

Discourse 17

*“Ki Tisa et Rosh Bnei Yisroel... -
When you take a head count of the children of
Israel...”*

Delivered on the Shabbat Parshat Mishpatim, Parshat Shekalim,
Shabbat Mevarchim and Erev Rosh Chodesh Adar, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁸⁶ “When you take a head count of the children of Israel etc.” In his discourse by this title, found in a manuscript that was recently released from exile to redemption,⁹⁸⁷ his honorable holiness, the Tzemach Tzeddek, (this year being the hundred-year anniversary of his passing and Hilulah), brings the statement of our sages, of blessed memory,⁹⁸⁸ “Just as these wheat kernels, when they go out for sowing they go out in enumeration (*Minyan*) and when they enter in from the grain pile they enter in enumeration (*Minyan*), so too Israel, when they descended down to Egypt they descended in enumeration etc., and when they ascended from there they ascended in enumeration etc.”

In other words, enumeration (“When you take a head count”) indicates the importance given to the matter, that on

⁹⁸⁶ Exodus 30:12

⁹⁸⁷ Subsequently printed in Ohr HaTorah, Tisa p. 1,823 and on; Also see Sefer HaMaamarim 5638 p. 56 and on.

⁹⁸⁸ Midrash Shir HaShirim Rabba 7:3

account of its importance, it is counted. This is why it is specifically wheat that goes out in enumeration (*Minyan*), rather than straw or hay which are not considered to have any importance.⁹⁸⁹

2.

He prefaces by explaining that the root “*Sefar*-ספר” (this being the root of the matter of “number-*Mispar*-מספר”) has four roots [and meanings].⁹⁹⁰ The first is a word that means “number-*Mispar*-מספר” (enumeration-*Minyan*-מנין),⁹⁹¹ as in the verse,⁹⁹² “You shall count (*U’Sefartem*-וּסְפַרְתֶּם) for yourselves.” The second is a word that means “book-*Sefer*-ספר,”⁹⁹³ as in the verse,⁹⁹⁴ “This is the book (*Sefer*-ספר) of the chronicles of Adam.” The third is a word meaning “story-*Sippur*-סיפור” and telling,⁹⁹⁵ as in the verse,⁹⁹⁶ “So that you may tell (*Tesaper*-תספר) it in the ears of your son.” The fourth is the name of a

⁹⁸⁹ Midrash Shir HaShirim Rabba ibid. Ohr HaTorah ibid. p. 1,826; Also see *Hemshech* 5672 Vol. 1, p. 167.

⁹⁹⁰ Also see Sefer HaMaamarim 5638 ibid. (p. 65 and on); Discourse entitled “*U’Sefartem Lachem*” 5730.

⁹⁹¹ See Pardes Rimonim, Shaar 8 (Shaar Mehut v’Hanhagah), Ch. 2 – cited and explained in Ohr HaTorah, Chayei Sarah 107a; Biurei HaZohar of the Tzemach Tzedek, Chayei Sarah p. 71; *Hemshech* 5672 ibid. p. 159 and on.

⁹⁹² Leviticus 23:15

⁹⁹³ See *Hemshech* 5672 ibid. p. 239 and on.

⁹⁹⁴ Genesis 5:1

⁹⁹⁵ See Pardes Rimonim ibid. cited and explained in Ohr HaTorah ibid. p. 106b and on; Biurei HaZohar ibid. p. 70 and on; *Hemshech* 5672 ibid. p. 175 and on.

⁹⁹⁶ Exodus 10:2

precious stone,⁹⁹⁷ as in the verse,⁹⁹⁸ “The appearance of a sapphire stone (*Even Sapeer*-אבן ספיר).”

This then, is why the ten *Sefirot*-ספירות are called by this name, in that they possess all four above-mentioned aspects.⁹⁹⁹ For, the *Sefirot*-ספירות are of the root “sapphire stone-*Even Sapeer*-אבן ספיר,” in that [the word “sapeer-*Sapeer*-ספיר”] indicates “brilliance.” That is, they do not conceal the light that manifests within them, but are receptacles (*Keilim*) through which the light (*Ohr*) is revealed etc. (This is because even the vessels (*Keilim*) [of the *Sefirot*] are in a way [about which it states] “He and His organs are one,”¹⁰⁰⁰ and how much more is this so the lights (*Orot*) [of the *Sefirot*]).

This is also why the *Sefirot*-ספירות are of the root “story-*Seepoor*-סיפור” and telling, as in the verse,¹⁰⁰¹ “The heavens tell (*Mesaprim*-מספרים) [the glory of God].” (That is, in addition to the Zohar’s explanation¹⁰⁰² [of this verse], that “they illuminate and shine etc.,” it also is of the root “telling-*Seepoor*-סיפור” and relating.) This is as the verse states,¹⁰⁰³ “When I behold Your heavens etc.,” and¹⁰⁰⁴ “Raise your eyes on high and see who created these.”

This is because through the ten *Sefirot* there is a drawing down and revelation of the Unlimited One, *HaShem*-יהו"ה, blessed is He. (In other words, every matter of wisdom that

⁹⁹⁷ See Ohr HaTorah and Biurei HaZohar *ibid.* *Hemshech* 5672 *ibid.* p. 200 and on.

⁹⁹⁸ Ezekiel 1:26

⁹⁹⁹ See Pardes Rimmonim *ibid.*, cited and explained in *Hemshech* 5672 *ibid.* p. 159 and on; Ohr HaTorah *ibid.*

¹⁰⁰⁰ Introduction to Tikkunei Zohar 3b

¹⁰⁰¹ Psalms 19:2

¹⁰⁰² Zohar II 136b, cited and explained in Pirush HaMilot of the Mittler Rebbe, Ch. 9 and on.

¹⁰⁰³ Psalms 8:4

¹⁰⁰⁴ Isaiah 40:26

exists below, in which it is applicable for there to be knowledge of His Godliness below, stems from the *Sefirah* of Wisdom-*Chochmah* (the first of the *Sefirot*). Only that at first this is in a way of “You are He who is wise, but not with a knowable wisdom,”¹⁰⁰⁵ after which there is a drawing down from this, so that “through His self-knowledge He knows all creations etc.,”¹⁰⁰⁶ until from this there also is a drawing down of the matter of the wisdom below.)

Likewise, the matter of the *Sefirot*-ספירות is of the root “number-*Mispar*-מספר,” being that the *Sefirot* are specifically in enumeration of ten, [as it states],¹⁰⁰⁷ “Ten and not nine, ten and not eleven.” The *Sefirot* are also of the root “book-*Sefer*-ספר,” which is referred to in the teaching,¹⁰⁰⁸ “The Holy One, blessed is He, created His world with three books (*Sefarim*-ספרים),” these being Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* (*ChaBa”D*) etc.¹⁰⁰⁹

3.

He continues to explain¹⁰¹⁰ that this is the meaning of the verse,¹⁰¹¹ “He brings forth their legions by number.” That is, the reason for the great division and multiplicity of creatures brought into being by the Unlimited One, *HaShem*-יהוה, blessed is He, who Himself is of the utmost simplicity, is because they are drawn through the ten *Sefirot*. This is because the *Sefirot*-ספירות are of the root “number-*Mispar*-מספר,” (as

¹⁰⁰⁵ Introduction to Tikkunei Zohar 17b.

¹⁰⁰⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:9-10

¹⁰⁰⁷ Sefer Yetzirah 1:7

¹⁰⁰⁸ Sefer Yetzirah 1:1

¹⁰⁰⁹ Pardes Rimmonim, Shaar 12 (Shaar HaNetivot) Ch. 1.

¹⁰¹⁰ Ohr HaTorah *ibid.* p. 1,824; Also see Sefer HaMaamarim 5638 *ibid.* (p. 67 and on).

¹⁰¹¹ Isaiah 40:26

mentioned above), being that they are different aspects to which the word “number” can be applied, Kindness-*Chessed* being one aspect, Might-*Gevurah* being a second aspect etc.

Thus, a great multiplicity and division of creations is brought forth from this. This likewise is the meaning of the verse,¹⁰¹² “When I behold Your heavens, the work of Your fingers.” This is like a person who separates things or writes letters that differ from each other, which is done through the fingers, these being the ten *Sefirot*, which are equal in number to the ten fingers etc.

Now, the reason this matter is specifically mentioned in a verse that relates to the stars, can be explained according to the teaching of the Midrash,¹⁰¹³ “Why are they [the Jewish people] likened to the stars? Why were they not likened to the sun or the moon? Because in the future, the sun and moon will be ashamed etc., but the stars will not be ashamed etc.”

This is because the stars appear to be very tiny, this being the matter indicated by the verse,¹⁰¹⁴ “I have been diminished by all the kindnesses etc.” This is because whosoever is closer before Him is esteemed as nothing to a greater degree.¹⁰¹⁵ This is why the stars are in the eighth firmament, which is Understanding-*Binah* - the concealed world, in which Above is something (*Yesh*) and below is nothing (*Ayin*), and they therefore [have the appearance of being] tiny.

¹⁰¹² Psalms 8:4

¹⁰¹³ Midrash Bamidbar Rabba 2:13

¹⁰¹⁴ Genesis 32:11

¹⁰¹⁵ See Tanya, Iggeret HaKodesh, Epistle 2

In contrast, the sun and moon appear to be large, which causes it to appear that below is something (*Yesh*) and Above is nothing (*Ayin*) etc. Therefore, in the coming future, when “the glory of *HaShem*-ה' יהו"ה will be revealed etc.,”¹⁰¹⁶ the sun and moon will be ashamed, since from them there was the chaining down of that which [senses itself] as being separate. In contrast, this is not so of the stars etc.

This is also why the conclusion of the verse states,¹⁰¹⁷ “By the abundance of His power and by vigor of His strength, not one is missing.” This is because in regard to the stars there is the matter of number (*Mispar*-מספר), ([as the verse states],¹⁰¹⁸ “He brings forth their legions by number (*Mispar*-מספר)”), and as it states,¹⁰¹⁹ “He counts the number (*Mispar*-מספר) of the stars,” this being because of the importance of the matter (as mentioned in chapter one). Therefore, “not one is missing,” meaning that not a single star is missing, but since the six days of creation etc., they all are steadfastly positioned in the heights of the world.¹⁰²⁰

In other words,¹⁰²¹ because of their importance, they are given the strength to be sustained continuously (not only in their species, but also) individually. This is like the teaching of our sages, of blessed memory,¹⁰²² “All whose way is to be counted is considered as being significant and is not nullified etc.”

¹⁰¹⁶ Isaiah 40:5

¹⁰¹⁷ Isaiah 40:26

¹⁰¹⁸ Isaiah 40:26

¹⁰¹⁹ Psalms 147:4

¹⁰²⁰ See Rabbi Avraham Ibn Ezra and Radak to Isaiah *ibid*.

¹⁰²¹ Also see *Hemshech* 5672 *ibid*. (Vol. 1, p. 167).

¹⁰²² Talmud Bavli, Beitzah 3b

He continues in the discourse¹⁰²³ and states that we must better understand what was previously explained, that the matter of enumeration (*Mispar*-מספר) indicates a matter of elevation and importance etc., based on the question of the ShaLa”H.¹⁰²⁴ That is, our sages, of blessed memory, stated,¹⁰²⁵ “Blessing is not found in something that is counted, but only in something that is hidden from the eye.”

The ShaLa”H explains that there are two matters in enumeration (*Mispar*-מספר). That is, there is enumeration of matters of this world etc., and there is the matter of the enumeration of the grasp of the coming world etc. He explains¹⁰²⁶ that this is the difference between the words, “That which (*Et*-את) its way is to be counted,” and, “All (*Kol*-כל) whose way is to be counted,”¹⁰²⁷ as will be explained.

However, we should preface with the explanation of the teaching our sages, of blessed memory, that, “Blessing is not found in something that is counted, but only in something that is hidden from the eye.” To explain, “something that is hidden from the eye” refers to the concealed world (*Alma d’Itkasiya*), whereas “something that is counted” refers to the revealed world (*Alma d’Itgaliya*).

¹⁰²³ Ohr HaTorah ibid. p. 1,828; Also see Sefer HaMaamarim 5638 ibid. (p. 78 and on); *Hemshech* 5672 ibid. p. 171 and on.

¹⁰²⁴ Shnei Luchot HaBrit, Bamidbar 347a

¹⁰²⁵ Talmud Bavli, Taanit 8b; Bava Metziya 42a

¹⁰²⁶ Shnei Luchot HaBrit, Bamidbar ibid. p. 348b

¹⁰²⁷ See Talmud Bavli, Beitzah 3b ibid.

The difference between them is that in the revealed world (*Alma d'Itgaliya*) everything has already been separated and set in its place, with the division of each aspect unto itself, which is why it cannot be changed and drawn down etc. In contrast, in the concealed world (*Alma d'Itkasiya*), wherein the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) dwells, additional blessing and abundance is possible.

This is like the explanation elsewhere,¹⁰²⁸ that the matter of repentance (*Teshuvah*) can specifically take place in this world, rather than in the Garden of Eden (*Gan Eden*). This is because the revelation of the Garden of Eden (*Gan Eden*) is from the aspect of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), and from the aspect of His light that fills all worlds (*Memaleh Kol Almin*), it is not possible for anything to change, but rather just as it is not possible to make a foot into a hand or a hand into a foot etc., it remains as it is.

It only is in this world, wherein the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) dwells, that is it possible for something to change from one extreme to the other extreme, in the aspect of “an upside-down world.”¹⁰²⁹

However, the primary novelty is that even in the revealed world (*Alma d'Itgaliya*) there will be an illumination of the aspect of the concealed world (*Alma d'Itkasiya*), and the blessing will then be found there too.

¹⁰²⁸ Likkutei Torah, Pinchas 75c

¹⁰²⁹ See Talmud Bavli, Pesachim 50a

The explanation is that our sages, of blessed memory, stated,¹⁰³⁰ “All that exists on dry land exists in the sea,” except that in the sea they are in the aspect of the concealed world (*Alma d’Itkasiya*).¹⁰³¹ However, about the children of Yosef, our sages, of blessed memory, stated,¹⁰³² “The evil eye has no dominion [over them], as it states [about the children of Yosef],¹⁰³³ ‘They multiply in the midst of the sea.’

Just as with the fish of the sea, the water covers them and the evil eye has no dominion over them, so too with the seed of Yosef, the evil eye has no dominion over them.” (The aspect of the evil eye refers to Sama’el,¹⁰³⁴ and is like the matter of¹⁰³⁵ “the sight of the eyes of the wicked [takes them down to Gehinnom] etc.”) In other words, the novelty is that because of the greatness and elevated level of Yosef, even as they are in the earth - the revealed world (*Alma d’Itgaliya*), they nevertheless are “like the fish of the sea” - the concealed world (*Alma d’Itkasiya*). (In contrast, about the fish in the sea - the concealed world (*Alma d’Itkasiya*), it is not a novelty that the evil eye has no dominion over them.)

This is also the meaning of the verse,¹⁰³⁶ “The number (*Mispar*-מספר) of the children of Israel will be like the sand of the sea, which can neither be measured nor counted,” because

¹⁰³⁰ Talmud Bavli, Chullin 127a

¹⁰³¹ See Likkutei Torah, Tzav 14b and on, and elsewhere.

¹⁰³² Talmud Bavli, Brachot 20a

¹⁰³³ Genesis 48:16

¹⁰³⁴ Me’orei Ohr, Ot Ayin, Section 14 [“The eye-*Eyin*-עין-130” [with the word (*Kollel*) shares the same numerical value as “Sama’el-סמא’ל-131”]; [Sama’el-סמא’ל is the name of Satan, who is the ministering angel of Esav – See Rashi to Talmud Bavli, Sotah 10b.]

¹⁰³⁵ Midrash Esther Rabba 7:9

¹⁰³⁶ Hosea 2:1

of its abundance. Now, at first glance, this is not understood. For, since they “can neither be measured nor counted,” why then does it mentioned the matter of number (*Mispar*-מספר) in relation to them?

However, the explanation is that the primary novelty is that even the aspect of enumeration (*Mispar*-מספר), which is the revealed world (*Alma d'Itgaliya*), will have the wondrously awesome blessing, as in the state of “cannot be counted (*Lo Yisaper*-לא יספר),” in that they will be the aspect of “the sand of the sea.”

In other words, even though the sand (*Chol*-חול) is on dry land, and moreover, it is dry and separated into very small parts, in which each part is a particular unto itself etc.,¹⁰³⁷ it nevertheless is “the sand of the sea (*Chol HaYam*-חול הים),” in which “the sea” (*Yam*-ים) refers to the concealed world (*Alma d'Itkasiya*).

Based on this, we can answer the question on the words of our sages, of blessed memory, that “Blessing is not found in something that is counted, but only in something that is hidden from the eye.” For, when there is the drawing down from the aspect of the concealed world (*Alma d'Itkasiya*), then there is no lacking in the matter of number (*Mispar*-מספר), but on the contrary, it indicates importance etc., as explained before.

This likewise is the difference between the wording, “That which (*Et*-את) its way is to be counted,” and “All (*Kol*-כל) whose way is to be counted.”¹⁰³⁸ This is because the word “*Et*-את” indicates the matter of nullification (*Bittul*). This is as

¹⁰³⁷ Likkutei Torah, Balak 67d; 68c

¹⁰³⁸ See Talmud Bavli, Beitzah 3b ibid.

stated,¹⁰³⁹ “Fear *HaShem-Yiroo et HaShem*-יהו"ה את, O' His holy ones,” in which the word “*et*-את” means “that which is secondary” (*Et HaTaphel*-את הטפל),¹⁰⁴⁰ indicating that they are secondary and nullified to the Name *HaShem*-יהו"ה.¹⁰⁴¹

In contrast, when it comes to the term “All-*Kol*-כל,” even though the verse states,¹⁰⁴² “For all (*Ki Kol*-כי כל) in the heavens and earth [is Mine],” [which Targum translates as],¹⁰⁴³ “He unites the heavens and the earth,”¹⁰⁴⁴ referring to the matter of the *Sefirah* of Foundation-*Yesod* on the side of holiness,¹⁰⁴⁵ nevertheless, we also find that the word “All-*Kol*-כל” is a euphemism for the matter of evil. This is as the verse states,¹⁰⁴⁶ “Who forms light... and creates evil,” about which it states in Talmud,¹⁰⁴⁷ “It is written ‘evil-*Ra*-רע,’ but [in the Yotzer blessing] we read it euphemistically as, ‘[He creates] All-*HaKol*-הכל,” It therefore must be said that the euphemism also relates to the matter of evil, except that within holiness it still is within the parameters of holiness. Nonetheless, there

¹⁰³⁹ Psalms 34:10

¹⁰⁴⁰ See Talmud Bavli, Bava Kamma 41b

¹⁰⁴¹ Also see the discourse entitled “*v'Nigleh Kvod HaShem* – The Glory of *HaShem* will be revealed” 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 28, Ch. 6, and the explanation and citation there.

¹⁰⁴² Chronicles I 29:11

¹⁰⁴³ Targum to Chronicles I 29:11

¹⁰⁴⁴ Also see Zohar I 31a; Zohar II 116a; Zohar III 257a; Zohar Chadash 103b, and elsewhere.

¹⁰⁴⁵ The numerical value of “For all-*Ki Kol*-כי כל-80” is the same as “Foundation-*Yesod*-יסוד-80.” Additionally, the *Sefirah* of Foundation-*Yesod* is called by the term “All-*Kol*-כל.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

¹⁰⁴⁶ Isaiah 45:7

¹⁰⁴⁷ Talmud Bavli, Brachot 11b

subsequently is a matter of [actual] evil which chains down from this etc.

This likewise is indicated by the teaching of our sages, of blessed memory,¹⁰⁴⁸ on the verse,¹⁰⁴⁹ “The advantage of land is in all (*BaKol*-בכל)’ – even things that you consider to be superfluous in the world, such as flies, fleas, and gnats. They too are included in the creation of the world.” We thus find that even gnats etc., are [included and] are called “All-*Kol*-כל.”

About this the verse states,¹⁰⁵⁰ “Fear from *HaShem*-יהו"ה all (*Kol*-כל) the land,” specifying “all (*Kol*-כל) the land.” That is, even those who are the aspect of “All-*Kol*-כל,” ([as in], “All (*Kol*-כל) whose way is to be counted”), should “Fear from *HaShem*-יהו"ה,” except that this fear is from a distance, which is why the verse states “Fear **from** *HaShem*-Yiroo Mei*HaShem*-יהו"ה מיהו"ה,” this being the matter of nullification (*Bittul*) that even applies to the nations of the world, who “call Him the God of the gods.”¹⁰⁵¹ However, this nullification is not a nullification of their [sense of] independent existence (*Bittul b'Metziyut*), which is why it is possible for there to be a chaining down of the matter of evil from this etc.

Based on this it is understood that the enumeration that is of the aspect [indicated by], “That which (*Et*-את) its way is to be counted,” is similar to the enumeration (*Mispar*-מספר) upon which blessing dwells, like the aspect of “[they] cannot be counted (*Lo Yisaper*-לא יספר).” In other words, even though they are in a state of enumeration (*Mispar*-מספר), they

¹⁰⁴⁸ Midrash Vayikra Rabba 22:1; Kohelet Rabba 5:8

¹⁰⁴⁹ Ecclesiastes 5:8

¹⁰⁵⁰ Psalms 33:8

¹⁰⁵¹ Talmud Bavli, Menachot 110a

nevertheless are in a state of complete nullification (*Bittul*), [as indicated by], “That which (*Et-את*) its way is to be counted,” just like, “Fear *HaShem-Yiroo et HaShem*-יהו"ה את יראו.”

This is the nullification (*Bittul*) of the concealed world (*Alma d'Itkasiya*), which is like the creatures of the sea, in that they do not appear to be something and separate unto themselves, being that the sea covers over them, and moreover, their very vitality and sustainment is specifically [as they are] in the sea. This is why even the enumeration (*Mispar*-מספר) is in a way that even the great abundance is in a way of unity. That is, the matter of enumeration (*Mispar*-מספר) adheres to the matter of “beyond enumeration” (*Ein Mispar*-אין מספר), this being the aspect of “You are He who is One, but not in enumeration.”¹⁰⁵²

The general difference between the two above-mentioned ways of enumeration (*Mispar*-מספר) (an enumeration in which there is a lacking, and an enumeration in which there is advantage), is similar to the difference between lights (*Orot*) and vessels (*Keilim*). This is known from the explanation in Biurei HaZohar.¹⁰⁵³ Namely, that when it comes to the matter of the lights (*Orot*), whatever is loftier is in greater abundance, whereas when it comes to the matter of the vessels (*Keilim*), whatever loftier is much less. Nonetheless, the abundance in the matter of the lights (*Orot*) is in a way of unity (*Achdut*), as mentioned above.

¹⁰⁵² Introduction to Tikkunei Zohar 17a

¹⁰⁵³ Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131c and on; Also see Torat Chayim, Chayei Sarah 126d; *Hemshech* 5672 Vol. 1, p. 58; p. 163 and on, and elsewhere.

This then, is the meaning of [the verse],¹⁰⁵⁴ “When you take a head count of the children of Israel etc.” The word used here for “count-*Tisa*-תשא” has two meanings. [The first] is that it means a count (*Minyan*) (as in the simple meaning), but it also is a word that means to elevate and uplift.¹⁰⁵⁵ That is, it means to uplift the aspect of “enumeration-*Mispar*-מספר” to the aspect of “beyond enumeration-*Ein Mispar*-אין מספר,” this being the aspect of “enumeration-*Mispar*-מספר” as it is in the aspect of the concealed world (*Alma d’Itkasiya*), as discussed above (in chapter four).

This is also the meaning of [the words], “When you take a head count of the children of Israel etc.” This is because¹⁰⁵⁶ there are two aspects in the soul (*Neshmah*).¹⁰⁵⁷ There is the aspect of the “foot” of the soul, this being that part of the soul which manifests in the body, which is from the revealed world (*Alma d’Itgaliya*) and is the aspect of the inner manifest light (*Ohr Memale*) of the soul. About this our sages, of blessed memory, stated,¹⁰⁵⁸ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” Then there is the aspect of the “head” of the soul, which is the upper source of the flow (*Mazal*) of the soul, which is the encompassing aspect (*Makif*) and is from the concealed world (*Alma d’Itkasiya*).

¹⁰⁵⁴ Exodus 30:12

¹⁰⁵⁵ Ohr HaTorah ibid. p. 1,827.

¹⁰⁵⁶ Also see Ohr HaTorah ibid. p. 1,831.

¹⁰⁵⁷ See Likkutei Torah, Drushim L’Rosh HaShanah 62c

¹⁰⁵⁸ See Midrash Vayikra Rabba 4:8; Midrash Tehillim 103:1

Thus, the meaning of “When you take a head (*Rosh*-ראש) count etc.,” is to bond and elevate the aspect of the “foot” of the soul, which is from the revealed world (*Alma d'Itgaliya*), to the aspect of the “head” (*Rosh*-ראש) of the soul, which is from the concealed world (*Alma d'Itkasiya*).

This also is the meaning of the words [in the continuation],¹⁰⁵⁹ “All (*Kol*-כל) who pass through the census,” about which it states in Talmud Yerushalmi,¹⁰⁶⁰ “All (*Kol*-כל) who passed through the sea.” For, the sea (*Yam*-ים) is the aspect of the concealed world (*Alma d'Itkasiya*) (as mentioned above). Therefore in “All (*Kol*-כל) who passed through the sea (*Yam*-ים),” even when he is in the revealed world (*Alma d'Itgaliya*) there is a drawing down to him of the matter of the nullification of his independent existence (*Bittul b'Metziyut*) (indicated by, “Fear *HaShem-Yiroo et HaShem*-יהו"ה את יראו”) similar to the fish in the sea, (as mentioned before in explanation of the verse,¹⁰⁶¹ “They multiply in the midst of the sea”).

Through this the matter of numeration (*Mispar*-מספר) also comes to be in a desirable way, ([indicated by], “That which (*Et*-את) its way is to be counted”), which is connected to the aspect of “beyond number” (*Ein Mispar*-אין מספר), as mentioned above.

This is also the meaning of the words,¹⁰⁶² “So that there will not be a plague among them when counting them,” that is, through giving charity (*Tzedakah*). This is as stated,¹⁰⁶³ “This

¹⁰⁵⁹ Exodus 30:13

¹⁰⁶⁰ Talmud Yerushalmi, Shekalim 1:3

¹⁰⁶¹ Genesis 48:16

¹⁰⁶² Exodus 30:12 *ibid.*

¹⁰⁶³ Exodus 30:13 *ibid.*

shall they give... a half *shekel* etc.” Through this, the evil eye will not have dominion over the enumeration,¹⁰⁶⁴ just like Yosef who through the matter of charity (*Tzedakah*) merited that the evil eye will not have dominion over him,¹⁰⁶⁵ in that¹⁰⁶⁶ “Yosef... was the provider to all the people of the land.”¹⁰⁶⁷

¹⁰⁶⁴ Rashi to Exodus 30:13

¹⁰⁶⁵ Ohr HaTorah ibid. p. 1,832.

¹⁰⁶⁶ Genesis 42:6

¹⁰⁶⁷ The conclusion of this discourse is missing.