

Discourse 35

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

Delivered on the 12th of Tammuz, 5726

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

1.

The verse states,²¹⁹² “Who has counted the dust of Yaakov or numbered the quarter of Yisroel.” This verse generally refers both to that time (our times), as well as to the coming future. This is understood from the conclusion of the matter [which states],²¹⁹³ “At such time (*Ka’Eit*-כעת) it will be said to Yaakov and Yisroel what God has wrought,” to which there are two meanings.²¹⁹⁴ The first is that [the word, “at such time-*Ka’Eit*”] is in the present tense, and the second is that it is in the future tense (“There is destined to come a time etc.”).

From this we can understand the beginning of the matter, “Who has counted etc.,” that it refers both to that time, as well as (primarily) to the time about which the verse states,²¹⁹⁵ “The number of the children of Israel will be like the sand of the sea, which can neither be measured nor counted.” That is, this verse both mentions the matter of “number (*Mispar*-מספר)” and the matter of “cannot be numbered (*Lo Yisaper*-לא יספר).”

²¹⁹² Numbers 23:10

²¹⁹³ Numbers 23:23

²¹⁹⁴ See Rashi to Numbers 23:23

²¹⁹⁵ Hosea 2:1

This is like the two explanations of the verse, “or numbered the quarter of Yisroel.”²¹⁹⁶ The first is that there is a number (*Mispar*) to the quarter of Israel, and the second is according to the explanation of the verse that it comes in continuation to what was said earlier in the verse, “Who has counted etc.,” meaning, “Who can count the quarter of Israel,” like [the above-mentioned verse], “The number of the children of Israel... can neither be measured nor counted.”

Now, the above verse mentions the two levels of Yaakov and Yisroel, which include all Jews, from the beginning of all levels to the end of all levels. This is because the name Yaakov-עקב is of the root “heel-*Eikev*-עקב,” referring to the lowest level of the Jewish soul, as they are in the aspect of the heel of the foot.

On the other hand, the name Yisroel-ישראל shares the same letters as “A head to Me-*Li Rosh*-לי ראש” (as stated in Holy books),²¹⁹⁷ referring to the aspect of the head (*Rosh*-ראש) and intellect of the Jewish people, up to and including the highest level of which there is no higher level.

However, we must understand why about Yaakov the verse uses the word “dust-*Aphar*-עפר” (“the dust of Yaakov”), whereas about Yisroel it uses the word “quarter-*Rova*-רובע” (“the quarter of Yisroel”).

We also must understand why the primary negation of counting (“Who has counted”) is stated about Yaakov, whereas about Yisroel, even though it is a higher level than Yaakov, like the head in comparison to the heel, the verse uses the word “or numbered-*u’Mispar*-ומספר,” which gives room to explain that there is a number to the quarter of Yisroel.

²¹⁹⁶ See the beginning of the discourse entitled “*Mi Manah*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,053).

²¹⁹⁷ Shaar HaPesukim of the Arizal to Genesis (Vayishlach) 32:29; Pri Etz Chayim, Shaar HaLulav Ch. 1; 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.

2.

This may be understood by prefacing with the general matter of “the dust of Yaakov” and “the quarter of Yisroel,” which refer to the soul as it descends below. That is, the matters of Yaakov and Yisroel are even present as the souls are above before their manifestation in the body. That is, then too there also is the matter of the “head” (Yisroel) and “foot” (Yaakov).

However, the matter of “the dust of Yaakov,” which also includes the dust in this lower world, only applies as the soul is below, manifest within the body. This likewise is so of the matter of the “quarter (*Rova*-רובע) of Yisroel,” as in Rashi’s explanation (from the Midrashic teachings of our sages, of blessed memory)²¹⁹⁸ [that the word “quarter-*Rova*-רובע” is of the root], “their marital relations-*Reviyoteihem*-רביעותיהן [of the Jewish people],” referring to the birth of new souls through the matter of,²¹⁹⁹ “Be fruitful and multiply.” This matter [only applies] specifically when the soul descends below and manifests in the body, at which time the revelation of the power of the Unlimited One in the matter of giving birth to children is caused.²²⁰⁰

Now, the general descent of the soul to below is not for its own sake. This is brought in Tanya²²⁰¹ citing the statement in Etz Chayim,²²⁰² that, in and of itself, the soul requires no repair at all, but its descent to below is solely to engage in the toil of affecting refinements (*Birurim*), of which there are various particulars (as will be explained). The general matter is that the soul must refine that which has admixture etc., and through this refinement and

²¹⁹⁸ Talmud Bavli, Niddah 31a

²¹⁹⁹ Genesis 1:28

²²⁰⁰ Likkutei Torah, Shir HaShirim 39d and on, and elsewhere.

²²⁰¹ Tanya, Likkutei Amarim Ch. 37 (48b)

²²⁰² Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1

clarification it is elevated to its source and root, this being the ultimate purpose of the descent of the soul to below.

3.

With the above in mind, we can also understand the verse (in Psalm 87),²²⁰³ “*HaShem*-יהו"ה loves the gates of Tziyon (צִיּוֹן) more than all the dwellings of Yaakov.” About this it states in Talmud,²²⁰⁴ “*HaShem*-יהו"ה loves the gates of those who are distinguished (*Metzuyanim*-מְצוּיָנִים) in Halachah more than the synagogues and study halls.” That is, notwithstanding the greatness of synagogues, which is the matter of prayer, and study halls, which is the matter of Torah, nonetheless, “the gates of those distinguished (*Metzuyanim*-מְצוּיָנִים) in Halachah” are even greater.

However, at first glance, this must be better understood. What is the greatness of “the gates of those distinguished in Halachah,” (not only in comparison to synagogues, which is the matter of prayer, but) even in comparison to study halls, which is the matter of Torah?

However, this may be understood based on the explanation in Iggeret HaKodesh²²⁰⁵ about the greatness of refining and clarifying final Halachic rulings, to separate the permissible and pure from the forbidden and the impure.

That is, this is not just the matter of studying the give and take discussions of Torah until one understands the law and Halachah in a way that “both these and those are the words of the Living God,”²²⁰⁶ but it rather is specifically “the gates of those who

²²⁰³ Psalms 87:2 – the Psalm that corresponds to the years of the Rebbe whose joyous day and redemption begins on the 12th of Tammuz of this year, (see Sefer HaMaamarim 11 Nissan Vol. 1, p. 1 and on); Also see later in Ch. 5 of the discourse.

²²⁰⁴ Talmud Bavli, Brachot 8a

²²⁰⁵ Tanya, Iggeret HaKodesh, Epistle 26 (144b)

²²⁰⁶ Talmud Bavli, Eruvin 13b

are distinguished in Halachah,” meaning that the final ruling is such that the Halachah is according to him. For, the manner of the refinement then becomes known, whether it is in a way of clarification and ascent to its root and source (“refinement-*Birur*” according to its simple meaning).

This is because if the Halachah is in accordance to Beit Hillel who lean toward leniency and permissibility, meaning that the matter is not bound and chained by the external husks (*Kelipot*), it can ascend through the person who eats it etc., or alternately, [its refinement] can be through pushing the matter away, if the Halacha is in accordance to Beit Shammai, who lean toward stringency, to forbid etc.

This is the superiority of “the gates of those distinguished in Halachah” over and above regular study halls. For, it is specifically through Halachic rulings that the Supernal will of the Creator is fulfilled in the matter of the refinements (*Birurim*), this being the ultimate purpose of the descent of the soul to below.

4.

In the matter of affecting refinements (*Birurim*), there are several ways. Now, there are generally two ways, which in the terminology of Kabbalah are called the refinement of the rebounding light (*Birur d'Ohr Chozar*) and the refinement of the direct light (*Birur d'Ohr Yashar*).²²⁰⁷ In the terminology of the teachings of Chassidus they are called refinement from below to Above and refinement from Above to below.

²²⁰⁷ In regard to the coming section, see the discourse entitled “*Vayedaber... Zot Chukat HaTorah*” (*Hemshech* 5672 *ibid.* p. 1,045 and on); Also see the discourse entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” 5721, translated in The Teachings of The Rebbe 5721, Discourse 28 (Sefer HaMaamarim 5721 p. 219 and on); Discourse entitled “*Mi Manah* – Who has counted the dust of Yaakov” 5725, translated in The Teachings of The Rebbe 5725, Vol. 2, Discourse 55, Ch. 6 and on (Sefer HaMaamarim 5725 p. 326 and on).

As known, the analogy for this is from the refining of silver in a crucible.²²⁰⁸ That is, there are two ways to refine silver that is mingled with impurities and dross.²²⁰⁹ The first is from below to above, meaning that in the first stage of the smelting process, there is the removal of the stronger impurities and grossest dross, which have no element of silver in them at all. The silver that remains is much cleaner and more refined than it previously was. However, it still contains some impurities and dross. It then is smelted a second time, and more dross that is not as coarse, but is nevertheless dross, is removed. At this point the silver is even more refined and cleansed. In this way one continues to refine it several times, one refinement after another refinement, until all that remains is fully refined silver that has been cleansed of all its impurities and dross.

The second way is from above to below, meaning that in the very first smelting, the purest and cleanest silver that has no admixture of dross is extracted. Now, silver that is mixed with impurities and dross still remains, but it no longer has the quality it had when mixed with the pure silver. That which remains continues to be refined, thus extracting the cleanest silver, even though it is not as pure as the silver [that was already extracted]. Here too, there remains dross in some of the silver, which one continues to refine etc., until with the final smelting, all the silver in the dross has been extracted, and all that remains are the impurities and the dross.

In our service of *HaShem*-יהו"ה, blessed is He, the likeness to this is that there is serving Him in a way of the rebounding light (*Ohr Chozar*) from below to above. That is, there first is the removal of the coarse dross. This is at the beginning of one's daily service of *HaShem*-יהו"ה, blessed is He, upon awakening from

²²⁰⁸ See Proverbs 17:3; 27:21

²²⁰⁹ Also see *Hemshech* 5666 p. 395 and on; Sefer HaMaamarim 5691 p. 322 and on.

sleep, when he recites, “I thankfully submit before You, living and eternal King, that You returned my soul into me” (*Modeh Ani*) That is, [at this point] all that has happened is the matter of “You returned my soul into me,” though [at this point] the soul is only such that “[there is breath] in his nostrils.”²²¹⁰

In other words, he has [only] left the state of sleep, which is one-sixtieth of death,²²¹¹ being that [during sleep] there is a greater dominance of the material [coarseness of the body],²²¹² whereas upon awakening, the coarsest dross departs from him. However, he still is mingled with dross, such that as of yet, he cannot mention any holy names in speech.

He then begins becoming refined through saying the eighteen morning blessings (*Birchot HaShachar*) which correspond to the eighteen blessings of the Amidah prayer,²²¹³ until he come to the level of “submit to *HaShem*-יהוה” (*Hodu*). That is, in truth, he still is in only a state of submission (*Hoda'ah*) alone, meaning that although he fulfills the will of the Holy One, blessed is He, it is not in a way that he understands or comprehends, nor does he have any emotional sensitivity to it. It rather is only in a way of submission (*Hoda'ah*), in that he submits that righteousness is with *HaShem*-יהוה. However, even so, he indeed is in a state of submission to *HaShem*-יהוה, and relates to saying the holy names etc.

One then ascends higher, meaning that he does not suffice with the submission of “submit to *HaShem*-יהוה” (*Hodu*) alone, but also engages in refining the dross, to remove the coarseness and materiality of his body and animalistic soul. This he does through the verses of song (*Pesukei d'Zimra*-פסוקי דזמרה), the

²²¹⁰ Isaiah 2:22; Talmud Bavli, Brachot 14a; See Likkutei Torah, Pinchas 79d; Ohr HaTorah, Bereishit (Vol. 6) p. 1,020a and on; Also see *Hemshech* 5672 ibid. p. 804.

²²¹¹ Talmud Bavli, Brachot 57b

²²¹² Also see *Hemshech* 5672 ibid. p. 737

²²¹³ Ohr HaTorah, Balak p. 1,002; Shaar HaKollel, Ch. 1, Section 11.

matter of which is “to cut down the mighty-*LeZamer Areetzeem-*
לזמר עריצים.”²²¹⁴

In other words, through contemplating the greatness of *HaShem*-יהו"ה, blessed is He, in creating and bringing the worlds into being, he removes the “thorns and thistles” that cover and conceal, separating the impurities and dross and removing them from his borders, by which he remains more cleansed.

However, all the above is only an external engraving. There then is the matter of the blessings of the *Shema* and the recital of *Shema* [itself], by which the inner engraving is caused.²²¹⁵ That is, through contemplating the songs of the angels, in a way that the animalistic soul is reminded that they are its root and source etc., we thereby affect the inner nullification (*Bittul Pnimi*) of the animalistic soul. It then is possible to come to “love *HaShem*-יהו"ה your God with all your heart,”²²¹⁶ meaning,²²¹⁷ “with both your inclinations.”

One then comes to the ultimate state of refinement, in which no dross or coarseness remains at all, this being the matter of the Amidah prayer, [in which he is] “like a servant standing before his Master.”²²¹⁸ This is the ultimate state of nullification (*Bittul*), like a servant who has no existence unto himself at all, but his whole existence is the existence of his Master.²²¹⁹

However, there is another way of service, that of the direct light (*Ohr Yashar*), which is from above to below. This refers to one whose soul is from a very high level, and even his body is such that from its inception he did not have any coarse and material

²²¹⁴ See Isaiah 25:5; Likkutei Torah, Bechukotai 47d; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

²²¹⁵ See Likkutei Torah ibid.; *Hemshech* 5672 ibid. p. 806 and on.

²²¹⁶ Deuteronomy 6:5

²²¹⁷ Talmud Bavli, Brachot 54a (in the Mishnah); Sifrei and Rashi to Deuteronomy 6:5

²²¹⁸ See Talmud Bavli, Shabbat 10a

²²¹⁹ See Torat Chayim, Vayakhel 397d; *Hemshech* 5666 p. 326; Sefer HaMaamarim 5696 p. 309.

nature, but is naturally cold [to such things] etc. This being so, it goes without saying that from the perspective of the light of his soul as it is not bound to the body, and even as his soul is bound to the body, the soul dominates and reigns over the body, and the body does not cause such a great concealment in it. He therefore has no need to force his desire and nature not to relate to coarseness and materiality, since he is divested from all matters of coarseness and materiality, being that they are entirely foreign to him. Rather, his entire existence is solely into matters of Torah and *mitzvot*.

The likeness to this in the general whole of a person's life, is that when he begins serving *HaShem*-יהו"ה, blessed is He, at thirteen years old, during that time his occupation is primarily to study Torah. This is because he is in the time between "the age of ten is for the study of Mishnah" and "the age of fifteen is for the study of Talmud," and until he reaches "the age of twenty is the age of [financial] pursuit,"²²²⁰ in worldly matters, he is engaged solely in matters of Torah, and in a way that "study leads to action,"²²²¹ in matters of *mitzvot*. Moreover, this conduct is not by force, but is the nature that has been arranged for him in life, that as long as he has not come to [the age of] "pursuit," he only is engaged in matters of Torah and *mitzvot*. In the analogy, this is like the silver extracted at the beginning of the refinement.

Afterwards, when he arrives at "the age of twenty is the age of [financial] pursuit," he then goes out into the world and begins engaging in permissible matters, until he also comes to engage in matters that are the opposite of permissible, acceptable, meritorious and pure. It is then that he must begin toiling in affecting refinements (*Birurim*) in the two [above-mentioned] ways, whether in a way of affecting the refinement and ascent to

²²²⁰ Mishnah Avot 5:22

²²²¹ Talmud Bavli, Kiddushin 40b

holiness, or in a way of pushing away [that which is unholy] (as mentioned in chapter three).

Now, the general refinement (*Birur*) mentioned above, which is in a way of the direct light (*Ohr Yashar*), is like the explanation in Etz Chayim²²²² about the matter of the refinement from above of the seven kings of the world of Chaos-*Tohu*. That is, there first was the refinement of the choicest and best. That which was refined and repaired [then] became included in the world of Emanation (*Atzilut*), whereas relative to the world of Emanation (*Atzilut*) the remainder was dross and fell to the world of Creation (*Briyah*). Then there was a subsequently refinement, in which the good sparks ascended to become included in the world of Creation (*Briyah*), whereas the remainder fell to the world of Formation (*Yetzirah*). There then was that which became refined and included in the world of Formation (*Yetzirah*), and the remainder fell to the world of Action (*Asiyah*), until the ultimate dross fell into the external husks (*Kelipot*) which are harsh and evil.²²²³ According to the order of creation, their place is at the base of the world of Action (*Asiyah*).²²²⁴

5.

Now, in all the above-mentioned ways of the toil in affecting refinements (*Birurim*) there is an admixture of the good with the matter of dross. In this, there is refinement in the two [above-mentioned] ways, by way of the rebounding light (*Ohr Chozer*) from below to above (which in the terminology of the

²²²² See Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim), Ch. 3; Taamei HaMitzvot, Parshat Tazriya.

²²²³ See Tanya, Likkutei Amarim, Ch. 6

²²²⁴ See Taamei HaMitzvot of the Arizal, Parshat Beshalach, Mitzvat Techum Shabbat; Likkutei Torah of the Arizal, Bereishit (explained in the discourse entitled “*u’Neva’er Atah Ma’alat Adam HaRishon Kodem SheChata*”), and elsewhere.

revealed parts of Torah is called)²²²⁵ separating the dross from the food, or alternately, by the way of the direct light (*Ohr Yashar*) from above to below, which is called separating the food from the dross. However, there is another higher way of affecting refinements that is akin to separating the food from the food, as will be explained.

With the above in mind, we can also understand the ascent from level to level on one's birthday, even on the birthday of a perfectly righteous *Tzaddik*. That is, even though about the previous year, the Torah itself attests that he is perfectly righteous *Tzaddik*, nonetheless on his birthday a novelty is caused, in that he ascends to an even higher level.

Beyond this, even after his passing, when his soul is not limited, and how much more so that it is not in a state of concealment stemming from the body, nonetheless, every year on his birthday he ascends to an even higher level, and his service of *HaShem*-יהו"ה, blessed is He, comes to be in higher matters.

This is also why we begin reciting a higher Psalm. This is as in the known story that the Rebbe whose joyous day and day of redemption we are celebrating related about his father, (from which it is understood that this likewise applies to him), about saying a Chassidic discourse on one's birthday related to the Psalm that corresponds to one's years, even after his passing.²²²⁶

However, at first glance this is not understood, for as known, twelve months after his passing, every Jew is certainly in a state of being entirely good. How much more is this certainly so of one who even was a righteous *Tzaddik* during his life in this world. This being so, how is it applicable that after all the matters connected to one's passing and withdrawal [from this world] every year on his birthday he ascends to a loftier level?

²²²⁵ See Talmud Bavli, Shabbat 74a

²²²⁶ See Sefer HaMaamarim 5680 p. 346 and on.

However, the explanation is that this ascent is in a way of separating food from the food. In other words, even though it is food, without dross and waste, Heaven forbid, nonetheless, there are several levels in the food itself, such that there is food fit for the table of kings,²²²⁷ and even higher in elevation after elevation. About this we state,²²²⁸ “Holy ones praise You every day for eternity.” That is, though they are called “holy ones” (*Kedoshim*) they nevertheless “praise You for eternity (*Selah*-סלה),” without cessation. This is as our sages, of blessed memory, stated,²²²⁹ “Wherever it states ‘*Netzach*-נצח,’ ‘*Selah*-סלה,’ or ‘*Va’ed*-ועד,’ the matter is eternal and unceasing.” In other words, the matter of reciting songs and praises (“they praise You”), which indicates their ascent,²²³⁰ is in a constant way, in that they ascend to no end.

6.

This may be understood from the general matter of the Garden of Eden (*Gan Eden*) (the reward of the soul after it departs from the body until the resurrection of the dead) of which there are many levels. This is so much so, that we find statements [in holy books] that in the Garden of Eden (*Gan Eden*) there are levels to no end.²²³¹ However, generally speaking, they are divided into two categories; the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

Now, in Zohar it states²²³² that the ascent from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*) is by way of the pillar between them,

²²²⁷ Talmud Bavli, Yevamot 46a

²²²⁸ In the Amidah prayer

²²²⁹ Talmud Bavli, Eruvin 54a

²²³⁰ See Likkutei Torah, Behar 41b and on

²²³¹ See Tanya, Iggeret HaKodesh, end of Epistle 17; Torah Ohr, Tetzaveh 81c; Likkutei Torah ibid. Bamidbar 18a

²²³² Zohar II 211a

which is called “This-Zeh-זֶה,” as the verse states,²²³³ “And with This (Zeh-זֶה) the maiden comes [to the King] etc.,” as explained at length in Torah Ohr in the discourse entitled “With this-Zeh-זֶה.”²²³⁴ Here the soul becomes utterly nullified of its previous level and begins to be subsumed in the higher level.²²³⁵

The explanation is that even before this ascent, the soul was already in the lower Garden of Eden (*Gan Eden HaTachton*) within which any dross does not apply, but is entirely good. This is so much so, that even the matter of the tree of knowledge of good and evil, [as it is] in the Garden of Eden (*Gan Eden*), is only such that because of its many levels, outside the Garden of Eden (*Gan Eden*) there can be a chaining down of the matter of evil.

However, in the Garden of Eden (*Gan Eden*) itself, there is no matter of evil, Heaven forbid to think so. This is why when Adam, the first man, transgressed the will of the Creator and ate of the fruit of the tree, he no longer could stay in the Garden of Eden (*Gan Eden*), because the Garden of Eden (*Gan Eden*) cannot tolerate anything in opposition to the will of the Creator.²²³⁶

From this, the great level of the soul, even as it is in the lower Garden of Eden (*Gan Eden HaTachton*) is understood, especially considering that in the lower Garden of Eden (*Gan Eden HaTachton*) itself, there are many levels until the highest level in the lower Garden of Eden (*Gan Eden HaTachton*).

However, even so, before its ascent to the upper Garden of Eden (*Gan Eden HaElyon*) the soul must go by way of this pillar, through which its existence becomes nullified, such that it becomes a different being, as appropriate to the level it ascends to in the upper Garden of Eden (*Gan Eden HaElyon*). Without this, it would be impossible for the soul to ascend to the upper Garden

²²³³ Esther 2:13

²²³⁴ Torah Ohr, Megillat Esther 100b and on; Also see 96a there.

²²³⁵ See *Hemshech* 5666 p. 12 and on.

²²³⁶ Also see Sefer HaMaamarim 5662 p. 299.

of Eden (*Gan Eden HaElyon*), even though before this, it already was on the highest level of the lower Garden of Eden (*Gan Eden HaTachton*).

The explanation is that the Garden of Eden (*Gan Eden*) is called by this name because,²²³⁷ “*HaShem* God-*Adona*”y *Elohi*”m-יהוה אלהי”m planted a Garden (*Gan*-גן) in Eden (עֵדֶן).” Now, as known²²³⁸ it states in *Idra*²²³⁹ that there are two levels of Eden, the lower Eden (*Eden Tata’ah*) and the upper Eden (*Eden Ila’ah*). The upper Eden (*Eden Ila’ah*) is the aspect of “the concealed brain” (*Mocha Stima’ah*), whereas the lower Eden (*Eden Tata’ah*) is the aspect of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), meaning the Wisdom-*Chochmah* of *Zeir Anpin*.²²⁴⁰

From these [two aspects of Eden] the two aspects of the Garden of Eden (*Gan Eden*) are drawn, these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), the matter of which as they are in the *Sefirot*, is Kingship-*Malchut* and Understanding-*Binah*.²²⁴¹ That is, the lower Garden of Eden (*Gan Eden HaTachton*) (Kingship-*Malchut*) is drawn from the lower Eden (*Eden Tata’ah*) (Wisdom-*Chochmah* of *Zeir Anpin*), whereas the upper Garden of Eden (*Gan Eden HaElyon*) (Understanding-*Binah*) is drawn from the upper Eden (“the concealed brain-*Mocha Stima’ah*”).

Now, the general matter of the Garden of Eden (*Gan Eden*) is as our sages, of blessed memory, stated,²²⁴² that in it “the righteous *Tzaddikim* sit with their crowns upon their heads and delight in the ray of the Indwelling Presence of *HaShem*-יהוה (the *Shechinah*).” Now, being that delight is when the matter comes in

²²³⁷ Genesis 2:8

²²³⁸ See Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 644 and on.

²²³⁹ Zohar III 290a (*Idra Zuta*)

²²⁴⁰ Zohar III 128b (*Idra Rabba*)

²²⁴¹ See Biurei HaZohar of the Tzemach Tzeddek, Vol. 2 *ibid.* p. 644 and on.

²²⁴² Talmud Bavli, Brachot 17a

an inwardly manifest way (*b'Pnimiyut*), in a way of understanding and comprehension, it is understood that the matter of understanding and comprehension is not just in the lower Garden of Eden (*Gan Eden HaTachton*), but even in the upper Garden of Eden (*Gan Eden HaElyon*) there is a matter of understanding and comprehension.

However, at first glance, this is not understood. How can it apply for a matter of understanding and comprehension to be in the upper Garden of Eden (*Gan Eden HaElyon*), being that it is drawn from the upper Eden (*Eden Ila'ah*) which is the aspect of the “concealed brain” (*Mocha Stima'ah*)?

That is, even though, in and of itself, the upper Garden of Eden (*Gan Eden HaElyon*) is an aspect of Understanding-*Binah*, nonetheless, through our toil in serving *HaShem*-יהוה, blessed is He, (as the verse states,²²⁴³ “[*HaShem* God-יהוה אלהים placed [the man in the Garden of Eden (*Gan Eden*)] to work it and to guard it”) there comes to be a drawing down from the aspect of Eden into the Garden (*Gan*) through the river (*Nahar*) (that “issues from Eden to water the Garden”),²²⁴⁴ this being the aspect of the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*).

Through this the inner aspect (*Pnimiyut*) of Wisdom-*Chochmah* [the concealed brain-*Mocha Stima'ah*] illuminates in the upper Garden of Eden (*Gan Eden HaElyon*). This being so, how can a matter of understanding and comprehension apply to this?

Now, this is as explained at length in Likkutei Torah, in the discourse entitled, “*Eileh Pekudei HaMishkan, Mishkan HaEidut*,”²²⁴⁵ that there are two ways of understanding and comprehending. There is positive grasp (*Hasagat HaChiyuv*) and

²²⁴³ Genesis 2:15; See Targum Yonatan ben Uziel there; Zohar I 27a; Zohar II 165b

²²⁴⁴ Genesis 2:10

²²⁴⁵ Likkutei Torah 3d & 6c there.

there is grasp by negation (*Hasagat HaShelilah*). Positive grasp (*Hasagat HaChiyuv*) means that one grasps the intellect of the matter itself. However, since his grasp of the matter is through the six “edges” of this matter of intellect, he therefore can only grasp its existence, but not its essential being, which cannot be grasped in the comprehension and understanding of man.

In contrast, grasp by negation (*Hasagat HaShelilah*) is not a direct grasp or comprehension of the matter itself. Rather, one eliminates all matters that either oppose or are unrelated to it. That is, one’s grasp is through negating anything that conceals, hides, or opposes it, by which he comes to its essential being.

This likewise is the difference between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). That is, the matter of the lower Garden of Eden (*Gan Eden HaTachton*) is the revelation of the existence of *HaShem*’s-ה"ה Godliness. This is arrived at through positive grasp in a way of comprehension and grasp. In contrast, the matter of the upper Garden of Eden (*Gan Eden HaElyon*) is the revelation of the essential Being of *HaShem*’s-ה"ה Godliness. This is arrived at through grasp by negation and the negation of grasp etc.

Based on this, it is understood that to come from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*) the matter of negation is necessary. That is, the “something” (*Bittul HaYesh*) must be nullified to the point of the utter nullification of existence (*Bittul b’Metziyut*). (This is so, even though the “something” (*Yesh*) that preceded it was the “something” (*Yesh*) of the side of holiness (for after all, he is in the Garden of Eden (*Gan Eden*) etc.) except that in the side of holiness itself, it is in a way of understanding, comprehension, and grasp etc.) This explains the matter of the ascent of the soul by way of the pillar between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

The same is so in the matter of understanding and comprehending Torah, as well as the general matter of serving *HaShem*-יהו"ה, blessed is He, this being the matter of serving Him with love (*Ahavah*), in that "there is no labor like the labor of love."²²⁴⁶

To explain, there is a way of loving about which the verse states,²²⁴⁷ "To love *HaShem*-יהו"ה your God... for He is your life."²²⁴⁸ This is the fact that a person loves the life of his own soul. That is, if a person contemplates that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is the life of all life [including his life] he will be roused with love of *HaShem*'s-יהו"ה Godliness.

Now, although this love indeed is true and pure service, and if only it was so²²⁴⁹ that his heart would always be in such a state of love, nevertheless, this is not the ultimate perfection. This is because this love comes in a way that is felt, meaning that there is a sense of self in it. This is because he loves *HaShem*'s-יהו"ה Godliness because His Godliness is his life ("your life"). This is the matter [of the verse],²²⁵⁰ "Closeness to God is good **for me**," meaning that [in the closeness to God] he finds himself.

This is like love that is contingent on something,²²⁵¹ such as a person who loves his friend because he sees and recognizes his [good] qualities, or because he benefits from him, whether it is physical beneficence or spiritual beneficence. This love of one's

²²⁴⁶ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c; Kuntres HaAvodah Ch. 1, Ch. 3 and on.

²²⁴⁷ Deuteronomy 30:20

²²⁴⁸ See Sefer HaMaamarim 5633 Vol. 2 p. 400

²²⁴⁹ See Deuteronomy 5:26

²²⁵⁰ Psalms 73:28

²²⁵¹ See Mishnah Avot 5:16

fellow is a kind of self-love, meaning that he either perceives him as good, or as beneficial to himself etc.

Higher than this is love that is not contingent on anything.²²⁵² This is like the love of a son for his father. Such love is not because his father has good or positive qualities, nor is it because of what his father bestows upon him, but is an essential love.²²⁵³

Now, in regard to the explanation in books of Mussar²²⁵⁴ on the matter of the love of a son for his father, that this comes about through contemplating the great goodness that he receives from his father, in that he provides for his food and drink and teaches him Torah, and all other matters that a father is obligated to provide for his son, by which he brings him to live in this world and subsequently brings him to the life of the coming world,²²⁵⁵ all this is only the beginning and preparation through which there subsequently comes to be the revelation and strength of the essential love, which is not because of any reason and is not contingent on anything at all.

The same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, the beginning of one's service is as indicated by [the verse], "To love *HaShem*-יהו"ה your God... for He is your life," and in a way that "closeness to God is good for me," such that this love is in a way that there is sense of self. However, one then must come to essential love, which is not contingent on anything at all, like the essential love of a son for his father, in which he only senses the father.

However, to come to the above-mentioned essential love, he first must utterly nullify his own existence. In our service of *HaShem*-יהו"ה in prayer, (which is the general totality of our

²²⁵² See Mishnah Avot 5:16 *ibid*.

²²⁵³ See *Hemshech* 5672 Vol. 1, p. 55.

²²⁵⁴ See *Sefer Eilu HaMitzvot* of Rabbi Moshe Chagiz (Warsaw 5647), Mitzvah 37, Mitzvat Aseh 14.

²²⁵⁵ See Talmud Bavli, Bava Metziya 33a

service of Him), this is the matter of the preface,²²⁵⁶ “One may only stand to pray from an approach of gravity and submission,” meaning from humility and embitterment.

However, there is a matter of humility and embitterment explained in Mussar books, as well as in some Chassidic discourses, that comes from the state he is in, which is distant from where he should be etc. An example is the state in which one’s soul is just “[the breath] in his nostrils,” due to the dominance of materiality etc., (as explained in chapter four). This kind of humility and embitterment before prayer is effective so that he can approach the service of *HaShem*-יהו"ה, blessed is He, in prayer, in the first way of toil in affecting refinements (*Birurim*), by way of the rebounding light (*Ohr Chozer*) from below to above, in separating the dross from the food.

However, there is another kind of gravity, submission, humility and embitterment, in a higher way. This is when he is embittered by fact that his service of *HaShem*-יהו"ה, blessed is He, is still in a way that he has a sense of self, in that “closeness to God is good for me.” In other words, this is because he still is in the [state and] form of the lower Garden of Eden (*Gan Eden HaTachton*), in which the matter of “they sit and delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*)” is in a way of grasp and comprehension.” This is why “they delight” is also in a way that the delight is sensed, and this is what he is embittered about etc., by the fact that he is in a state in which he has a delight that is felt.

This is because he desires to reach the essential pleasure and the essential love etc. Through this bitterness, which is the nullification of his own existence, he reaches the essential love. This is similar to the nullification of [independent] existence (*Bittul b'Metziyut*) in the pillar by which there is the ascent from

²²⁵⁶ Mishnah Brachot 5:1

the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*), as explained (in chapter six) about the matter of [the verse],²²⁵⁷ “With this (*Zeh*-זה) the maiden comes [to the King].”

8.

Now, the general matter of refining and separating food from food, (which comes after refinement of a matter in which there is dross, whether it is in a way of separating the dross from the food, or in a way of separating the food from the dross, as explained above at length), is the way of refinement (*Birur*) of the coming future, at which time there will be the fulfillment of [the verse],²²⁵⁸ “I shall remove the spirit of impurity from the land,” and there no longer will be a matter of dross and impurity. Rather, then the general service of *HaShem*-יהו"ה, blessed is He, will be in a way of ascent within the light of holiness itself, as explained in *Iggeret HaKodesh*.²²⁵⁹

This likewise is the meaning of what the verse states about the coming future,²²⁶⁰ “And you will eat the eaten (*Achaltem Achol*-אכלתם אכול) and be satisfied.” It is explained in *Likkutei Torah*²²⁶¹ that this means that what has already been eaten (and refined) will return to be eaten, or alternately, there will be the consumption of that which itself is that which eats, (meaning that it itself will affect the refinement).

To explain, the general matter of the consumption of food by man, is to affect the refinement of the animal (*Chai*), through being sustained by it, such that it becomes his own flesh and blood. Through doing so he also refines the class of vegetation

²²⁵⁷ Esther 2:13

²²⁵⁸ Zachariah 13:2

²²⁵⁹ Tanya, *Iggeret HaKodesh*, Epistle 26 (145a).

²²⁶⁰ Joel 2:26

²²⁶¹ *Likkutei Torah*, Tzav 7c and on

(*Tzome'ach*) that is subsumed in the animal (*Chai*), as well as the class of the inanimate (*Domem*) that is subsumed in the vegetation (*Tzome'ach*).

This is as explained in books of ethics (*Mussar*) and Jewish philosophy (*Chakirah*) and at length in books of Kabbalah and Chassidus, about the matter of the four classes; the inanimate (*Domem*), the vegetative (*Tzome'ach*), the animal (*Chai*) and the speaker (*Medaber*).²²⁶² That is, the ultimate end of the inanimate (*Domem*) is to be elevated in the vegetative (*Tzome'ach*), and the ultimate end of the vegetative (*Tzome'ach*) is to be elevated in the animal (*Chai*), and the ultimate end of the animal (*Chai*) it to be elevated in the speaker (*Medaber*), and through this, they all ascend in the speaker (*Medaber*), in that they become his own flesh and blood.

Now, in addition to the fact that they all ascend to the level of the speaker (*Medaber*), even the speaker (*Medaber*) himself, the one who eats and affects the refinement, must be refined and become food (“And you will eat the eater-*v'Achaltem Achol-*ואכלתם אכול etc.”) thus ascending to an existence that is higher than himself. That is, he ascends and becomes bound to his source and root, in a way that his own existence is nullified, such that there is only the existence of that which he becomes unified to.

However, since all matters of the coming future come about as a result of our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile,²²⁶³ there presently is also a toil of separating food from food at special times and on auspicious days.

In general, this is the matter of the ascent of the soul to the upper Garden of Eden (*Gan Eden HaElyon*), since there also is an illumination in it of the aspect of Wisdom-*Chochmah*, (through

²²⁶² See Ikkarim, Maamar 3, Ch. 1; Kuntres U'Maayon, Maamar 1, Ch. 3; Kuntres HaAvodah, Ch. 6 (p. 43); Sefer HaSichot, Torat Shalom p. 243.

²²⁶³ See Tanya, Likkutei Amarim, beginning of Ch. 37.

man's service, being that, in and of itself, the upper Garden of Eden (*Gan Eden HaElyon*) is the aspect of Understanding-*Binah*), as explained (in chapter six). In the service of *HaShem* יהו"ה of the soul, this is its ascent to the fourth level of "she is pure" (*Tehorah Hee* טהורה היא).

To further explain, there is a well-known question²²⁶⁴ about the matter of,²²⁶⁵ "The soul that You have given into me, she is pure. You created her, You formed her, You blew her into me etc." That is, at first glance, how can it be said, "she is pure" before saying "You created her?" However, the explanation is that there is a level of the soul as it is in a state of "You created her," this being the matter of something from nothing (*Yesh MeAyin*). However, before the soul was in a state of "You created her" ("something-*Yesh*"), it was in a state of nothingness (*Ayin*), meaning non-existence, in which she is called pure (*Tehorah*-טהורה). This then, is the service of the soul in its ascent from below to above, to return and ascend from the aspect of "You created her, You formed her, You blew her into me" to the aspect of "She is pure" (*Tehorah Hee* טהורה היא).

9.

With the above in mind, we can also understand the meaning of the verse, "Who has counted the dust of Yaakov, or numbered the quarter of Yisroel." That is, the two matters of "the dust of Yaakov" and "the quarter of Yisroel" are two ways of refinement (*Birur*), one being separation from the aspect of actual dross (whether it is a separation of the dross from the food or of the food from the dross) and the other being a refinement in which

²²⁶⁴ See Torah Ohr, Mishpatim 77a; Likkutei Torah, Bechukotai 46d; Shir HaShirim 16d, and elsewhere.

²²⁶⁵ See the "*Eloh"ai Neshamah*" in the morning blessings.

the matter of dross does not apply, but only the separation of food from food.

The explanation is that dust (*Aphar*-עפר) indicates the matter of materiality, in which there is both the dross and the good. This is why the matter of refinement is necessary, whether in a way of rebounding light (*Ohr Chozer*), this being the separation of the dross from the food, or whether in a way of direct light (*Ohr Yashar*), this being the separation of the food from the dross.

This is why the verse states “the dust of Yaakov.” This is because engaging with the matter of dust, meaning refining the materiality and dross etc., is relevant to the lower levels of the soul that are called Yaakov-יעקב. Nonetheless, even about the level of “the dust of Yaakov” the verse states, “Who has counted,” meaning that it is beyond enumeration (*Mispar*). For, since the toil of affecting the refinement of the matter indicated by “dust” is through Torah and *mitzvot*, which transcend limitation, as the verse states,²²⁶⁶ “Your commandments are exceedingly broad,” this likewise has an effect below on the “dust of Yaakov,” that they are in a way of “Who has counted,” meaning, transcending enumeration.

With the above in mind, we also can understand the statement in Midrash²²⁶⁷ on the verse,²²⁶⁸ “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.’”

Now, this requires explanation, for at first glance, it is not understood. That is, there are not that many converts who have joined the Jewish people that the words “who has counted the dust

²²⁶⁶ Psalms 119:96

²²⁶⁷ Midrash Shir HaShirim Rabba 6:26

²²⁶⁸ Song of Songs 6:11

of Yaakov” should be applied to them. Rather, it is explained²²⁶⁹ that “converts” refers to the sparks of holiness that fell and became sunken in the side opposite holiness. It is to this end that there is the toil of affecting refinements, to refine, purify, and cause the ascent of the sparks, until they become included in “the sack of nuts.”

It is about this that the verse states, “Who has counted the dust of Yaakov,” this being the matter of the many sparks (“converts”) that have been added to the Jewish people, since this is the matter of affecting refinements (*Birurim*), which is the ultimate intent of the descent of the soul to below, this being descent for the sake of ascent.

This is also the meaning of what was explained (in chapter three) about [the verse],²²⁷⁰ “*HaShem*-יהו"ה loves the gates of Tziyon,” meaning that,²²⁷¹ “*HaShem*-יהו"ה loves the gates of those distinguished (*Metzuyanim*-מצויינים) in Halachah, more than the synagogues and study halls.”

In other words, while there certainly must also be the matter of synagogues and study halls, this being the matter of [the teaching],²²⁷² “My prayer should be adjacent to my bed,” through which the study of Torah will [also] be as it should be, meaning that he will know and remember the “Giver of the Torah,” and will [thus] come to direct the Halachah to its truth, for which there must be a state in which “*HaShem*-יהו"ה is with him,”²²⁷³ meaning that, “The Halachah accords to him in every place,”²²⁷⁴ however, the ultimate intent is the matter of “the gates of those distinguished (*Metzuyanim*-מצויינים) in Halachah,” referring to the final Halachic

²²⁶⁹ See Torah Ohr, Lech Lecha 11b; Ohr HaTorah, Balak p. 927

²²⁷⁰ Psalms 87:2

²²⁷¹ Talmud Bavli, Brachot 8a

²²⁷² Talmud Bavli, Brachot 5b; See Likkutei Torah, Zot HaBrachah 96b

²²⁷³ Samuel I 16:18

²²⁷⁴ Talmud Bavli, Sanhedrin 93b; See Ohr HaTorah, Yitro p. 890 and on; Sefer HaMaamarim 5627 p. 304 and on; p. 314 and on; *Hemshech* 5666 p. 429 and on.

ruling as it relates to action, since specifically through this the matter of the refinements (*Birurim*) is caused, this being the ultimate intent of the descent of the soul to below.

This is likewise the meaning of the precise wording, “*HaShem*-יהו"ה loves the gates of Tziyon more than all the dwellings of Yaakov,” in which Tziyon-צִיּוֹן is specified. For, as explained by the Tzemach Tzeddek in his writings on Psalms,²²⁷⁵ “Tziyon-צִיּוֹן-156” shares the same numerical value as “Yosef-יוסף-156,” and the matter of Yosef-יוסף is as the verse states,²²⁷⁶ “May *HaShem*-יהו"ה add (*Yosef*-יוסף) another son (*Ben Acher*-בן אָחֵר) for me,” (such that even from Acher-אָחֵר,²²⁷⁷ there comes to be a son-*Ben*-בֶּן,²²⁷⁸ similar to the matter of the converts that were added to the Jewish people), through which there comes to be the refinement of the world of Chaos-*Tohu*.

About this the verse states, “*HaShem*-יהו"ה loves the gates of Tziyon (צִיּוֹן) more than all the dwellings of Yaakov.” For, [as the verse states],²²⁷⁹ “These are the offspring of Yaakov, (that is) Yosef (specifically).” For, as stated in Zohar,²²⁸⁰ and as explained at length in Biurei HaZohar,²²⁸¹ the preciousness of Yaakov and his ultimate perfection is specifically in the level of Yosef. That is, even though Yaakov himself was also the aspect of the Supernal Chariot (*Merkavah*),²²⁸² nonetheless, the primary novelty is in the level of Yosef, who was “the provider to all the people of the land.”²²⁸³

²²⁷⁵ Ohr HaTorah, Yahal Ohr to Psalms 87:2, Ch. 4 (p. 308)

²²⁷⁶ Genesis 30:24

²²⁷⁷ See Talmud Bavli, Chagigah 15a

²²⁷⁸ Ohr HaTorah, Vayeitzei 220a; Sefer HaMaamarim 5661 p. 164; 5698 p.

30.

²²⁷⁹ Genesis 37:2

²²⁸⁰ Zohar I 216b

²²⁸¹ Biurei HaZohar of the Mittler Rebbe, Vayeichi 29d and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 168 and on.

²²⁸² Midrash Bereishit Rabba 47:6; 82:6

²²⁸³ Genesis 42:6

In other words, by his hand there was the drawing forth and actualization of the refinement below, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including this lowest world of which there is no lower world, this being the general refinement of “the dust of Yaakov,” as explained above.

However, when it comes to the refinement of “the dust of Yaakov,” this being the refinement of the sparks from the aspect of the dross, both from below to above (the separation of the dross from the food), as well as from above to below (the separation of the food from the dross), this only is at the beginning of service of *HaShem*-יהו"ה, blessed is He.

About this our sages, of blessed memory, said,²²⁸⁴ “Whosoever toils on the eve before Shabbat will eat on Shabbat.” That is, through this we then come to the highest form of refinement (*Birur*), unrelated to separating the sparks from the dross, but rather the refinement of food from food.

This is why after the verse states, “Who has counted the dust of Yaakov,” it continues, “or numbered the quarter of Yisroel.” This does not refer to the refinement of the sparks, but to the refinement of food from food. This is why the word “numbered-*Mispar*-מספר” is used here, in that it is a word that means “brilliance-*Sapeeroot*-ספירות” and radiance,²²⁸⁵ indicating the revelation of light, that which will be revealed will be “the quarter of Israel.” For, as explained in Likkutei Torah,²²⁸⁶ the word “quarter” refers to the fourth level, and “the quarter of Yisroel” refers to the fourth level in the Jewish people, which is the aspect of “she is pure” (*Tehorah Hee*-טהורה היא) that transcends

²²⁸⁴ Talmud Bavli, Avodah Zarah 3a

²²⁸⁵ See Torat Chayim, Mishpatim 302b; Also see the discourse entitled “*Ki Tisa* -When you take a head count of the children of Israel” of Shabbat Parshat Mishpatim of earlier this year, 5726, discourse 17 (Sefer HaMaamarim 5726 p. 126 and on).

²²⁸⁶ Likkutei Torah, Balak 70b; Ki Teitzei 36a

[the aspects of], “You created her, You formed her, You blew her into me.”

This then, is the meaning of the words, “or numbered the quarter of Yisroel.” That is, the fourth aspect of the Jewish people, [the aspect of] “she is pure,” will be revealed in a way of brilliance and radiance (*Sapeeroot*-תפירות, [as indicated by the word “numbered-*Mispar*-מספר”). This matter comes about through the complete nullification of one’s self-existence (*Bittul b’Metziyut*), similar to the nullification (*Bittul*) that takes place in the ascent [of the soul] from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*) and even higher.

There therefore is an illumination of the light (*Ohr*) without any concealment or hiddenness, and without the measures and limitations of the vessel (*Kli*). That is, the entire matter of the vessel (*Kli*) is solely to draw forth and reveal the light (*Ohr*), this being the matter of “numbered-*Mispar*-מספר” as a word meaning “brilliance-*Sapeeroot*-תפירות” and radiance.

10.

Now, the two above-mentioned matters of affecting refinement (*Birur*) are connected to the two general ways by which the world is conducted. The first way is that the world is in a state in which there is both dross as well as food, and one must engage in separating the dross from the food or the food from the dross. This way of conduct relates to the conduct of the world by way of the natural order, without overriding the order of nature. The second way, which is the refinement of food from food, is connected to the miraculous conduct of the world, in which the order of nature is overridden and the natural order is utterly nullified.

This likewise is the matter of the miraculous conduct done through His servants, the righteous *Tzaddikim*, (as it states in Shaar HaYichud VeHaEmunah),²²⁸⁷ on the verse,²²⁸⁸ “The righteous rules with the fear of God.” As explained in the Siddur,²²⁸⁹ there is the matter of the 120-כ"ק permutations of *HaShem*’s-יהו"ה title God-*Elohi*”m-אלהי"ם by which the entire order of the chaining down of the worlds (*Seder Hishtalshehut*) was created,²²⁹⁰ as the verse states,²²⁹¹ “In the beginning God-*Elohi*”m-אלהי"ם created,” through the 120-כ"ק permutations.

Additionally, there is the matter of fear of God (*Yirat Elo*”him-אלהי"ם), this being the nullification of the “something” (*Bittul HaYesh*), which is the ultimate purpose of the creation, as the verse states,²²⁹² “God-*Elohi*”m-אלהי"ם has made it that they fear before Him.” This matter comes about through the righteous *Tzaddik*, [both the upper righteous one (*Tzaddik Elyon*) and the lower righteous one (*Tzaddik Tachton*), these being the two modes of “the gates of Tziyon,” as explained in the writings of the Tzemach Tzedek on the verse],²²⁹³ who rules with the fear of God-*Elohi*”m-אלהי"ם.

This matter, (in which we observe miraculous conduct and Divine providence below ten handbreadths, in a way that the order of nature is completely overridden), gives empowerment for the two ways of serving *HaShem*-יהו"ה, blessed is He, that of “the dust of Yaakov” and that of “the quarter of Yisroel,” until we come

²²⁸⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

²²⁸⁸ Samuel I 23:3

²²⁸⁹ Siddur Im Da”Ch – Shaar HaChanukah 271c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 50 (Ner Mitzvah v’Torah Ohr, p. 154b).

²²⁹⁰ Also 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*).

²²⁹¹ Genesis 1:1

²²⁹² Ecclesiastes 3:14

²²⁹³ See Ohr HaTorah, Yahal Ohr ibid. p. 307.

to [the fulfillment of] the statement in this week's Torah portion,²²⁹⁴ "Israel will attain success," which as Zohar explains,²²⁹⁵ refers to the coming redemption through our righteous Moshiach, may he come and redeem us and lead us upright to our land, in the near future and in the most literal sense!

²²⁹⁴ Numbers 24:18

²²⁹⁵ Zohar III 212b