

## Who Counts, and Why?

The Torah tells us (-Genesis 46:27), *"All the souls of the house of Jacob who came to Egypt were seventy."* The Torah (-ibid verses 8-27) first gives the total per offspring of each of Jacob's wives: *"These are the sons of Leah, that she bore to Jacob... All the souls of his sons and daughters were thirty three... These are the sons of Zilpah... and she bore these to Jacob, sixteen souls... These are the sons of Rachel, who were born to Jacob: all the souls were fourteen... These are the sons of Bilhah... and she bore these to Jacob, all the souls were seven... All the souls coming to Egypt with Jacob, those descended from him... all the souls were sixty six... And Joseph's sons, who were born to him in Egypt, two souls..."* The obvious question is: *"all the souls were sixty six... And Joseph's sons, who were born to him in Egypt, two souls,"* total 69 (66 + Joseph + his 2 sons), and not 70?! Who is the 70<sup>th</sup>?

Note: To understand the question: The verse lists names and then gives the total. Now, if we do the math, the numbers do not match up. Leah's 33 + Zilpah's 16 + Rachel's 11 (14 minus Joseph and his two sons, who were already in Egypt) + Bilhah's 7 = 67. However, the verse totals it at 66? The answer is that when you count the names listed for the offspring of Leah (-Rashi, ibid, verse 16), *"(sons of Leah, that she bore to Jacob... All the souls of his sons and daughters were) thirty-three: But if you count them individually, you find only thirty-two."* Thus, the verse concludes with, *"All the souls coming to Egypt with Jacob, those descended from him... all the souls were sixty six."* Add on to this Joseph and his two sons who were already in Egypt and you have only 69, and not 70?

There are different answers as to who the 70<sup>th</sup> was:

- (i) Talmud (-Baba Basra 123b), one opinion in the Midrash (-Bereishis Rabbah 94:9), and Rashi (-Genesis 46:16): *"This [missing one] is Jochebed, who was born between the walls when they entered the city."*
- (ii) Pirkei D'Rabbi Eliezer (-Portion 39) and one opinion in the Midrash (-Bereishis Rabbah 94:9): *"The Holy One, blessed be He, entered (into Egypt) with them"*
- (iii) Some commentaries (RAV"E (-Genesis 46:23); RASHBA"M (-Genesis 46:16); Baal HaTurim and Tosfos Hadar Zkeinim (-Genesis 46:27); RALBA"G (-Genesis 46:27); Abarbenel (-Genesis 46:27); Ohr HaChaim (-Genesis 46:27); One opinion in the Midrash (-Bereishis Rabbah 94:9)): It is Jacob who is counted with them in the 70.

Note: The Rebbe, in *Footnote#11*, makes mention of two other opinions in the Midrash, *"And some say Chushim son of Dan... And some say Search daughter of Asher,"* and explains that these two names (who are already included explicitly in the verse's counting of the individuals?!) do not stand on their own, but together with the previous opinions of it being either G-d or Jacob who complete the number 70.

So too, we find in the Talmud (beginning of Pesachim) the opinion that the Torah rounds off numbers to the closest *Ten's*, without concern of the missing one number.

**Questions:** (a) What is the reasoning behind the different opinions? Especially that the opinions differ from one extreme to the other! According to opinions (ii) and (iii) the completion of 70 is through the highest completion possible, G-d or at least our Patriarch Jacob, while according to opinion (i) we are speaking of the lowest level, an infant just born, *"between the walls,"* of Egypt.

(b) How can Rashi, who's entire commentary is but, *"The simple meaning of the Scripture,"* explain the 70<sup>th</sup> to be Jochebed, who isn't mentioned in the Torah until the next book, Exodus (-6:20), and not rather say that it is Jacob, as do yjr many other commentaries dedicated to the *simple meaning*?

We can explain Rashi's choice, being that the verse states, *"All the souls of his sons and daughters,"* thus, we say that Jacob himself is not included. And so too, from the verse's stating, *"All the souls of the house of Jacob who came to Egypt were seventy,"* and (-Exodus 1:5), *"Now all those descended from Jacob were seventy souls,"* it seems that we are speaking of those in addition to, but not including, Jacob. However, this in itself begs to be explained: Why is Jacob himself not including in the 70, when he himself is also coming to Egypt together with his sons, daughters and grandchildren?

**Explanation:** Let us first look at the specific wording of the commentaries in their different opinions concerning who the 70<sup>th</sup> is:

*Pirkei D'Rabbi Eliezer: "When they came to the border of Egypt, all the males were enrolled (in genealogical lists to the number of) sixty-six, Joseph with his two sons in Egypt (made the total) seventy less one. And it is written (-Deuteronomy 10:22), 'With seventy persons thy fathers went down into Egypt.' What did the Holy One, blessed be He, do? He entered into the number with them, and the total became seventy, to fulfil that which is said (-Genesis 46:4), 'I will go down with thee into Egypt.'"*

*Midrash: "All the people who were coming... And the sons of Joseph, who were born to him... were seventy,' ...this is Jochebed, who completed the tally of Israel in Egypt."*

Meaning, that the Pirkei D'Rabbi Eliezer is focusing primarily on the, "went down," of Israel into the exile in Egypt. Thus, it is mandatory to say that, "the Holy One, blessed be He entered into the number with them," and, "I will go down with thee," which is the empowerment given to Children of Israel, that while they are descended in the exile of Egypt, that they be able to overcome the hardships of their slavery, knowing that, "I will go down with thee." And this is the preciseness of the wording, "He entered with them," that Israel know that G-d is there together with them.

While, in the Midrash, the emphasis is upon the, "All the people who were coming to Egypt were seventy," is concerned with the completion of the number seventy people in Egypt, and not connected to their descent into Egypt, nor to the hardships of the slavery of their exile there. And concerning the completion of the seventy people who were in Egypt, "this is Jochebed, who completed the tally of Israel in Egypt."

**Questions:** (a) Jochebed is the of the only people (Serach the daughter of Asher lived through the entire slavery and the redemption) of those seventy who came to Egypt who suffered from the hardships of the slavery in the most difficult times (Jochebed was one of the two Jewish midwives commanded by Pharaoh to kill upon birth every boy born to Israel). Thus, how is possible that the Midrash, which counts Jochebed as the 70<sup>th</sup>, connects this specifically to the, "Those who came to Egypt," and not to yjr, "went down into Egypt"?

(b) So too, we need to understand why the Pirkei D'Rabbi Eliezer emphasizes, "all the males were enrolled," when there were among them females (Dina the daughter of Jacob, and Serach the daughter of Asher) as well?

**Note: The Rebbe is now going to introduce the question of the commentaries concerning the different grammatic gender forms used in the numbers stated in the verses. With this the Rebbe is setting up for the mystical answer that the Rebbe will provide concerning the two dynamics of the seventy people of Israel who "descended" or "came" to Egypt.**

**Question:** Why, when numbering the offspring of Leah the verse uses the feminine form *shishim v'shesh* (and not the masculine form of *v'shisha*), while by the offspring of Joseph, the verse uses the masculine form of *shnayim* (and not the feminine form of *shtayim*)? Likewise, we find earlier on in the counting of the offspring of each of Jacob's wives and their maids separately, that by Leah and her maid Zilpa, both counting were done in feminine form, *shloshim v'sholosh* (and not *shloshe*), and *sheish* (and not *shisha*) *esrah* (and not *eser*), while by Rachel and her maid Bilhah the counting is in masculine form, *arba'a* (and not *arba*) *eser* (and not *esrah*) and *shiva'a* (and not *sheva*)?

Commentaries answer that it is because we find by the offspring of Leah her daughter Dina mentioned, and by Zilpa her granddaughter Serach mentioned, thus, the numbers are listed in feminine form, while by Rachel and Bilhah there are only males mentioned, and thus, the numbers are in masculine form. However, this answer lacks clarity being that, (a) the rule in grammar is that the masculine form is used when there are both males and females listed, and (b) especially when the females are such a minority, as that of 3 among 66, 2 among 33, and 1 among 16?

**Explanation:** In the tally of 70 people of Israel we find in general two concepts:

- (i) The correlation to the *Seventy Nations*, which are connected with the *Seventy Ministering Angels* above.
- (ii) The correlation within Israel themselves, the *Seventy Elders* with Moses in the desert, and the *Court of Seventy Judges* found in *High Court*.

Now, in general, these two concepts are the two accomplishments that was needed to happen via Israel's descent of seventy people into Egypt:

- (i) The accomplishment connected within Israel themselves.
- (ii) The accomplishment connected to the world at large.

Meaning, the Egyptian Exile served as a preparation for G-d giving, and Israel receiving, the Torah, at which time:

- (i) Within Israel there became the novelty of, "I am the L-rd --Who will become-- your G-d --your strength and your lifeforce."
- (ii) Within the world there was forged a bond between G-dliness and the world, as the decree of, "The upper ones --spirituality-- shall not descend to the lower ones --physicality, and the lower ones shall not ascend to the upper ones," was nullified.

Thus, within the Egyptian Exile, which was the preparation for the giving and receiving of the Torah, there had to be both aspects, that of Israel themselves (correlation to the *Seventy Elders* and the *Court of Seventy*) and that of the world at large (correlation to the *Seventy Nations* and the *Seventy Ministering Angels*).

**Note: Speaking of the Egyptian Exile, and its necessity as a preparation for the giving and receiving of the Torah within Israel themselves, the Rebbe is now going to elaborate and explain what the Egyptian Exile brought forth within Israel themselves, Faith, and how this**

## ***Faith was brought forth within each and every one of Israel.***

Our Sages teach (-Bereishis Rabba 47:6), "*The Patriarchs, they were the (Supernal) Chariot* (described in detail in the opening of the Book of Ezekiel)." Kabbalah teaches us that Abraham, Isaac, and Jacob (and King David, and other teachings have Matriarch Rachel) were the legs of the *Supernal Chariot*, the *Throne of Glory*. Chassidus explains this concept of being a *Chariot* in that just as a *chariot* is completely subservient and transparent to the will of the *rider*, with no will of its own, so too (-Tanya, Chapter 23), "*The Patriarchs are truly the [Divine] chariot, for all their organs were completely holy and detached from mundane matters, and throughout their lives, they served as a vehicle for nothing but the Divine will.*" Thus, by the Patriarchs, the *Divine Presence* truly always rested openly.

The souls of the Patriarchs were from the *World of Divinity*, called *Atzilut*. However, in order for this level of revelation of the *Divine Presence* to permeate also the lower level of souls, which are from the *Worlds of Separation*, called, *Creation, Formation, and Action*, and even the lowest physical dimension of the *World of Action*, this was made possible through the *12 Sons of Jacob*, as they divide into the tally of *Seventy Souls*. For the dimension of the *12 Sons of Jacob* is as the dimension of *Divinity* as it descends into the lower worlds of *Creation, Formation, and Action* (this will be explained in a later Note).

However, in order for this *Divine Influence* to reach every soul, regardless of the soul's present state of being, its being drawn below through the *12 Sons of Jacob*, as they are manifested within *Seventy Souls*, within their holy environment, does not suffice. Rather, there was also needed a descent from the Holy Land of Israel into the exile of *Egypt*, a place of concealment and obscurity upon G-dliness. And through this that even while being in Egypt, the land in which, "*There is not fear of G-d among them,*" and nevertheless, it is emphasized that each and every one of the Children of Israel in this Egyptian Exile were (-Shabbat 97a) "*Believers,*" this is what brings about that the dimension of G-dliness that existed by our Patriarchs should reach and reveal itself within every soul of Israel, even of the lowest level, until the end of generations.

Thus, the dimension of G-dliness that revealed itself within every Jew while being in the Egyptian Exile is the concept of *Faith* - "*Believers.*" The simple faith that Israel had in G-d, which expressed itself when Moses told Israel that he was sent by G-d to take them out of Egypt (-Exodus 4:31), "*And the people believed,*" that G-d can take them out of exile, for to G-d there are no obstacles, nor delays.

This then is the inner meaning of the teaching of our Sages (-Yalkut Shimoni, Remez 240), "*Our ancestors were not redeemed from Egypt except by virtue of the faith.*" Meaning that not just as a side issue, that Israel had faith, and were therefore redeemed. Rather, that this was the entire purpose of the Egyptian Exile, that each and every one of Israel be permeated by the dimension of *Divinity* that rested upon their Patriarchs, manifesting itself in the, "*And the people believed.*" Therefore, once this came about within everyone of Israel, thus, in this merit, "*Our ancestors were redeemed from Egypt.*"

This was the preparation for the giving of the Torah within Israel themselves, that there be the, "*I am the L-rd your G-d Who took you out of Egypt,*" by every Jew until the end of generations. That it be openly felt by every Jew that, "*The L-rd is your G-d, your strength and life force.*" And this is reached through, "*Who took you out of Egypt,*" which the mystical meaning of *Egypt*, in Hebrew *mitzrayim*, is constraints and boundaries, which in Hebrew is *mitzarim*. Thus, G-d taking us out of *mitzrayim*, is that we are taken out of our *mitzarim* constraints and limitations, freed to live with an openly revealed *Divine Presence* in our physical lives.

**Note: Being that we explained how in order for the consciousness of the *Divine Presence* to permeate each and every Jew, there had to be the descent from the dimension of *Divinity* that rested upon the Patriarchs to the dimension that rested upon the *12 Sons of Jacob*, as they manifested themselves into Seventy Souls, which would then have to descend into the dark world of Egypt, thus, the Rebbe now points out the necessity that there be a protection over this diminished dimension of *Divine Presence*, lest it be sunken into the concealment of exile. This is what lay hidden in the two opinions that the 70<sup>th</sup> descending into Egypt is either the holy Patriarch Jacob, or even higher than this, G-d Himself.**

The dimension of the *12 Sons of Jacob*, as they exist as Seventy Souls is far inferior to that of as they exist as 12 Sons of Jacob.

Note: In Chassidus it is explained that the 12 Sons of Jacob represent the *12 Corners* that there is to a *Three-Dimensional Box*, which is made up of *Six Sides* (front, back, right, left, top, and bottom). The *Six Sides* represent the *Six Male Emotions* of the *World of Divinity*. The *12 Corners* represent to different unifications among these *Six Sides*, in which the *Corner of Unification* is how there is the descent of the *Divinity* of the *Six Emotions* of the *World of Unity* into the lower *Worlds of Separation*. Lower than this is the way the *12 Sons of Jacob* manifest themselves into Seventy Souls, in which the *Six Male Emotions* is united with the lower *Feminine Emotion of Kingship*, and in a manner that each of these *Seven Emotions* are subdivided into the *Ten Details* within each of them, totaling to *seventy*.

Therefore, being that the descent into Egypt is connected with the lower dimension of the *Seventy Souls*, thus, in order that Egypt, the "*lewdness of the land,*" not be able to completely conceal and obscure the *Spark of G-d*,

there was needed that *among the seventy* there be a permeation of a dimension, which within its own right is *above and beyond* Egypt and the boundaries and limitations of the entire *Chain of Evolution of the Worlds of Creation, Formation, and Action*. Thus, *this* dimension is *above and beyond* "clothing itself" within the Land of Egypt. This will then give the strength to the *Seventy Souls*, that even in their descent into Egypt, that they not be sunken in the concealment and obscurity of the exile.

This is the meaning behind the opinion that the 70<sup>th</sup> was Jacob. For Jacob was a soul of the *World of Unity*, which is *above and beyond* the *Chain of Evolution of the Worlds of Separation*. Thus, Jacob was the completion of the *Seventy Souls*, influencing upon them and empowering them to remain spiritually intact within and throughout the dark exile.

Comes along the opinion of Pirkei D'Rabbi Elizer, who states that it was G-d Himself who completed the *Seventy Souls*.

Note: In order to understand the Rebbe's explanation as to what the Pirkei D'Rabbi Eliezer is adding-on, we will need a brief introduction: Kabbalah explains that within the *Light of G-d* there are two dimensions: The *Permeating Light* and the *Encompassing Light*. For our discussion, the difference between the two that needs to be pointed out is that while the *Encompassing Light* is far superior to the *Permeating Light*, nevertheless, the Chassidic explanation to its being *Encompassing* is that it remains *elusive*, and thus, *abstract and detached*. Unlike the *Permeating Light*, which is *digested* within, and therefore the *Permeating Light* is directly effecting the realm which it permeates.

The entire purpose of the Egyptian Exile is that the Children of Israel, even as they are *within* the realm of *exile*, with all the definitions, obscurities, concealments, and darkness of exile, and nevertheless, *there* within this exile, the every Jew, even of the lowest dimensions, should have his soul permeated with the *Divinity* dimension that the Patriarchs experienced, and specifically that of the *Chosen of Patriarchs*, Jacob. However, to do this would be impossible if Jacob, a *Soul of the World of Divinity* was completing the *Seventy Souls*. For the presence of Jacob, a *Soul of the World of Divinity*, completing the *Seventy Souls* would effect that the exile would not be a true exile, as the revealed presence of the *Divinity* dimension of the *World of Divinity* would deny exile its fullest powers of limitations, constraints, concealment and obscurity.

Therefore, the Pirkei D'Rabbi Eliezer points out that it was G-d Himself, meaning the dimension of the *Encompassing Light of G-d*, Who completed the *Seventy Souls*. Thus, on the one hand, G-d, "entered into the number with them," empowering the *Seventy Souls* to withstand exile, while on the other hand, being of the *Encompassing* elusive level, in which G-d is *holy* and *detached*, and therefore, is not a contradiction to the existence of an exile with its full powers of concealment and constraints upon the consciousness of His *Divine Presence*.

**Note: And now the Rebbe turns to explain the opinion that it was Jochebed who completed the *Seventy Souls*.**

We explained earlier that the specifics of how the Egyptian Exile was the preparation for the giving of the Torah was by the Egyptian Exile bringing forth within each and every Jew their *faith* in G-d. Jochebed's being the completion of the *Seventy Souls* is in order that there be by them, the *Seventy Souls*, the revelation of *Faith*.

*Explanation:* Generally speaking, the woman represents the *Tenth Emanation* (the *Tenth* of all the *Emanations*, including the *Three Intellect Emanations* and the *Seven Emotion Emanations*) the *Emanation of Kingship*.

Note: The *Emanation of Kingship* is feminine, in the sense that its position is to *receive* the *Light* from all the *Nine Emanations* above it, and to then descend into the lower *Worlds of Separation*, bringing to it *Light*. This is why the *Emanation of Kingship* is compared to the *Moon*, while the *Six Male Emotions* above it are compared to the *Sun*. The *Moon* has no *Light* of its own, and is but a *receiver*, meaning that it reflects the *Light* of the *Sun*. By doing this, (a) the *Moon* can exist within the darkness of *Night*, and (b) the *Moon* can bring *Light* into the *Night*. We are now going to see how this expresses itself within (a) Israel being in exile, and (b) there in exile having the *Light of Faith*.

The *Emanation of Kingship* carries within itself two antithetical characteristics: (a) (-Likkutei Torah, Bamidbar 3, Seif 2), "Its feet descends into death," meaning that it is the *Emanation* that descends into the *Worlds of Separation*. This means, that it is the *Emanation of Kingship* that makes exile possible. (b) (-Likkutei Torah, Nitzovim 53b), The *Emanation of Kingship* is called (-Blessing of Evening Shema) "And *belief* is all this." It is through the *Emanation of Kingship* that there stems the *Faith* that (-Psalms 145:13), "Your kingdom is a kingdom of all times --lit. all worlds." For it is the *Emanation of Kingship*, G-d's *Kingship*, which is the life force and existence of all worlds.

And so too, it was with Jochebed: (a) On the one hand, "Its feet descends into death": Of all the *Seventy Souls* it was only Jochebed who was (i) born within the entrance to Egypt, and (ii) lived in the era of the hardships of the slavery. (b) On the other hand, "And *belief* is all this": It is her son Moses, who (i) brought the exodus, (ii) influenced and revealed the *Faith* by all of Israel. (iii) And so too, Jochebed herself, together with her daughter Miriam, who were the Jewish midwives commanded by Pharaoh to kill all the boys in childbirth, and

nevertheless, they taught and awakened by Israel the faith and the trust in G-d, not to be lost by the decrees of Pharaoh, through their actions of (-Exodus 1:17), "*they let the boys live* --lit. They brought to life, mystically meaning, they brought them the life of faith and trust."

**Note: With this understanding, the Rebbe now returns to explain the earlier asked question of the difference of the grammatical gender forms of the numerations by the sixty-six souls of the 11 Sons of Jacob, and that of Joseph and his sons.**

This will answer the question asked earlier concerning the reason as to why the grammatical gender form of the numeration by the sixty-six souls of the 11 Sons of Jacob is feminine, while that of Joseph and his sons is masculine. Generally speaking, the *Sons of Jacob*, other than Joseph, are referred to as the *Lower Chariot*, which is the *Throne of Glory* as it descends into the lower *Worlds of Separation*. Which, as explained earlier, is the *Emanation of Kingship*, which, as explained earlier, is the *Feminine Emanation*. Thus, in general, the *Sons of Jacob*, other than Joseph, are connected with the *Feminine Dimension*, the *Emanation of Kingship*, the *Lower Chariot*. Thus, the tally of the *Sixty Six Souls* of the *11 Brothers* are numerated in the *feminine* form.

However, the Patriarchs, and so too Joseph, are the *Higher Chariot* of the *World of Divinity*, above and beyond being clothed within the worlds of *Creation*, *Formation*, and *Action*. Thus, Joseph and his sons, who (-Footnote #64) are of the *masculine* dimension, are numerated in the *masculine* form.

Note: In *Footnote #65*, the Rebbe deals with the individual tallies of Leah and her maid Zilpa being in the feminine form, while that of Rachel and her maid Bilhah being in the masculine form. Being that the children of Rachel are primarily (here the Rebbe brings a source that Benjamin, son of Rachel, is connected with Joseph, and thus is also of the masculine dimension) are of the masculine dimension, thus, this is also drawn upon the offspring of Rachel's maid Bilhah. So too, being that the offspring of Leah are of the feminine dimension, this is also drawn upon the offspring of Leah's maid Zilpa.

Note: Let us understand why, being that Joseph, like the Patriarchs, are of the dimension of the *Higher Chariot* in the *World of Divinity*, which is above and beyond the *Worlds of Separation*, and their potential of exile, then how is Joseph and his sons part of the *Seventy Souls*. Chassidus explains that the Patriarchs lived with the dimension of the *World of Divinity*, and therefore, had to live the secluded and detached lives of being shepherds. Joseph, on the other hand, even though he too was of the dimension of the *World of Divinity*, he lived fully within the realm of the *World of Separation*, engaging to the fullest with civilization, becoming the viceroy of Pharaoh in Egypt. And this did begin with Joseph being sold into slavery, and then imprisoned in Egypt. Thus, there is a huge difference between the Patriarchs being of the dimension of the *World of Divinity*, and of Joseph being of the *World of Divinity*. And nevertheless, Joseph and his sons are numerated in the masculine form, being of the masculine dimension of the *Higher Chariot*.

Nevertheless, even though we find that the 11 Sons of Jacob are the feminine dimension of the *Emanation of Kingship*, nevertheless, in particular, this is connected with the completion of the *Seventy Souls* being Jochebed, a "women," the *Feminine Emanation of Kingship*, who was born at the entrance of Egypt.

**Note: The Rebbe now returns to explain the earlier asked question as to why the Pirkei D'Rabbi Eliezer states, "*all the males were enrolled*," when there are three females listed among the sixty-six. And with this, the Rebbe will explain how the Egyptian Exile served as a preparation for what the giving of the Torah brings to the world.**

By the Pirkei D'Rabbi Eliezer emphasizing, "*all the males were enrolled* (in genealogical lists to the number of) *sixty-six*," he is stating that the *Faith* that we are speaking of is not just one of the feminine dimension, that it not be sunken within exile. Rather, we are also speaking of the masculine dimension of (-Yevomos 65b), "*The way of man is to conquer*."

We explained earlier that this which the Egyptian Exile served as a preparation for the giving of the Torah was not just within Israel themselves, but also as a preparation of the giving of the Torah being the bonding of the *upper ones* of spirituality and the *lower ones* of physicality, and vice-versa. Thus, the *Seventy Souls* descending into Egypt was also to nullify and refine the *Seventy Nations* and the *Seventy Ministering Angels*. And this nullifying and refining can take place through one of two ways: Through the masculine way of the *Six Male Emotion Emanations*, or through the feminine way of the *Feminine Emanation of Kingship*.

The masculine way is to conquer forcefully against the will of the conquered. Meaning that while the *domain* of the conquered changed, the "*being-ness*" of the conquered remains as prior. The feminine way is that of transformation. The man conquers and brings home raw products, while the woman transforms them into edible nourishment.

So too, spiritually speaking, in nullifying the spiritual forces of constellations, and in particular the *Seventy Ministering Angels* of the *Seventy Nations*, from which comes forth the sustenance to the world. The Egyptian Exile revealed that not by Israel, but also for the *Seventy Nations*, that the *Seventy Ministering Angels* have

rulership of their own, and not even an existence of their own. Meaning, that the signs, wonders, and downfall of Pharaoh and Egypt brought about that even Pharaoh and Egypt reached the point of faith and recognition that (-Exodus 8:18), "*I am G-d in the midst of the land,*" the *Worlds of Separation*, including the physical *World of Action*. And that the spiritual forces of constellations, and in particular the *Seventy Ministering Angels*, are not rulers, but (-Yom Kippur Prayers), "*Like an axe in the hand of the carver.*" As the *necromancers* (who were learned in the ways and manipulations of the spiritual forces of constellations) said to Pharaoh (-Exodus 8:15), "*It is the finger of G-d!*"

This nullification and transformation within the world itself takes place through the *Feminine Emanation of Kingship*, which is the source of *Time and Space*, and life force flow to the *Seventy Ministering Angels*.

Note: Chassidus teaches that the first letter of Genesis, the letter *bet*, which is the numerical value of two, is the first creation that G-d created, which is the governance over all of creation: *Time and Space*. Primordial there was no definition nor separation of *past, present, and future*, nor of *here and there*.

Note: In none of the first *Nine Emanations* do we find any expression of *Time*. It is only within the *Emanation of Kingship* that we find the expression (-Psalms 10:16, 93:1, and Exodus 15:18), "*G-d is king, G-d was king, and G-d will be king forever and ever.*" And spiritually speaking *Time and Space* are interrelated. The reason why we find this only within the *Emanation of Kingship* is, as explained earlier, it is the *Emanation of Kingship* that descends into become a source of life force and of the existence of the worlds.

Therefore, it is felt within the celestial *Seventy Ministering Angels*, and in the terrestrial *Seventy Nations* below them, that (-Psalms 103:19), "*and His kingdom rules over all.*" Meaning, that they themselves recognize and feel that of their own they have absolutely no existence, and that their entire existence and rulership comes but from G-d's *Emanation of Kingship*.

In other words, from the perspective of the dimension of Divinity above and beyond the *Chain Evolution of Worlds*, namely the *Six Male Emotion Emanations*, the nullification of all is that there simply is no existence at all, other than the existence of G-d. Meaning that the *Seventy Ministering Angels* are of complete naught, and not even an existence of, "*Like an axe in the hand of the carver.*"

Thus, the nullification of the world that takes place through the *masculine* form is of, "*the way of man is to conquer,*" while the nullification and transformation of the world into acknowledging and feeling that, "*and His kingdom rules over all,*" is through the *feminine* form.

**Note: With this understanding of the two forms of nullifying and transforming the world, that of the masculine way and that of the feminine way, the Rebbe now explains the difference of opinions between saying it was G-d or Jacob who completed the *Seventy Souls*, or whether it was Jochebed.**

This then explains the difference between the opinions that the one to complete the *Seventy Souls* who came to Egypt was G-d Himself or Jacob, and the opinion that it was Jochebed:

According to the opinion of, "*all the males were enrolled* (in genealogical lists to the number of) *sixty-six, Joseph with his two sons... entered into the number with them,*" we are speaking of the absolute nullification of the world in the manner of, "*the way of the man is to conquer,*" as the Sages teach (-Bereishis Rabba 86:2), that (-Genesis 39:1), "*And Joseph was taken down to Egypt,*" means that Joseph ruled over them, as the verse states (-Psalms 72:8), "*And he reigned from sea to sea,*" that he conquered them. And for this form of conquering and absolute nullification there is needed the dimension of Divinity of the *Encompassing Light* that is above and beyond the *Chain of Evolution of the Worlds*. Thus, "*G-d entered with them,*" or at least Jacob, a *Soul from the World of Divinity*.

According to the opinion that it was Jochebed, the *Feminine Emanation of Kingship*, who completed the *Seventy Souls*, we are speaking of the nullification and transformation of the world that takes place *within the existence* of the *world itself*. And therefore, there is awakened more faith within the nations of the world themselves. In which there is Jochebed, "*who completed the tally,*" and not just that Jochebed, "*entered --completed-- with them.*" Meaning that this opinion speaks of the completion of the world itself, the spiritual transformation of the *world itself* finding and feeling *their own* faith in the rulership of G-d.

**Note: The Rebbe now explains how each of the commentaries, in their own dimension of explaining the Torah, matches with their different opinions of who is the 70<sup>th</sup> of the *Seventy Souls*.**

Pirkei D'Rabbi Eliezer, and the Midrash in general, are of the *homiletic* teachings of the Torah, in which there are hidden the *esoteric* teachings of the Torah. This is connected to *Kabbalah*, and to the knowing of G-d, which is hidden in the homiletic teachings. These are all related to the dimension of Torah that is *above and beyond* "*clothing itself*" within the world. Therefore, in *these* teachings the world has no existence. This is why in these commentaries, the primary opinion is that it is, "*G-d entered with them in the tally,*" being that in these

commentaries, the conquering is in a manner of the complete nullification of the *Seventy Ministering Angels*.

Then there are the commentaries that are connected with the *Scripture* --which according to kabbalah is connected with the *World of Action*, but not completely bound to the simple meaning of the *Scripture*. Thus, for these commentaries it does not match to say that G-d Himself, the *Encompassing Light* of G-d, entered with them, rendering the nullification of the ego of the world to have come from the *Encompassing Light* of G-d, above and beyond the *Chain of Evolution of the Worlds of Separation*. Therefore, they explain the one to complete the *Seventy Souls* is Jacob. The name Jacob, *Yaakov* in Hebrew - יַעֲקֹב, is made up of the letter *yud*, representing Divinity, and the word *okev*, which means heel: עֶקֶב. Meaning that Jacob represents that while he himself lives in the dimension of the *World of Divinity* - "yud", nevertheless, Jacob's life is to have his dimension of Divinity be drawn into the "heel," the *Worlds of Separation; Creation, Formation and Action*, through his *Sons of Jacob*. Thus, from Jacob's perspective, the nullification of the ego of the world is connected to the existence of the world itself, the "yud" being drawn into the "heel" itself.

Different is Rashi's commentary on the Torah, which is bound to only the simple meaning of the *Scripture*, which according to Kabbalah is practically, veritably, and tangibly connected to the *World of Action*. In this commentary it is the nullification of the world from the perspective of its source, the *Emanation of Kingship*, which is emphasized. Therefore, the nullification and the refinement of the world is far more internal, and bound to the very existence of the world itself. Thus, according to this commentary it is, "*Jochebed completed the tally of Israel.*"

Note: Let us clarify the difference between the second opinion, that it is Jacob who completes the *Seventy Souls*, and the third opinion, that it is the Jochebed who completes the *Seventy Soul*. Even though Jacob is drawing the *yud* Divinity of the *World of Divinity* into the *heel* of the *Worlds of Separation*, and thus there is the nullification within the *Worlds of Separation* themselves, nevertheless, what is being drawn into the *Worlds of Separation* is the Divinity of the *World of Divinity*, which is "above and beyond the Worlds of Separation." Jochebed represents the *Emanation of Kingship of the World of Divinity*, which, albeit being of the *World of Divinity*, it is the *Emanation* that descends and becomes the source of the *Worlds of Separation*. Thus, it is not only "drawn" into the *Worlds of Separation*, but rather, it is the very essence of the existence of the *Worlds of Separation*.

The third opinion matches with the very intention of the Egyptian Exile, and with the exodus thereof --which is to have the giving of the Torah. For in this opinion not only is there the *nullification* of the world, but rather, the empowerment that the existence of world itself, and of its own, feel the unity and oneness of G-d, that, "*Everything is G-d, and G-d is everything.*" And we find this expressed in the very giving of the Torah (-Shemot Rabba 29:9), "*When the Holy One blessed be He gave the Torah, no bird tweeted, no fowl flew, no bull lowed,*" and (-Tanchumah, Shemot 25), "*The Holy One, blessed be He spoke... it appeared at first to come from the south... appeared... emanate from the north... as though it came from the east... it appeared to... the west... as though it came from the heavens....*" So too, we find in the Talmud (-Zevachim 116a), the effect that the giving of the Torah had upon the *Seventy Nations*, "*When the Torah was given to the Jewish people, the voice (of the Holy One, Blessed be He), went from one end of the world to the other end, and all of the nations of the world were overcome with trembling... all gathered around Balaam the wicked (who was a gentile prophet) and said to him: What is the tumultuous sound... (Balaam) said to them: He has a good and precious item in His treasury, that was hidden away with Him for 974 generations before the world was created, and He seeks to give it to His children, as it is stated (-Psalms 29:11): 'The L-rd will give strength to His people' ('Strength' is a reference to the Torah, which is the strength of the Jewish people). Immediately, they all began to say (-Psalms 29:11): 'The L-rd will bless His people with peace.'*"

Note: In *Footnote #87* the Rebbe gives an amazing novel insight into the teaching of the Tanchumah, that what it really means is that the six directions of the world themselves became absolutely transparent to its truest *being-ness* of nothing else but G-d Himself, and thus, themselves proclaimed and spoke the, "*I am the L-rd your G-d.*"

Note: Concerning the Talmud's teaching of the effect of the giving of the Torah upon the nations of the world, in *Footnote #90* the Rebbe quotes from the above quoted Tanchumah that G-d's voice divided into seven, which then divided into seventy languages, in order that all the nations of the world be able to hear the giving of the Torah.

Note: In *Footnote #85* the Rebbe explains that in order for this third opinion to be complete, it needs to first have the prerequisite of the first two opinions. For the third opinion speaks of it being the *Emanation of Kingship*, which is the source of the existence of the world, that brings about the nullification of the world. However, being that we are speaking of the source of the world, in which the world itself has a "*place of being-ness*," thus this nullification of the world cannot be complete. For *in its source* the world truly has an existence. Thus, before the giving of the Torah can bring down the decree of separation between the *upper ones* and the *lower ones*, thus bringing about a unity between G-dliness and the world, there must first also be the nullification of the world through the *Encompassing Light*, in which the world has no existence, and this non-existence is brought about through a masculine "*conquering.*" Thus we find often explained the dual effects of both the *Encompassing Light* and the *Permeating Light* being drawn into the world.

*In Closing:* Just as it was with the Egyptian Exile that it was Jochebed who completed the tally, and specifically through her there was the nullification of the world from within the *being-ness* of the world *itself*, so too in this last and final exile that we are in,

--which is the preparation for the (-Isaiah 40:5), "*And all flesh shall see... that the mouth of the L-rd spoke,*" in which the *physicality* of the world *itself* will be refined and crystalized to be able to "see" the "*mouth of G-d,*" and upon which its is said (-Micha 7:15), "*Just as it was in the days of the exodus from the land of Egypt, you will see wonders,*" and that (-Sotah 11b), "*it was in the merit of the righteous woman of that generation that Israel was redeemed from Egypt,*"--

so too, the future redemption will be through the work of the woman and daughters of Israel.

This is why we find that the three mitzvot that were given to the women and daughters of Israel, (a) to light the candles of Shabbat and holidays, (b) the laws concerning the *challah* (including all of the kosher laws for food and beverages), and (c) and the laws of *Family Purity* (going to the mikva, etc.), are also in this manner of transforming the physical itself, from within the physical itself.

All of these three mitzvot are actions connected with the necessities of one's wellbeing, and for the benefit of society, "*G-d created the world for it to be settled*": Also for gentiles, there is the need for *light*, so that one does not hurt himself, the need for *food*, and the need for a *family life*. The service of the women and daughters of Israel is to ascertain that these actions be done in a Jewish manner: (a) Kindling *lights* that are connected with the holiness of Shabbat and holidays, (b) the *food* eaten and *beverages* drunk be kosher, and (c) *family life* be lived in purity.

This is the preparation that the *physicality* of the world itself be refined to the point that, "*And all flesh together shall see that the mouth of the L-rd spoke.*"