



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 11

וספרתם לכם ממחרת השבת וגו' תספרו חמשים יום

“And you shall count for yourselves
from the morrow of the Shabbos”



The Counting of the Omer spans two kinds of divine flow.

“Barley,” brought on Pesach, is a measured flow, the comprehension of G-d that each soul receives according to its capacity. “Wheat,” brought on Shavuot, is the revelation of G-d’s very essence, “I, Who I am,” above all understanding. By counting forty-nine days we draw that essence down, step by step, into the “barley,” even into the animal soul, and the fiftieth gate then comes of itself.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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THE BIG IDEA

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Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks why the Torah says “fifty days” when only forty-nine are counted, and why we count “two days” rather than “the second day.” It answers through the two grains. Barley, the Omer of Pesach, stands for the flow that feeds the angels of Yechezkel’s Chariot. It comes from Malchus, the hei of the Name, divided like breath into the articulations of the mouth, so each angel stays at its fixed rank, and its love and awe burn openly, out of comprehension. In the soul it is understanding of G-d’s greatness, “each according to his own measure.” Wheat, the Two Loaves of Shavuos, is a knowing above reason, like a baby’s bond with its father. At Sinai the revelation of “I, Who I am” took Israel beyond every limit of comprehension (“Egypt”), and it stays with us in the Torah and the mitzvos, the twenty-two letters. The Counting draws this essence into the barley, even into the animal soul. The forty-nine gates of Binah, seven attributes each comprising seven, are counted cumulatively as one flow from the fiftieth gate, which comes of itself on Shavuos.

OUTLINE

1 Two questions, and the Chariot’s separated wings

¶1-3

Why “fifty days,” and why “two days” and not “the second day”? The Omer of barley and the Two Loaves of wheat frame the answer. The Chayos’ wings, their love and awe rising upward, are separated by rank, because their life comes from Malchus, the hei, which divides like breath into the articulations of the mouth. Their inner dimension, the palate, drawn from Chochmah, is shared by all of them, and their love and awe burn openly, like the Seraphim and the cows that sang as they carried the Ark.

2 Barley: the measured flow

¶4-5

The angels' flow is "barley": it is their food, it is "the measure of the hei," which keeps each angel at its rank, and its spelling with a sin suggests trembling. It depends on the Omer offering of all Israel, for the G-dly soul is "the first of His produce," and it descends further, to the animal soul. In the soul, barley is comprehension according to each person's capacity; wheat is a knowing above reason, like a baby calling "Abba."

3 Wheat: the revelation of "I, Who I am"

¶6-9

Hidden knowledge brings a love beyond comprehension. At Sinai the people's souls flew out at each utterance, the self-sacrifice that the revelation of G-d's essence awakens. "Egypt" is every limit of comprehension and the body's confinement, and the baal teshuvah breaks out of it. At Sinai they "saw what is heard"; the Torah and the mitzvos come from the Infinite Light itself and are its vessels. The Two Loaves are the twenty-two letters of the Torah, "My bread," reached by walking beyond one's present level.

4 The Counting and the fiftieth gate

¶10-11

The fifty gates of Binah are forty-nine levels, seven attributes each comprising seven, and a fiftieth gate that includes them all, rooted in Keser. Counting draws the revelation of "I" into the barley and into the animal soul. We count cumulatively because every day draws more of the one flow, and counting the forty-nine brings the fiftieth on Shavuot of itself.

5 Outer and inner letters

¶12

Barley is the five articulations of the mouth, wheat the twenty-two letters of the Torah, outer as against inner, as other discourses explain, and this is how the child learns through wheat to call "Abba."

KEY CONCEPTS

Barley (se'orah) שעורה

The measured divine flow, "the measure of the hei" (Malchus). It nourishes the angels at their fixed ranks, and in the soul it is comprehension of G-d's greatness according to each person's capacity. It is revealed on Pesach.

Wheat (chitah) חטה

A knowing above intellect, like a baby's bond with its father. Its numerical value is twenty-two, the letters of the Torah, through which G-d's essence is revealed on Shavuot.

"I, Who I am" (Anochi) אנכי מי שאנכי

G-d's very essence, which no thought can grasp. It was revealed at the Giving of the Torah and remains enfolded in the Torah and the mitzvos.

The revealed world (alma de'isgalya) עולם דא'תגליא

Malchus, the hei of the Name, the level at which G-dliness shows itself to created beings. It is the source of the angels' revealed, burning love and awe.

The fifty gates of Binah נ"י שערי בינה

The ways of contemplating G-d's greatness: forty-nine, seven attributes each comprising seven, counted in the Omer, and a fiftieth that includes them all and joins them to their Source.

Mitzrayim, the "strait of the sea" מצרים — מצר ים

Above, the narrowing of the "sea" of Chochmah to the limits of created comprehension. Below, the confinement of the body. The revelation of "I" brings a person out of both.

The five points of articulation ה' מוצאות הפה

Throat, palate, tongue, teeth and lips, among which the breath of speech is divided. In the same way the "breath of His mouth" divides into the four camps of angels and a fifth, inner level.

SECTION 1 • ¶1-3

Two questions, and the Chariot's separated wings

1 וספרתם לכם^{1,2} ממחרת השבת וגוי תספרו חמשים יום³. להבין כ"ז וכי חמשים יום סופרים והלא אין סופרים כי אם מ"ט יום⁴ (ועי' מזה בתוספות במנחות פרק רבי ישמעאל דס"ה ע"ב).

“And you shall count for yourselves from the morrow of the Shabbos,” etc., “you shall count fifty days.” To understand all this: do we, then, count fifty days? Surely we count only forty-nine days! (And see on this the Tosafos in Menachos, chapter Rabbi Yishmael, folio 65b.)

The maamar opens with the verse that commands the Counting of the Omer from the day after Pesach, which says “you shall count fifty days.” In practice we count only forty-nine days, so the first question is why the Torah speaks of fifty. Tosafos, to which the parenthesis sends the reader, raises this same difficulty.

גם להבין פי' הספירה היום יום אחד לעומר היום שני ימים לעומר וכי' שהם שבוע אחד וכן שני שבועות וכי' וכן כולם.

Also to understand the meaning of the Counting: “Today is one day of the Omer,” “Today is two days of the Omer,” etc., “which are one week,” and likewise “two weeks,” etc., and so with all of them.

A second question concerns the wording of the count. We say “two days,” “three days” and so on, gathering all the days counted so far, and we also add up the weeks.

ולכאורה כך היה ראוי לומר היום יום ראשון לעומר היום יום שני לעומר היום יום שלישי כו'.

And seemingly, it would have been fitting to say thus: “Today is the first day of the Omer,” “Today is the second day of the Omer,” “Today is the third day,” etc.

One would expect each day to be named as a new step: “the first day,” “the second day,” “the third day.” The maamar will answer this question near its end.

הנה ענין הספירה כי בפסח היו מקריבים העומר משעורים⁵ שהוא ראשית קצירכם⁶ בזמן ההוא ושתי הלחם⁷ מחטים⁸ בשבועות שהוא זמן בכורי קציר חטים⁹ ומקציר שעורים עד קציר חטים צריך לספור.

Now, the matter of the Counting is that on Pesach they would offer the Omer from barley, which is “the first of your harvest” at that season, and the Two Loaves from wheat on Shavuot, which is the time of “the first fruits of the wheat harvest”; and from the barley harvest until the wheat harvest one must count.

This is the plain background: on Pesach the Omer offering was brought from barley, the first grain to ripen, and on Shavuot the Two Loaves were brought from wheat, the first of the wheat harvest. The Counting spans the time from the one harvest to the other. The maamar will go on to explain barley and wheat as two kinds of divine flow.

וביאור ענין זה הנה במרכבת יחזקאל כתיב ופניהם וכנפיהם פרודות¹⁰ מלמעלה^{11,12,13} (עיין מזה בזה"ג פנחס דרכ"ט סע"א¹⁴ ודף רכ"ג סע"א ובת"ז תיקון נ"ו בתחלתו¹⁵ וסוף תיקון¹⁶ ה' ובעה"ק ח"ד פ"ט).¹⁷

And the explanation of this matter: now, in the Chariot of Yechezkel it is written, "And their faces and their wings were separated above." (See on this in the Zohar, Part III, Pinchas, folio 229, end of side a, and folio 223, end of side a; and in the Tikkunei Zohar, Tikkun 56, at its beginning, and the end of Tikkun 5; and in Avodas HaKodesh, Part IV, chapter 19.)

To explain this, the Alter Rebbe turns to Yechezkel's vision of the Divine Chariot, the holy Chayos (living creatures) whose faces and wings were "separated above." The parenthesis lists places in the Zohar, the Tikkunei Zohar and Avodas HaKodesh that discuss this verse.

פ"י וכנפיהם עפיתם והסתלקותם למעלה ליכלל במקורם באהבה ויראה וכדכתיב אחרי ה' ילכו כאריה ישאג.¹⁸

The meaning of "and their wings" is their flight and their withdrawal upward, to be included in their source, with love and awe, as it is written, "After Havayah they shall walk; like a lion he shall roar."

The angels' "wings" stand for their flight upward: their yearning to rise and be absorbed in their source. What carries them upward is love and awe, the two "wings" of all divine service. The verse "like a lion he shall roar" is brought as a picture of this upward drive.

פ"י כאריה שבמרכבה ששואג והומה קדוש וגוי' וכל חפצו וכל ישעו להתכלל ולהתבטל במציאות וכן שור גועה כו'.

That is, "like a lion": the lion of the Chariot, which roars and cries out, "Holy," etc., and all its desire and all its salvation is to be included and to be nullified in [its very] existence. And likewise the ox lows, etc.

The lion-face of the Chariot cries out "Holy" because it longs to be absorbed and to lose its very existence in its source. The ox's lowing expresses the same longing.

ועד"ז נאמר וישרנה הפרות¹⁹ כו' הלך וגעו (בש"א ס"י ו' ב'), הוא פני שור שבמרכבה

And along these lines it is said, "And the cows went straight," etc., "lowing as they went" (in I Samuel, chapter 6, 2): this is the face of the ox in the Chariot.

When the Philistines sent the Ark back to Israel, the cows that pulled the cart went straight along the road, lowing as they went. Their lowing is linked here to the ox-face of the Chariot. (The Kehot note gives the verse as I Samuel 6:12.)

הנה בחי' זו של כנפיהם הם פרודות מלמעלה כל אחד ואחד לפי מדרגתו שמדרגת האחד מובדלת ומופרדת מחבירו וכדכתיב פני אריה אל הימין²⁰ באהבה הוא מחנה מיכאל.²¹

Now, this level of “their wings” is “separated above,” each and every one according to its rank, for the rank of one is distinct and separate from its fellow, as it is written, “the face of a lion on the right”: with love; this is the camp of Michael.

These wings are “separated”: each angel rises according to its own fixed rank, kept distinct from every other. The face of the lion, on the right, is love; it is the camp of the archangel Michael.

2 ופני שור²² מחנה גבריאל מהשמאל ביראה. ופני נשר היא מדה ממוצעת בחי' רחמנות כנשר יעיר קנו כו'.

And “the face of an ox,” the camp of Gavriel, [is] “on the left,” with awe. And “the face of an eagle” is an intermediate attribute, the level of compassion: “As an eagle stirs up its nest,” etc.

The ox-face, on the left, is awe; it is the camp of the archangel Gavriel. The eagle stands between the two as compassion, like the eagle in Moshe's song that stirs up its nest and hovers over its young.

ועל זה נאמר ואשא אתכם על כנפי נשרים²³ וגוי' כי מחמת שהיו ישראל במצרים בחומר ובלבנים^{24, 25} בגשמיות לא היו ראויים לזכות להמעלה הגדולה ויתירה שזכו במתן תורה פנים בפנים דבר²⁶ ה' וגוי'

And of this it is said, “And I bore you on eagles' wings,” etc. For since Israel had been in Egypt, in mortar and in bricks, in physicality, they were not fit to merit the great and surpassing distinction that they merited at the Giving of the Torah, “Face to face Havayah spoke,” etc.,

G-d tells Israel at Sinai, “I bore you on eagles' wings.” Sunk in the physical labor of Egypt, they were not fit by their own merit for the revelation at the Giving of the Torah, when G-d spoke to them “face to face.”

כ"א ע"י בחי' רחמנות שהם כנפי נשרים שע"י ואביא אתכם אלי (ועמ"ש בפ' בלק סד"ה מי מנה עפר יעקב).

except through the level of compassion, which is “eagles' wings,” through which “I brought you to Me.” (And see what is written in Parshas Balak, at the end of the discourse beginning “Who has counted the dust of Yaakov.”)

They reached it only through compassion, the “eagles' wings,” by which G-d brought them to Himself. The parenthesis refers to a discourse in Likkutei Torah, Balak.

והטעם שכנפיהם פרודות הוא מפני שכל שפעם וחיותם הוא מבחי' מלי' ית' וכדכתיב מלכותך מכי'ע²⁷
המרומו באות ה' משמו ית'

And the reason that their wings are “separated” is that all their flow and their life-force is from the level of His Malchus (sovereignty), may He be blessed, as it is written, “Your kingship is a kingship of all worlds,” which is alluded to in the letter hei of His Name, may He be blessed,

Now comes the reason the angels' levels are separate. Their life-force comes from G-d's Malchus, His kingship, “a kingship of all worlds.” Malchus is alluded to in the final hei of the Name Havayah.

וכדכתיב בהבראם²⁸ בה' בראם²⁹ שהוא בחי' רוח פיו ית' כי וברוח פיו כל צבאם³⁰ כמו, עד"מ הבל
היוצא מן הפה³¹

and as it is written, “When they were created” (behibar'am): “with [the letter] hei He created them.” This is the level of “the breath of His mouth,” may He be blessed, for “by the breath of His mouth all their host” [were made]: like, by way of analogy, the breath that comes out of the mouth,

The Sages read the word behibar'am (“when they were created”) as “with a hei He created them”: creation came about through the letter hei, that is, through Malchus. This is divine speech, called “the breath of His mouth,” like the breath that carries a person's words.

וכמאמר באתא קלילא³² דלית ביה מששא וה' זו הוא בחי' ה' מוצאות הפה דהיינו כמו שהבל הדיבור
מתחלק לה'

and as the saying goes, “with a light letter, in which there is no substance.” And this hei is the level of the five points of articulation of the mouth; that is, just as the breath of speech divides into five

The hei is called “a light letter, in which there is no substance,” because it is pronounced with breath alone. Its numerical value, five, also points to the five places of articulation in the mouth (the throat, the palate, the tongue, the teeth and the lips), among which the breath of speech is divided.

מוצאות עד"מ כך בחי' רוח פיו ית' מתחלק להיות מדרגות חלוקות ומובדלות זו מזו ד' מחנות שכינה
מחנה מיכאל פני אריה כו' כנגד³³ ד' מוצאות.³⁴

points of articulation, by way of analogy, so the level of “the breath of His mouth,” may He be blessed, divides to become levels that are divided and distinct from one another: the four camps of the Shechinah (Divine Presence), the camp of Michael, “the face of a lion,” etc., corresponding to four points of articulation.

In the same way, the divine “breath” is divided into separate, distinct levels: the four camps of the Shechinah, led by Michael and the others, which correspond to four of the five points of articulation. The fifth is explained in the next paragraph.

3 ומוצא הה' הוא בחי' גיכ"ק מוצא החיך בחי' עושה שלום במרומיו³⁵ כי מיכאל שר של מים³⁶ וגבריאל שר של אש ואין המים מכבים³⁷ כו'

And the fifth point of articulation is the level of [the letters] gimmel, yud, kaf, kuf, the articulation of the palate, the level of "He makes peace in His heights": for Michael is the prince of water and Gavriel the prince of fire, and the water does not extinguish, etc.,

The fifth point of articulation, the palate (the letters gimmel, yud, kaf, kuf), corresponds to the level of which it is said, "He makes peace in His heights." Michael is the prince of water (kindness) and Gavriel the prince of fire (severity), yet the water does not put out the fire.

מפני השפעה הכללית שבהם ממקור חוצבם אשר לבחינה זו כולם כאחד עונים באימה ואומרים קדוש³⁸ כו'.

because of the general flow in them from the source from which they were hewn, so that at this level all of them as one respond with awe and say, "Holy," etc.

They live together because a general, encompassing flow comes to all of them from the one source from which they were hewn. At that level they are all one, and they answer "Holy" together, in the words of the morning blessing Yotzer.

וזוהו בוערות כמראה הלפידים³⁹ היא מתהלכת בין החיות כו' פ"י היא מתהלכ' ה' מתהלכ' דהיינו לפי שנמשך בהם השפעת בחי' הה' לפיכך בוערים ואומרים קדוש.

And this is [the meaning of] "burning like the appearance of torches; it moves about among the Chayos," etc. The meaning is: "it (hi) moves about": the hei moves about. That is, because the flow of the level of the hei is drawn into them, therefore they burn and say, "Holy."

Yechezkel says that the fire "moves about among the Chayos." The Alter Rebbe plays on the word hi ("it"), reading it as the letter hei: because the flow of the hei, Malchus, moves among the Chayos, they burn and cry "Holy."

(וז"ל הזהר בראשית דמ"א ע"ב היא מתהלכת מאן היא דא רוחא קדישא אתר דנפקו מינה ואיהי נהיר לון והיינו בחי' מלכות שהיא בחי' ה' דשם הוי')

(And these are the words of the Zohar, Bereishis, folio 41b: "'It moves about': who is 'it'? This is the holy spirit (rucha kadisha), the place from which they came forth, and it shines for them." And this is the level of Malchus (sovereignty), which is the level of the hei of the Name Havayah.

The Zohar asks who "it" is and answers: the holy spirit, the place from which the Chayos came forth and which shines for them. The Alter Rebbe identifies this with Malchus, the final hei of the Name Havayah.

אך פ"י רוחא קדישא היינו כדאיתא בפרדס ערך רוח שהמל' נקרא רוח הקדש כשמקבלת מחכמה שהיא נקי' קדש ולכן בחי' זו היא גיכ"ק מוצא החיך שהוא נמשך מבחי' חכמה כמבואר בסמוך),

But the meaning of "holy spirit" is as is found in the Pardes, under the entry "Ruach," that Malchus is called ruach hakodesh (the holy spirit) when it receives from Chochmah (wisdom), which is called kodesh (holy); and therefore this level is [that of] gimmel, yud, kaf, kuf, the articulation of the palate, which is drawn from the level of Chochmah, as is explained shortly.)

Following the Pardes, Malchus is called "the holy spirit" when it receives from Chochmah, which is called kodesh ("holy"). That is why this level is the palate, which draws from Chochmah, as the next lines explain.

והמשכה והשפעה זו נרמזת במלת ופניהם שיש עליו טעם זקף גדול⁴⁰ שהוא הפסק מאמר להפסיק בין ופניהם לוכנפיהם כמ"ש רש"י לומר שפניהם פ"י פנימיותם אינם פרודות

And this drawing down and flow is alluded to in the word "ufneihem" (and their faces), which bears the cantillation mark zakef gadol, which is a break in the statement, to separate "and their faces" from "and their wings," as Rashi writes; that is to say, that their faces, meaning their inner dimension (pnimiyus), are not separated

In this verse the word "ufneihem" ("and their faces") bears the cantillation mark zakef gadol, which sets it apart from "and their wings," as Rashi points out. The Alter Rebbe reads this to say that their faces, their inner dimension, are not separated.

כמו כנפיהם, שפנימיותם הוא בחי' גיכ"ק מוצא החיך כי חכו ממתקים^{41,42} כתיב ששם הוא בחי' המתיקות והטעמים

as their wings are; for their inner dimension is the level of gimmel, yud, kaf, kuf, the articulation of the palate, for it is written, "His palate is sweetness," for there is the level of the sweetness and the tastes (te'amim),

The angels' inner dimension corresponds to the palate, of which it is said, "His palate is sweetness." The palate is the place of sweetness and taste.

כי חיך אוכל יטעם⁴³ שהוא בחי' חכמה כו', ולפי שהשפעת אהבה ויראה הנמשך להם להיות כגחלי אש בוערות⁴⁴ ולומר קדוש וברוך וימלוך כו'

for "the palate tastes food," which is the level of Chochmah, etc. And since the flow of love and awe that is drawn down to them, to be "like burning coals of fire" and to say "Holy" and "Blessed" and "He shall reign," etc.,

"The palate tastes food": tasting is the level of Chochmah. The sentence goes on to the source of the angels' love and awe, which makes them like burning coals and moves them to the praises "Holy," "Blessed" and "He shall reign."

הוא מבחי' ה' זו שהוא עלמא דאתגליא דהיינו מחמת השגתם באור א"ס ב"ה הנמשך בעלמא דאתגליא ושהוא ממכ"ע וסוכ"ע כו'.

is from the level of this hei, which is the revealed world (alma de'isgalya), that is, by virtue of their comprehension of the Infinite Light (Or Ein Sof), blessed be He, that is drawn into the revealed world, and that it is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc.,

This love and awe come from the hei, called the “revealed world” (alma de'isgalya), the level where G-dliness shows itself to created beings. The angels grasp the Infinite Light that is drawn into this level: how it fills all worlds and encompasses all worlds.

ולכן גם אהבתם ויראתם הוא בהתגלות ובתשוקה מורגשת. וכמ"ש מראיהם כגחלי אש בוערות^{45,46} כו' כלומר כגחלי אש אשר האש עודנה קשורה בגחלת ומתלהטת בו.

therefore their love and awe, too, are in a revealed way and with a felt yearning. As it is written, “Their appearance is like burning coals of fire,” etc.; that is to say, like coals of fire in which the fire is still bound to the coal and blazes in it.

Because their love and awe come from comprehension, they are revealed and felt, a conscious longing. They are like burning coals, in which the fire still clings to the coal and blazes in it, kept alight by what feeds it.

(ועיין מזה ברבות בהעלותך פט"ו דרס"ג ע"ד⁴⁷ ובשה"ש רבה⁴⁸ ר"פ צאינה וראינה וכוזהר ח"ג פ' צו די⁴⁹ א' ב' ובת"ז ד"ג סע"ב ד' ב' ועמ"ש מענין אש בד"ה בפ' נסכים)⁵⁰

(And see on this in the Rabbos, Behaalosecha, chapter 15, folio 263, column d; and in Shir HaShirim Rabbah, at the beginning of [the section] “Go forth and gaze”; and in the Zohar, Part III, Parshas Tzav, folio 4, sides a and b; and in the Tikkunei Zohar, folio 3, end of side b, [and folio] 4b; and see what is written on the subject of fire in the discourse in the passage on the libations.)

The parenthesis gathers parallel sources: the Midrash on the Chayos' appearance like coals of fire, the teaching that fire and snow above do not extinguish each other, the Zohar and the Tikkunei Zohar on this verse, and a discourse in Likkutei Torah on the theme of fire. (The folio printed for the Zohar cannot be right, since Parshas Tzav begins at folio 27; the Kehot note gives it as Part III, Parshas Tzav, folio 31b.)

וזהו ענין שרפים עומדים ממעל לו⁵¹ פי' ממעל כלומר במקום פתוח לרוחה דהיינו בגילוי עוז ותעצומות האהבה וכן בפרות שנשאו את הארון בימי דוד⁵² כתי' וישרנה הפרות^{53,54,55} כו'

And this is the matter of “Seraphim stand above Him”: the meaning of “above” is, that is to say, in a place wide open; that is, with the revelation of the might and the intensity of the love. And so too of the cows that carried the Ark in the days of David it is written, “And the cows went straight,” etc.,

Isaiah saw “Seraphim standing above Him.” The Alter Rebbe reads “above” as a wide-open place: the might of their love shows itself openly. The cows that carried the Ark are a similar case.

הלוך וגעו⁵⁶ מפני שנשא⁵⁷ את הארון שהוא בחי' עלמא דאתגליא נשפע עליהם שפע אלקי להיות משוררות וגועות וכו'

“lowing as they went”: because they carried the Ark, which is the level of the revealed world, a G-dly flow was bestowed upon them, so that they sang and lowed, etc.

Because the cows carried the Ark, which stands for the revealed world, a G-dly flow came upon them, and their lowing became song. According to the Kehot note, the Sages identify the song they sang.

(עיין ברבות וירא ס"פ נ"ד ובפרק אין מעמידין דכ"ד ב⁵⁸ ובזח"א פי' חיי שרה דקכ"ג ובפי' תרומה דקל"ח⁵⁹ א'):^{60, 61, 62}

(See in the Rabbos, Vayera, end of chapter 54; and in chapter Ein Ma'amidin, folio 24b; and in the Zohar, Part I, Parshas Chayei Sarah, folio 123; and in Parshas Terumah, folio 138a.)

The Midrash and the Talmud discuss what song the cows sang. According to the Kehot note, the Zohar compares the cows carrying the Ark to the Chayos that carry the Divine Throne.

SECTION 2 • 14-5

Barley: the measured flow

4 ב והנה השפעה והמשכה זו שנמשכת במלאכים להיות אריה שואג ושור גועה ולהיות בוערים כו' ועונים ואומרים קדוש כו'

2. Now, this flow and drawing down that is drawn into the angels, so that the lion roars and the ox lows, and so that they burn, etc., and respond and say “Holy,” etc.,

The second section begins by giving a name to the divine flow described so far: the flow into the angels that makes the lion roar and the ox low, sets them burning, and moves them to answer “Holy.”

נקרא בשם שעורה כי שעורה הוא מאכל בהמה⁶³ פי' מאכל והשפעת המלאכים הנקראים בשם בהמות וחיות פני אריה פני שור כו'

is called by the name se'orah (barley), for barley is the food of animals; that is, the food and the flow of the angels, who are called by the names “beasts” and “living creatures” (chayos): the face of a lion, the face of an ox, etc.

This flow is called “barley,” because barley is food for animals (the Talmud speaks of barley as feed for horses and donkeys). The angels are called “beasts” and “living creatures,” since the faces of the Chariot are a lion, an ox and so on, so the flow that nourishes them is their “barley.”

ונקרא שעורה על שם שעור ה' פי' שיעור⁶⁴ ומדה הנמשך מבחי' הה' (ועמ"ש בענין בה"א נברא העוה"ז בד"ה ראו כי⁶⁵ ה' נתן לכם השבת)

And it is called se'orah after shi'ur hei (the measure of the hei): that is, the measure and limit that is drawn from the level of the hei. (And see what is written on the subject of "this world was created with the hei" in the discourse beginning "See, for Havayah has given you the Shabbos.")

A second reason for the name: the word se'orah can be divided into shi'ur (measure) and hei. It is the measured flow of the hei, Malchus. The parenthesis refers to the discourse in Likkutei Torah, Beshalach, that discusses how this world was created with the letter hei.

והיינו בחינת היא מתהלכת בין החיות להיות בוערים ולהיות מראיהם כגחלי אש ונמשך בשיעור ומדה להתחלק לדי' מחנות השכינה לכל אחד במדרגתו ולהיות מדרגת האחד מובדל ומופרד מחבירו

This is the level of "it moves about among the Chayos," so that they burn and so that "their appearance is like coals of fire"; and it is drawn down in measure and limit, to be divided into the four camps of the Shechinah (Divine Presence), to each one at its rank, so that the rank of one is distinct and separate from its fellow.

This measured flow is what "moves about among the Chayos" and sets them aflame. Because it comes in measure, it divides into the four camps, each kept at its own rank, and this is why the angels' wings are "separated."

וכן מדרגת כל אחד ואחד היא נקצבת במדה שנמדד לו מששת ימי בראשית שלכן נקראו המלאכים עומדים⁶⁶ שעומדים כל ימיהם במדרגה אחת בלי שום גירעון ותוספת ובלי שום שינוי.

And likewise, the rank of each and every one is fixed in the measure that was measured out to it from the six days of Creation; that is why the angels are called "standing ones," for all their days they stand at one rank, without any decrease or addition and without any change.

Each angel's rank was fixed at Creation and never rises or falls. That is why the prophet Zechariah calls the angels "these who stand," while the person to whom he speaks is given "places to walk" among them.

ושעורה בשין שמאלית כתיב מלשון וסביביו נשערה מאד⁶⁷ וקדמונים אחזו שעור⁶⁸ (איוב י"ח כ') ודומיהם שהוא ענין רעדה כי וגבורתך ידברו⁶⁹ וזעים וחלים מחיל כסא וכו'

And se'orah is written with a left-dotted shin, from the expression "and round about Him it storms (nis'arah) greatly" and "and those who came before were seized with horror (sa'ar)" (Job 18:20), and the like, which is the idea of trembling; for "they speak of Your might," and "they quake and tremble from the dread of the Throne," etc.

The word se'orah is spelled with a sin, which links it to words for storm and shuddering in Psalms and Job. The angels' service is one of trembling and awe: they "speak of Your might" and quake before the Divine Throne.

(ועמ"ש עוד מענין שער בשמאל ושער רישיה ⁷⁰ ושער בימין זה השער ⁷¹ בפי שלח בפי ציצית ע"פ אני ⁷² כו', ומזה יובן גם כאן שאח"כ בימי ספירת העומר ממשיכים מ"ט שערי בינה ⁷³ הוא שער בימין בחינת חסדים כו').

(And see further what is written on the subject of se'ar with the left [dot], "and the hair (se'ar) of His head," and sha'ar with the right [dot], "this is the gate (sha'ar)," in Parshas Shelach, on the passage of tzitzis, on the verse "I...", etc. From this it will be understood here too that afterward, in the days of the Counting of the Omer, we draw down the forty-nine gates (sha'arei) of Binah (understanding), which is sha'ar with the right [dot], the level of chasadim (kindnesses), etc.)

The parenthesis contrasts se'ar ("hair"), spelled with a sin, on the left, with sha'ar ("gate"), spelled with a shin, on the right, and refers to a discourse in Likkutei Torah, Shelach. It follows that the forty-nine gates of Binah drawn down during the Counting are a "gate on the right," a flow of kindness, unlike the trembling "barley" of the angels.

והנה השפעת והמשכת בחינת שעורה הנ"ל במלאכים תלויה בעבודת ישראל למטה שבזמן שבית המקדש היה קיים היו מקריבים עומר השעורים והניף הכהן את העומר ⁷⁴ ובאתערותא דלתתא

Now, the flow and drawing down of the level of barley mentioned above into the angels depends on the service of Israel below. For when the Holy Temple stood, they would offer the Omer of barley, and the kohen would wave the Omer; and through the arousal from below

The angels' "barley" depends on what Israel does below. In Temple times this was done through the Omer: the barley offering that the kohen waved before G-d.

אתעדל"ע הוא חסד עליון שע"י הארת בחינת חסד עליון מלמעלה מאור א"ס ב"ה נעשה העלאת בחי' עומר היא בחינת עלמא דאתגליא ומקטיר הקומץ ⁷⁵ באש של ⁷⁶ מעלה כו',

[there comes] an arousal from above, which is the supernal Chesed (kindness): through the illumination of the level of the supernal Chesed from above, from the Infinite Light (Or Ein Sof), blessed be He, there comes about the elevation of the level of the Omer, which is the level of the revealed world, and he burns the handful in the fire from on high, etc.;

In the Zohar's words, an arousal from below brings an arousal from above. Here this is the supernal Chesed from the Infinite Light, which lifts the Omer up. The kohen then burned a handful of it on the altar, where it was consumed by the fire that came down from heaven.

ועי' נשפע בחי' השעורה להיות מאכל בהמה במלאכים שיהיה להם בחינת בוערים כמראה הלפידים ולהיות שואגים קדוש וברוך וימלוך כו'.

and through this the level of barley flows down to be the food of animals for the angels, so that they will have the quality of “burning like the appearance of torches,” and so that they roar “Holy” and “Blessed” and “He shall reign,” etc.

Through this offering, “barley” flows to the angels as their food. It gives them their burning, like torches, and their praises of “Holy,” “Blessed” and “He shall reign.”

ולכן העומר בא מתרומת הלשכה^{77,78} שהיה לכל ישראל חלק בו להיות השפעה זו עי' כל ישראל

Therefore the Omer came from the terumas halishkah (the contribution to the Temple chamber), in which all Israel had a share, so that this flow would come through all Israel.

For this reason the Omer was bought with the funds of the Temple chamber, which came from the contributions of the whole people. Every Jew had a share in it, so the flow to the angels came through all Israel.

כי קדש ישראל⁷⁹ לה' ראשית תבואתה (בירמיה סימן ב' ג') ופירש"י ות"י שם קדש היינו תרומה ראשית תבואתה זהו העומר⁸⁰ והיינו

For “Israel is holy to Havayah, the first of His produce” (in Yirmiyahu, chapter 2, 3); and Rashi and the Targum Yonasan explain there: “holy” means terumah; “the first of His produce” is the Omer. And this is

Yirmiyahu calls Israel “holy to Havayah, the first of His produce,” and Rashi and the Targum explain it in terms of the terumah and the Omer. Israel themselves, then, are like the terumah and the Omer.

כי עצם נפש האלקית היא בחינת תרומה (כמ"ש ברכות פ' בראשית ר"פ י"ד ע"פ וייצר⁸¹ כו')

because the very essence of the G-dly soul is the level of terumah (as is written in the Rabbos, Parshas Bereishis, at the beginning of chapter 14, on the verse “And He formed,” etc.),

The very essence of the G-dly soul is like terumah, the holy portion set apart from the produce. The Midrash on “And He formed [man]” calls the first man the challah of the world, and challah is called terumah.

וגם כי תרומה גדולה ניטלת באומד ובמחשבה⁸² כמ"ש במשנה פ"ק דתרומות מ"ז ובגמרא פ"ק דגיטין (דלי"א א') והוא ענין נשמות עלה במחשבה,^{83,84}

and also because the great terumah is taken by estimate and by thought, as is stated in the Mishnah, chapter 1 of Terumos, mishnah 7, and in the Gemara, chapter 1 of Gittin (folio 31a); and this is the idea that “the souls arose in thought.”

The great terumah may be set apart by estimate, and even by thought alone. This matches the souls, which “arose in thought” before the world was created.

אך יש בה ג"כ מבחינת ראשית תבואתה עומר שעורים מאכל בהמה ע"ד מ"ש אדם ובהמה תושיע^{85, 86}
הוי' ופי' בגמרא פ"ק דחולין (דף ה' ע"ב)

But there is in it also [something] of the level of "the first of His produce," the Omer of barley, the food of animals, in the manner of what is written, "Man and beast You save, Havayah," which the Gemara, in chapter 1 of Chullin (folio 5b), explains:

The soul also has a second side, like the barley Omer, food for animals. The verse "Man and beast You save" hints at this, as the Gemara in Chullin explains.

שמימים את עצמם כבהמה דכאי רוח ועוד כמ"ש לקמן דבתחלה נמשך הנפש מבחינת אופנים מסטרא
דבעירו דכיא כו' ולזאת

that they make themselves like a beast, crushed in spirit. And further, as is written below, at first the soul is drawn from the level of the Ofanim, "from the side of the pure animal," etc. And therefore

The Gemara explains that these are people wise in knowledge who make themselves like a beast, humble and crushed in spirit. Further, as the maamar will explain below, the soul is first drawn from the Ofanim, a class of angels, from "the side of the pure animal."

הנה בחי' נפש האלהי שבישראל הוא בחינת ראשית ההמשכה שעל ידה נמשך בחינת התבואה
והשעורים הנ"ל לעולם המלאכים בתוספת אור וגילוי זיו המתחדש מדי שנה בכל פסח כמארו"ל בפסח
על התבואה^{87, 88}

the level of the G-dly soul in Israel is the level of the first of the drawing down, through which the level of the produce and the barley mentioned above is drawn down to the world of the angels, with an addition of light and a revelation of radiance that is renewed each year, on every Pesach, as our Sages, of blessed memory, said: "On Pesach, for the produce."

Therefore the G-dly soul is the "first" through which the barley flows to the angels, and it brings them added light, renewed every Pesach. This is when, according to the Mishnah, the world is judged concerning the year's produce.

(ועיין בזח"א ויחי דרכיו ע"ב⁸⁹ בפ"י תבואתה בה"א.⁹⁰ וע' מק"מ שם) ומתוספת וריבוי גילוי אור והזיו שבועולם המלאכים נמשך ומשתלשל למטה מטה לנפש הבהמית שבישראל (ועיין לקמן סוף הדיבור) שתתהפך מחשוכא לנהורא וכו'

(And see in the Zohar, Part I, Vayechi, folio 226b, on the explanation of "tevu'asah" (His produce) with a hei; and see the Mikdash Melech there.) And from the addition and increase of the revelation of light and radiance in the world of the angels, [light] is drawn and descends further and further down, to the animal soul in Israel (and see below, at the end of the discourse), so that it be transformed from darkness to light, etc.,

The Zohar notes that tevu'asah ("His produce") in that verse is written with a hei; according to the Kehot note, it alludes to the final hei of the Name. From the angels' increased light a flow descends further, to the animal soul, so that its darkness may be turned to light.

דהיינו לשבע מדות הקדושות שממשיכים בז' שבועות ימי הספירה וכל אחד כלולה מז' כו' (וכמ"ש לקמן):^{91, 92, 93}

that is, into the seven holy attributes (middos), which we draw down in the seven weeks of the days of the Counting, each one comprising seven, etc. (as is written below).

The animal soul is refined into the seven holy attributes, which are drawn down in the seven weeks of the Counting, each attribute comprising all seven: forty-nine in all.

5 ג והנה כל זה הוא בחינת שעורה שמתגלה בפסח ראשית קצירכם^{94, 95} שהוא ענין השגת הנפש בחי' גילוי אור א"ס ב"ה בעלמא דאתגליא איך הוא ממכ"ע וסכ"ע וכו' לכל נפש כפי אשר תוכל שאת השגתה.

3. Now, all this is the level of barley, which is revealed on Pesach, "the first of your harvest": that is, the soul's comprehension of the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the revealed world, how it fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), etc., for each soul as much as it is able to bear in its comprehension,

The third section sums up: "barley," revealed on Pesach, is comprehension. The soul grasps G-dliness as it appears in the revealed world, how the Infinite Light fills and encompasses all worlds, each soul as far as it is able to grasp.

כאשר יעמיק האדם בדעתו ויתבונן בגדולתו ית' כל חד לפום שעורא דיליה⁹⁶ (וע' בפ"י קצירה במא"א אות ק' סל"ב⁹⁷ ועמ"ש בד"ה והי' מספר בניי⁹⁸ לידת המוחין כו').

when a person goes deep with his mind and contemplates His greatness, may He be blessed, “each one according to his own measure (shi’ura).” (And see the explanation of ketzirah (harvest) in Me’orei Or, letter kuf, section 32; and see what is written in the discourse beginning “And the number of the children of Israel shall be,” on the birth of the intellect (mochin), etc.)

This comes when a person contemplates G-d’s greatness in depth, “each according to his own measure,” in the Zohar’s words; the word for measure, shi’ura, echoes se’orah, barley. The parenthesis refers to Me’orei Or on “harvest,” which, as the Kehot note quotes it, calls the harvest Malchus’s giving birth to the souls, and to the discourse “And the number of the children of Israel shall be” earlier in Likkutei Torah, Bamidbar.

אך בשבועות הוא גילוי בחינת חטה שהוא גילוי מה שלמעלה מהדעת והשגה וכמארז"ל עץ הדעת חטה היתה שאין התינוק⁹⁹ יודע לקרות אבא עד שיטעום כו'

But on Shavuot there is the revelation of the level of wheat, which is the revelation of what is above knowledge (daas) and comprehension, as our Sages, of blessed memory, said: “The Tree of Knowledge was wheat,” for “a baby does not know how to call ‘Abba’ (father) until it tastes,” etc.

Shavuot reveals “wheat”: what is higher than knowledge and comprehension. The Sages said that the Tree of Knowledge was wheat, since a baby cannot yet say “Abba” until it tastes the taste of grain.

שידיעת התינוק שקורא אבא ואימא אינה ידיעה נגלית בהשגה והבנה המושכלת בטעם מושג ומובן שהרי אינו יודע איך הוא אביו ולמה צריך לאהוב אותו

For the baby’s knowing, when it calls “Abba” and “Imma,” is not a revealed knowing, with comprehension and intellectual understanding, through a reason that is grasped and understood; for it does not know in what way he is its father, or why it must love him.

A baby’s knowledge of its father is not a matter of understanding. It cannot explain in what way he is its father or why it should love him.

אלא שקורא אבא מפני שנפשו קשורה בנפש אביו בלי שום טעם ודעת ולא עוד אלא שההתקשרות
ההוא חזק מאד שיש לו געגועים אחר אביו וקשה עליו פרידתו עד שגועה בבכיה ונותן את נפשו ממש
בבכיתו.¹⁰⁰

Rather, it calls “Abba” because its soul is bound up with its father’s soul, without any reason or knowledge. Moreover, that bond is very strong, so that it longs for its father, and parting from him is hard for it, until it wails in weeping and gives over its very soul in its weeping.

It calls “Abba” because its soul is bound up with its father’s soul, beyond any reason, as the Torah says of Yaakov and Binyamin that one soul was bound up with the other. The bond is so strong that it longs for its father and cries its heart out when they are apart.

SECTION 3 • ¶6-9

Wheat: the revelation of “I, Who I am”

6 והיינו מפני שהדעת ההוא שנתחדש בתינוק מחמת החטה הוא ענין גילוי הדעת הנעלם שלמעלה מעלה
מן הדעת המושג והמובן ולכן ההתקשרות שלו חזקה מאד עד מיצוי הנפש ממש,

This is because that knowledge (daas) which is newly formed in the baby by virtue of the wheat is a revelation of the hidden knowledge, which is far, far above the knowledge that is grasped and understood; and therefore its bond is very strong, to the point of the actual outpouring of the soul.

The Alter Rebbe explains why the baby’s bond is so strong. The knowledge that wheat awakens in it is a “hidden knowledge,” higher than knowledge that the mind grasps, so the bond reaches the point where the soul pours itself out.

כי אהבה זו נפלאה מאד מכאשר תוכל הנפש שאת השגתה ואין כח בנפש לכלוא את הרוח האהבה
שיסודתה ושרשה שממנה לוקחה הוא הדעת הנעלי שהוא עליון וגבוה מהדעת המתפשט בכחות הנפש
והשגתה

For this love is exceedingly wondrous, beyond what the soul is able to bear to comprehend, and the soul has no power to hold back the spirit of the love, whose foundation and root, from which it was taken, is the hidden knowledge, which is higher and loftier than the knowledge that spreads into the powers of the soul and its comprehension;

A love like this is beyond anything the soul can comprehend, and the soul cannot hold it back. Its root is the hidden knowledge, which stands above the knowledge that spreads into the soul’s faculties.

אלא הוא גילוי בחינת ההעלם עצמו להיות ביטול כחות הנפש שתהא הנפש נכספה וגם כלתה¹⁰¹ כוי

rather, it is a revelation of the level of the hidden itself, so that there be a self-nullification (bittul) of the powers of the soul, so that the soul “yearns and even pines,” etc.

What is revealed is the hidden itself, and so the soul’s faculties are nullified before it. The soul “yearns and even pines,” in the words of the Psalm.

(ועמ"ש מענין פי' מוחין דאבא שלמעלה מדעת המושג בד"ה להבין מ"ש בהגדה¹⁰² מצה זו כוי).

(And see what is written on the subject of the meaning of the intellect (mochin) of Abba, which is above the knowledge that is grasped, in the discourse beginning “To understand what is said in the Haggadah, ‘This matzah,’” etc.)

The parenthesis refers to a discourse in Likkutei Torah, Tzav, on “This matzah” of the Haggadah. It explains the mochin of Abba (the intellect of Chochmah) as higher than knowledge that is grasped.

והנה¹⁰³ ככל הדברים האלה וככל המשל הזה כך הוא ענין גילוי בחי' חטה בשבועות ע"י מתן תורה שעל כל דבור פרחו נשמתן¹⁰⁴

Now, in accordance with all these words and with all this analogy, so is the matter of the revelation of the level of wheat on Shavuot through the Giving of the Torah, when “at each utterance their souls flew out”;

Shavuot’s “wheat” is like the baby’s knowing. At the Giving of the Torah, as the Talmud says, at each of G-d’s utterances the people’s souls flew out of them.

והיינו בחי' מסירת נפש למסור נפשו באחד¹⁰⁵ מחמת גילוי בחי' אנכי מי שאנכי הוא בחי' עצמותו ומהותו שאינו בגדר תפיסא והשגה כלל דלית מחשבה תפיסא ביי¹⁰⁶ כלל.¹⁰⁷

that is, the level of self-sacrifice (mesirus nefesh), to give over one’s soul at [the word] “One,” by virtue of the revelation of the level of “I (Anochi), Who I am,” which is the level of His essence and being, which is not within the bounds of grasp and comprehension at all, for “no thought can grasp Him” at all.

This is self-sacrifice, the readiness to give over one’s soul when declaring G-d “One” in the Shema. It comes from the revelation of “I (Anochi), Who I am,” G-d’s very essence, which, in the words of the Tikkunei Zohar, “no thought can grasp at all.”

7 ובוזה יובן מ"ש אנכי ה' אלהיך אשר הוצאתיך מארץ מצרים. ולכאורה אין זה שבח ומעלה כ"כ לפני המקום שהיה הוצאת יש מיש.

With this we can understand what is written, "I am Havayah your G-d, Who brought you out of the land of Egypt." Seemingly, this is not such a great praise and distinction before the Omnipresent, since it was a bringing forth of something from something.

The maamar now turns to the first of the Ten Commandments. Taking Israel out of Egypt seems a lesser feat than creating the world: it moved a people that already existed from one place to another, "something from something."

והלא גדלה מעלתו אשר עשה שמים וארץ שבריותם הוא יש מאין וגם שמים לרום וארץ לעומק¹⁰⁸ וכו'.

Surely His distinction is greater in that He made heaven and earth, whose creation is something from nothing, and also "the heavens for height and the earth for depth," etc.

Making heaven and earth out of nothing, vast in height and in depth, seems the greater praise. So why does G-d introduce Himself at Sinai through the Exodus?

אך יובן עם הנ"ל כי הנה מצרים למעלה הוא מצר ים דהיינו מה שים החכמה הוא בבחי' מצר וגבול בגדר השגת הנכבדים בגדולתו ית' והיינו בגילוי זיו והארתו הודו על ארץ ושמים¹⁰⁹ כו'.

But it will be understood in light of what was said above. For Mitzrayim (Egypt) above is meitzar yam (the strait of the sea): that is, that the sea of Chochmah (wisdom) is in a state of strait and limit, within the bounds of the created beings' comprehension of His greatness, may He be blessed; and this is in the revelation of His radiance and light, "His majesty is over earth and heaven," etc.:

Above, "Mitzrayim" is read as meitzar yam, "the strait of the sea." The boundless "sea" of Chochmah is narrowed to fit what created beings can grasp of G-d's greatness: His radiance that shines over earth and heaven.

איך שהוא ממלא כל עלמין וסובב כל עלמין וכו', אבל בהתגלות אנכי מי שאנכי הרי הוצאתיך מארץ מצרים למעלה מעלה מגדר ההשגה

how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), etc. But with the revelation of "I, Who I am," thus "I brought you out of the land of Egypt": far, far above the bounds of comprehension.

Even the understanding of how G-d fills and encompasses all worlds is still such a "strait." The revelation of "I, Who I am," G-d's essence, took Israel out of it, far beyond the bounds of comprehension, and this is greater than the creation of the world.

וכן יש בחיי מצרים למטה כשהאדם בבחי' מצר וגבול כל אחד לפי מה שהוא נתון בתוך מאסר הגוף המגבילו שלא לצאת חוץ לגדרו וגבולו.

And likewise there is a level of Mitzrayim below, when a person is in a state of strait and limit, each one according to how he is placed within the prison of the body, which confines him so that he does not go out beyond his bounds and limits.

Below, each person has a "Mitzrayim" of his own: the body, like a prison, confines him to his limits, and how much it confines him differs from one person to another.

משא"כ בהגלות נגלות בנפשו בחי' אנכי מי שאנכי אזי תכסוף ותכלה אליו לצאת מנרתיקה הוא מאסר הגוף במסירת נפש ממש למסור נפשו באחד וזהו מעלת ומדרגת¹¹⁰ בעל תשובה כו'.¹¹¹

But when the level of "I, Who I am" is truly revealed in his soul, then it yearns and pines for Him, to go out of its sheath, which is the prison of the body, with actual self-sacrifice, to give over one's soul at [the word] "One"; and this is the distinction and rank of the baal teshuvah (the one who returns), etc.

When "I, Who I am" is revealed in his soul, the soul yearns to leave the "sheath" of the body, with self-sacrifice, at "One" of the Shema. This is the special greatness of the baal teshuvah, who, the Talmud says, stands where even the completely righteous do not.

8 ולכן במתן תורה היו רואים את הנשמע¹¹² ושומעים את הנראה¹¹³ דהיינו מה שהיה בבחי' שמיעה מרחוק

Therefore, at the Giving of the Torah, "they saw what is heard and heard what is seen": that is, what had been at the level of hearing from afar,

At Sinai, according to the Mechilta, "they saw what is heard and heard what is seen." Hearing stands for knowing from afar, knowing what one cannot see.

שהוא בחי' ההעלם בא לידי גילוי וראיה ומה שהיה בבחי' ראיה והשגה נסתלק למקורו לבחי' ההעלם בחינת שמיעה לפי שאז היה גילוי ההעלם עצמו כנ"ל (ועמ"ש בד"ה וידעת היום¹¹⁴ בענין שלום שלום לרחוק ולקרוב).¹¹⁵

which is the level of the hidden, came to revelation and sight, and what had been at the level of sight and comprehension withdrew to its source, to the level of the hidden, the level of hearing; for then there was the revelation of the hidden itself, as mentioned above. (And see what is written in the discourse beginning "And you shall know this day," on the subject of "Peace, peace, to the far and to the near.")

What had been hidden, known only as hearing, became revealed as sight, and what had been seen and grasped withdrew into the hidden, because the hidden itself was then revealed. The parenthesis refers to the discourse "And you shall know this day" in Likkutei Torah, Va'eschanan, on "Peace, peace, to the far and to the near."

והנה בחי' ומדרגה זו נמשכה לישראל במתן תורה שנתנת התורה היא גילוי בחי' זו שהתורה והמצות הם נמשכין מאור א"ס ב"ה עצמו ממש מבחי' ההעלם

Now, this level and rank was drawn down to Israel at the Giving of the Torah, for the giving of the Torah is the revelation of this level: for the Torah and the mitzvos are drawn from the Infinite Light (Or Ein Sof), blessed be He, itself, truly, from the level of the hidden

This level was given to Israel through the Giving of the Torah, because the Torah and the mitzvos come from the Infinite Light itself, from the hidden.

עצמו שלמעלה מעלה מבחי' הארה שבירידת המדרגות וסדר ההשתלשלות בעלמא דאתגלייא כי התורה והמצות עליהם נאמר אם בחקותי תלכו¹¹⁶ בחי' אותיות שבחקיקה כו' כמ"ש במ"א.¹¹⁷

itself, which is far, far above the level of the radiance that is in the descent of the levels and the order of the chain of descending worlds (hishtalshelus) in the revealed world. For of the Torah and the mitzvos it is said, "If you walk in My statutes (bechukosai)," the level of engraved (chakikah) letters, etc., as is explained elsewhere.

They do not come from the radiance that descends through the chain of worlds into the revealed world. That is why it is said of them, "If you walk in My statutes": the word for statutes (chukim) suggests engraved (chakikah) letters, which are one with what they are engraved in, as another discourse explains.

הגם שמלובשים בענינים גשמיים מ"מ הרי אור א"ס ב"ה עצמו מלובש בהם כמו עד"מ הנשמה שמתלבשת בגוף וכח הראיה שבמוח מלובש בעין וכח השמיעה המלובש באזן גשמי שהעין והאזן עם היותם

Although they are en clothed in physical matters, nevertheless the Infinite Light, blessed be He, itself is en clothed in them; as, by way of analogy, the soul that en clothes itself in the body, and the power of sight in the brain that is en clothed in the eye, and the power of hearing that is en clothed in the physical ear: for the eye and the ear, although they are

Although the mitzvot are clothed in physical things, the Infinite Light itself is clothed in them. It is like the soul in the body, or the brain's powers of sight and hearing, which are clothed in the physical eye and ear.

גשמים נעשים כלים להיות פועל בהם כח הראיה והשמיעה שבמוח לצאת מן ההעלם אל הגילוי כח התורה והמצות הם בחי' כלים לאור א"ס ב"ה המלובש בהם שבהם ועל ידם מתגלה אור א"ס ב"ה בגילוי ממש.¹¹⁸

physical, become vessels for the power of sight and of hearing in the brain to act in them, to go out from concealment into revelation. So the Torah and the mitzvot are vessels for the Infinite Light, blessed be He, that is en clothed in them, so that in them and through them the Infinite Light, blessed be He, is revealed in actual revelation.

The eye and the ear, though physical, become vessels through which the powers of the brain act and come out into revelation. In the same way the Torah and the mitzvot are vessels in which the Infinite Light itself is truly revealed.

9 וזהו בחי' שתי הלחם שהיו מקריבין מחטה בשבועות כי חטה היא בחי' כ"ב אתוון¹¹⁹ דאורייתא ושתי הלחם על שם הפסוק לכו לחמו בלחמי¹²⁰ וגוי'

And this is the level of the Two Loaves that they would offer from wheat on Shavuot: for wheat (chitah) is the level of the twenty-two letters of the Torah, and the Two Loaves [are so called] after the verse, "Come, eat (lachmu) of My bread (lachmi)," etc.

The Two Loaves of wheat on Shavuot express this. The word chitah (wheat) has the numerical value twenty-two (ches 8, tes 9, hei 5), the number of the letters of the Torah, and the Zohar calls wheat the general expression of the twenty-two letters. The loaves recall the verse in which wisdom invites, "Come, eat of My bread."

פִּי לַחֲמוּ אֶתֶם לֶחֶם תּוֹרַתְכֶם בִּלְחָמִי דּוּקָא דֵּהֵיִינוּ לִהְיוֹת גִּילּוֹי תּוֹרַתּוֹ בַּחֲיִי אֲנֹכִי מִי שְׁאֲנֹכִי.¹²¹

That is, “lachmu”: eat, you, the bread of your Torah, “of My bread” specifically; that is, that the revelation of His Torah be the level of “I, Who I am.”

“Eat of My bread” means that the Torah a person studies should be “My bread,” G-d’s own. In it is revealed “I, Who I am,” G-d’s essence.

וְכַמִּיִּשׁ וְהָיוּ הַדְּבָרִים הָאֵלֶּה¹²² אֲשֶׁר אֲנֹכִי מְצַוְךָ וְגוֹי. וְהֵיִינוּ עִיִּי בַחֲיִי לָכֵן. וְכַמִּיִּשׁ אִם בַּחֲקָתִי תֵּלְכוּ¹²³

As it is written, “And these words, which I (Anochi) command you,” etc. And this is through the level of “Come (lechu).” As it is written, “If you walk (telechu) in My statutes,”

So the verse says, “these words which I (Anochi) command you”: the word Anochi hints that the Torah’s words carry “I, Who I am.” This comes about through “Come” (lechu), that is, through walking, as in “If you walk (telechu) in My statutes.”

דֵּהֵיִינוּ לִהְיוֹת בַּבַּחֲיִי הַלִּיכָה מִן הַמָּקוֹם אֲשֶׁר עֵמֵד שָׁם וּלְמַסּוֹר נַפְשׁוֹ בְּאֶחָד וְכַמִּיִּשׁ שְׁמַע יִשְׂרָאֵל¹²⁴ וְגוֹי הִי אֶחָד. וְהָיוּ הַדְּבָרִים וְגוֹי:

that is, to be at the level of walking from the place where one stood, and to give over one’s soul at [the word] “One,” as it is written, “Hear, O Israel, etc., Havayah is One. And these words shall be,” etc.

“Walking” means leaving the place where one stood, not remaining at one’s present level, and giving over one’s soul at “One” in the Shema. Right after the Shema comes “And these words shall be,” the Torah that carries G-d’s essence.

SECTION 4 • ¶ 10-11

The Counting and the fiftieth gate

10 ד אַךְ כִּדִּי לִהְיוֹת לְמַעַלָּה וּמִדְּרָגָה זֶה לִהְיוֹת בַּחֲיִי גִילּוֹי אֲנֹכִי מִי שְׁאֲנֹכִי בַּשְּׁבֻעוֹת זֶמֶן מִתֵּן תּוֹרַתּוֹ צָרִיךְ

לְסַפֵּר סְפִירַת הָעוֹמֵר וְהוּא שֶׁהִכְתּוּב אֹמֵר תִּסְפְּרוּ חֲמִשִּׁים יוֹם^{125, 126} כִּי

4. But in order to reach this distinction and rank, that there be the level of the revelation of “I, Who I am” on Shavuot, “the time of the Giving of our Torah,” one must count the Counting of the Omer. And this is what the verse says, “you shall count fifty days.” For

The fourth section turns back to the opening question. To reach the revelation of “I, Who I am” on Shavuot, the Counting of the Omer is needed, and this is the meaning of “you shall count fifty days.”

הנה נ' שערי בינה שהוא ענין גילוי אור א"ס ב"ה להיות בחי' התכונות בגדולת א"ס ב"ה הם מ"ט בחינות והם מרומזים בפסוק לך ה' הגדולה וגוי'

the fifty gates of Binah (understanding), which are the revelation of the Infinite Light (Or Ein Sof), blessed be He, so that there be contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, are forty-nine levels, and they are alluded to in the verse, "Yours, Havayah, is the greatness," etc.,

The "fifty gates of Binah" are the ways of contemplating G-d's greatness, the understanding through which the Infinite Light is revealed to the mind. Forty-nine of them are hinted at in the verse "Yours, Havayah, is the greatness, the might, the beauty...", which names the seven attributes.

שהם ז' מדות עליונות וכל אחד כלול מז' הרי מ"ט ושער החמשים הוא שער העליון הכולל כל הבחינות שבשער ההוא כלולים כל המ"ט בחינות והיו לאחדים¹²⁷ באחדות אחד ואינן ענפין מתפרדין

which are the seven supernal attributes (middos), each one comprising seven; thus there are forty-nine. And the fiftieth gate is the highest gate, which includes all the levels: in that gate all the forty-nine levels are included, and they "become one" in a single unity, and they are not "branches that separate"

Seven attributes, each comprising all seven, make forty-nine. The fiftieth gate is above them all and includes them all: in it the forty-nine are one, not separate branches.

כמו למטה (וז"ל הע"ח שער א"א פי"ד ויש שער נ' הכולל כל המ"ט כו' וכ"ה בהרמ"ז פ' אמור בדרך צ"ו ע"ב ובפ' פנחס בדרך רנ"ג ע"א ובפ' בראשית¹²⁸ בדרך ח' ע"א בד"ה אודמנת למהוי.

as below. (These are the words of Etz Chaim, Sha'ar Arich Anpin, chapter 14: "And there is a fiftieth gate, which includes all the forty-nine," etc. And so it is in the Ramaz, Parshas Emor, folio 96b, and Parshas Pinchas, folio 253a, and Parshas Bereishis, folio 8a, in the comment beginning "Izdamnas lemehevei."

Below, the levels branch out and are separate from one another. The parenthesis cites Etz Chaim and the Ramaz's commentary on the Zohar for the fiftieth gate that includes all forty-nine.

וכן הוא ג"כ באריכות בפרדס שער השערים פ"ה) והשער ההוא הוא שער המחבר כל המ"ט שערים למקורן ושרשן במאצילן ב"ה

And so it is also, at length, in the Pardes, Sha'ar HaShe'arim, chapter 5.) And that gate is the gate that joins all the forty-nine gates to their source and root in their Emanator, blessed be He,

The Pardes discusses the same at length. The fiftieth gate joins all forty-nine gates to their root in G-d, their Emanator.

כי בו ועל ידו נמשך גילוי בחי' אנכי מי שאנכי הוא בחי' עצמיות אור א"ס ב"ה לכל המ"ט שערים

for in it and through it is drawn down the revelation of the level of "I, Who I am," which is the level of the very essence of the Infinite Light, blessed be He, to all the forty-nine gates.

Through the fiftieth gate the very essence of the Infinite Light, "I, Who I am," reaches all forty-nine gates.

(ע' בפרדס ¹²⁹ שם פ"ז בשם הת"ז והוא סוף תיקון כ"ב כ"ע איהו שלימו דחמשין שערי בינה ¹³⁰ כו' וכ"ה בע"ח שם ועיין לעיל בפ' יתרו בד"ה מראיהם ומעשיהם)

(See in the Pardes there, chapter 7, in the name of the Tikkunei Zohar, and it is at the end of Tikkun 22: "Keser Elyon (the Supernal Crown) is the completion of the fifty gates of Binah," etc. And so it is in Etz Chaim there. And see above, in Parshas Yisro, in the discourse beginning "Their appearance and their workings.")

The Tikkunei Zohar teaches that Keser, the Supernal Crown, is the completion of the fifty gates of Binah, so the fiftieth gate reaches above intellect. The text also refers to a discourse on Parshas Yisro (in Torah Ohr).

ולכך כתיב תספרו חמשים יום להיות אחוזים בשער החמשים שבו ועל ידו ¹³¹ יהיה גילוי אנכי וספירה זו היא המשכה למטה לבחי' עומר השעורים שיהא גילוי אנכי גם בבחי' עומר השעורים למטה.

Therefore it is written, "you shall count fifty days": to be bound to the fiftieth gate, in which and through which there will be the revelation of "I" (Anochi). And this Counting is a drawing down below, to the level of the Omer of barley, so that there be the revelation of "I" also in the level of the Omer of barley below.

That is why the Torah says "count fifty days": by counting, one holds on to the fiftieth gate, through which "I" is revealed. The Counting draws that revelation down to the level of the barley Omer below.

כי הנה כל אדם יש לו נפש החיונית שהיא הבהמיות מבחי' בהמה וגם נפש אלהית כד אתיליד יהבין ליה נפשא מסטרא דבעירא דכיא זכה יתיר ¹³² כו'

For every person has a vital soul, which is the animal nature, from the level of an animal; and also a G-dly soul: "When he is born, they give him a soul from the side of the pure animal; if he merits more," etc.,

Every person has a vital soul, which is animal in nature. Even the G-dly soul, at its first level, comes "from the side of the pure animal," as the Zohar teaches, and with greater merit a person receives higher levels of soul.

וכמ"ש בזהר ר"פ משפטים (דצ"ד ע"ב) ושפעה וחיותה מבחינת שעורים מאכל בהמה כו', וכדי שתהא גם נפשו הבהמית ברצונה ליכלל באחד ולמסור נפשו כו'

as is written in the Zohar at the beginning of Parshas Mishpatim (folio 94b); and its flow and life-force is from the level of barley, the food of animals, etc. And in order that his animal soul too should willingly be included in the One and give over its soul, etc.,

The life of this soul comes from "barley," food for animals. The aim is that even the animal soul should want, of its own will, to be included in the One and give itself over.

ולאתהפכא חשוכא לנהורא צריך שיהיה גם בה גילוי בחי' אנכי כדי שעיי"ז תכסוף ותכלה אליו ית' בביטול מהותה כו'.^{133, 134, 135, 136}

and that darkness be transformed into light, there must be in it too a revelation of the level of "I," so that through this it will yearn and pine for Him, may He be blessed, with the nullification of its very being, etc.

For the animal soul's darkness to be turned into light, the revelation of "I" must reach it too. Then it, too, yearns for G-d until its very being is nullified.

11 והמשכה זו היא מעט מעט מתחלה יום אחד כו' ואח"כ אומרים שני ימים כו', הרי יש כאן שני ימים שנמשכו למטה ואין אומרים יום שני לפי שאין זו בחי' והמשכה מדרגה אחרת

And this drawing down is little by little: first "one day," etc., and afterward we say "two days," etc. Thus there are here two days that have been drawn down below; and we do not say "the second day," because this is not another level, the drawing down of another rank;

This answers the second opening question. The drawing down comes little by little, and we say "two days" rather than "the second day," because each day is not a new level but more of the same flow.

אלא הכל הוא המשכת בחי' ומדרגות שער החמשים הכולל ומיוחד במקורו רק שנמשך מעט מעט וכשסופרין וממשיכין כל המ"ט בחי' ממילא מגיעין בשבועות לשער החמשים ונעשים חמשים יום בשבועות,

rather, all of it is the drawing down of the levels and ranks of the fiftieth gate, which includes [them all] and is united with its source, only it is drawn down little by little. And when we count and draw down all the forty-nine levels, we arrive as a matter of course, on Shavuot, at the fiftieth gate, and they become fifty days on Shavuot.

All forty-nine levels are drawn from the one fiftieth gate, which is united with its source. Once all forty-nine have been counted, Shavuot arrives at the fiftieth gate of itself, and so the verse can speak of "fifty days."

אך א"צ לספור ולהמשיך לעומר אלא מ"ט בחינות כדי לחבר ולקשר ענפין דמתפרדין למטה ולהעלותן ולקשרן למקורן ושרשן ולייחדן במאצילן ב"ה ע"י שער החמשים וכו':

But for the Omer one need count and draw down only forty-nine levels, in order to join and bind the “branches that separate” below, and to raise them and bind them to their source and root, and to unite them with their Emanator, blessed be He, through the fiftieth gate, etc.

We count only forty-nine, because the work of the Counting is to bind the separate “branches” below to their root. The fiftieth gate, through which they are united with G-d, needs no counting.

SECTION 5 • ¶12

Outer and inner letters

12 ועוד יובן ענין ההפרש בין בחי' שעורה שעור ה' מוצאות הפה ובין בחי' חטה שהוא ג"כ כ"ב אותיות התורה שזהו ע"ד שנתבאר בד"ה

And further, the difference between the level of barley, “shi'ur hei,” the measure of the five points of articulation of the mouth, and the level of wheat, which is also the twenty-two letters of the Torah, will be understood: for this is along the lines of what was explained in the discourse beginning

A closing note gives another way to see the difference between the grains. Barley is “the measure of the hei,” the five points of articulation of the mouth, while wheat is the twenty-two letters of the Torah. Both are letters, but of different kinds, as other discourses explain.

כי תשמע בקול בענין מפתחות החיצוניות ומפתחות הפנימיות ¹³⁷ ועמש"ל בד"ה וארשתוך לי בענין חצר החיצונה וחצר הפנימית כו'

“For you shall listen to the voice,” on the subject of the outer keys and the inner keys; and see what is written above, in the discourse beginning “And I will betroth you to Me,” on the subject of the outer court and the inner court, etc.;

The Talmud compares Torah without fear of Heaven to a treasurer given the inner keys but not the outer ones, and the discourse on “For you shall listen to the voice” explains these two kinds of keys. The discourse “And I will betroth you to Me” (the previous maamar) explains the outer court and the inner court.

ע"ש ועמ"ש בד"ה אני ישנה¹³⁸ בענין האותיות שאלוני על בני¹³⁹ כו' והיינו מ"ש כאן שע"י בחינת חטה יודע לקרות אבא כו':

see there. And see what is written in the discourse beginning "I am asleep," on the subject of "the letters (ha'osiyos): ask Me concerning My children," etc. And this is what is said here, that through the level of wheat [the child] knows to call "Abba," etc.

The discourse "I am asleep" discusses the letters, reading the verse "Ask Me... concerning My children" with ha'osiyos as "the letters." This is what the maamar meant in saying that through wheat the child knows to call "Abba."

IN ONE'S AVODAH

Contemplating G-d's greatness gives each person "barley" according to his own measure, but that is not the goal. One must "walk," go beyond one's present level, and be ready to give over one's soul at "One" in the Shema, so that the revelation of "I" reaches even the animal soul. The Counting, day by day, draws that essence into the seven attributes of the heart, until it is transformed from darkness to light.

QUESTIONS FOR DISCUSSION

1. Why does the Torah say "fifty days" when only forty-nine are counted, and how does the fiftieth gate resolve this?
2. How does a baby's calling "Abba" show the difference between barley and wheat, between comprehension and a knowing above reason?
3. Why is bringing Israel out of Egypt, "something from something," a greater praise than creating heaven and earth from nothing?
4. In what sense are the Torah and the mitzvos "vessels" for the Infinite Light, like the eye and the ear for sight and hearing?
5. Why does the angels' flow depend on the Omer brought by all Israel, and what does the G-dly soul being "the first of His produce" add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וספרתם לכם

The note dates this maamar to the year 5564 (1803-1804) and refers to this list for the dating.

KEHOT'S NOTE

משנת תקס"ד — ראה רשימת המאמרים שם עי שטט הערה 59. הנחת כ"ק אדמור"ר האמצעי ממאמר זה נדפס בסידור שו, ג. הגהות באוה"ת במדבר עי רי. כרך-ו עי אתשכ. וראה אוה"ת אמור-ג עי תתעב. תוספת ביאור שם עי תתעג. המאמר באריכות מכ"ק אדה"א הוא ד"ה להבין ענין ספירה ומ"ת במאמרי אדה"א — כרך שבועות עי שצו. כמה ענינים מהמאמר נתבארו בכיאה"ז להצ"צ-א עי שפא ואילך. ד"ה זה מובא כמה פעמים בדרושי הצ"צ בשם "וספרתם לכם דגבי שבועות".

2 וספרתם לכם

The command to count seven full weeks from the day after Pesach, the day the Omer is brought. It is the verse on which the whole maamar rests.

ויקרא כ"ג:ט"ו Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימת תהייה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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KEHOT'S NOTE

ויקרא כג, טו.

3 "Until the morrow of the seventh week you shall count fifty days." The Alter Rebbe asks why the verse says fifty when only forty-nine are counted.

ויקרא כ"ג:ט"ז Leviticus 23:16

עד ממחרת השבת השביעת תספרו חמשים יום והקרבתם מנחה חדשה לה'

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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4 וכי חמשים יום סופרים והלא אין סופרים כי אם מ"ט יום

Tosafos asks how the verse can say fifty when we count only forty-nine, and answers by reading the verse so that the fiftieth day is not itself counted. According to the Kehot note, the gloss on the Gemara there refers to the Rosh (Pesachim, end of Arvei Pesachim, section 40), who discusses these answers and gives another.

Tosafot on Menachot 65b:2:1א"ב:ב:ב

כתוב אחד אומר תספרו חמשים יום. ואם תאמר והלא לא ספרין אלא מ"ט יום ויש לומר שלא צוה הכתוב לספור חמשים דהכי קאמר קרא עד ממחרת השבת השביעית שהוא יום חמשים תספרו אי נמי חמשים

יום תספרו אוהקרבתם דבתריה קאי והכי קאמר עד ממחרת השבת השביעית תספרו ולא עד בכלל נ' יום והקרבתם מנחה חדשה:

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5 העומר משעורים

The Gemara derives that the Omer offering comes from barley, while the Two Loaves of Shavuot come from wheat. The maamar builds its explanation on these two grains.

מנחות ס"ח ב:ב'ד' Menachot 68b:2-4

ולא ידעי דאשתקד לא הוה עומר האיר מזרח מתיר והשתא דאיכא עומר עומר מתיר ואי סלקא דעתך למצוה משום מצוה ליקום וליגזור אמר רב נחמן בר יצחק רבן יוחנן בן זכאי בשיטת רבי יהודה אמרה דאמר מן התורה אסור שנאמר (ויקרא כג, יד) עד עצם היום הזה עד עיצומו של יום וקסבר עד ועד בכלל

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KEHOT'S NOTE

מנחות סח, ב.

6 ראשית קצירכם

"You shall bring the Omer of the first of your harvest to the kohen." Barley is the first grain reaped, at the season of Pesach.

ויקרא כ"ג:י"ז Leviticus 23:10

דבר אליבני ישראל ואמרת אליהם כִּי־תבאו אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נָתַן לָכֶם וקצרתם את־קצירה והבאתם את־עמר ראשית קצירכם אליהכהן:

Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest.

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KEHOT'S NOTE

ויקרא כג, יז.

7 ושתי הלחם

The two loaves of new wheat, "first fruits to Havayah," offered on Shavuot at the end of the Counting.

ויקרא כ"ג:י"ז Leviticus 23:17

ממושבתיכם תביאו לחם תנופה שתי שני עשרנים סלת תהייה חמץ תאפינה בכורים לה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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8 ושתי הלחם מחטים

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם כג, יז.

9 בכורי קציר חטים

"And you shall make the festival of Shavuot, the first fruits of the wheat harvest." Shavuot is the time of the wheat harvest, as the barley season is the time of Pesach.

שמות ל"ד:22 Exodus 34:22

וְחָג שָׁבֻעַת תַּעֲשֶׂה לָּךְ בַּבֹּרִי קִצִּיר חִטִּים וְחָג הָאֶסִּיף תִּקְוֶפֶת הַשָּׁנָה:

And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the turn of the year.

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10 ופניהם וכנפיהם פרודות

In Yechezkel's vision, "their faces and their wings were separated above." The maamar reads the wings as the angels' upward flight and the faces as their inner dimension.

יחזקאל א':11 Ezekiel 1:11

וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדֹּת מִלְמַעְלָה לְאִישׁ שְׁתֵּים חֲבֵרוֹת אִישׁ וּשְׁתֵּים מְכֻסּוֹת אֶת גּוֹיְתֵיהֶנָּה:

Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

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KEHOT'S NOTE

יחזקאל א, יא.

11 ופניהם וכנפיהם פרודות מלמעלה

The Zohar (Pinchas), cited in the text's parenthesis, discusses this verse. According to the Kehot note, it draws the four faces from the four letters of Havayah and the four wings from the four letters of Ado-nai.

ספר הזהר, פנחס מ"ט:ש"ג-נ"א:ש"י 49:303-51:314 Zohar, Pinchas

12 ופניהם וכנפיהם פרודות מלמעלה

A second passage in the Zohar, Pinchas, cited in the text's parenthesis, that brings the verse about the separated faces and wings.

ספר הזהר, פנחס ל"ב:קע"ה-ל"ה:קפ"ח 32:178-35:188 Zohar, Pinchas

13 ופניהם וכנפיהם פרודות מלמעלה

The beginning of Tikkun 56, cited in the text: the branches of the tree spread apart above, as it is said, "their faces and their wings were separated above," and below they are united.

תקוני הזהר פ"ט ב:ה'5:89b Tikkunei Zohar

אָמַר רַבִּי אֱלֶעָזָר, אָבָא, שְׁעוּרָא דְעָרִיט אֵינִן בְּאַתְרֵי דְיָדֵי אוּ לֹא, אָמַר לְקָה בְּרִי, יְהוּ"ה אֵיהּ "אָב ה' אֵם ו' בֵּן ה' בֵּת, ה"ה אֵינִן אִשָּׁה וּבִתָּה כָּלָה וְחֻמוֹתָהּ, כְּפֻם עֲנָפִין דְּאֵלְנָא הָכִי אֶתְקִירָאוּ, עֲנָפִין דְּאֵלְנָא מִתְפָּרְשִׁין לְעֵילָא בְּאֵלְנָא, כְּמָה דְּאוּקְמוּהוּ וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדֹּת מִלְמַעְלָה, וְעֵלִיָּהּ אֶתְמַר (דְּבָרִים כֹּג א) וְלֹא יִגְלָה כְּנָף אֶבְיֹו, וְאֵינִן מִתְיַחֲדִין לְתַתָּא.

Tikkunei Zohar - Vocalized (Public Domain)

14 בזח"ג פנחס דרכ"ט טע"א

Or HaTorah sums up the Zohar passage cited here: the four faces are drawn from the four letters of Havayah and the four wings from the four letters of Ado-nai.

KEHOT'S NOTE

"משמע ד' פנים נמשכים מד' אותיות הו"י וד' כנפים מד' אותיות אד"י" — אוה"ת נ"ך-א ע"י שצג.

15 ובת"י תיקון נ"ו בתחלתו

Or HaTorah quotes the Tikkunei Zohar: the branches of the tree spread apart, as in "their wings were separated."

KEHOT'S NOTE

"ענפין דאילנא מתפרשין כו' וכנפיהם פרודות כו'" — אוה"ת נ"ך-א ע"י שצג.

16 וסוף תיקון ה'

Or HaTorah brings the end of Tikkun 5: the wings are the letters, and they are spread out to receive the vowel points upon them.

KEHOT'S NOTE

"שהכנפים הם האותיות והם פרושות לקבל עליהם הנקודות" — אוה"ת נ"ך-א ע"י שצג.

17 ובעבה"ק ח"ד פי"ט

Or HaTorah brings Avodas HaKodesh: "separated" means separated from the World of Atzilus, like the river that "from there divided and became four heads," and a "wing" means a covering, as in "the corner (kanaf) of his father's garment."

KEHOT'S NOTE

"פ"י פרודות שנפרדים מעולם האצ"י וזהו ע"ד ומשם יפרד וה"י לדי' ראשים כו' ושם פ"י כנף כסוי כנף אביו כסותא" — אוה"ת נ"ך-א ע"י שצג.

18 אחרי ה' ילכו כארי ישאג

"After Havayah they shall walk; like a lion he shall roar." The maamar applies it to the lion of the Chariot, whose roar of "Holy" is its flight upward to its source.

הושע י"א:10 Hosea 11:10

אַחֲרֵי ה' יֵלְכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאָג וַיַּחֲרֹדוּ בְּנֵי מִצְרָיִם:

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע יא, י.

19 The cows that brought the Ark back from the land of the Philistines "went straight on the road... lowing as they went." The maamar links their lowing with the ox-face of the Chariot.

שמואל א ו':12b I Samuel 6:12b

וַיִּשְׁרְנָה הַפָּרוֹת בְּדֶרֶךְ עַל־דֶּרֶךְ בֵּית שֹׁמֶשׁ בְּמַסְלָה אַחַת הָלְכוּ הָלֹךְ וְגָעוּ וְלֹא־סָרוּ יָמִין וּשְׂמֹאל וְסָרְגִי פִלְשֶׁתִּים הָלְכִים אַחֲרֵיהֶם עַד־גְּבוּל בֵּית שֹׁמֶשׁ:

And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the

lords of the Philistines went after them unto the border of Beth-shemesh.

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20 פני אריה אל הימין

“The face of a lion on the right... the face of an ox on the left... the face of an eagle.” The Alter Rebbe pairs the lion on the right with love and the camp of Michael.

יחזקאל א':10

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאֵל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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21 בתו' מנחות סה, ב

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ד"ה כתוב אחד. — “ואם תאמר והלא לא ספרינו לא מ"ט יום, וי"ל שלא צוה הכתוב לספור חמשים, דהכי אמר קרא עד ממחרת השבת השביעית שהוא יום חמשים תספרו, אי נמי חמשים יום תספרו אוהקרבתם דבתרי קאי והכי קאמר עד ממחרת השבת השביעית תספרו ולא עד בכלל ני יום והקרבתם מנחה חדשה” עכ"ל התוס'. ובגיליון הגמרא שם מציין לעיין בראש פסחים סוף פרק ערבי פסחים סימן מ' מ"ש על תירוצים הללו ותירץ באופן אחר.

PARAGRAPH 2

22 ופני שור

“And the face of an ox on the left... and the face of an eagle.” The ox on the left is linked to awe and Gavriel, and the eagle to compassion.

יחזקאל א':10

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאֵל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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23 ואשא אתכם על כנפי נשרים

Before the Giving of the Torah G-d says, “I bore you on eagles' wings and brought you to Me.” The maamar reads the eagles' wings as compassion, which raised Israel to a revelation they could not reach on their own.

שמות ט':4

אֲתֵם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל־כְּנָפֵי נְשָׁרִים וְאָבֹא אֶתְכֶם אֵלַי:

Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself.

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KEHOT'S NOTE

וספרתם לכם ממחרת השבת וגו' תספרו חמשים יום

שמות יט, ד.

24 בחומר ובלבנים

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם א, יד.

25 בחומר ובלבנים

The Egyptians embittered Israel's lives “with mortar and with bricks.” Here it describes how deeply they were immersed in physicality.

שמות א':14

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעֵבֶדָה קָשָׁה בְּחֹמֶר וּבִלְבָּנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת־כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּקָרָה:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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26 פנים בפנים דבר ה'

“Face to face Havayah spoke with you on the mountain.” This is the great revelation of Sinai, which Israel merited only through compassion.

דברים ה':4

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָרַת הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

27 מלכותך מכ"ע

“Your kingship is a kingship of all worlds.” The angels' life-force comes from G-d's Malchus, the level that relates to the many worlds.

תהילים קמ"ה:13

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמַמְשְׁלָתְךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

28 בהבראם

“These are the generations of the heavens and the earth behibar'am, when they were created.” The Sages expound the word through its letters.

בראשית ב':4

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמַיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

דברים לב, יא.

בראשית ב, ד.

29

בה' בראם

The Gemara reads behibar'am as "with a hei He created them," and teaches that this world was created with the letter hei. The maamar takes the hei as Malchus, the source of the angels' life-force.

Menachot 29b כ"ט ב
KEHOT'S NOTE

מנחות כט, ב.

30

וברוח פיו כל צבאם

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The hosts of heaven, the angels, come from "the breath of His mouth," compared to the breath of human speech.

Psalms 33:6 ר"ג: ו

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְאוֹם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

31

כמו עדי"ם הבל היוצא מן הפה

The note refers there for the analogy of divine speech to the breath that leaves the mouth.

KEHOT'S NOTE

ראה המשך בששה"ק תער"ב ח"ב ע' איכג. סו"ס דרמ"צ קצט, ב (בשולי העמוד).

32

באתא קלילא

According to the note, the phrase "with a light letter," from the opening of Akdamus, is explained there.

KEHOT'S NOTE

ריש אקדמות. נתבאר באוה"ת ויקרא-ג ע' תתנב.

33

כנגד . . די מוצאות . . בחי' גיכ"ק

The note refers there for the four camps corresponding to four points of articulation and for the palatal letters gim-mel, yud, kaf, kuf.

KEHOT'S NOTE

ראה סה"מ — תרס"ו ע' יב.

34

כנשר יאיר קנו

"As an eagle stirs up its nest, hovering over its young, spreading its wings." In Moshe's song, G-d's care for Israel is described in these terms; the maamar takes the eagle as the image of compassion.

Deuteronomy 32:11 י"א: ו

כְּנֶשֶׁר יַעֲיֵר קֶנֶן עַל־גּוֹזְלָיו יִרְחַח יִפְרֹשׁ כְּנָפָיו יִקְחֶהוּ וְשָׂאֵהוּ עַל־אֲבָרְתּוֹ:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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KEHOT'S NOTE

PARAGRAPH 3

35

עושה שלום במרומיו

"Dominion and fear are with Him; He makes peace in His heights." The Sages apply it to Michael and Gavriel, who live together in peace.

Job 25:2 כ"ה: ב

הַמְשִׁיל וַפָּחַד עִמּוֹ עֹשֶׂה שְׁלוֹם בְּמַרְוֹמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

36

מיכאל שר של מים

Iggeres HaKodesh 12 opens with the same teaching: "He makes peace in His heights," for Michael is the prince of water and Gavriel the prince of fire.

KEHOT'S NOTE

שהש"ר ג, ד"ה צאינה וראינה. השמטות לזח"א רסג, א. ע' באנה"ק שלו (רס"י יב). ועל"ק ואתחנן (ח, א). שהש"ר פ' צאינה מיכאל שר של שלג, גבריאל שר של אש. תחומא ויגש ס"י ו מיכאל מן המים וגבריאל מן האש והן עומדין לפני השכינה כו' — אר"ש כל הרקיע של מים והמלאכים של אש ומשרתי אש לוהט ואין המים מכבין את האש וכו', ואפשר ע"ז כוונתו הקי מ"ש כאן. [כ].

37

מיכאל שר של מים וגבריאל שר של אש ואין המים מכבים

On "Go forth and gaze," the Midrash teaches that the firmament is of snow and the Chayos are of fire, and neither puts out the other; Michael is the prince of snow and Gavriel of fire, and neither harms the other, as "He makes peace in His heights." The maamar explains this peace by their common source.

Shir HaShirim Rabbah 3:11 י"א: א

... וְדַמּוֹת הַחַיּוֹת מֵרֵאשִׁיתָם כְּגִלְגִּיל אֵשׁ, וְכַתִּיב (יחזקאל א, יד): וְהַחַיּוֹת רָצוּא וְשׁוֹב כְּמִרְאֵה הַבֶּזֶק, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מְכַבֶּה זֶה. מִיכָאֵל שֶׁר שֶׁלֶג, וְגַבְרִיאֵל שֶׁר אֵשׁ, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מְזִיק זֶה. אֲמַר רַבִּי אֲבִיו לֹא סוּף דָּכַר בֵּין מִלְּאָה לְמִלְּאָה, אֶלָּא אֶפְלוּ בֵּין מִלְּאָה אֶחָד שֶׁחֲצִיו שֶׁלֶג וְחֲצִיו אֵשׁ הַקָּדוֹשׁ בְּרוּךְ הוּא עוֹשֶׂה שְׁלוֹם בֵּינֵיהֶן, וְאֵית לָקָה חֲמֵשׁ אַפִּין, וְאֵלוֹ הֵן (דניאל י, ו): וְגִזְוֹתוֹ כְּתָרְשִׁישׁ וּפְנֵיו כְּמִרְאֵה בָרָק, וְלֹא זֶה מְזִיק זֶה. כְּתוּב אֶחָד אוֹמֵר (תהלים קד, ג): ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

38 עונים באימה ואומרים קדוש

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

39 כמראה הלפידים

"Their appearance was like burning coals of fire, like the appearance of torches; it moved about among the Chayos." The maamar reads "it" (hi) as the hei, Malchus, and the coals as the angels' revealed love.

Ezekiel 1:13 יחזקאל א':

ודמות החיות מראיהם כגחלי־אש בערות כמראה הלפידים היא מתהלכת בין החיות ונגה לאש ומד־האש יוצא כרק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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KEHOT'S NOTE

יחזקאל א', יג.

40 ופניהם שיש עליו טעם זקף גדול

Rashi says that only the zakef gadol on "ufneihem" taught him to read "and their faces" as standing apart from what follows. The Alter Rebbe builds on this reading: the faces are not separated as the wings are.

Rashi on Ezekiel 1:11 יחזקאל א':

ופניהם וכנפיהם פרודות מלמעלה. אלמלא שראיתי טעם זקף גדול נקוד על ופניהם לא הייתי יודע לפרשו אבל הניקוד למדני להבדילם זו מזו ולהעמיד תיבת ופניהם בפני עצמה וכן פירושו ופניהם להם וכנפיהם היו פרודות למעלה מפניה ומכסות אותם כיצד לאיש שתיים חוברות איש לכל פנים ופנים שתיים כנפיהם חוברות לכל אחת כנף חיה זו פרושה לצד כנף חיה זו ושל זו לצד זו והפנים שבינתיים מכוסים בהם ודוגמת לשון מקרא זה יש עוד בפרשה זו וגביהם וגובה להם ויראה להם תיבת וגביהם עומדת בעצמה: ושתיים מכסות. וכ' כנפיים הנותרות מכסות ...

And so were their faces, and their wings were extended upward Had I not seen the cantillation sign of a "zakef gadol" [indicating a pause] punctuating "And so were their faces," I would not know how to explain it, but the punctuation taught me to separate them [the words of the verse] one from the other and to place the word ופניהם by itself. And so, [this] is its explanation: And they had faces and their wings were extended above their faces and covered them. How so? "Each had two ...

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

41 חכו ממתקים

Kehot's note points to Ezekiel 1:13 for these words.

Ezekiel 1:13 יחזקאל א':

KEHOT'S NOTE

יחזקאל א', יג.

42 חכו ממתקים

"His palate is sweetness, and he is altogether delightful." The palate is the place of sweetness and taste, linked to Chochmah. (The Kehot note gives Ezekiel 1:13 here, but these words are in Song of Songs 5:16.)

Song of Songs 5:16 שיר השירים ה':

חכו ממתקים וכלו מממדים זה דודי וזה רעי כננות ירושלם:

His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

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43 חך אוכל יטעם

"Does not the ear test words, as the palate tastes its food?" Tasting, the work of the palate, is linked to Chochmah.

Job 12:11 איוב י"ב:

הלא־אֵזֶן מְלִין תִּבְחֶן וְחַךְ אֹכֵל יִטְעֶם־לוֹ:

Doth not the ear try words, Even as the palate tasteth its food?

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KEHOT'S NOTE

איוב יב, יא.

44 כנחלי אש בוערות

The words here quote Ezekiel 1:13; the passage is shown below.

Ezekiel 1:13 יחזקאל א':

ודמות החיות מראיהם כגחלי־אש בערות כמראה הלפידים היא מתהלכת בין החיות ונגה לאש ומד־האש יוצא כרק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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KEHOT'S NOTE

יחזקאל א', יג.

45 מראיהם כנחלי אש בוערות

The Midrash, cited in the text's parenthesis, teaches that lightning comes from the fire above and quotes "their appearance was like coals of fire." The verse becomes the image of the angels' burning love.

Bamidbar Rabbah 15:7 במדבר רבה ט"ז:

46 מראיהם כנחלי אש בוערות

The Tikkunei Zohar, cited in the text, explains "the likeness of the Chayos, their appearance like coals of fire" as the vowel points of the Torah.

Tikkunei Zohar 4b:7 תקוני זוהר ד' ב':

דְּבַר אַחֵר, וְהַמְשָׁכִילִים אֵינָן נִקְוִי, זֶהֱרִי דְנִהְרִין בְּאַתְוֹן, דְּאֵנָן נִקְוִינָן עֲגִילִין, אֲתָוִן מְרֻבְּעִין, דְּבִאֲתָוִן אֲתִבְרִיאוּ אַרְבַּע חִיּוֹן דְּכִרְסָא, דְּאֲתָמֵר עֲלֵיהֶן עֲנִינָא דִּיחִזְקָאֵל (א יג), וְדִמּוּת הַחַיּוֹת מְרִאִיהֶם כְּגַחְלֵי אֵשׁ, אֲלִין אֵינָן נִקְוִי דְּאֲרִיטָא, דְּאֵינָן תִּשְׁעָה, דְּבִהִין אֲתִבְרִיאוּ תִּשְׁעָה

גלגלי דְּכָרְסִיָּא, כְּרִסְיָא אִיהי עֲשִׂירָאָה לְתַשְׁעָה גִלְגָּלִים, דְּנִהְרִין בְּהוֹן
עֶשֶׂר אֲתוֹנוֹן דָּאֲנוֹן יוּיֵד הִיא וְאִי הִיא, וּבְהוֹן אֲתַבְרִיאוּ, וְאַרְבַּע אֲתוֹנוֹן
דְּאִינוֹן יְהוּיָה, נִהְרִין ...

Tikkunei Zohar - Vocalized (Public Domain)

47 ועיין מזה ברבות בהעלותך פט"ו דרס"ג ע"ד

Or HaTorah quotes the Midrash: lightning is born of the fire above and lights up the whole world, as it says, "their appearance was like coals of fire." G-d asks whether He needs Israel's light, and says that He told them [to kindle it] only in order to raise them up.

KEHOT'S NOTE

"א"ר ברכי הכהן בי רבי: הברק הזה תולדות האש שלמעלה הוא, והוא יוצא ומבהיק את כל העולם כולו, שנאמר ודמות החיות מראיהם כנחלי אש כי ומן האש יוצא ברק ומבהיק את כל כל העולם כולו, ואני צריך לאורה שלכם ולמה אמרתי לך כדי להעלותך עכ"ל" — אוה"ת נ"ך-א ע' שצג.

48 ובשה"ש רבה ע"פ צאינה וראינה

Or HaTorah quotes Rabbi Shimon bar Yochai's teaching that the firmament is of snow and the Chayos of fire, and that neither puts out the other.

KEHOT'S NOTE

"תני רשב"י הרקיע של שלג כי שנאמר רקיע כעין הקרח הנורא החיות של אש שנאמר ודמות החיות מראיהם כנחלי אש כי ולא זה מכבה זה כי" — אוה"ת נ"ך-א ע' שצד.

49 ובוהר ח"ג פ' צו ד' ל"א ב' ובת"ז ד"ג סע"ב ד' ב'

Or HaTorah quotes the Tikkunei Zohar: "their appearance like coals of fire" are the vowel points of the Torah, "burning like torches" are the cantillation marks, and the Shechinah, which includes them all, is the one that "moves about among the Chayos." It adds that the Chayos are rooted in Chochmah and are the life of the letters.

KEHOT'S NOTE

"ודמות החיות מראיהם כנחלי אש, כנקודי אוריייתא דעלייהו אתמר, ודמות החיות מראיהם כנחלי אש, אליו אינו נקודין בוערות כמראה הלפידים אליו אינו טעמי כי ושכינתא כלילא מכולהו עלה אתמר היא מתהלכת בין החיות עכ"ל" — אוה"ת נ"ך-א ע' שצד. ושם ע' שצג "בת"ז שם פ"י החיות שרשם מחכ"ו והחכמה תח"י והם חיות האותיות והם הנקודות כו".

50 ועמ"ש מענין אש בדי"ה בפ' נסכים

The discourse on the libations explains the fire that came down from heaven upon the altar, and that the Seraphim are so called because they come from the divine element of fire.

KEHOT'S NOTE

לקמן פ' שלח מ, ב.

51 שרפים עומדים ממעל לו

"Seraphim stood above Him." The Alter Rebbe reads "above" as an open, unconfined place, the open revelation of their love.

ישעיהו ו':ב' Isaiah 6:2

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופר:

וספרתם לכם ממחרת השבת וגו' תספרו חמשים יום

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"ו, ב.

52 בפרות שנשאו את הארון בימי דוד

The Gemara (in the chapter Ein Ma'amidin, cited in the text) expounds "and the cows went straight" to mean that they sang, and discusses which song it was.

I Samuel 7:2 א' ז':ב' שמואל

וַיְהִי מִיּוֹם שָׁכַת הָאָרוֹן בְּקִרְיַת יַעֲרִים וַיִּרְכּוּ הַיָּמִים וַיְהִיו עֲשָׂרִים שָׁנָה וַיִּנָּהוּ כָּל-בֵּית יִשְׂרָאֵל אַחֲרֵי ה'

And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; for it was twenty years; and all the house of Israel yearned after the L-RD.

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II Samuel 5:4 ב' ה':ד' שמואל

כֹּחַ-שְׁלֹשִׁים שָׁנָה דָּוִד בָּמָלְכוֹ אַרְבָּעִים שָׁנָה מָלָךְ:

David was thirty years old when he began to reign, and he reigned forty years.

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II Samuel 6:3 ב' ו':ג' שמואל

וַיִּרְכְּבוּ אֶת-אָרוֹן הָאֱלֹקִים אֶל-עֲגֹלָה חֲדָשָׁה וַיִּשְׁאָהוּ מִבֵּית אַבִּינָדָב אֲשֶׁר בְּגִבְעָה וַעֲזָא וְאַחֲיוּ בְנֵי אַבִּינָדָב נִהְגִּים אֶת-הָעֲגֹלָה חֲדָשָׁה:

And they set the ark of G-d upon a new cart, and brought it out of the house of Abinadab that was in the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

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עבודה זרה כ"ד בב' Avodah Zarah 24b

KEHOT'S NOTE

והרי ה' זה קודם מלכות שאול אפילו כדמוכחי קראי. — ולהעיר אשר בכיור ענין זה בסהמ"צ להצ"צ מצות העומר וספירה ס"א אין התיבות "בימי דוד" — אבל עפמ"שכ ש"א ז, ב. ש"ב ה, ד-ה. ש"ב ו, ג מוכח שבמאורע דפרות שנשאו ה' דוד בן י"ז שנה, ומודגשת השייכות דושרנה הפרות לדוד במר"ל (ע"ז כד, ב. מדרש שמואל ויל"ש במקומו. ועוד) שאמרו השירה הודו לה' גו' שזה ציווה דוד לאמר לפני הארון (דה"א טז). וראה פ' הרד"ק בדה"א שם שעפ"ז יבונן גם עוד דעות שע"ד שירת הפרות. שייכות ענין שירת הפרות לדוד ע"פ חסידות — עיין הצ"צ על תהלים ס"י צ"ח. וד"ה הודו לה' (ספר המאמרים תרכ"ו) — לקו"ש ח"י"ג ע' 133. נדפס עכשיו באוה"ת סדור ע' יא. סה"מ תרל"ה ע' קע. ראה הערת כ"ק אדמו"ר בהערות וציונים לעיל בהוספות יט, א.

53 וישרנה הפרות

The cows carrying the Ark "went straight... lowing as they went." The maamar explains that a G-dly flow came upon them because they carried the Ark.

I Samuel 6:12 א' ו':י"ב' שמואל

וַיִּשְׁרְנָה הַפָּרוֹת בְּדֶרֶךְ עַל-דֶּרֶךְ בֵּית שָׁמֶשׁ בְּמִסְלָה אַחַת הָלְכוּ הֵלֶךְ וַנִּעֲזוּ וַלֹּא-סָרוּ יָמִין וּשְׂמֹאל וּסְרָגֵי פִלְשְׁתִּים הִלְכִּים אַחֲרֵיהֶם עַד-גְּבוּל בֵּית שָׁמֶשׁ:

And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went,

and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

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KEHOT'S NOTE

ש"א ו, יב.

54

וישרנה הפרות

The Zohar (Chayei Sarah), cited in the text, discusses the cows that carried the Ark; according to the Kehot note, it compares them to the Chayos that carry the Divine Throne.

Zohar, Chayei Sara 5:23–6:28ח"ג-ו:כ"ח

55

וישרנה הפרות

The Zohar (Terumah), cited in the text, brings the same verse about the cows. According to the Kehot note, it too likens them to the Chayos that carry the Throne.

ספר הזהר, תרומה כ"ר:א-כ"ב:ר"ט20:211-22:219Zohar, Terumah
 "A psalm. Sing unto the L-rd a new song, for he hath done marvellous things: his right hand and his holy arm hath wrought salvation for him" (Ps. 98). This Psalm has been expounded elsewhere, and the Companions were perfectly correct in their assertion that it was chanted by the kine Shekinah) when She arrives at "Beth Shemesh", the "House of the Sun", which hands receive and bear Her even as the kine bare the ark. This psalm of praise was therefore ordered to be chanted on the Sabbath by ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

56

וישרנה הפרות כו' הלוך וגעו

The Midrash, cited in the text, expounds the cows' song. According to the Kehot note, it identifies the song as "Then Moshe sang" through the likeness of "ga'oh ga'ah" there to "ga'u" (lowing) here, since the letters alef, ches, hei and ayin interchange.

Bereshit Rabbah 54:4ד"ד רבה נ"ד

... רבי ירמיה בשם רבי שמואל בר רב יצחק בשם ר' אבא למה לקו אנשי בית שמש על ידי שהיו מליזין בארון אמר הקדוש ברוך הוא אילו תרנגולתו של אחד מהם אכדה היה מחזיר עליה כמה פתחים להביאה וארוננו בשדה פלשתים שבעה חדשים ואין אתם משגיחים בו אם אין אתם משגיחים עליו אני אשגיח עליו (תהלים צח, ב): "הושיעה לו ימינו וזרוע קדשו" הה"ד (ש"א ו, יב): "וישרנה הפרות בדרך" מהלכות בישרות הפכו פניהם כלפי ארון ואמרו שירה והיינו דכתיב "וישרנה" אמרו שירה בפה. אי זו שירה אמרו? ...

"Abraham took flocks and cattle, and gave them to Avimelekh, and the two of them established a covenant" (Genesis 21:27). "Abraham set aside seven ewes of the flock by themselves" (Genesis 21:28). "Avimelekh said to Abraham: What are these seven ewes that you have placed by themselves?" (Genesis 21:29). "Abraham took flocks and cattle, and gave them to Avimelekh...Avimelekh said to Abraham: What are these seven ewes?" - the Holy One blessed be He said to him [Abraham]: 'You gave seven ewes against My wishes, by your life, I will ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

57

מפני שנשאו הארון שהוא בחי' עלמא דאתגליא

There it is explained that the cows could sing because they carried the Ark, which is the level of the Torah, the middle line that runs from one end to the other.

KEHOT'S NOTE

בסה"מ תרכ"ו שם ע' סז שיכלו לומר שירה היינו מצד שהוליכו הארון שהוא בחי' תורה קו האמצעי המבריק מן הקצה אל הקצה לכן יכלו לומר שירה, ע"ש. וראה יהל אור ע' שנד.

58

ברכות וירא ס"פ נ"ד . . ובפרק אין מעמידין דכ"ד ב'

It explains that the song the cows sang was "Then Moshe and the children of Israel sang," which the Midrash Rabbah derives from the likeness of "ga'oh ga'ah" in that song to "haloch vega'o" of the cows, since the letters alef, ches, hei and ayin interchange.

KEHOT'S NOTE

"שהשירה שאמרו הוא אז ישיר משה ובניי את השירה הזאת, ובמד"ר למדו זה מג"ש שנא' בשירה זו כי גאה גאה ונאמר בפרות הלוך וגעו, שאותיות אחה"ע מתחלפין כנודע" — ד"ה וישרנה הפרות תרכ"ו ע' סג. ראה אוה"ת סידור ע' יא ע"ש ובסה"מ תרכ"ז ע' מז. סה"מ תר"ל ע' קיח ואילך. סה"מ תרל"ה-א ע' קע.

59

ובזה"פ חיי שרה דקכ"ג ובפי' תרומה דקל"ח ע"א

Or HaTorah brings these Zohar passages, which explain the cows carrying the Ark as like the Chayos that carry the Throne.

KEHOT'S NOTE

דשם פי' שזהו דוגמת חיות הנושאות את הכסא. — אוה"ת בשלח ע' תקו. וראה סידור עם דא"ח לאדה"א דף קפו, א. ובכאה"ז לאדה"א דף יג, ב. לשון הזהר נעתק באוה"ת מטות ע' ארסט, ע"ש.

60

כנגד . . די' מוצאות . . בחי' גיכ"ק

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה סה"מ — תרס"ו ע' יב.

61

Kehot's note points to Song of Songs 3:11 for these words.

Song of Songs 3:11א"י:ג

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלָמָה בְּעֶטְרָה שְׁעֶטְרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

62

The Zohar, quoted in the text: "it moves about" is the holy spirit, the place from which the Chayos came forth and

which shines for them. The Alter Rebbe identifies it with Malchus.

ספר זוהר, בראשית ס"ג:ס"ב-ס"ד:ע"ד 63:62-64:70 Zohar, Bereshit

PARAGRAPH 4

63 שְׁעוֹרָה הוּא מֵאֵכֶל בַּהֶמָּה

Kehot's note points to Pesachim 3b for these words.

Pesachim 3b ב' פסחים

KEHOT'S NOTE

פסחים ג, ב.

64 שְׁעוֹר ה' פִּי שִׁיעוֹר

The Zohar (Balak) explains barley (se'orah) as "the measure of the hei," a flow given by the measure of the hei, and wheat as the general expression of the twenty-two letters. The Kehot notes cite this passage further on, for wheat as the twenty-two letters; it gives this reading of barley as well.

ספר זוהר, בלק ר"ס"ו-ע"ח 6:67-78 Zohar, Balak

What is tenufah?

The Zohar; London, Soncino Press, 1933 (Public Domain)

65 ב"ה ראו כי ה' נתן לכם השבת

The discourse "See, for Havayah has given you the Shabbos" begins from the doubling of everything connected with Shabbos and asks why the Torah and mitzvos are called "the way of Havayah." It brings the teaching that the World to Come was created with the yud and this world with the hei, and asks how a letter can have any form above.

KEHOT'S NOTE

לקו"ת פ' בשלח א, א.

66 נְקִי הַמֵּלָאכִים עוֹמְדִים

"I will give you places to walk among these who stand." The angels are "standing ones," fixed at one rank, while a person can move from level to level.

Zechariah 3:7 ז' זכריה

KEHOT'S NOTE

זכריה ג, ז.

67 וּסְבִיבּוֹ נִשְׁעָרָה מֵאֵד

"And round about Him it storms greatly." The word nis'arah, spelled with a sin like se'orah, is brought to show that "barley" implies storm and trembling.

Psalms 50:3 תהילים נ"ג

יְבֹא אֱלֹהֵינוּ וְאֵלֵינוּ אֶשׁ לִפְנֵינוּ וְנִשְׁעָרָה מֵאֵד:

Our G-d cometh, and doth not keep silence; a fire devoureth before Him, And round about Him it stormeth mightily.

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KEHOT'S NOTE

תהלים נ, ג.

68 "And those who came before are seized with horror." Sa'ar (horror) shares the letters of se'orah, pointing again to

וספרתם לכם ממחרת השבת וגו' תספרו חמשים יום

trembling.

איוב י"ח:כ"ח Job 18:20

עֲלִיּוֹמוֹ נִשְׁמוּ אַחֲרָיִים וְקִדְמָנִים אַחֲזוּ שְׁעָר:

They that come after shall be astonished at his day, As they that went before are affrighted.

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69 וּגְבוּרַתְךָ יִדְבְּרוּ

"They speak of the glory of Your kingship and they tell of Your might." G-d's might is what the angels' trembling responds to.

Psalms 145:11 תהילים קמ"ה:י"א

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרַתְךָ יְדַבְּרוּ:

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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KEHOT'S NOTE

תהלים קמה, יא.

70 וְשַׁעַר רִישִׁי

In Daniel's vision, "the hair of His head was like pure wool." Se'ar (hair), with a sin, is brought as the "left" form of the word.

Daniel 7:9 דניאל ז' ט'

חָזָה הָיִית עַד דִּי כְרָסְוֹן רַמְיָו וְעַתִּיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּ חֹר וְשַׁעַר רִאשָׁה כְּעֶמֶר נָקֵא כְרָסְיָה שְׂכַבְיָן דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

71 זֶה הַשַּׁעַר

"This is the gate of Havayah; the righteous shall enter it." Sha'ar (gate), with a shin, is the "right" form, to which the gates of Binah of the Counting belong.

Psalms 118:20 תהילים קי"ח:כ

זֶה־הַשַּׁעַר לַהּ צְדִיקִים יָבֹאוּ בּוֹ:

This is the gate of the L-RD; The righteous shall enter into it.

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KEHOT'S NOTE

תהלים קיח, כ.

72 בְּפִי שֶׁלַח . . עִ"פ אֲנִי

There, in the discourse on the passage of tzitzis, an arousal from below draws down from above a "storm" (ra'ash) that becomes se'ar or sha'ar: sha'ar with the right dot is "This is the gate of Havayah," and with the left it is "the hair of His head like pure wool." Hair grows from the brain yet is only its outer radiance, and so the Torah, which comes from Chochmah, is called "hair."

KEHOT'S NOTE

לְקַמֵּן מִזֶּה, א. וְעֵינַי בְּאוֹהֶ"ת וִיקְרָא אִמּוֹר עִי קַעֵד.

73

מ"ט שערי בינה

The Gemara teaches that fifty gates of understanding were created in the world, and all but one were given to Moshe. The Counting draws down forty-nine of them.

Rosh Hashanah 21b:11-12 ב"י"א-י"ב

רב ושמואל. חד אמר: חמשים שערי בינה נבראו בעולם, וכולן ניתנו למשה, חסר אחד, שנאמר: "ותחסרהו מעט מאלקים". בקש קהלת למצוא דברי חפץ — בקש קהלת להיות כמשה, יצתה בת קול ואמרה לו: "וכתוב יושר דברי אמת" — ולא קם נביא עוד בישראל כמשה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ר"ה כא, ב.

74

והניף הכהן את העומר

"And he shall wave the Omer before Havayah... the kohen shall wave it." This is the service below on which the angels' "barley" depends.

Leviticus 23:11 ב"י"א-י"ב

והניף את העומר לפני ה' לרצונכם ממחרת השבת יניפנו הכהן:

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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KEHOT'S NOTE

ויקרא כג, יא.

75

ומקטיר הקומץ

The Mishnah there describes the Omer's order: it was waved and brought near, a handful was taken and burned on the altar, and the rest was eaten by the kohanim.

Menachot 67b ס"ז

KEHOT'S NOTE

מנחות סז, ב.

76

באש של מעי

Kehot's note points to Eruvin 63a for these words.

Eruvin 63a ס"ג

KEHOT'S NOTE

ראה עירובין סג, א.

77

העומר בא מתרומת הלשכה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שקלים רפ"ד.

78

העומר בא מתרומת הלשכה

The Mishnah lists the Omer among the public offerings bought with the contributions of the Temple chamber. So the whole people had a share in it.

Mishnah Shekalim 4:1 א"א-א"ב

התרומה מה היו עושים בה, לוקחין בה תמידין ומוספין ונספיקהם, העמר ושתי הלחם ולחם הפנים, וכל קרבנות הצבור. שומרי ספיקים פשיעית, נוטלין שכרן מתרומת הלשכה. רבי יוסי אומר, (אף הרוצה)

מתנדב שומר חנם. אמרו לו, אף אתה אומר, שאינן באין אלא משל צבור:

What did they do with the appropriation? They bring with it the daily burnt-offerings (tamidim) and the additional burnt-offerings (musafim) and their libations, the omer and the two loaves and the showbread and all the other public offerings. Those who guard the aftergrowths of the seventh year take their wages out of the appropriation from the chamber. Rabbi Yose says: [if a man wished] he could volunteer to watch without payment. But they said to him: you too admit that they can only be offered out of public funds.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

79

"Israel is holy to Havayah, the first of His produce; all who devour him shall be held guilty." The maamar reads it as describing the soul as terumah and as the Omer.

ירמיהו ב"ג:3

קדש ישראל לה ראשית תבואתה כל-אכליו יאשמו רעה תבא אליהם נאם ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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80

קדש היינו תרומה ראשית תבואתה זהו העומר

Rashi explains "holy" as like terumah, and "the first of His produce" as like the first of the harvest before the Omer, which may not be eaten. The maamar draws on this to call the soul terumah and the Omer.

רש"י על ירמיהו ב"ג:3

קדש ישראל. כתרומה: ראשית תבואתה. כראשית קציר לפני העומר שאסור באכילה והאוכלו מתחייב כן כל אוכליו יאשמו כן ת"י:

Israel is holy like terumah. the first of His grain Like the first of the harvest before the Omer, which it is forbidden to eat, and whoever eats it is liable, so will all those who eat him be guilty. So did Jonathan render it.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

81

וייצר

On "And Havayah Elokim formed [man]," the Midrash calls the first man the challah of the world, and challah is called terumah. This is the source for calling the essence of the soul terumah.

Beresheet Rabbah 14:1 א"א-א"ב

וייצר ה' אלקים. כתיב (משלי כט): מלך במשפט יעמיד ארץ וגוי. מלך - זה מלכי המלכים הקב"ה. במשפט יעמיד ארץ, שברא את העולם בדין, שנאמר: בראשית ברא אלקים. (שם) ואיש תרומות יהרסנה - זה אדם הראשון, שהיה גמר חלתו של עולם. ונקראת חלה תרומה, שנאמר (במדבר טו): ראשית עריסותיכם וגוי. אמר רבי יוסי בן קצרתה: כאשה הזאת שהיא משקשקת עיסתה במים, והגבהת חלתה מבנתיים, כך בתחלה: ואד יעלה מן הארץ וגוי ואחר כך: וייצר ה' אלקים וגוי:

"The L-rd G-d formed the man of dirt from the ground and He breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7). "The L-rd G-d formed" - it is written: "A king will uphold the land with justice [but a man of terumah destroys it]" (Proverbs 29:4). "A king" - this is the King of kings, the Holy One blessed be He. "Will uphold the land with justice" - as He created the world with [the attribute of] justice, as it is stated: ...

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82 תרומה גדולה ניטלת באומד ובמחשבה

The Gemara states that the great terumah is set apart by estimate and by thought. The maamar compares this to the souls, which "arose in thought."

גיטין ל"א א-ב' 31a:1

בשתי תרומות הכתוב מדבר: אחת תרומה גדולה ואחת תרומת מעשר; כשם שתְּרומה גדולה נִשְׁלֶטת באומד ובמחשבה, כך תרומת מעשר נִשְׁלֶטת באומד ובמחשבה; וכשם שיש לו רשות לבצע הבית לתרום תרומה גדולה, כך יש לו רשות לבצע הבית לתרום תרומת מעשר. מתנ"ה הפניח פירות, להיות מפריש עליהן תרומה ומעשרות; מעות, להיות מפריש עליהן מעשר שני - מפריש עליהן פְּחֻקֶּת שֶׁהֵן קְיָמיו. אם אָבְדוּ - הָרִי זֶה חֹשֶׁשׁ מֵעַת לָעַת, דְּבָרֵי רַבִּי ...

William Davidson, Vocalized Aramaic (CC-BY-NC)

83 נשמות עלה במחשבה

The words here quote Bereshit Rabbah 1:5; the passage is shown below.

Bereshit Rabbah 1:5 רבא רבא: א'ה' 1:5

ר' הונא בשם בר קפרא פתח (תהלים לא, יט): "תאלמנה שפתי שקר וגוי" אתפרכן אתחרשן אשתתקן. "אתפרכן אתחרשן" - היך מה דאת אמר (שמות ד, יא): "או מי ישום אלם או חרש או פקח או עור הלא אנכי ה'" ואומר (בראשית לו, ז): "והנה אנחנו מאלמים אלומים בתוך השדה והנה קמה אלומתי" "אשתתקן" - כמשמעו. "הדברות על צדיק" חי העולמים "צֶתֶק" שהעתיק כבריותו בגאווה אתמהה בשביל להתגאות ולומר אני דורש במעשה בראשית "ובו" אתמהה מבזה על כבודי דא"ר יוסי בר חנינא כל המתכבד בקלון חבירו אין לו חלק לעולם הבא ...

Rav Huna began in the name of bar Kapara: "May they be silenced [te'alamna], those lying lips [that speak harsh words against the righteous one with arrogance and contempt]" (Psalms 31:19) - may they be bound up, may they become mute, may they be silenced. can have all these three meanings, as the Midrash goes on to show. May they become mute - as it says: "Who gives a mouth to a person, or who renders one mute [ilem] or deaf, or sighted or blind? Is it not I, the ...

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KEHOT'S NOTE

ראה ב"ר א, ה.

84 נשמות עלה במחשבה

The Midrash counts Israel among the things that "arose in thought" before the world was created. The soul's root in

G-d's thought is compared to terumah set apart in thought.

Bereshit Rabbah 1:4 רבא רבא: א'ה' 1:4

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגוי". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגוי" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגוי" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגוי" [לפני שמש ינון שמו] רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם), ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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85 אדם ובהמה תושיע ה'

"Man and beast You save, Havayah." It is brought for the side of the soul that is like the barley, food for animals.

Psalms 36:7 תהילים ל"ו: 7

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תִּהְיוּ אֲדָם־וּבְהֵמָה תוֹשִׁיעַ ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preserve, O L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים לו, ז.

86 Rav Yehudah, in Rav's name, explains the verse as speaking of people who are wise in knowledge yet make themselves like a beast. The maamar calls them "crushed in spirit."

Chullin 5b:5 חולין ה' ב: 5

וכל היכא דכתיב בהמה גריעותא היא והכתיב (תהלים לו, ז) אדם ובהמה תושיע ה' ואמר רב יהודה אמר רב אלו בני אדם שהן ערומין בדעת ומשימין עצמן כבהמה התם כתיב אדם ובהמה הכא בהמה לחודיה כתיב

Wikisource Talmud Bavli (CC-BY-SA)

87 כמארו"ל בפסח על התבואה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ר"ה פ"א, מ"ב.

88 בפסח על התבואה

"At four times the world is judged: on Pesach, for the produce." The maamar sees in this the yearly renewal, each

Pesach, of the barley flow to the angels.

Mishnah Rosh Hashanah 1:2 בי"ב: ראש השנה

בארבעה פרקים העולם נדון, בפסח על התבואה, בעצרת על פירות האילן, בראש השנה כל באי העולם עובדיו לפניו כבני מרון, שנאמר (תהלים לג) היוצר יחד לבם, המבין אל כל מעשיהם. ובהג' נדונין על המים:

The world is judged at four periods [each year]; on Pesach concerning produce; on Shavouot concerning the fruit of trees; on Rosh Hashanah, all [humans] pass like lambs [or foot-soldiers] before [G-d], as it is stated (Psalms 30:9), "He who fashioned all their hearts, He who understands all their actions;" and on Sukkot, [humans] are judged concerning the water [or rain].

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

89

ועיין בזח"א ויחי דרכ"ו ע"ב

Or HaTorah quotes the Zohar: "tevu'as hei" is written, alluding to the final hei of the Name.

KEHOT'S NOTE

"תבואת ה' כתיב רמזי לה' אחרונה דשם — אוה"ת אמור ע' קסג. וראה גם ביאה"ו להצ"צ-א ע' שפא. ע' שפג" ר"ל ה' אחרונה דשם שהיא קדמאה מלמטה למעלה". וראה גם ביהל אור ע' רעא.

90

בפי' תבואתה בה"א

The Zohar (Vayechi), cited in the text, discusses "the first of His produce" and the hei with which tevu'asah is written. According to the Kehot note, it alludes to the final hei of the Name.

ספר זוהר, ויחי ל"ג:שמ"ז-ל"ד:שנ"ו 33:347-34:356 Zohar, Vayechi R. Judah said: 'We learn in the Mishnah that judgement is pronounced on the world at four seasons: at Passover, in respect of produce; at Pentecost, in respect of fruit-trees; on New Year, when "all the denizens of the world pass before Him like a flock of sheep"; and on Tabernacles, when the rainfall is determined. This we have esoterically explained as follows. Passover is the time for the decision with regard to cereals, because on Passover Israel began to enter into the holy portion of the Almighty and to ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

91

ובאתדל"ת אתעדל"ע

The Zohar (Terumah) teaches that there is no arousal above until Israel arouse themselves below. Here the arousal from below is the Omer offering, and the arousal from above is the supernal Chesed.

Zohar II, 135b זח"ב קלה, בב

KEHOT'S NOTE

זח"ב קלה, ב.

92

Kehot's note points to Mishnah Terumot 1:7 for these words.

Mishnah Terumot 1:7 אי: משנה תרומות

אין תורמין, לא במדה, ולא במשקל, ולא במנין. אבל תורם הוא את המדוד ואת השקול ואת המנוי. אין תורמין בסל ובקפה שהם של מדה, אבל תורם הוא בהן חציו ושלישיו. לא יתרם בסאה חציה, שחציה מדה:

They may not give terumah according to measure, or weight, or number, but one may give it from that which has already been measured, weighed or counted. They may not give terumah in a basket or a hamper of a measured capacity, but one may give in it when it is a half or a third filled. He may not give a half of seah in a seah measuring vessel, for this half constitutes a known measure.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

93

Kehot's note points to Daniel 2:22 for these words.

דניאל ב':כ"ב 2:22 Daniel

הוא גליל עמיקתא ומסתרתא ידע מה בחשוכא ונהורא עמה שרא:

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 5

94

ראשית קצירכם . . שיעור

Or HaTorah notes that the maamar also explains "harvest" as the light drawn in revelation into the soul's comprehension, and that the Gemara at the end of the fourth chapter of Sukkah calls harvest the reward that is drawn down.

KEHOT'S NOTE

נמצא מפרש ג"כ קציר מה שנמשך האור בגילוי בהשגת הנפש, וכ"מ בגמרא ספ"ד דסוכה דקצירה זהו השכר הנמשך — אוה"ת ויקרא-א ע' קנה. וראה שם בכרך-ב ע' תקפה.

95

ראשית קצירכם

"The Omer of the first of your harvest." The barley Omer of Pesach stands for the soul's comprehension of G-dliness.

ויקרא כ"ג:10 Leviticus 23:10

דבר אל-בני ישראל ואמרת אליהם כִּי־תבאו אל־הארץ אשר אני נתן לכם וקצרתם את־קצירה והבאתם את־עמר ראשית קצירכם אליהכֹהן:

Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

96

כל חד לפום שיעורא דילי

The Zohar teaches that G-d is known and cleaved to by each person according to what he conceives (meshaer) in his heart, as far as he is able. The maamar applies it to the measured comprehension of the "barley."

Zohar I, 103b זח"א קג, בב

KEHOT'S NOTE

זח"א קג, ב.

97

במאור"א א' ק' סל"ב

Or HaTorah quotes Me'orei Or: "harvest" is Malchus's giving birth to the souls, for the sowing is their conception and the harvest their birth.

KEHOT'S NOTE

”קצירה נקי לידת המלי את הנשמות כי הזריעה היא הורתן והקצירה לידתן”
— אזה”ת ויקרא-א עי קנח. וראה שם עי קצח. שם כרך-ב עי תקפח.

98

בד”ה והי מספר בניי

The discourse “And the number of the children of Israel shall be” explains “number” as the mitzvos given in a number, 613 from the Torah and 7 from the Sages, 620 in all, matching the 600,000 sparks of souls.

KEHOT’S NOTE

לעיל ה, ד.

99

עה”ד חטה היתה שאין התינוק

Rabbi Yehudah holds that the Tree of Knowledge was wheat, “for a baby does not know how to call ‘Abba’ and ‘Imma’ until it tastes the taste of grain.” The maamar uses the baby’s knowing as the model of wheat, knowledge above reason.

Berakhot 40a:14 ד”א: ברכות מי א:

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתניא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן הנה, שאין לה דבר שמביא קללה על האדם אלא יין, שנאמר: “ויששת מן היין וישכר”. רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: “ויתפרו עליה תאנה”. רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות “אבא” ו”אמא” עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT’S NOTE

ברכות מ, א.

100

Yehudah says of Yaakov and Binyamin, “and his soul is bound up with his soul.” The maamar uses the same words for the child’s bond with its father.

Genesis 44:30 ל”ד: בראשית מ”ד:

ועתה כבאי אל-עבדך אבי והנער איננו אתנו ונפש קשורה בנפשו:

Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his soul is bound up with the lad’s soul;

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PARAGRAPH 6

101

נכספה וגם כלתה

“My soul yearns and even pines for the courts of Havayah.” The soul’s yearning to the point of expiry, be-

yond its powers.

Psalms 84:3 ד”ג: תהילים פ”ד:

נכספה וגם-כלתה נפשי לחצרות ה' לבי ובשרי ירגנו אל-אלי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT’S NOTE

תהלים פד, ג.

102

מענין — בד”ה להבין מ”ש בהגדה

There the joy of the festival is said to need the mochin of Abba as well, so that the joy comes from the revelation of the Infinite Light “that no thought can grasp.” By Torah law this is drawn down on Pesach through eating matzah, which is the “smallness” of Abba, since a baby cannot call “Abba” until it tastes the taste of grain.

KEHOT’S NOTE

לעיל צו יב, ב.

103

כי הנה מצרים למעלה

Kehot’s note points to where this is explained further: Likkutei Sichos.

KEHOT’S NOTE

ראה לקו”ש ח”ה ע” 428.

104

שעל כל דבור פרחו נשמתי

The Talmud teaches that at each utterance that came from G-d at Sinai, Israel’s souls left them, and G-d revived them. The maamar sees in this the revelation of wheat, above comprehension.

Shabbat 88b:6-7 ו”ז: ב”ה: שבת פ”ה:

ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא יצתה נשמתו של ישראל, שנאמר: “נפשי יצאה בדבורו”. ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל שעניד להחיות בו מתים והחיה אותם, שנאמר: “גשם נדבות תניף אלקים נחלתה וגללה אתה כוננתה”. ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השרת ...

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KEHOT’S NOTE

שבת פה, ב.

105

למסור נפשו באחד

Kehot’s note points to where this is explained further: Pri Etz Chaim.

KEHOT’S NOTE

ראה שו”ת הרשב”א ח”ה, נה. ב”ח טור או”ח רס”א. פע”ח ש’ הק”ש פ”ב.

106

דלית מחשבה תפיסא ביי

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

ת”ז בהקדמה (פתח אליי ואמר).

107

דלית מחשבה תפיסא ביי כלל

In the passage "Patach Eliyahu," G-d is described as One whom "no thought can grasp at all." The maamar applies it to "I, Who I am," G-d's essence.

תקוני זוהר י"ז א"י-י"ב 10-17a: Tikkunei Zohar
אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה
תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר
ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין.
ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון
ומיחד לון. ובגין דאנת מלגאנו. כל מאן דאפריש חד מן חבריה מאלין
עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 7

108

שמים לרום וארץ לעומק

"The heavens for height and the earth for depth." The vastness of creation, brought to show how great a praise the creation of heaven and earth would seem.

משלי כ"ה:3 Proverbs 25

שמים לרום וארץ לעומק ולב מלכים אין חקר:

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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109

הודו על ארץ ושמים

"His majesty is over earth and heaven." Created beings perceive only G-d's radiance as it shines over the worlds, and this is the "strait" of Mitzrayim above.

תהילים קמ"ח:13 Psalms 148

הִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁבַּח שְׁמוֹ לְבָדוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

110

מעלת ומדרגת בע"ת

"Where baalei teshuvah stand, the completely righteous cannot stand." The maamar ties this greatness to the soul's breaking out of the body's limits in self-sacrifice.

ברכות 34b Berakhot

KEHOT'S NOTE

ראה ברכות לד, ב.

111

אנכי ה"א

The first of the Ten Commandments. The maamar asks why G-d presents Himself through the Exodus rather than through the creation of the world.

Exodus 20:2 שמות כ

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב.

PARAGRAPH 8

112

רואים את הנשמע

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מכילתא יתרו רפ"ט.

113

רואים את הנשמע ושומעים את הנראה

On "And all the people saw the sounds," Rabbi Akiva says that they saw and heard what is seen: they saw the word of fire coming out of the mouth of the Almighty and being hewn on the Tablets. The maamar reads it as the revelation of the hidden.

מכילתא DeRabbi Yishmael, Tractate Bachodesh 9:1

דרכי ישמעאל, מסכתא דבחדש ט:א

(שמות כ, יד) [וְכָל הָעָם רָאִים אֶת הַקּוֹלֹת וְאֶת הַלְפִידִם, וְאֵת קוֹל הַשֹּׁפָר וְאֵת הַהָר עָשָׂן, וַיֵּרָא הָעָם וַיִּנְעוּ, וַיַּעֲמֵדוּ מֵרָחֹק.] "וְכָל הָעָם רָאִים אֶת הַקּוֹלֹת". רואין אֶת הַנִּרְאָה וְשׁוֹמְעִין אֶת הַנִּשְׁמָע. דְּבָרֵי רַבִּי יִשְׁמָעֵאל. רַבִּי עֲקִיבָה אוֹמֵר: רואין וְשׁוֹמְעִין אֶת הַנִּרְאָה. רואין דְּבַר שְׁלֹאשׁ יוֹצֵא מִפִּי הַגְּבוּרָה, וְנִחְצֵב עַל הַלּוּחֹת, שְׁנֵאמַר: (תהלים כט, ו) "קוֹל יי חֲצֵב לְהַבּוֹת אֵשׁ."

(Ibid. 20:15) "And all the people saw the sounds and the lightnings": They saw what was visible and heard what was audible. These are the words of R. Yishmael. R. Akiva says: They saw and heard what was audible. There was nothing that left the mouth of the Omnipotent which was not inscribed on the tablets, as it is written (Psalms 29:7) "The voice of the L-rd hews (with) flames of fire."

Beeri Edition, Koren, Jerusalem, 2019 (CC-BY-NC) • Mechilta, translated by Rabbi Shraga Silverstein (CC-BY)

114

בד"ה וידעת היום

The discourse "And you shall know this day" speaks there of the binding of Yitzchak as the inclusion of Yitzchak's attribute, awe, in Avraham's, love, and of love within awe, as in "All hearts shall fear You, and all innards shall sing to Your Name." Peace between the opposite attributes is the theme of "Peace, peace, to the far and to the near."

KEHOT'S NOTE

לקו"ת ואתחנן ח, א.

115

שלום שלום לרחוק ולקרוב

"Peace, peace, to the far and to the near, says Havayah." It is the subject of the discourse to which the parenthesis refers.

Isaiah 57:19 ישעיהו נ"ז:ט"ט

בוֹרָא נֵיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר הָאֵלֹהִים:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

116

אם בחקותי תלכו

“If you walk in My statutes.” The word *chukim* (statutes) is read as *chakikah*, engraving, letters that are one with what they are engraved in, like the Torah and the mitzvot, which are one with the Infinite Light.

ויקרא כ"ו:3: Leviticus 26:3

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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KEHOT'S NOTE

ויקרא כו, ג.

117

בחי אותיות שבחקיקה כו' כמ"ש במ"א

There the letters of the supernal thought, which cleave to the essence of the intellect, are called “engraved” and have no existence of their own.

KEHOT'S NOTE

ראה לעיל פ' בחקותי מה, א.

118

הלשון במכילתא היא

The note gives the present maamar itself as an example of the reading in which “they saw” refers to what is heard and “they heard” to what is seen.

KEHOT'S NOTE

רואין ושומעין הנראה. משמע ש"רואין" קאי רק על הנשמע, ו"שומעין" רק על הנראה וכן מוכח בלקו"ת במדבר י, ג. סה"מ — תרכ"ט ע' קצח. ד"ה שלח תערי"ב. ועוד. (אבל בלקו"ת האזינו (עו, ג) משמע (וכ"ה בד"ה וכל העם תשי"ד פ"ג) שהיו רואין ושומעין בין הנראה ובין הנשמע). — לקו"ש ח"ו ע' 120 הערה 6.

PARAGRAPH 9

119

חטה היא בחי כ"ב אתון

In the Zohar (Balak), the child asks, “What is wheat?” and answers that it is the general expression of the twenty-two letters. The maamar builds its explanation of the Two Loaves on this.

Zohar III, 188b, כ"ג קפח, Zohar III, 188b

KEHOT'S NOTE

ראה זח"ג קפח, ב. טעהמ"צ ר"פ אמור. פע"ח שער חגה"ש פ"א.

120

לכו לחמו בלחמי

Wisdom calls, “Come, eat of my bread, and drink of the wine I have mixed.” The Two Loaves of Shavuot are explained through this verse, with the Torah as G-d's own bread.

משלי ט':5: Proverbs 9:5

לְכוּ לַחֲמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִסִּכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה. וראה סי' מאמרי אדה"ז — על פרשיות ח"ב ע' תקפא.

121

אנכי מי שאנכי

The note refers there, and to the sources listed there, for the expression “I, Who I am.”

KEHOT'S NOTE

ראה סי' מאמרי אדה"ז — פרשיות ע' רט. וש"נ.

122

והיו הדברים האלה

“And these words which I (Anochi) command you this day shall be upon your heart.” The word *Anochi* is read as G-d's essence, revealed in the words of the Torah.

Deuteronomy 6:6: דברים ו:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

123

אם בחקותי תלכו

“If you walk in My statutes.” Walking means going beyond one's present level, through which one receives the Torah as “My bread.”

ויקרא כ"ו:3: Leviticus 26:3

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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124

שמע ישראל

“Hear, O Israel, Havayah is our G-d, Havayah is One.” At “One” one gives over one's soul, and the next verse is “And these words shall be.”

Deuteronomy 6:4: דברים ו:4

שְׁמַע יִשְׂרָאֵל הָאֱלֹהִינוּ הָאֱלֹהִים אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו, ד.

PARAGRAPH 10

125

אך כדי . . . תספרו חמשים יום

The note refers to this talk for the passage that begins here, on why the Counting is needed in order to reach the revelation of Shavuot.

KEHOT'S NOTE

ראה לקו"ש ח"ג ע' 996.

126

“You shall count fifty days.” Counting the forty-nine days binds one to the fiftieth gate, which is why the verse says fifty.

ויקרא כ"ג:16: Leviticus 23:16

עַד מִמָּחָרֵת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה הַדֹּשָׁה לַיהוָה:

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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127 והיו לאחדים

“And they shall become one in your hand.” In the fiftieth gate the forty-nine levels become one.

Ezekiel 37:17: ויזקאל לוי:

וְקָרַב אֹתָם אֶחָד אֶל־אֶחָד לָךְ לְעֵץ אֶחָד וְהָיוּ לְאֶחָדִים בְּיָדְךָ:

and join them for thee one to another into one stick, that they may become one in thy hand.

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128 כלולים כל המ"ט . . בהרמ"ז פ' אמור . . ובפ' בראשית

Or HaTorah explains this passage of Likkutei Torah through the Ramaz: Shavuot is so called because on it the forty-nine levels included in the fiftieth gate are revealed, while the seven weeks of the Counting are the forty-nine gates of Binah themselves and not the fiftieth gate, as the Pardes explains.

KEHOT'S NOTE

מובא באוה"ת אמור כרך-ג ע' תתע"ג, וכ"ש "וי"ל דמשנ"ת שם [= הכוונה ללקו"ת כאן] הוא ע"ד שכי' הרמ"ז שם [בפ' בראשית] ובפ' אמור דצ"ו שחג השבועות ע"ש שבו מתגלים המ"ט בחי' הכלולים בשער הני אכל שבעה שבועות דספירת העומר הם מ"ט שע"ב ממש ולא בחי' שער החמשים וכמבואר בפרדס שער השערים פ"ה.

129 ע' בפרדס . . כתר עליון איהו שלימו דחמשין שערי בינה כו'

According to the note, the Tikkunei Zohar's teaching that Keser is the completion of the fifty gates of Binah is explained there.

KEHOT'S NOTE

נתבאר באוה"ת פ' אמור-ג ע' תתעד.

130 איהו שלימו דחמשין שערי בינה

At the end of Tikkun 22: “Keser Elyon is the completion of the fifty gates of Binah,” the gate that was not given to Moshe. The fiftieth gate is thus rooted in Keser, above intellect.

Tikkunei Zohar 68b:5: תקוני זוהר ס"ח ב:ה':

כְּתָר עֲלִיּוֹן דָּא אִיהוּ שְׁלִימוּ דְחֲמִשִּׁין שְׁעָרֵי בִּינָה, וְדָא אִיהוּ דְלֹא אֲתִיְיָהִיב לְמִשְׁחָה, דְּעָלִיָּה אֲתָמֵר (אִיּוֹב כ"א ז) נְתִיב לֹא יֵדְעוּ עֵיט, וְעָלִיָּה אֲמָרוּ וְזָכוּנָם לְבִרְכָּה בְּמוֹפְלָא מִמֶּה אֶל תִּדְרֹשׁ וְכוּ', כְּגִין דְּאִיהוּ מְקוֹר דְּלִית לָקָה סוּף, וּבְמִקוּרָא דְלִית לָקָה סוּף מֵאן זָכִיל לְאַשְׁגָּא וּלְאַשְׁכָּח לָקָה (סִיפָא).

Tikkunei Zohar - Vocalized (Public Domain)

131 שבו ועל ידו יהי גילוי אנכי

Or HaTorah notes that this does not contradict what is said elsewhere, that we have no power to draw down the fiftieth gate, and that it is drawn down of itself on Shavuot.

KEHOT'S NOTE

ובאוה"ת פ' אמור-ג ע' תתע"ג "ואין זה סותר למ"ש במ"א ששער החמשים אין בנו כח להמשיך אלא שנמשך ממילא בחג השבועות כו" ע"ש.

132 כד אתיליד יהבין ליה נפשא מסטרא דבעירא דכיא זכה יתיר

At the beginning of Mishpatim the Zohar teaches that when a person is born he is given a nefesh from the side of the pure animal, the holy Ofanim; if he merits more, he is given a ruach from the side of the holy Chayos, and so on upward.

Zohar, Mishpatim 2:4-13: ספר הזהר, משפטים ב':ד'-י"ג:

See, now. When a human being is born into the world he is given a soul (nephesh) from the primordial “animal” sphere, the sphere of purity, the sphere of those who are designated “Holy Wheels”-namely, the supernal order of angels. If he is more fortunate he will be endowed with a spirit (ruah) which appertains to the sphere of the Holy Hayoth. Should he possess still greater potential merit he is given a soul (neshamah) from the region of the Throne. These three grades of personality are the “maidservant”, the ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

133 לך ה' הגדולה

“Yours, Havayah, is the greatness, and the might, and the beauty, and the victory, and the splendor, for all that is in heaven and on earth; Yours, Havayah, is the kingdom.” The verse names the seven supernal attributes, each comprising seven, the forty-nine gates.

I Chronicles 29:11: דברי הימים א כ"ט:י"א:

לָךְ ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

134 Kehot's note points to Tikkunei Zohar 22 for these words.

Tikkunei Zohar 22: תקוני זוהר כ"ב:

135 Kehot's note points to Zohar, Mishpatim 2:11 for these words.

Zohar, Mishpatim 2:11: ספר הזהר, משפטים ב':י"א:

136 Kehot's note points to Exodus 21:1-24:18 for these words.

שמות כ"א-א'-כ"ד:י"ח: Exodus 21:1-24:18

PARAGRAPH 12

137 מפתחות החיצוניות ומפתחות הפנימיות

One who has Torah but no fear of Heaven is like a treasurer who was given the inner keys but not the outer keys: how will he enter? The discourse referred to explains the two kinds of keys.

Shabbat 31b:1: שבת ל"א ב:א':

יִרְאֵת שָׁמַיִם, דּוּמָה לְגִזְבֵּר שְׁמִסְרוּ לוֹ מִפְתָּחוֹת הַפְּנִימִיּוֹת וּמִפְתָּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהִי עֵייל? מְכַרְזוּ רַבִּי יִצְחָק: חָבֵל עַל דְּלִית לָקָה

דָּרְתָּא וְתַרְעָא לְדָרְתָּא עֲבִיד. אָמַר רַב יְהוּדָה: לֹא בָרָא הַקְדוּשׁ בְּרוּךְ הוּא
אֶת עוֹלָמוֹ אֶלָּא כְּדִי שְׂיִירָאוּ מִלְפָּנָיו, שְׁנֵאמַר: "וְהֶאֱלָקִים עָשָׂה שְׂיִירָאוּ
מִלְפָּנָיו".

William Davidson, Vocalized Aramaic (CC-BY-NC)

138

אני ישנה

"I am asleep, but my heart is awake." The opening words
of the discourse to which the text refers.

שיר השירים ה':ב'2 Song of Songs

אֲנִי יִשְׁנָה וְלִבִּי עַר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יָדַי אֲחֹתִי רָעִיתִי יוֹנְתִי תַמְתִּי
שְׂרָאשִׁי נִמְלֵא־טֶל קְנֻצוֹתַי וְסִיסִי לֵילָה:

I sleep, but my heart waketh; Hark! my beloved knocketh:
'Open to me, my sister, my love, my dove, my undefiled; For
my head is filled with dew, My locks with the drops of the
night.'

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139

האותיות שאלוני על בני

"Ask Me of the things to come (ha'osiyos) concerning My
children." Read here as "the letters," it is the subject of the
discourse to which the text refers.

ישעיהו מ"ה:יא11 Isaiah

כֹּה־אָמַר ה' קְדוֹשׁ יִשְׂרָאֵל וַיִּצְרוּ הָאֲתִיּוֹת שְׁאֵלוֹנִי עַל־בְּנֵי וְעַל־פֶּעַל יָדַי
תִּצְוֵנִי:

Thus saith the L-RD, The Holy One of Israel, and his Maker:
Ask Me of the things that are to come; Concerning My sons,
and concerning the work of My hands, command ye Me.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok