” indicating that it specifically is drawn below in the world of Action (*Asiyah*-עשייה).

This is also the general matter of the revelation of *HaShem*’s-יהוה Godliness through the righteous *Tzaddikim* and the signs and wonders [of the Torah] etc. As explained in Shaar HaYichud VeHaEmunah,¹⁰⁹² about this our sages, of blessed memory, stated,¹⁰⁹³ “At first it arose in thought to create the world through the quality of judgment. He saw that the world could not endure this, so He included the quality of compassion.” This is especially so of signs and wonders that are in a way of open revelation to all (the nations) of the earth, in the way [indicated by the words] “I actualized it-*Aseeteev*-עשיתיו,” (such as the redemption of the 12th of Tammuz).

9.

Now, all the above can be connected to the statement in Psalms 86,¹⁰⁹⁴ “Unite my heart to fear Your Name.” As explained at length in Likkutei Torah on this week’s Torah portion,¹⁰⁹⁵ there are two aspects in the heart. That is, there is

¹⁰⁹² Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

¹⁰⁹³ Rashi to Genesis 1:1 (entitled “*Bara Elohi”m*”)

¹⁰⁹⁴ Psalms 86:11 – This is the Psalm that corresponds to the years of the Rebbe Rayatz, the one whose day of joy and redemption is being celebrated on the 12th of Tammuz of this year (5725), this being his eighty-fifth birthday upon which there begins to be the recitation of the 86th Psalm. (See Sefer HaMaamarim 11th of Nissan, Vol. 1, p. 1 and on).

¹⁰⁹⁵ Likkutei Torah, Balak 67c and on

the externality (*Chitzoniyut*) of the heart, and there is the innerness (*Pnimiyyut*) of the heart. From this, there also a general drawing forth in one's service of *HaShem*-יהו"ה, blessed is He, (being that "the heart distributes to all the limbs").¹⁰⁹⁶

That is, from the externality (*Chitzoniyut*) of the heart there is a drawing forth of serving Him "with all your heart and with all your soul," which has an effect on one's thought, speech, and action, corresponding to "I created it," "I formed it," and "I actualized it," so that they should be as they should be. In other words, this comes about through serving *HaShem*-יהו"ה, blessed is He, in the toil of "You shall circumcise the foreskin of your hearts."

In contrast, from the innerness (*Pnimiyyut*) there is a drawing forth of serving Him "with all your more" (*Bechol Me'odecha*-בכל מאדך), this being service of Him stemming from "the desire of the heart" (*Re'uta d'Leeba*) (the desire of the heart that transcends reason and intellect). This comes about through serving Him in a way of "*HaShem*-יהו"ה your God will circumcise your heart."

About this the verse states, "Unite my heart," that the externality (*Chitzoniyut*) of the heart and the innerness (*Pnimiyyut*) of the heart should be inter-included as one. That is, even serving *HaShem*-יהו"ה in thought, speech, and action ("I created it," "I formed it," "I actualized it"), stemming from the externality (*Chitzoniyut*) of the heart, should be permeated with the "desire of the heart" (*Re'uta d'Leeba*) stemming from the innerness (*Pnimiyyut*) of the heart.

¹⁰⁹⁶ See Zohar II 153a; Zohar III 161b, 221b (Ra'aya Mehemna); 232a (Ra'aya Mehemna); Tanya, Iggeret HaKodesh, Epistle 31.

This is like “I **even** (אף-ף) actualized it,” in which the word “even-אף-ף” comes to include an additional matter, this being *HaShem’s*-יהו"ה Supernal will (*Ratzon HaElyon*), which is far loftier than the aspects of thought (*Machshavah*), speech (*Dibur*), and action (*Ma’aseh*).

This is juxtaposed to “I actualized it-אעשיתיו-*Aseeteev*,” being that *HaShem’s*-יהו"ה Supernal will (*Ratzon HaElyon*) is primarily and specifically revealed in physical action (*Asiyah*-עשייה), meaning, in the action of fulfilling His *mitzvot*, such as the *mitzvah* of Tzitzit with physical wool, and the *mitzvah* of Tefillin with physical parchment, and the same applies to all matters of Torah and *mitzvot* as they specifically are below, as the verse states,¹⁰⁹⁷ “It is not in the heavens.” It is specifically there, that the aspect indicated by “even-אף-ף,” which is the fourth [and highest] level, is drawn forth and revealed, this being the matter of “the desire of the heart” (*Re’uta d’Leeba*).

10.

This then, is the meaning of the verse,¹⁰⁹⁸ “Who has counted the **dust** of Yaakov.” This is because¹⁰⁹⁹ the aspect of Yaakov-יעקב is the matter of serving *HaShem*-יהו"ה, blessed is He, during the mundane days of the week, within mundane activities, in refining the sparks from the side opposite holiness, or at least, from the shiny husk (*Kelipat Nogah*).

¹⁰⁹⁷ Deuteronomy 30:12; See Talmud Bavli, Bava Metziya 59b

¹⁰⁹⁸ Numbers 23:10

¹⁰⁹⁹ See the end of the aforementioned discourse entitled “*Mi Manah*” (p. 1,060).

In this aspect there is the matter of “dust-*Afar*-עפר,” this being the lowest of the foundational elements, indicating the earthiness of materiality and physicality. That is, when service of *HaShem*-יהו"ה, blessed is He, is on the lowest level, the matter of earthiness applies, this being the matter of “closeness to God is good for me” (as discussed in chapter five). For, since there is a sense of himself in this, “it is good for **me**,” it therefore also applies that there is room for “the foreskin of the heart,” in which case the matter of “You shall circumcise the foreskin of your hearts,” is necessary.

Nonetheless, even when we are in the state and level of “the dust of Yaakov,” the sparks are caused to be refined etc.¹¹⁰⁰ This comes about through the aspect of “Who-*Mi*-מי,”¹¹⁰¹ [as the verse states], “Who (*Mi*-מי) has counted the dust of Yaakov.”

This is similar to the verse,¹¹⁰² “Who (*Mi*-מי) shall assure that their heart will remain as this, to fear Me,” specifying “Who-*Mi*-מי,” referring to the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends all worlds (*Sovev Kol Almin*) and is not grasped.¹¹⁰³ It is from there that there is the drawing forth to “unite my heart to fear Your Name,” as explained in Likkutei Torah.¹¹⁰⁴

¹¹⁰⁰ See the end of the above-mentioned discourse entitled “*Mi Manah*,” that this is the matter of the converts that are added to the Jewish people, brought in Midrash Rabba in explanation of the verse “Who has counted the dust of Yaakov.”

¹¹⁰¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹¹⁰² Deuteronomy 5:26

¹¹⁰³ See Introduction to Zohar 1b; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 40, and the notes and citations there.

¹¹⁰⁴ Likkutei Torah, Bamidbar 15a; Also see Likkutei Torah 68b

[It can be said that this is similar to the explanation above (in chapter nine) on the matter of “unite my heart,” that it refers to the union (*Yichud*) and drawing forth of the innerness (*Pnimiyyut*) of the heart to the externality (*Chitzoniyyut*) of the heart, so that even service of *HaShem*-יהו"ה, blessed is He, in thought, speech, and action, will be permeated with “the desire of the heart” (*Re'uta d'Leeba*),]

We then come to the higher level, which is the meaning of the continuation of the verse, “Or numbered the quarter of Yisroel.” On this level the matter of “dust-*Afar*-עפר” is utterly inapplicable, since the refinement and clarification has already been accomplished etc. This then, is the matter of “numbered-*Mispar*-מספר,” which is of the same root as “shiny-*Sapeeroot*-ספירות” indicating brilliance.

This matter of “shining-*Mispar*-מספר” (as in “shiny-*Sapeeroot*-ספירות” indicating brilliance) is in “the quarter (*Rova*-רובע) of Yisroel.” As explained in *Likkutei Torah*,¹¹⁰⁵ the term “*Rova*-רובע” has two meanings. The first is that it means one quarter, which is the matter of one fourth (*Revi'it*-רביעית). The second is that it is of the root same root as “four-*Arba'ah*-ארבעה,” indicating that the primary aspect in serving *HaShem*-יהו"ה, blessed is He, stems from the “desire of the heart” (*Re'uta d'Leeba*), which is the fourth [and highest] aspect.

However, even this aspect is drawn down and permeates all four levels, all the way to the aspect of “I actualized it,” so that there too, there is a drawing down and permeation of the

¹¹⁰⁵ *Likkutei Torah*, Balak 67a; 70b

fourth [and highest] aspect, hinted by the additional word “even-*Af*-אף” (“I **even** actualized it-*Af Aseeteev*-עשיתיו-אף”).

The same is true in the reverse, that through “I actualized it-*Aseeteev*-עשיתיו,” in which service of *HaShem*-יהוה, blessed is He, is in a way of action (*Asiyah*-עשיה), which is a word that denotes force, as in the teaching,¹¹⁰⁶ “Charity may be extracted by force-*Ma’aseen*-מעשין,”¹¹⁰⁷ meaning that one forces himself, therefore, “what is it to me whether he partially killed [the animal (soul)] or killed it completely,”¹¹⁰⁸ this being the matter of self-sacrifice (*Mesirat Nefesh*), by which the fourth [and highest] aspect is drawn down, [this being the aspect of] “I even actualized it-*Af Aseeteev*-אף עשיתיו-אף.”

In the same way, there is a drawing forth of the aspect of “I actualized it-*Aseeteev*-עשיתיו” in the general matter of “Who has counted the dust of Yaakov or numbered the quarter of Yisroel,” as in the simple meaning of the verse. This is because [of the general principle that] a verse never departs from its simple meaning.¹¹⁰⁹ There thus will be the fulfillment of the prophecy,¹¹¹⁰ “The number of the children of Israel will be [like the sand of the sea] which can neither be measured nor counted,” and “are too numerous to count.”¹¹¹¹

¹¹⁰⁶ Beit Yosef to Tur, Yoreh De’ah 248 (section entitled “*Kol Adam*”)

¹¹⁰⁷ See Sefer HaMaamarim 5678 p. 121; p. 124 and on; p. 192; 5699 p. 191, and elsewhere.

¹¹⁰⁸ Talmud Bavli, Bava Kamma 65a; See Likkutei Torah 46d

¹¹⁰⁹ Talmud Bavli, Shabbat 63a

¹¹¹⁰ Hosea 2:1; See Likkutei Torah, Balak 67d and on.

¹¹¹¹ Genesis 32:13