



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 13

ביאור על הדרוש וספרתם לכם דחג השבועות

An explanation of the discourse “And you shall count for yourselves” of the Festival of Shavuos



Barley, “a measure of five,” is the measured Divine flow that sustains the angels and is drawn down through the Omer offering, while the wheat of Shavuos reveals a hidden Daas above comprehension, G-d’s own Anochi. The forty-nine days of the count bridge the two through the fiftieth gate of Binah: we draw down its lower aspect day by day, and its upper aspect, the Emanator’s own level, then reveals itself on Shavuos as a gift.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/bamidbar/13/

THE BIG IDEA

Barley, “a measure of five,” is the measured Divine flow that sustains the angels and is drawn down through the Omer offering, while the wheat of Shavuot reveals a hidden Daas above comprehension, G-d’s own Anochi. The forty-nine days of the count bridge the two through the fiftieth gate of Binah: we draw down its lower aspect day by day, and its upper aspect, the Emanator’s own level, then reveals itself on Shavuot as a gift.

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

This Biur expands a discourse on counting the Omer. Barley (se’orah) is read as shiur hei, “a measure of five”: the food of the angels, emissaries through whom G-d’s light speaks, whose camps of lion, ox and eagle issue from four of the five articulations of the mouth; the fifth, the palate, is Chochmah, which sweetens their severities. Their sustenance is drawn through Israel’s waving of the barley Omer, which raises Malchus to her source. Wheat, harvested at Shavuot, comes from the Daas of Tohu: like a child who calls “Abba” without understanding, it reveals a knowledge above comprehension, the Anochi of Sinai. The fifty gates of Binah are united in their source in Arich Anpin, and the count draws the light of Keser, the illumination of G-d’s face, little by little; that light now depends on joyful service. An addition asks whether the count draws the fiftieth gate. Through the Maggid’s reading of Moshe’s hidden grave, the fiftieth gate is a bridge between ayin and yesh with two aspects: we draw its lower aspect, “your holiness,” and its upper aspect, “My holiness,” is revealed of itself on Shavuot.

OUTLINE

- 1 Barley, a measure of five: the angels and their camps** ¶11-6
Angels are emissaries in whom G-d’s light speaks, formed from letter-combinations of Malchus of Atzilus, and as varied as the endless inter-inclusion of the Sefiros. Michael’s camp is Chesed, the lion; Gavriel’s is awe and Gevurah, the ox, from whose “sweat” the River of Fire flows; the eagle is compassion, which lifted Israel from Egypt to Sinai. Four camps come from four articulations of the mouth, and the fifth, the palate, is Chochmah, which makes peace among them.
- 2 The five articulations and the waving of the Omer** ¶17-8
The palatal letters sweeten the severities. Letters draw the soul, or the Divine, outward at levels from action up to will, of which only five are revealed below: inwardly in souls, outwardly in angels. The waving of the barley Omer raises Malchus to her source and so draws down the angels’ measured sustenance.

3 Wheat: the hidden Daas above comprehension

¶9–13

The wheat of Shavuot reveals the concealed level above Daas, Anochi, known as a child knows his father. Bread nourishes through the Divine word in it; man is from the World of Tikkun, but wheat is the Daas of Tohu that fell into nogah. The Exodus is the revelation of the concealed, a going out from Egypt, the narrow throat between mind and heart.

4 The fifty gates in their source and the light of G-d's face

¶14–18

In Arich Anpin the fifty gates are united as the 370 lights, “a great reckoning,” and are drawn to Malchus as the illumination of the face from Keser. Hence the twenty-four books of Shavuot night, the leavened loaves, and the count that grows day by day toward the fiftieth gate. This illumination now depends on service with joy; today the angels carry the Omer and prayer upward, but in the Time to Come Israel will stand above them.

5 An addition: does the count draw the fiftieth gate?

¶19–20

Two readings of “count fifty days” are weighed: that the count itself draws the fiftieth gate, or that we draw only the forty-nine and the fiftieth comes of itself. The Ramaz, the Zohar, the Pardes and Pri Etz Chaim are brought; they suggest an illumination of the fiftieth gate during the count, and the question is left open.

6 Moshe's grave and the two aspects of the fiftieth gate

¶21–29

The Maggid's explanation of Moshe's hidden grave shows the fiftieth gate as the bridge between ayin and yesh. Like Keser it has two aspects: a lower one, which includes the forty-nine gates and which the count draws down (“your holiness”), and an upper one, the Emanator's own level, revealed of itself on Shavuot as a gift (“My holiness”). The section ends with a question: how can it be both the Supreme Keser and a gate of Binah?

7 Keser and Binah; from barley to wheat

¶30

The Ramaz, Emek HaMelech, the Arizal and the Tikkunim answer the question. The count from barley, rooted in Binah, to wheat, which is Chochmah, passes through the fiftieth gate, and the forty-nine words and letters of Psalm 67 allude to the gates drawn down.

KEY CONCEPTS

Shiur hei, “a measure of five” ה' שיעור חמשה

Barley read as a measure drawn from the five articulations of the mouth: a measured, limited flow of Divine speech, the food of the angels and the soul's comprehension “each according to his measure,” rooted in Binah.

The five articulations of the mouth ה' מוצאות הפה

The five places where the letters are formed. Four give rise to the four camps of angels; the fifth, the palatal letters gimmel, yud, kaf, kuf, is Chochmah, which sweetens their severities.

The hidden Daas (the Daas of Tohu) הדעת הנעלם / דעת דתהו

A knowledge above comprehension, like a child's bond with his father; drawn down through the wheat of Shavuot, whose root is in the Daas of Tohu, and revealed as the Anochi of Sinai.

The fiftieth gate שער החמשים

The level that unites the forty-nine gates of Binah with their source. It is the bridge between Chochmah (ayin) and Binah (yesh), and it is also called the Supreme Keser.

Ayin and yesh אין ויש

Chochmah is ayin, “nothing,” beyond definition; Binah is yesh, “something,” grasped and defined. The fiftieth gate stands between them, so it looks lower from above and higher from below.

The two aspects of Keser בחי' תחתונה שבמאציל / שרש הנאצלים

As intermediary, Keser includes the lowest level of the Emanator and the root of all the emanated. Our service draws down the second; the first comes only as a gift from above.

The illumination of the face הארת פנים

The light of Keser revealed through the vessel without being blocked: a gentle radiance of the inner dimension, which now depends on an arousal from below, above all on service with joy.

SECTION 1 • 11-6

Barley, a measure of five: the angels and their camps

1 ביאור על הדרוש וספרתם לכם¹ דחג השבועות

An explanation of the discourse “And you shall count for yourselves” of the Festival of Shavuos.

This heading introduces a Biur, a further explanation, written on an earlier discourse about the verse “And you shall count for yourselves,” the commandment to count the Omer for seven weeks from Pesach until Shavuos. The Biur develops several themes of that discourse: barley and wheat, the forty-nine days of the count, and the fiftieth gate revealed on Shavuos.

2 ביאור ענין שעורה שעור ה'. הנה כתיב אחרי ה' ילכו כאריה² כו' שור גועה כו' [דהיינו כמו בחי' פני אריה שבמרכבה ששואג ואומר קדוש].

An explanation of the matter of se'orah (barley) [as] shiur hei (a measure of five). Now, it is written, “They shall walk after Havayah; like a lion,” etc., “an ox lowing,” etc. [That is, like the level of the face of the lion in the Chariot, which roars and says “Holy.”

The Hebrew word for barley, se'orah, can be read as two words, shiur hei, “a measure of five”; this Biur sets out to explain what that means. It begins with the angels: Hosea's image of the lion is linked to the face of the lion in the Divine Chariot (Merkavah), whose “roar” is the angels' song of “Holy.”

ושור גועה היינו בחי' פני שור שבמרכבה שעבודתו ביראה בחי' מחנה גבריאל ופני ארי' הוא בחי' אהבה].

And “an ox lowing” is the level of the face of the ox in the Chariot, whose service is in awe, the level of the camp of Gavriel; and the face of the lion is the level of love.]

The “lowing ox” is the face of the ox in the Chariot. Its service is awe, and it belongs to the camp of the angel Gavriel, while the lion stands for love. The two animals thus correspond to the two basic modes of serving G-d, love and awe.

3 והענין כי הנה המלאכים הם שלוחים [כי מלאך נקי שליח כנודע] כמ"ש ותקרא שם^{3,4} ה' הדובר אליה וכן שוב אשוב אליך^{5,6}.

And the matter is this: the angels are emissaries [for an angel (malach) is called an emissary, as is known], as it is written, “And she called the name of Havayah who spoke to her,” and likewise, “I will surely return to you.”

Before explaining how the angels are nourished, the Alter Rebbe defines an angel: an emissary, which is what the Hebrew word malach means. Two verses show an angel spoken of, or speaking, as G-d Himself: Hagar called the angel who spoke to her by G-d's Name, and the angel who came to Avraham said, “I will surely return to you.”

כי הוא אור א"ס בעצמו המשתלשל ויורד לכל א' לפי מדרגתו מיכאל בחד כו' ויש מיכאל דעשיה כו'.

For it is the Infinite Light (Or Ein Sof) itself, which unfolds downward and descends to each one according to his rank: Michael in Chesed (kindness), etc.; and there is a Michael of the World of Asiyah (Action), etc.

The reason is that what acts and speaks through an angel is the Infinite Light itself, descending and taking on the measure of each angel's level. Thus Michael is the angel of Chesed, and there is a Michael on every level, down to the World of Asiyah.

[דהיינו כי המלאך הוא כלי אל האור המתפשט בו מאלקות וכיון שהוא עצמו רק כלי ובטל לגבי האור והאור הוא העיקר לכך יוכל לומר על עצמו לשון אלהות

[That is: the angel is a vessel for the light from G-dliness that spreads into him; and since he himself is only a vessel, and is nullified in relation to the light, and the light is the main thing, he can therefore speak of himself in the language of G-dliness,

The bracketed gloss explains why an angel may speak in G-d's own words. The angel is only a vessel for the G-dly light within it and is wholly nullified before that light; since the light is what truly matters, the angel's words are really the light's words.

כי הן אומרים כן ע"י האור המתלבש בהם שהוא אלהות (כמ"ש בפרדס שכ"ד פ"א).⁷ והאור היינו מבחי' צירופי אותיות דמדת מל' דאצילות.

for they say so by means of the light that is en clothed in them, which is G-dliness (as is written in the Pardes, Shaar 24, chapter 11). And the light is from the level of the combinations of letters of the attribute of Malchus (sovereignty) of the World of Atzilus (Emanation).

The gloss cites the Pardes (Pardes Rimmonim) for this. It then identifies the light within the angels: it comes from combinations of the letters of Malchus of Atzilus, the Divine "speech" that brings created beings into existence.

כמו מיכאל נתהוה מצירופי אותיות דמדת חסד שבמל' דאצ"י וגבריאל מצירופי אותיות דבחי' גבורה שבמל']. ופרטי פרטיות בע"ס חסד שבחסד חסד שבגבורה כו'.

For example, Michael came into being from the combinations of letters of the attribute of Chesed within Malchus of Atzilus, and Gavriel from the combinations of letters of the level of Gevurah (restraint) within Malchus.] And [there are] the finest particulars within the Ten Sefiros: Chesed within Chesed, Chesed within Gevurah, etc.

Each angel is formed from the letters of a particular attribute within that Malchus: Michael from its Chesed, Gavriel from its Gevurah. And the Sefiros divide into ever finer particulars, such as Chesed within Chesed and Chesed within Gevurah, which prepares the next paragraph's explanation of why the angels are so many and so varied.

4 וכל יו"ד כלול מיו"ד חסד שבחסד דחסד חסד שבחסד דת"ת כו' [וכערך שינוי מזיגת הספ"י כן ערך שינוי המלאכים המתהוים מהם] וכמ"ש יש מספר לגדודיו⁸

And each of the ten is comprised of ten: Chesed within Chesed of Chesed, Chesed within Chesed of Tiferes (beauty), etc. [and as is the measure of difference in the blending of the Sefiros, so is the measure of difference among the angels that come into being from them]; and as it is written, "Is there any number to His legions?"

Each of the ten Sefiros contains all ten, and each of those again contains ten, giving combinations such as "Chesed within Chesed of Chesed." Every different blend of the Sefiros produces a different kind of angel, which is why the verse asks, "Is there any number to His legions?"

ורבוא רבבות מלאכים מחנה מיכאל⁹ כלולים מחסד בכמה מיני בחי' ומדרגות שונות [ר"ל חסד שבחסד שבחסד או חסד שבגבורה שבחסד וכפי הספ"י שמקבל ממנה כך בחי' המלאך

And myriads of myriads of angels of the camp of Michael are comprised of Chesed in many kinds of aspects and differing levels [that is: Chesed within Chesed within Chesed, or Chesed within Gevurah within Chesed; and according to the Sefirah from which he receives, so is the level of the angel.

Even the camp of Michael alone holds myriads upon myriads of angels, all of Chesed, yet in different combinations, such as Chesed within Chesed within Chesed, or Chesed within Gevurah within Chesed. Each angel's character follows the particular combination from which it receives its life.

לכן יש כמה רבוא מלאכים במחנה מיכאל לבד אף שכולם מבחי' א' הוא חסד רק שיש כמה מיני בחי' בחסד כנ"ל ועיין מ"ש ר"פ שלח

Therefore there are many myriads of angels in the camp of Michael alone, even though they are all from one level, namely Chesed; only, there are many kinds of aspects within Chesed, as mentioned above. And see what is written at the beginning of Parshas Shelach,

So the enormous number of angels in Michael's camp does not contradict their all belonging to one attribute: Chesed itself has many shades. The reader is referred to a discourse at the beginning of Parshas Shelach on the episode of the spies.

בד"ה ענין המרגלים] והגם שכלולים מכל הע"ס מ"מ נק' בכלל מחנה מיכאל בחי' חסד כי התגברות החסד הוא מאד בהם והחסד מתפשט בהם.

in the discourse beginning "The matter of the spies."] And even though they are comprised of all the Ten Sefiros, they are nevertheless called, in general, the camp of Michael, the level of Chesed, for the predominance of Chesed in them is very great, and Chesed spreads through them.

Every angel contains all ten Sefiros, yet the whole camp is called Michael's, the camp of Chesed. A camp is named for the attribute that dominates in it and spreads through all its members.

5 וכן מחנה גבריאל בכלל מדת היראה ומזיעתן של חיות¹⁰ יוצא נהר דינור על ראש רשעים יחול¹¹.¹²

And likewise the camp of Gavriel is, in general, the attribute of awe. And from the sweat of the Chayos issues the River of Fire (Nehar Dinur); “it shall whirl upon the head of the wicked.”

Gavriel’s camp, in general, is the attribute of awe. The Sages teach that the River of Fire issues from the sweat of the Chayos, the holy beings of the Chariot, and pours down “upon the head of the wicked.”

פיי זיעתן¹³ הוא בחי' פסולת היוצא מהאש שהוא ממדת הגבורה שבמלאכים אלו. וכמו הזיעה היא יוצאת מכח החמימות שדוחה את הזיעה לחוץ.

The meaning: their sweat is the level of the waste that issues from the fire, which is from the attribute of Gevurah (restraint) in these angels. And just as sweat comes out by force of the heat, which pushes the sweat outward,

That “sweat” is a waste product of the angels’ fire, the Gevurah within them. Just as bodily heat pushes sweat out of the body, the angels’ fervor produces something that is expelled from them.

כך החמימות של המלאכים למעלה שעומדים ביראה ורתת כו' ולמטה נעשה זיעה שהוא ענין ארס החום והכעס על ההיפך

so the warmth of the angels above, who stand in awe and trembling, etc., becomes sweat below, which is the matter of the venom of the heat and the anger at what is contrary,

Above, the angels’ heat is their awe and trembling before G-d. As it descends it becomes “sweat”: a fierce, venomous anger against whatever is contrary to G-d’s will.

ועל ראש רשעים כי מאחר שמשיגים בגדולת א"ס ב"ה נעשה הרוגז על עוברי רצונו איך מלאו לכם כו'.¹⁴

and “upon the head of the wicked”: for since they apprehend the greatness of the Infinite One (Ein Sof), blessed be He, wrath arises against those who transgress His will: how did their hearts embolden them, etc.

This is why the River of Fire falls “upon the head of the wicked.” Because the angels grasp the greatness of the Infinite One, they are filled with wrath at those who transgress His will, astonished that anyone could dare to do so.

6 וזהו ענין שעורה שעור הי' [שהוא מזון המלאכים הנק' בהמה אריה ושור כו'] ששיעור ומדה נקצב להם מבחי' הי'

And this is the matter of se'orah (barley) [as] shiur hei (a measure of five) [which is the food of the angels, who are called "beast": lion and ox, etc.]: that a measure and limit is apportioned to them from the level of five,

The opening theme returns. Barley, the food of the angels, who are called "beasts" after the lion and ox of the Chariot, is "a measure of five": the angels' sustenance is measured and limited, and it flows from a source that is five.

היינו הי' מוצאות הפה ונתחלק לד' מחנות מחנה מיכאל פני אריה ומחנה גבריאל פני שור ובחי' פני נשר הוא רחמנות כו'

namely, the five articulations of the mouth; and it is divided into four camps: the camp of Michael, the face of the lion; and the camp of Gavriel, the face of the ox; and the level of the face of the eagle is compassion, etc.

The five are the five articulations of the mouth, the five places where the Hebrew letters are formed. From them come the four camps of angels: Michael's, the face of the lion; Gavriel's, the face of the ox; and the face of the eagle, which is compassion.

והנה למטה באדם הרחמנות הוא שמעורר רחמים רבים על ריחוקו מה' ונופל במ"ש על ריחוקו וכמ"ש בכל עצב¹⁵ יהיה מותר.

Now, below, in man, compassion is that he arouses great compassion over his distance from G-d, and falls into melancholy over his distance; and as it is written, "In all sadness there shall be profit."

In a human being, compassion is felt over his own distance from G-d: he arouses great pity on himself and even falls into melancholy over that distance. Of such sadness it is said that it brings profit.

אך למעלה לא שייך לומר כן רק מ"מ הרחמנות ג"כ מגדולת¹⁶ א"ס ב"ה ואין ערוך נברא לגבי הבורא ית'

But above, this cannot be said; only, nevertheless, the compassion too comes from the greatness of the Infinite One (Ein Sof), blessed be He, and [from the fact] that a created being has no comparison whatever to the Creator, may He be blessed;

The angels have no such distance to mourn. Their compassion comes instead from grasping the greatness of the Infinite One, before whom no created being bears any comparison.

לכן גדלה הרחמנות על כל העולמות (ועמ"ש בפ' במדבר סד"ה וידבר כו' למשפחותם לבית אבותם ובפ' ויצא בד"ה וישכם לכן בבקר).

therefore the compassion over all the worlds grows great (and see what is written in Parshas Bamidbar, at the end of the discourse beginning "And He spoke," etc., "by their families, by their fathers' house," and in Parshas Vayetzei, in the discourse beginning "And Lavan rose early in the morning").

Therefore their compassion extends over all the worlds, since every created world is as nothing beside the Creator. The Alter Rebbe refers to two other discourses, in Parshas Bamidbar and Parshas Vayetzei, for more on this.

וזהו ואשא אתכם על כנפי נשרים¹⁷ שלהיות ישראל היו באותו זמן במצרים בחומר וכלבנים.¹⁸ וכדי לזכות למ"ת פב"פ דבר¹⁹ ה' הוא ע"י כנפי נשרים שמגביה למעלה.

And this is [the meaning of] "And I bore you on eagles' wings": for since Israel were at that time in Egypt, in mortar and in bricks, and in order to merit the Giving of the Torah, "face to face Havayah spoke," it was through eagles' wings, which lift upward.

This explains "I bore you on eagles' wings": Israel was sunk in the mortar and bricks of Egyptian slavery, and to rise to the face-to-face revelation at Sinai they needed the eagle, compassion, which lifts upward.

לכן כל הדי מחנות הם מדי מוצאות הפה. אך מוצא הה' הוא בחי" גיכ"ק בחיך וכולם בחכמה אתברירו²⁰ הוא העושה שלום כו'.²¹

Therefore all four camps are from four articulations of the mouth. But the fifth articulation is the level of [the letters] gimmel, yud, kaf, kuf in the palate, and "all of them are refined through Chochmah (wisdom)"; it is this that "makes peace," etc.

So all four camps come from four of the five articulations. The fifth, the palatal letters gimmel, yud, kaf and kuf, belongs to Chochmah, through which all things are refined; it makes peace among the others, and the next paragraph explains that it sweetens their severities.

SECTION 2 • 17-8

The five articulations and the waving of the Omer

7 וזהו חכו ממתקים²² ששם גילוי המתקנות כמו בגשמי חיך אוכל יטעם²³ וטעמים הם בחכמה כו

And this is [the meaning of] “His palate is sweetness,” for there is the revelation of the sweetness; as in the physical, “the palate tastes food,” and tastes are in Chochmah (wisdom), etc.

The fifth articulation, the palate, is linked with the verse “His palate is sweetness”: the palate is where sweetness is revealed. Physically the palate tastes food, and in the soul, taste (ta’am, which also means “reason”) belongs to Chochmah.

ואותיות גיכ”ק הם ממתקים את הגבורות של הדי מוצאות²⁴ [ועי בזהר פי שמיני דף ל”ט ע”ב²⁵ ועמ”ש כפי ויחי ע”פ חכלילי עינים²⁶ כו

And the letters gimmel, yud, kaf, kuf sweeten the Gevuros of the four articulations [and see the Zohar, Parshas Shemini, folio 39b; and see what is written in Parshas Vayechi on the verse “Chachlili (red) are the eyes,” etc.,

The palatal letters gimmel, yud, kaf and kuf “sweeten” the Gevuros, the severities, of the other four articulations, as the previous paragraph said the fifth “makes peace.” A bracketed gloss begins a list of places that discuss the palate, Chochmah and this sweetening: the Zohar on Shemini, and a discourse in Parshas Vayechi on the verse “Chachlili are the eyes.”

כפי כל חיך הטועם כו ועי בפע”ח בשער השופר פרק²⁷ א’ בענין גיכ”ק מהחיך שהוא החכמה כו on the interpretation “every palate that tastes,” etc.; and see Pri Etz Chaim, Shaar HaShofar, chapter 1, concerning [the letters] gimmel, yud, kaf, kuf, [which are] from the palate, which is Chochmah, etc.;

That discourse explains the word chachlili as “every palate (chech) that tastes.” Pri Etz Chaim, in its gate on the shofar, likewise speaks of the palatal letters as coming from the palate, which is Chochmah.

ע”ש ובהרמ”ז ר”פ אחרי ובוהר ס”פ משפטים דקכ”ג א’ ובאדר”ז דרצ”ה ב’ והנה ביאור ענין ה’ מוצאות הפה.

see there; and in the Ramaz at the beginning of Parshas Acharei; and in the Zohar at the end of Parshas Mishpatim, folio 123a; and in the Idra Zuta, folio 295b.] Now, the explanation of the matter of the five articulations of the mouth:

The list closes with the Ramaz on Parshas Acharei, a passage of the Zohar at the end of Mishpatim, and the Idra Zuta. The Biur then turns to explain what the five articulations of the mouth are.

הענין שאותיות הם המשכות כו' כמו ויפח באפיו²⁸ נשמת חיים שמהבל עליון נעשה ונתהווה למטה שכל דהיינו נשמת אדה"ר כו'.

The matter is that letters are a drawing forth, etc.; as in “And He blew into his nostrils the breath of life”: from the supernal breath (hevel) there was made and came into being, below, an intellect, namely the soul of Adam, the first man, etc.

Letters are a “drawing forth”: they carry what is within outward. The model is the creation of Adam: G-d blew the breath of life into him, and from that supernal breath came Adam’s soul, an intellect.

כי ענין ופי' הבל ר"ל התפשטות חיות הנפש כמו התפשטות הכח שביד לעשות כל מלאכה שהרי כשישן אינו יכול לעשות מאומה כו'.

For the matter and meaning of hevel (breath): it means the spreading forth of the soul’s life-force, like the spreading forth of the power in the hand to do any work; for when one is asleep he cannot do anything, etc.

Here “breath” means the soul’s life-force extending outward, like the power that flows into the hand so it can work. When a person sleeps that power is withdrawn, and he can do nothing.

ובח"י זו הוא התפשטות חיצוניות הנפש דהיינו בח"י כח העשיה ועד"ז נאמר למעלה ג"כ עשה את השמים ואת הארץ²⁹

And this level is the spreading forth of the outer dimension (chitzoniyus) of the soul, namely the level of the power of action. And along these lines it is also said above, “made the heavens and the earth,”

This extension is the soul’s outermost dimension, the power of action. Likewise above, the verse speaks of G-d having “made” the heavens and the earth, using the word for action.

שהוא התפשטות חיצוניות בעולם העשיה (וע' מזה בד"ה בחדש השלישי בפ' יתרו בענין על כל שבח מעשה ידיך)

which is the spreading forth of the outer dimension into the World of Asiyah (Action) (and see about this in the discourse beginning “In the third month,” in Parshas Yisro, concerning “for all the praise of the work of Your hands”).

To “make” is the extension of the outer dimension into the World of Asiyah, the World of Action. The Alter Rebbe refers to a discourse in Parshas Yisro for more on this.

אבל וברוח פיו כל צבאם³⁰ שהם מבחי' התפשטות חיות ההבל שהוא יותר פנימי כו' ויש בחי' התפשטות המחשבה ולמעלה מהם מדות ולמעלה מהם הרצון וכעד"ז כל הע"ס

But “and by the breath of His mouth all their host” are from the level of the spreading forth of the life-force of the breath, which is more inward, etc. And there is the level of the spreading forth of thought, and above them the emotive attributes (middos), and above them the will; and similarly all the Ten Sefiros,

By contrast, “by the breath of His mouth all their host” describes a more inward extension, that of the life-giving breath. Beyond it are extensions of thought, of the emotive attributes and of will, and in the same way of all the Ten Sefiros.

רק שאינם מתגלים למטה רק ה' בחי' כמ"ש בע"ח. ואותיות מלשון אתא בוקר³¹ ויאמר אלקים³² יהי אור המשכת החסד כו'.

only that they are not revealed below except as five levels, as is written in Etz Chaim. And otiyos (letters) is from the term “morning comes (asa)”; “And G-d said, ‘Let there be light’”: the drawing down of Chesed (kindness), etc.

Yet below only five such levels are revealed, which correspond to the five articulations, as Etz Chaim teaches. The word for letters, otiyos, is related to asa, “comes,” for letters bring the light forth, as “Let there be light” drew forth Chesed.

שהכל המשכת אור א"ס ב"ה בנשמות בבחי' פנימי' ונהר יוצא מעדן³³ להשקות את הגן.³⁴ ובמלאכים בבחי' חיצונית שבכל³⁵ עולם שומרי הגן כו'.

For all is the drawing down of the Infinite Light (Or Ein Sof), blessed be He: in souls, in the manner of the inner dimension (pnimiyus), “and a river goes forth from Eden to water the garden”; and in angels, in the manner of the outer dimension of each world, the keepers of the garden, etc.

All of this is the Infinite Light drawn downward. In souls it comes in an inward way, like the river that flows from Eden to water the garden; in angels it comes as the outer dimension of each world, for the angels are “the keepers of the garden.”

8 והנה השפעת המלאכים שעור ה' הוא ע"י ישראל במנחת העומר שמניף הכהן כו' ונקי עומר התנופה³⁶ ופי' בזהר בלק קפ"ח ב' תנו פה תנו כבוד³⁷ כו' עליית הנוק' למקורה ושרשה ומשם יורד ההשפעה כו':

Now, the flow of influence to the angels, the “measure of five,” comes through Israel, by the meal offering of the Omer, which the kohen waves, etc.; and it is called “the Omer of the waving” (tenu-fah), which the Zohar, Balak, 188b, explains as tenu peh, “give a mouth,” “give honor,” etc.: the ascent of Nukva (the feminine) to her source and root, and from there the flow of influence descends, etc.

The angels’ “measure of five” is drawn down through Israel’s service: the Omer offering of barley, which the kohen waved. The Zohar reads tenufah, “waving,” as tenu peh, “give a mouth”: the waving raises Nukva, the feminine aspect (Malchus), to her source and root, and from there the flow of sustenance descends.

SECTION 3 • 19-13

Wheat: the hidden Daas above comprehension

9 ב אך בשבועות קציר חטים הוא המשכה וגילויי ההעלם שלמעלה מן הדעת. כי עה"ד חטה היתה שאין התינוק יודע כו' הרי ע"י החטה נמשך גילויי בחי' הדעת והוא גילויי ההעלי שלמעלי מן הדעת כו'.

2. But on Shavuot, “the wheat harvest,” there is the drawing down and revelation of the concealed [level] that is above Daas (knowledge). For “the Tree of Knowledge was wheat,” [since] “a child does not know,” etc.; thus through wheat there is drawn down the revelation of the level of Daas, and it is the revelation of the concealed that is above Daas, etc.

The second section turns to Shavuot, the festival of the wheat harvest. Wheat draws down a revelation of the concealed level above Daas: the Sages say the Tree of Knowledge was wheat, since a child does not know to call his father until he has tasted grain; so wheat brings knowledge, and specifically the hidden knowledge above ordinary Daas.

דהיינו בחי' אנכי ה' אלקיך אנכי מי שאנכי³⁸ דלית מחשבה תפיסא ביה בבחי' דעת נגלה ממש

That is, the level of “I am Havayah your G-d”: Anochi (“I”), “who I am,” whom no thought can grasp, [drawn down] into the level of actually revealed Daas;

That hidden level is the Anochi, “I,” of “I am Havayah your G-d,” explained as “who I am”: G-d’s own self, which no thought can grasp. On Shavuot it is revealed as real knowledge, Daas.

רק ע"ד שהתינוק קורא אבא אע"פ שאינו משיג איך הוא אביו ובחיי גילוי זה הוא מבחי' אנכי מהו"ע ית' למעלה מעלה מן הגלוי דבחינת שעורה מזון המלאכים שהוא בחי' דבר ה' בחי' חיצוניות בלבד.³⁹

only, in the way that a child calls out "Abba" (Father), even though he does not grasp how he is his father. And this level of revelation is from the level of Anochi, His very being and essence, may He be blessed, far, far above the revelation of the level of barley, the food of the angels, which is the level of the word of G-d, the level of the outer dimension alone.

But it is known only the way a small child knows his father: he calls "Abba" without grasping what makes him his father. This revelation of G-d's very being is far above the "barley" of the angels, which is only the outer dimension, the word of G-d.

10 וביאור הדבר הנה כתיב כי לא על הלחם לבדו⁴⁰ יחיה האדם כי על כל מוצא פי ה' וגוי' פי' מוצא פי ה' שנשתלשל בלחם ממנו יחיה האדם.

The explanation of the matter: it is written, "For not by bread alone does man live, but by all that comes forth from the mouth of Havayah," etc. The meaning is: [by] what comes forth from the mouth of Havayah, which has descended into the bread, from that man lives.

To explain: the verse says that man lives not by bread alone but by "what comes forth from the mouth of Havayah." What nourishes him is the Divine word that has descended into the bread.

והגם שבאדם ג"כ נשתלשל ונמשך מוצא פי ה' אלא שהאדם הוא מעולם התיקון מזיווג זו"נ כו' כמראה אבן ספיר דמות כסא ועל דמות הכסא⁴¹ דמות כמראה אדם הכל מעולם התיקון

And although in man, too, what comes forth from the mouth of Havayah has descended and been drawn down, man is from the World of Tikkun (Rectification), from the union of Z'eir Anpin (the emotive attributes) and Nukva, etc., "like the appearance of a sapphire stone, the likeness of a throne; and upon the likeness of the throne, a likeness like the appearance of a man": all is from the World of Tikkun.

Man himself also comes from the Divine word, but he belongs to the World of Tikkun, the ordered world that issues from the union of Z'eir Anpin and Nukva. The prophet's vision of "a likeness like the appearance of a man" upon the throne shows that the human form is a form of Tikkun.

אבל החטה הוא ממה שנפל בשבירת הכלים בנוגה ונוגה לו סביב^{42, 43} ובחי' נוגה הוא מעולם התהו.

But wheat is from what fell, in the breaking of the vessels, into nogah, "and a brightness (nogah) was around it"; and the level of nogah is from the World of Tohu (Chaos).

Wheat, however, comes from sparks that fell into nogah when the vessels shattered; the verse's "brightness (nogah) around it" is read as that realm. Since nogah has its origin in the World of Tohu, wheat carries something of that earlier world.

11 וחטה הוא בלע שהוא הראשון לז' מלכין⁴⁴ קדמאין דתהו בחי' הדעת דתהו אלא שירד למטה מפני שהוא מחיצוניות העולמות דתהו.

And wheat is Bela, who is the first of the seven primordial kings of Tohu, the level of the Daas of Tohu; only, it descended below because it is from the outer dimension of the worlds of Tohu.

Wheat corresponds to Bela, the first of the seven “primordial kings,” the kings of Edom listed in the Torah, who stand in Kabbalah for the World of Tohu; Bela is the Daas of Tohu. It fell low because it came from the outer dimension of those worlds.

אבל מ"מ כיון שהוא מעולם העליון נעשה חיות לאדם וירידתו למטה הוא כמארז"ל אין לך כל עשב מלמטה⁴⁵ כוי [בב"ר פי יו"ד] שההשפעה היא מלמעלה וגבוה מעל גבוה⁴⁶ כוי.

But nevertheless, since it is from the higher world, it becomes life-force for man. And its descent below is as our Sages, of blessed memory, said, “There is no blade of grass below,” etc. [in Bereishis Rabbah, section 10]: that the influence comes from above, and “one higher than the high,” etc.

Yet because it comes from that higher world, it becomes life-force for man. Its descent is like the Sages' teaching that every blade of grass below has a force above that strikes it and tells it to grow: the flow comes from above, through one level above another.

12 והנה התינוק שיודע לקרות אבא אין דעתו דעת הגלוי שהרי אינו יודע למה הוא אביו

Now, the child who knows how to call “Abba”: his Daas is not the Daas of revelation, for he does not know why he is his father;

A child who calls “Abba” does not have revealed knowledge: he cannot say why this man is his father.

אלא נעשה לו התקשרות לאביו בלי טעם ודעת והתקשרות זו היא חזקה מאד אך היינו גילוי ההעלם עצמו [פיי גילוי הדעת הנעלם שלמעלה מן הדעת המושג

rather, a bond to his father forms in him without reason or knowledge, and this bond is very strong; only, this is the revelation of the concealed itself [meaning: the revelation of the hidden Daas that is above the comprehended Daas,

Instead he has a bond with his father beyond reason, and that bond is very strong; it is a revelation of the concealed itself. The gloss explains that this is the hidden Daas, above the knowledge that is comprehended.

והיינו דעת דתהו שהוא למעלה מהדעת דתיקון שהוא דעת המושג ולפיכך נולד ע"י החטה ששרשה מדעת דתהו.

and this is the Daas of Tohu, which is above the Daas of Tikkun, which is the comprehended Daas; and therefore it is born through wheat, whose root is from the Daas of Tohu.

That hidden Daas is the Daas of Tohu, above the Daas of Tikkun, which is knowledge that is understood. This is why it comes through wheat, whose root is in the Daas of Tohu.

או י"ל דעת הנעלם היינו דעת העליון שהוא למעלה מדעת המושג שהוא דעת תחתון ועמ"ש מענין דעת עליון בביאור ע"פ כה תברכו^{47,48} וע"פ החלצו מאתכם⁴⁹ ועמ"ש ע"פ ואלה המשפטים⁵⁰ ועמ"ש ע"פ ששת ימים תאכל מצות⁵¹ [52]

Or it may be said that the hidden Daas is the higher Daas, which is above the comprehended Daas, which is the lower Daas. And see what is written about the matter of the higher Daas in the explanation on the verse "Thus shall you bless," and on the verse "Arm from among yourselves"; and see what is written on the verse "And these are the ordinances"; and see what is written on the verse "Six days you shall eat matzos.]"

Alternatively, the hidden Daas is the "higher Daas," above the "lower Daas" of comprehension. The gloss refers to several other discourses that discuss the higher Daas.

וגם בשעורה יש מוצא פי ה' שמחיה את האדם אלא שאינו משפיע בו גילויי ההעלם שהוא הדעת החזק שמעולם ההעלם כו'.

And in barley, too, there is "what comes forth from the mouth of Havayah," which gives life to man; only, it does not impart to him the revelation of the concealed, which is the strong Daas that is from the world of concealment, etc.

Barley too holds the Divine word that gives man life, but it does not impart this revelation of the concealed, the strong Daas that comes from the world of concealment.

13 וגילויי ההעלם הוא אשר הוצאתיך מארץ מצרים למעלה מעלה מגדר ההשגה [כמ"ש בפנים] מצרים נקי בינה ובינה בגרון

And the revelation of the concealed is "who brought you out of the land of Egypt," far, far above the bounds of comprehension [as is written within]. Egypt (Mitzrayim) is called Binah (understanding), and Binah is in the throat,

The revelation of the concealed is "who brought you out of the land of Egypt": a going out far beyond the limits of comprehension. Mitzrayim, Egypt, is Binah as it is found in the throat.

שהוא מיצר^{53,54} המפסיק בין מוח ללב והוא הקול שמעורר הכוונה^{55,56} וכן פרעה במצרים וג' שריו קנה וושט וורידין ובגשמיות בין הראש ללב גרון המפסיק

which is a narrow strait (meitzar) that interposes between the brain and the heart; and it is the voice that arouses the intention. And likewise Pharaoh in Egypt, and his three officers: the windpipe, the gullet and the veins. And physically, between the head and the heart, [is] the throat, which interposes;

The throat is a meitzar, a narrow strait (the root of Mitzrayim), between brain and heart, and it is the voice, which awakens intention. Pharaoh and his three officers correspond to the windpipe, gullet and veins of the throat, which physically separates the head from the heart.

כי להיות לב ומדות נמשך מהמוח צריך שיתקצר כו' [כמש"ל פ' יתרו ובפ' וארא ע"פ לכן אמור]:⁵⁷

for in order that the heart and the emotive attributes be drawn from the brain, it must be narrowed, etc. [as is written above, Parshas Yisro, and in Parshas Va'eira on the verse "Therefore say"].

The narrowing is necessary: for the heart's emotions to be drawn from the mind, the flow must pass through a constriction. The Alter Rebbe refers to discourses in Parshas Yisro and Parshas Va'eira.

SECTION 4 • ¶14-18

The fifty gates in their source and the light of G-d's face

14 ג והנה חמשים שערי בינה ענפין מתפרדין אבל במקורם הם כלולים כשהם בא"א ש"ע נהורין⁵⁸ ר"ך וק"ן חשבון גדול תיקון אריך כו'

3. Now, the fifty gates of Binah (understanding) are "branches that separate"; but in their source they are included [together], when they are in Arich Anpin: the 370 lights, [that is,] 220 and 150, "a great reckoning," the tikkun of Arich, etc.

The third section begins: the fifty gates of Binah, as they spread out, are "branches that separate," but in their source, in Arich Anpin, they are included together. There they are the 370 lights, made up of 220 and 150, called "a great reckoning," the tikkun of Arich Anpin.

[וכמ"ש בע"ח שער א"א פי"ד וע' בפע"ח שער ספירת העומר פ"ז גבי מורי זלה"ה לא היה מסתפר⁵⁹ כו' ועמ"ש מענין פי' חשבון גדול בביאור ע"פ על כן יאמרו המושלים⁶⁰ בואו חשבון.⁶¹

[And as is written in Etz Chaim, Shaar Arich Anpin, chapter 14; and see Pri Etz Chaim, Shaar Sefiras HaOmer, chapter 7, concerning "My teacher, may his memory be for the life of the World to Come, would not cut his hair," etc.; and see what is written about the meaning of "a great reckoning" in the explanation on the verse "Therefore the rulers say, 'Come to Cheshbon.'"]

The gloss cites Etz Chaim on the 370 lights of Arich Anpin, and Pri Etz Chaim on the Arizal's custom not to cut his hair during the days of the Omer, which it connects with a tikkun of the skull of Arich Anpin. It also refers to a discourse on "Come to Cheshbon" for the meaning of "a great reckoning."

15 ועמ"ש באגה"ק ד"ה וילבש צדקה בענין פי' כל פרוטה מצטרפת לחשבון גדול^{62, 63} כו' וע' בע"ח שער א"א ספ"ה שבהיות למעלה הם חשבון גדול⁶⁴ כו' ומשם למל' דאצי' כו' הארת פנים יאר ה' פניו המשכות הכתר.⁶⁵

And see what is written in Iggeres HaKodesh, in the letter beginning "And He put on righteousness," on the meaning of "every perutah adds up to a great reckoning," etc.; and see Etz Chaim, Shaar Arich Anpin, at the end of chapter 5, that when they are above they are "a great reckoning," etc.] And from there [it is drawn] to Malchus (sovereignty) of the World of Atzilus (Emanation), etc.: the illumination of the face, "may Havayah make His face shine," the drawings-down of Keser (the Crown).

The gloss continues with two more places on "a great reckoning": the Tanya's letter on charity, where every small coin joins into a great sum, and Etz Chaim, where the numbers of Arich Anpin are "great" above and small below. From that source the light descends to Malchus of Atzilus as "the illumination of the face," the blessing "may Havayah make His face shine," which is a drawing down from Keser.

16 והוא ענין תורה שאומרים כ"ד ספרים⁶⁶ בליל שבועות⁶⁷ הגם דאורייתא מחכמה נפקת מקורה תרי"ג ארחין^{68, 69} שהוא הלבנונית מגלגלתא דאריך כתר שבכתר כו'

And this is the matter of the Torah, that we recite the twenty-four books on the night of Shavuos. Although "the Torah comes forth from Chochmah (wisdom)," its source is the 613 paths, which are the whiteness from the skull (gulgulta) of Arich, Keser within Keser, etc.

This is why the twenty-four books of the Tanach are recited on the night of Shavuos. The Torah comes from Chochmah, but its source is higher: the 613 paths that issue from the "whiteness" of the skull of Arich Anpin, Keser within Keser.

והוא ענין שתי הלחם שבשבועות לכו לחמו בלחמי⁷⁰ המשכת מוחין מנו"ה דאבא ובפסח מצה לפי שבאצי" אין לעורר הגבורות

And this is the matter of the two loaves of Shavuos, "Come, eat of my bread": the drawing down of the intellect (mochin) from Netzach (victory) and Hod (splendor) of Abba. And on Pesach, matzah, because in Atzilus the Gevuros are not to be aroused;

The two loaves of Shavuos, the "bread" of "Come, eat of my bread," draw down mochin from Netzach and Hod of Abba. On Pesach the bread is matzah, because within Atzilus the Gevuros, the severities that leaven represents, must not be stirred up.

אבל בשבועות גילוי הכתר שהוא בחי' שלמעלה מאצילות חמץ תאפינה⁷¹ דייקא ששם הגבורות נכללים כו' לית שמאלא בהאי עתיקא⁷² חירות ממ"ה⁷³ וכמארז"ל בואו ונחזיק טובה⁷⁴ לאבותינו כו'.

but on Shavuos there is the revelation of Keser, which is the level that is above Atzilus: "they shall be baked leavened," specifically, for there the Gevuros are included, etc.; "there is no left in this Atika"; "freedom from the Angel of Death"; and as our Sages, of blessed memory, said, "Come, let us acknowledge the goodness of our fathers," etc.

On Shavuos, however, Keser is revealed, which is above Atzilus, so the loaves are baked specifically leavened: there the Gevuros are included in kindness, as the Zohar says, "there is no left in this Ancient One." At the Giving of the Torah Israel reached "freedom from the Angel of Death," the state the Sages describe in "Come, let us acknowledge the goodness of our fathers," where they teach that at Sinai Israel were like G-dly beings, beyond death.

אך צ"ל ממה להמלה מעט מעט היום יום א' שני ימים פ"י מכיון שממשיכים הרי יש כאן שני ימים שאין המשכה זו של יום זה בחי' אחרת משל יום אחר

But it must be from below upward, little by little: "Today is one day," "two days." The meaning is: once one draws [it] down, there are here two days, for the drawing down of this day is not a different level from that of the other day,

Yet this must be drawn from below upward, little by little, day by day. That is why we count "Today is two days," not "the second day": each day's drawing down is not a separate level but the same light, growing.

אלא הכל הוא בחי' אחד מעט מעט ובליל ע"ש אינן אלא מ"ט ימים אבל מכיון שהגיע יום השבועות ממילא נעשו חמשים יום מכיון שהגיעו למקורן כו' ושער החמשים הוא המחבר כו'.⁷⁵

but all is one level, little by little. And on the night of Erev Shavuos they are only forty-nine days; but once the day of Shavuos has come, they automatically become fifty days, since they have reached their source, etc.; and the fiftieth gate is what joins [them], etc.

On the night when we count forty-nine, the days are only forty-nine; but when Shavuos arrives they become fifty of themselves, for they have reached their source. The fiftieth gate is what joins all the others together.

17 ועי"ז נמשך אור הכתר והוא הארת הפנים גילוי הפנימי דרך הכלי שלא יהיה הכלי מפסיק וגם דרך מוצא פי ה' הוא גילוי פנימי אך הוא דרך נקב וחלון כו'.

And through this the light of Keser is drawn down, and it is the illumination of the face: the revelation of the inner dimension (pnimiyus) through the vessel, so that the vessel does not interpose. And by way of “what comes forth from the mouth of Havayah,” too, there is a revelation of the inner dimension, but it is by way of an opening and a window, etc.

Through the counting the light of Keser is drawn down as “the illumination of the face”: the inner dimension shows through the vessel, which no longer blocks it. The Divine word that sustains the world also reveals something inner, but only as through an opening or a window.

ולא ראי זה כראי זה שדרך נקב הוא גילוי יותר אבל הארת פנים אינו אלא הארה בעלמא כו' כמו הארת המצחא.

And the one is not like the other: by way of an opening there is more revelation, whereas the illumination of the face is only a mere illumination, etc., like the illumination of the forehead (mitzcha).

The two differ: through an opening more is revealed, while the illumination of the face is only a glow, like the radiance of the forehead. It is subtler, yet it is the inner light itself.

אך הארת פנים מתחלה כד סליק ברעותא כו' [ע' בע"ה שער מ"ן ומ"ד דרוש ב']⁷⁶

But the illumination of the face, at first, [was] “when it arose in the will,” etc. [see Etz Chaim, the Gate of Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), Derush 2];

At the beginning of creation this illumination came “when it arose in His will,” freely, with no cause from below, as Etz Chaim explains.

אבל עכשיו באתעדל"ת תליא כמ"ש יאר פניו אתנו⁷⁷ אתנו דוקא באתעדל"ת מחמת שמחת העבודה בשמחה וטוב לבב⁷⁸ מעוררין שמחה⁷⁹ מלמעלה

but now it depends on an arousal from below (isarusa dilesata), as it is written, “May He make His face shine with us”: “with us,” specifically, through an arousal from below; for through the joy of the service, “with joy and with gladness of heart,” joy is aroused from above.

Now it depends on an arousal from below, as “May He make His face shine with us” implies: “with us,” through our own service. Serving G-d with joy and gladness of heart arouses joy above.

וגם ענין השמחה הוא התגלות הפנימי כמו צהבו פניו של רבי⁸⁰ כו' [ועמ"ש בד"ה צאינה וראינה⁸¹ כפי ויין ישמח כו' להצהיל פנים משמן]⁸²

And the matter of joy, too, is the revelation of the inner dimension, as in “Rebbi’s face shone,” etc. [and see what is written in the discourse beginning “Go forth and see,” on the explanation of “and wine that gladdens,” etc., “to make the face shine more than oil”].

Joy, too, is a revelation of the inner self: the Talmud says that Rebbi’s face shone with joy. The gloss refers to a discourse on wine that “makes the face shine more than oil.”

והנה תחלה אנו ממשיכים לעומר שהיא הנוק' המשכת ש"ע נהורין אר"ך וק"נ ודוקא בזמן שבהמ"ק היה קיים שאז היו מקריבין העומר. משא"כ תפלה ש"י אפי' בח"ל שכמה מיני מדרגות כו'. ע"י הנפת העומר עליות הנוק'.

Now, first we draw down to the Omer, which is Nukva (the feminine): the drawing down of the 370 lights, arach and kan; and specifically at the time when the Holy Temple stood, for then they would offer the Omer. Whereas prayer applies even outside the Land, for [there are] many kinds of levels, etc. Through the waving of the Omer [come] the ascents of Nukva.

First the light of the 370 lights, the same 370 that the third section counted as 220 and 150, is drawn to the Omer, which is Nukva, Malchus; this was done specifically in Temple times, when the Omer was offered, whereas prayer, with its many levels, applies even outside the Land of Israel. The waving of the Omer raises Nukva.

18 והנה עכ"ז עליי זו ע"י המלאכים אריה דאכיל קרבנין כו'. אבל לע"ל ירום ונשא וגבה מאד⁸³ אפי' מבחי' משה⁸⁴ ובמשכן של משה לא היה ארי'.

Now, even so, this ascent is through the angels: “the lion that consumes the offerings,” etc. But in the Time to Come, “he shall be exalted and lifted up, and be very high,” even above the level of Moshe; and in the Mishkan of Moshe there was no lion.

Even so, today the Omer’s ascent goes through the angels, the “lion” that consumes the offerings on the altar. In the Time to Come, Moshiach will be “exalted, lifted up and very high,” higher even than Moshe; and the text notes that in the Mishkan of Moshe there was no lion.

וזהו כעת יאמר ליעקב ולישראל מה פעל⁸⁵ כו'. ועתידים צדיקים שיאמרו לפניהם קדוש⁸⁶ כו'. אז ארי' כבקר יאכל תבן תבן הוא השפעת השעורה וזהו שעכשיו המלאכים מעטרין לתפלה גפי' ונשיק ומעטר לה

And this is “At this time it shall be said to Yaakov and to Israel, ‘What has [G-d] wrought,’” etc. And “the righteous are destined to have ‘Holy’ said before them,” etc. Then “the lion shall eat straw like the ox”: straw is the influence of the barley. And this is [why] now the angels crown the prayer: “he embraces it and kisses it and crowns it.”

So it is said, “At this time it shall be said to Yaakov and to Israel: What has G-d wrought,” for Israel will stand above the angels, who will say “Holy” before the righteous. Then “the lion shall eat straw like the ox”: the angels will receive only the “barley” of the outer dimension. That is why today the angels “crown” our prayers.

כי להיות התפלה בקול ודבור גשמי א"א לעלות כ"א ע"י המלאכים הממונים (שהם הממוצעים גבוה מעל גבוה⁸⁷ וכמו הנפש מתלבשת בדם ע"י ממוצעים הם האדים כו')

For since prayer is in physical voice and speech, it cannot ascend except through the appointed angels (who are the intermediaries, “one higher than the high”; just as the soul enclothes itself in the blood through intermediaries, which are the vapors, etc.),

Prayer in a physical voice cannot rise by itself; it needs the angels appointed over it as intermediaries, one level above another. In the same way the soul enters the blood through intermediaries, the vapors.

שנותן פנימי ומקיף שלו. אבל לע"ל שיתקיים ומלאה הארץ דעה⁸⁸ יהיו כל הבחי' בישראל עצמן:

who give their own inner and encompassing [aspects]. But in the Time to Come, when “and the earth shall be full of knowledge” is fulfilled, all the levels will be in Israel themselves.

The angels give the prayer their own inner and encompassing light. In the Time to Come, when the earth is full of the knowledge of G-d, Israel will hold all these levels in themselves.

SECTION 5 • ¶19-20

An addition: does the count draw the fiftieth gate?

19 מעט תוסי' ביאור⁸⁹ על ענין וספרתם לכם⁹⁰ כו' חמשים יום. הנה עפמשי"ל כי ענין ספירת העומר הכל

הוא המשכת בחי' ומדריגת שער החמשים הכולל ומיוחד במקורו רק שנמשך מעט מעט כו'

A little additional explanation on the matter of “And you shall count for yourselves,” etc., “fifty days.” Now, according to what was written above, the matter of the Counting of the Omer is entirely the drawing down of the level and rank of the fiftieth gate, which is all-inclusive and united in its source; only, it is drawn down little by little, etc.,

A short addition to the Biur on counting “fifty days.” According to the above, the whole count draws down the fiftieth gate, which includes all the others and is one with its source, only little by little.

עד כדי לחבר ולקשר ענפין דמתפרדין כו' ע"ש עפ"י מדויק מאד מ"ש תספרו חמשים יום.⁹¹ לומר שספירה זו היא המשכת שער החמשים ממש.

until it joins and binds “the branches that separate,” etc.; see there. According to this, what is written, “you shall count fifty days,” is very precise: to say that this count is the drawing down of the fiftieth gate itself.

The count binds the separated “branches” back to their source. On this reading, “you shall count fifty days” is exact: the counting itself draws down the fiftieth gate.

אך במ"א נת' פי' תספרו חמשים יום בע"א דהיינו שיום החמשים שהוא שער החמשים אין בנו כח להמשיך

But elsewhere the meaning of “you shall count fifty days” was explained differently: namely, that the fiftieth day, which is the fiftieth gate, we do not have the power to draw down;

Elsewhere, however, the verse was explained differently: the fiftieth day, which is the fiftieth gate, is beyond our power to draw down.

לכן אין בו ספירה רק מ"מ הוא נמשך מאיליו וממילא והיינו דוקא ע"י שכבר נעשה שלימות ההמשכה במ"ט⁹² ימים

therefore it has no count; but nevertheless it is drawn down of itself and automatically, and this is specifically because the drawing down has already been completed in the forty-nine days;

That is why the fiftieth day is not counted. It comes of itself, but only because the drawing down was completed in the forty-nine days.

ולכן נאמר תספרו חמשים יום וקרוב לזה פי' הרמ"ז בפ' בראשית (דף ח' ע"א) ד"ה אודמנת למהוי.⁹³

and therefore it is said, "you shall count fifty days." And close to this the Ramaz explained, on Parshas Bereishis (folio 8a), in the passage beginning "You are destined to be."

So the verse can still say "count fifty days," since our forty-nine bring the fiftieth. The Ramaz gives a similar explanation on the Zohar's "You are destined to be."

וי"ל דמה שנת' שם הוא ע"ד שכתב הרמ"ז שם ובפ' אמור דצ"ו שחג שבועות נק' ע"ש שבו מתגלים המ"ט בחי' הכלולים בשער הנ'.

And it may be said that what was explained there is along the lines of what the Ramaz wrote there, and in Parshas Emor, folio 96: that the Festival of Shavuos (Weeks) is so called because in it the forty-nine levels that are included in the fiftieth gate are revealed.

That explanation follows the Ramaz, who says Shavuos, "Weeks," is so named because on it the forty-nine levels included within the fiftieth gate are revealed.

אבל השבעה שבועות דספירת העומר הם מ"ט שע"ב ממש ולא בחי' שער החמשים (וכ"מ בזה"ב תצוה קפ"ג א'. ובפרדס שער השערים פ"ה.⁹⁴ וכ"מ ממש"ל פי' יתרו בד"ה מראהם ומעשיהם).

But the seven weeks of the Counting of the Omer are the forty-nine gates of Binah (understanding) themselves, and not the level of the fiftieth gate (and so it is implied in the Zohar, Part II, Tetzaveh, 183a; and in the Pardes, Shaar HaShearim, chapter 5; and so it is implied by what was written above, Parshas Yisro, in the discourse beginning "Their appearance and their workings").

On this view the seven weeks of the count are the forty-nine gates of Binah themselves, not the fiftieth gate. The text cites the Zohar on Tetzaveh, the Pardes and a discourse in Parshas Yisro as implying this.

אמנם לפמשי"כ משמע לכאורה דכספה"ע שבע שבתות לבד מה שממשיכים בחי' מ"ט שערי בינה עוד ממשיכים ג"כ עליהם הארת שער החמשים ג"כ

However, according to what is written [here], it seemingly follows that in the Counting of the Omer, the "seven weeks," besides drawing down the level of the forty-nine gates of Binah, we further draw down upon them also an illumination of the fiftieth gate as well;

But what was written in this Biur seems to imply more: that during the count, besides the forty-nine gates, an illumination of the fiftieth gate is also drawn down upon them.

וזהו ענין וספרתם לכם ממחרת השבת דהיינו מבחי' שלמעלה מהשבת שהוא הבינה כמ"ש לעיל בפ"אמור בד"ה וספרתם לכם ובד"ה והניף הכהן את העומר.

and this is the matter of "And you shall count for yourselves from the morrow of the Shabbos," that is, from the level that is above Shabbos, which is Binah, as is written above in Parshas Emor, in the discourse beginning "And you shall count for yourselves," and in the discourse beginning "And the kohen shall wave the Omer."

This is hinted in "from the morrow of the Shabbos": from the level above Shabbos, Binah. Earlier discourses in Parshas Emor are cited for this.

20 ולדברי הפרדס שער השערים פ"ה שער החמשים היא בינה בעצמה⁹⁵ ומ"ט שערי בינה הם בשבעת ימי הבנין וע"ש בעה"כ ערך יובל וערך שבת.

And according to the words of the Pardes, Shaar HaShearim, chapter 5, the fiftieth gate is Binah itself, and the forty-nine gates of Binah are in the seven days of building; and see there, in Erchei HaKinuyim, the entry "Yovel" and the entry "Shabbos."

According to the Pardes, the fiftieth gate is Binah itself, while the forty-nine gates of Binah are in the seven "days of building," the seven lower Sefiros. The Pardes's lexicon of Kabbalistic names, under "Jubilee" and "Shabbos," is cited too.

וכיון שבספה"ע ממשיכים ז"ת דאימא ה"ז הארת שער החמשים ובשבועות נמשך ומתגלה עצמיות שער החמשים. וגם עפמ"ש בפע"ח שכ"ב רפ"א שבספה"ע ממשיכים ג"כ המוחין דגדלות דא"א.⁹⁶

And since in the Counting of the Omer we draw down the seven lower [Sefiros] of Imma, this is an illumination of the fiftieth gate, and on Shavuot the very essence of the fiftieth gate is drawn down and revealed. And also according to what is written in Pri Etz Chaim, Shaar 22, at the beginning of chapter 1, that in the Counting of the Omer we also draw down the mochin of gadlus (mature intellect) of Abba and Imma (Chochmah and Binah).

Since the count draws down the seven lower Sefiros of Imma (Binah), it is an illumination of the fiftieth gate, and on Shavuot its very essence is revealed. Pri Etz Chaim likewise says that the count draws down the mature mochin of Abba and Imma.

וגם עפמ"ש במ"א בענין ברכת הזימון גבי יין המשומר בענביו⁹⁷ משי"ב שבספה"ע ממשיכים ו"ק דאבא שמתלבשים בו"ק דבינה. א"כ עפ"ז אפשר לומר שזהו ג"כ הארת שער החמשים. ומ"מ צ"ע.

And also according to what is written elsewhere, on the matter of the zimun blessing, concerning “the wine preserved in its grapes since the six days of Creation”: that in the Counting of the Omer we draw down the six extremities (vav ketzavos) of Abba, which are encllothed in the six extremities of Binah. If so, according to this one can say that this, too, is an illumination of the fiftieth gate. Nevertheless, this requires examination.

Another discourse says the count draws down the six extremities of Abba, encllothed in those of Binah. That too could be an illumination of the fiftieth gate, though the Alter Rebbe leaves the question open for further study.

SECTION 6 • ¶21-29

Moshe's grave and the two aspects of the fiftieth gate

21 והנה אם נאמר כן יהיה מדויק יותר ענין תספרו חמשים יום וכן מה שאומרים היום שני ימים שלשה ימים ולא יום שני יום שלישי כו'

Now, if we say so, the matter of “you shall count fifty days” will be more precise; and likewise what we say, “Today is two days,” “three days,” and not “the second day,” “the third day,” etc.,

If the count does draw down an illumination of the fiftieth gate, the verse's “count fifty days” is more exact, and so is the wording of the count: “Today is two days,” a whole that grows, rather than “the second day.”

וכנ"ל, ואין זה סותר למ"ש במ"א ששער החמשים אין בנו כח להמשיך אלא שנמשך ממילא בחג השבועות כו'.

as mentioned above. And this does not contradict what is written elsewhere, that the fiftieth gate we do not have the power to draw down, but rather it is drawn down automatically on the Festival of Shavuos, etc.

This need not contradict the other explanation, that we cannot draw down the fiftieth gate and it comes of itself on Shavuos. To reconcile the two, the Alter Rebbe first brings a teaching of the Sages.

ויש להקדים מה שארז"ל ספ"ק דסוטה ע"פ ולא ידע איש את קבורתו לאותם שעמדו למעלה נדמה להם למטה ולאותם שעמדו למטה נדמה להם למעלה.⁹⁸ וביאר זה המגיד⁹⁹ נ"ע.

And we must preface what our Sages, of blessed memory, said at the end of the first chapter of Sotah, on the verse "And no man knows his burial place": to those who stood above, it appeared to them below; and to those who stood below, it appeared to them above. And the Maggid, whose soul is in Eden, explained this.

The Talmud relates that those who searched for Moshe's grave saw it below when they stood above, and above when they stood below, fulfilling "no man knows his burial place." The Maggid, the Alter Rebbe's teacher, explained this.

כי הנה מרע"ה השיג בחייו מ"ט שע"ב אבל שער החמשים לא אתייהב למשה כמ"ש בגמ' ובתיקונים (סוף תיקון כ"ב)¹⁰⁰ וגדולים צדיקים במיתתם¹⁰¹ יותר מבחייהם שאז השיג שער החמשים

For Moshe our teacher, peace be upon him, attained in his lifetime the forty-nine gates of Binah (understanding), but the fiftieth gate "was not given to Moshe," as is written in the Gemara and in the Tikkunim (end of Tikkun 22); and "the righteous are greater in their death than in their life," for then he attained the fiftieth gate.

In his lifetime Moshe attained forty-nine of the fifty gates of understanding; the fiftieth was not given to him. But the righteous are greater after their passing, and at his passing Moshe attained the fiftieth gate.

וזהו ענין ולא ידע איש את קבורתו¹⁰² וכמ"ש בזהר פ' יתרו (דפ"ט ע"א)¹⁰³ מה ע"ק טמירא מכל טמירין¹⁰⁴ כו' ע"ש.

And this is the matter of "And no man knows his burial place," and as is written in the Zohar, Parshas Yisro (folio 89a): "Just as Atika Kadisha is the most hidden of all hidden," etc.; see there.

That is why his burial place cannot be known: it belongs to the fiftieth gate. The Zohar likens this hiddenness to that of Atika Kadisha, the most hidden of all.

אמנם פ"י לעליונים נדמה להם למטה כו' היינו כי שער החמשים דבינה הוא הממוצע בין חכמה לבינה

However, the meaning of "to those above it appeared below," etc., is that the fiftieth gate of Binah is the intermediary between Chochmah (wisdom) and Binah;

The Maggid's explanation: the fiftieth gate of Binah stands between Chochmah and Binah.

כי חכמה היא בחי' אין ובינה נקי' יש והממוצע ביניהם המחברם הוא שער החמשים ולכן לעליונים היינו לגבי בחי' אין ממש נדמה למטה

for Chochmah is the level of ayin (nothing), and Binah is called yesh (something), and the intermediary between them, which joins them, is the fiftieth gate. Therefore “to those above,” that is, in relation to the level of ayin itself, it appeared below;

Chochmah is ayin, “nothing,” beyond definition, while Binah is yesh, “something,” grasped and defined. The fiftieth gate joins them, so from the standpoint of ayin it looks lower.

כי השער החמשים כיון שהוא הממוצע בין אין ליש אי"כ הוא למטה מבחי' אין ולגבי תחתונים בחי' יש והשגה נדמה שהוא למעלה דהיינו שהוא בחי' אין ממש.^{105, 106}

for since the fiftieth gate is the intermediary between ayin and yesh, it is then below the level of ayin; and in relation to those below, the level of yesh and comprehension, it appears to be above, that is, to be the level of ayin itself.

Because it lies between ayin and yesh, from above it seems below ayin, while from below, from the standpoint of yesh and comprehension, it seems to be ayin itself. That is the grave seen below from above and above from below.

22 ועכ"פ לפ"ז מבואר ששער החמשים הוא בחי' ממוצע בין אין ויש, וכן לפמ"ש בתי"ז ובע"ח שם דשער החמשים הוא כתר עליון הרי נודע ג"כ דהכתר הוא הממוצע בין המאציל לנאצלים כמ"ש בע"ח (שמ"א פ"ג)

At any rate, according to this it is explained that the fiftieth gate is the level of an intermediary between ayin and yesh. And likewise, according to what is written in the Tikkunei Zohar and in Etz Chaim there, that the fiftieth gate is the Supreme Keser (Keser Elyon), it is also known that Keser is the intermediary between the Emanator and the emanated, as is written in Etz Chaim (Shaar 41, chapter 3).

So the fiftieth gate is a middle level between ayin and yesh. The Tikkunei Zohar and Etz Chaim also call it the Supreme Keser, and Keser is known to be the intermediary between the Emanator, G-d Himself, and the emanated Sefiros.

ועמ"ש בביאור ע"פ אני ה' אלקיכם דפי' ציצית בפ"י היש הוי' בקרבנו אם אין¹⁰⁷ (ועי' באדר"י דף רפ"ח ע"ב).

And see what is written in the explanation on the verse “I am Havayah your G-d” of the section of tzitzis, on the meaning of “Is Havayah in our midst, or not (ayin)?” (and see the Idra Zuta, folio 288b).

The Alter Rebbe refers to his explanation, in a discourse on the section of tzitzis, of the verse “Is Havayah in our midst, or not (ayin)?”, and to the Idra Zuta, for more on Keser as the intermediary.

והנה מבואר בע"ח שם שהממוצע כלול מבי' הבחינות שהוא ממוצע ביניהם דהיינו שיש בכתר בי' בחי' הבחי' הא' הוא בחי' תחתון שבמאציל והבחי' הב' הוא שרש כל הנאצלים דהיינו שכולל כולם כאחד כו'.

Now, it is explained in Etz Chaim there that the intermediary is comprised of the two levels between which it mediates: that is, in Keser there are two aspects. The first aspect is the lowest level of the Emanator, and the second aspect is the root of all the emanated, that is, it includes them all as one, etc.

As Etz Chaim explains, an intermediary contains both sides that it connects. So Keser has two aspects: the lowest level of the Emanator, and the root of all the emanated, which includes them all as one.

23 ועד"ז ג"כ בכל בחי' כתר יש בי' בחי' אלו כמו בכתר דז"א שנעשה מת"ת דאימא יש ג"כ בי' בחי'

And along these lines, in every level of Keser there are these two aspects; as in the Keser of Z'eir Anpin (the emotive attributes), which is formed from the Tiferes (beauty) of Imma, there are also two aspects

Every Keser has these two aspects. The Keser of Z'eir Anpin, for example, is formed from the Tiferes of Imma, the configuration of Binah.

אלו הא' הוא נקי בחי' תחתונה שבעליון הב' נקי שרש וראש התחתון וזהו ענין ג' שלישים שיש בת"ת דאימא כו' וע' במ"ח בתחלתו מענין זה.

of these: the first is called the lowest level of the higher one; the second is called the root and head of the lower one. And this is the matter of the three thirds that are in the Tiferes of Imma, etc. And see Mishnas Chassidim, at its beginning, on this matter.

Its first aspect is called "the lowest level of the higher one," and its second "the root and head of the lower one." This is why the Tiferes of Imma is described as having three thirds; Mishnas Chassidim discusses this at its beginning.

24 וכך ג"כ בענין שער החמשים שהוא הממוצע בין מ"ט שערי בינה. ובין מה שלמעלה מהבינה.

And so too in the matter of the fiftieth gate, which is the intermediary between the forty-nine gates of Binah and what is above Binah.

The fiftieth gate, too, mediates: between the forty-nine gates of Binah and what is above Binah.

וכמבואר שבו ועל ידו יתייחדו המ"ט שערי במאצילן ב"ה שהוא גילוי אנכי מי שאנכי א"כ יש בו ב' הבחי' היינו הבחי' תחתונה שבו הוא הכולל כל המ"ט שערים כא'.

And as is explained, in it and through it the forty-nine gates are united with their Emanator, blessed be He, which is the revelation of "Anochi: who I am." If so, there are in it the two aspects: the lower aspect in it is what includes all the forty-nine gates as one,

Through it the forty-nine gates are united with their Emanator, which is the revelation of "Anochi: who I am." So it also has two aspects, and its lower aspect includes all forty-nine gates as one.

כענין מ"ש בע"ח דהבחי' שבכתר הנק' שורש הנאצלים יש בו שרש כל הי"ס בהעלם ודקות גדול שא"א לנאצל להיות יותר דקות ממנו.

like what is written in Etz Chaim, that the aspect in Keser called the root of the emanated has in it the root of all ten Sefiros, in concealment and great subtlety, such that it is impossible for an emanated being to be more subtle than it,

This parallels what Etz Chaim says of the aspect of Keser called "the root of the emanated": it holds the root of all ten Sefiros in such hidden subtlety that nothing emanated could be subtler.

25 ולמעלה מעלה ממהות המ"ט שערים שנמשכו אח"כ ממנו שהוא כענין המשכת הע"ס משרש הנאצלים, אמנם הבחי' העליונה שבשער החמשים דבינה אין שייך לומר בו

and far, far above the essence of the forty-nine gates that were afterward drawn from it, which is like the drawing forth of the Ten Sefiros from the root of the emanated. However, of the upper aspect of the fiftieth gate of Binah one cannot say

That root is far above the forty-nine gates that later issue from it, just as the ten Sefiros issue from the root of the emanated. But the upper aspect of the fiftieth gate cannot even be called their root.

שהוא שרש המ"ט שערים כי הוא למעלה לגמרי מגדר שערי בינה כי אינו בגדר הבנה והשגה.

that it is the root of the forty-nine gates, for it is entirely above the bounds of the gates of Binah, since it is not within the bounds of understanding and comprehension.

It is entirely beyond the gates of Binah, beyond understanding and comprehension altogether.

26 וזהו ענין שיש בכתר בחי' תחתונה שבמאציל דלית מחשבה תפיסא ביה כלל הוא בחי' אנכי מי שאנכי,

And this is the matter that in Keser there is the lowest level of the Emanator, whom "no thought can grasp" at all: it is the level of "Anochi: who I am."

This corresponds to Keser's "lowest level of the Emanator," which no thought can grasp at all: "Anochi: who I am."

ומעתה יבואר ג"כ הא דלפעמים נזכר ששער החמשים אין בנו כח להמשיך כלל אלא שנמשך מאליו וממילא בחג השבועות.

And from this it will also be understood why it is sometimes said that the fiftieth gate we have no power to draw down at all, but rather it is drawn down of itself and automatically on the Festival of Shavuos.

It explains the other statement, that we cannot draw down the fiftieth gate at all and that it comes of itself on Shavuos: that statement refers to its upper aspect.

27 וכאן נתבאר דספירת העומר הוא המשכת בחי' ומדרגת שער החמשים כו' והיינו כמשנ"ת במ"א בענין פ"י קדושתו למעלה

And here it was explained that the Counting of the Omer is the drawing down of the level and rank of the fiftieth gate, etc. And this is as was explained elsewhere on the meaning of "My holiness is above

Here, by contrast, the count was said to draw down the fiftieth gate. The two fit together, as was explained elsewhere on the Midrash "My holiness is above your holiness."

מקדושתכם¹⁰⁸ שמה שיש בכחנו להמשיך ע"י אתעדל"ת בקיום המצות זהו מבחי' התחתונה שבכתר הנק' שורש הנאצלים וזהו ענין קדושתכם אשר קדשנו במצותיו,

your holiness": that what we have the power to draw down through an arousal from below (isarusa dilesata), by fulfilling the mitzvos, is from the lower aspect of Keser, which is called the root of the emanated; and this is the matter of "your holiness," "who has sanctified us with His commandments."

What we can draw down by our own service, the mitzvos, comes from the lower aspect of Keser, the root of the emanated. That is "your holiness," the holiness of "who has sanctified us with His commandments."

אבל הבחי' שבכתר שהוא בחי' תחתונה שבמאציל זה א"א לנו להמשיך וזהו ענין קדושתו למעלה מקדושתכם כלומר שזה נמשך אח"כ מלמעלה בתורת מתנה כו'

But the aspect in Keser that is the lowest level of the Emanator, this we cannot draw down; and this is the matter of "My holiness is above your holiness," that is to say, that this is drawn down afterward from above as a gift, etc.

The aspect that is the lowest level of the Emanator we cannot draw down; it comes afterward from above, as a gift. That is "My holiness is above your holiness."

ואפשר שעדי"ז ג"כ יש לפרש מה שאומרים בשבת ויו"ט קדשנו במצותיך אע"פ שאומרים אשר קדשנו במצותיו שכבר קדשנו כו'.

And possibly along these lines one may also explain what we say on Shabbos and Yom Tov, "Sanctify us with Your commandments," even though we say "who has sanctified us with His commandments," [meaning] that He has already sanctified us, etc.

Perhaps, the Alter Rebbe suggests, this is why on Shabbos and Yom Tov we pray "Sanctify us with Your commandments," though we have already said "who has sanctified us with His commandments": the request is for the higher holiness, which comes as a gift.

28 וכמ"כ בענין ספה"ע וחג השבועות, דאף לפמ"ש כאן דאפשר שע"י ספירת העומר אנו ממשיכים ג"כ גם מבחי' שער החמשים אכן זהו רק הבחינה תחתונה שבו היינו הבחי' שבו הכולל המ"ט שערים

So too in the matter of the Counting of the Omer and the Festival of Shavuos: even according to what is written here, that through the Counting of the Omer we may also draw down from the level of the fiftieth gate, this is indeed only its lower aspect, that is, the aspect in it that includes the forty-nine gates;

The same applies to the count and to Shavuos. If the count does draw from the fiftieth gate, it draws only its lower aspect, the one that includes the forty-nine gates.

וזה ממשיכים מעט מעט בימי ספה"ע וזהו ענין היום שני ימים היום שלשה ימים כו',

and this we draw down little by little in the days of the Counting of the Omer, and this is the matter of "Today is two days," "Today is three days," etc.

That aspect is drawn little by little through the days of the count, which is why we say "Today is two days," "three days."

אבל הבחי' העליונה שבו שלמעלה משרש המ"ט שערים זה אין בכחנו להמשיך כלל אלא שלאחר שסופרין וממשיכין הבחינה הכוללת המ"ט שערים

But its upper aspect, which is above the root of the forty-nine gates, this we have no power to draw down at all; rather, after we count and draw down the aspect that includes the forty-nine gates,

The upper aspect, above the root of the forty-nine gates, we cannot draw down at all.

וזהו ענין היום מ"ט ימים כו' אזי ממילא ומאיליו מתגלה אח"כ בחג השבועות הבחינה העליונה שבו כו' and this is the matter of "Today is forty-nine days," etc., then automatically and of itself its upper aspect is revealed afterward, on the Festival of Shavuos, etc.,

But once we have counted "Today is forty-nine days," drawing down the aspect that includes all forty-nine, the upper aspect reveals itself of its own accord on Shavuos.

שהוא ענין התגלות בחינה תחתונה שבמאציל. אמנם להבין איך שייך לומר דשער החמשים הוא הממוצע בין חכמה לבינה.

which is the matter of the revelation of the lowest level of the Emanator. However, [we need] to understand how one can say that the fiftieth gate is the intermediary between Chochmah and Binah,

That is the revelation of the lowest level of the Emanator. A question now arises: how can the fiftieth gate be called the intermediary between Chochmah and Binah?

29 ולעליונים דהיינו לגבי חכמה עילאה נדמה שהוא למטה. והלא בתיקונים וע"ה אומר דשער החמשים הוא כתר עליון.

and that “to those above,” that is, in relation to the supernal Chochmah (Chochmah Ila’ah), it appears to be below. But do not the Tikkunim and Etz Chaim say that the fiftieth gate is the Supreme Keser?

How can it seem “below” in relation to supernal Chochmah, if the Tikkunim and Etz Chaim call the fiftieth gate the Supreme Keser, which is above Chochmah?

אך כי בלא"ה צ"ל איך שייך לומר שהוא כתר עליון וגם הוא שער הנ' דבינה.

But in any case, even without this, we need to understand how one can say that it is the Supreme Keser and also the fiftieth gate of Binah.

And even apart from this, how can one level be both the Supreme Keser and the fiftieth gate of Binah? The next paragraph takes up the question.

SECTION 7 • 130

Keser and Binah; from barley to wheat

30 ובהרמ"ז בפ' בראשית שם ובפ' פנחס דרנ"ג משמע דמ"ש שהוא כתר עליון¹⁰⁹ ר"ל כתר דז"א שנמשך לו מבחי' שער הנ' דבינה ממש.

And from the Ramaz on Parshas Bereishis there, and on Parshas Pinchas, folio 253, it is implied that what is said, that it is the Supreme Keser (Keser Elyon), means the Keser of Z'eir Anpin (the emotive attributes), which is drawn to it from the level of the fiftieth gate of Binah (understanding) itself.

A first answer comes from the Ramaz: when the Tikkunim call the fiftieth gate “the Supreme Keser,” they mean the Keser of Z'eir Anpin, which Z'eir Anpin receives from the fiftieth gate of Binah itself.

וא"כ לפי"ז שייך ג"כ לומר ששער זה החמשים הוא ממוצע בין חו"ב. אמנם גם לפי פשט לשון התיקונים דר"ל כתר עליון ממש עכ"ז יתכן לומר

And if so, according to this one can also say that this fiftieth gate is an intermediary between Chochmah (wisdom) and Binah. However, even according to the plain sense of the wording of the Tikkunim, that it means the Supreme Keser itself, it is nevertheless possible to say

On that reading the fiftieth gate can indeed stand between Chochmah and Binah. But even if the Tikkunim mean the Supreme Keser literally, there is another way to explain it.

שהוא ממוצע בין חכמה שהיא בחי' אין לבחי' בינה ע"פ מ"ש בספר עמק המלך שער ט' דבחי' אין הוא חכמה

that it is an intermediary between Chochmah, which is the level of ayin, and the level of Binah, according to what is written in the book Emek HaMelech, Shaar 9, that the level of ayin is Chochmah

The book Emek HaMelech teaches that the level of ayin, "nothing," is Chochmah.

והוא למעלה מבחי' אריך שהיא בחי' בינה כו' וכן הוא בביאור האדרא מהאריז"ל גבי ההוא ארחא אתפרשא לתרי"ג אורחין דאורייתא.¹¹⁰

and it is above the level of Arich, which is the level of Binah, etc. And so it is in the Arizal's explanation of the Idra, concerning "that path that divides into the 613 paths of the Torah"

And this ayin is above Arich Anpin, which, relative to it, is the level of Binah. The Arizal's commentary on the Idra says the same, on the passage about the path that divides into the 613 paths of the Torah.

(באדרא דקכ"ט א') וז"ל ודע שגלגלתא זאת המקיף את המוח הוא בינה שהוא היכל לחכמה כו'.

(in the Idra, folio 129a); and these are his words: "And know that this skull (gulgalta), which surrounds the brain, is Binah, which is a chamber for Chochmah," etc.

There the Arizal writes that this skull (gulgalta), which surrounds the brain, is Binah, a chamber for Chochmah.

א"כ שפיר י"ל דשער החמשים דבינה הוא הממוצע בין אין לבחי' בינה ועמ"ש עוד בענין אין בביאור ע"פ את שבתותי תשמרו.

If so, it can well be said that the fiftieth gate of Binah is the intermediary between ayin and the level of Binah. And see what is written further on the matter of ayin in the explanation on the verse "You shall keep My Sabbaths."

On this view the Supreme Keser, Arich Anpin, is itself "Binah" relative to the ayin above it, so the fiftieth gate can be the intermediary between ayin and Binah. The Alter Rebbe refers to a discourse on "You shall keep My Sabbaths" for more on ayin.

(עוד יש לתרץ מ"ש בתיקונים דכתר עליון איהו שלימו דחמשים שערי בינה¹¹¹ והוא ע"פ משנ"ת בפ' לך לך שהתגלות עתיק הוא בבינה דוקא וזהו ענין ה' שנתוסף לאברהם להיות מאב רם שהוא ח"ע אברהם כו' וקרוב לזה תירץ בפרדס שם פ"ז).

(One may further resolve what is said in the Tikkunim, that the Supreme Keser "is the completion of the fifty gates of Binah," according to what was explained in Parshas Lech Lecha, that the revelation of Atik is specifically in Binah; and this is the matter of the hei that was added to Avraham, [so that] from Av-ram, which is the supernal Chochmah (Chochmah Ila'ah), [he became] Avraham, etc. And close to this the Pardes resolved it, there, chapter 7.)

A further answer: the Tikkunim call the Supreme Keser "the completion of the fifty gates of Binah" because, as explained in Parshas Lech Lecha, Atik is revealed specifically in Binah. This is the hei added to Avram's name: from Av-ram, the supernal Chochmah, he became Avraham. The Pardes gives a similar answer.

והנה ע"פ משנ"ת בשם המגיד נ"ע דשער החמשים הוא הממוצע בין בינה שהיא בחי' יש לחכמה שהיא בחי' אין, יובן ענין ספה"ע שהוא מקציר שעורים עד קציר חטים.

Now, according to what was explained in the name of the Maggid, whose soul is in Eden, that the fiftieth gate is the intermediary between Binah, which is the level of yesh, and Chochmah, which is the level of ayin, the matter of the Counting of the Omer will be understood: that it is from the barley harvest to the wheat harvest.

Now the Maggid's teaching, that the fiftieth gate bridges Binah (yesh) and Chochmah (ayin), explains why the Omer is counted from the barley harvest at Pesach to the wheat harvest at Shavuot.

כי הנה ענין שעורה שעור ה' שהוא ענין השגת הנפש לכל חד לפום שיעורא דיליה הנה שורש המשכה זו מבחי' בינה.

For the matter of se'orah (barley) [as] shiur hei (a measure of five), which is the matter of the soul's comprehension, "each one according to his own measure": the root of this drawing down is from the level of Binah.

Barley, "a measure of five," is the soul's comprehension, each according to his own capacity, and its root is in Binah.

אבל חטה שהוא ענין המשכת הדעת הנעלם שלמעלה מן הדעת המושג ומובן זהו בחי' חכמה וכמבואר במ"א (בד"ה להבין מ"ש בהגדה מצה זו) ענין מוחין דאבא שהוא למעלה מעלה ממוחין דאימא.

But wheat, which is the matter of the drawing down of the hidden Daas (knowledge) that is above the Daas that is comprehended and understood, this is the level of Chochmah; and as is explained elsewhere (in the discourse beginning "To understand what is said in the Haggadah, 'This matzah'"), the matter of the mochin (intellect) of Abba, which are far, far above the mochin of Imma.

Wheat draws down the hidden Daas, above knowledge that is understood, and this is Chochmah: the mochin of Abba, far above those of Imma, as a discourse on "This matzah" in the Haggadah explains.

והממוצע ביניהם הוא שער החמשים דבינה וזהו ענין ספירת העומר שהוא המשכת שער החמשים לבחי' שעורה כו' ע"ד הנ"ל.

And the intermediary between them is the fiftieth gate of Binah; and this is the matter of the Counting of the Omer, which is the drawing down of the fiftieth gate to the level of barley, etc., along the lines mentioned above.

The fiftieth gate of Binah is the bridge between them, and the count of the Omer draws it down to the level of barley, as explained above.

והנה ע"פ האמור שבספה"ע ממשיכים ג"כ משער החמשים והמשכה זו היא למ"ט שערי בינה ממש לקשרם ולחברם לשער החמשים הממוצע כו'. עפ"ז י"ל דזהו ענין מ"ט תיבות שבמזמור אלקים יחננו¹¹² ומ"ט אותיות שבפסוק ישמחו.¹¹³

Now, according to what was said, that in the Counting of the Omer we also draw down from the fiftieth gate, and this drawing down is to the forty-nine gates of Binah themselves, to bind them and join them to the fiftieth gate, the intermediary, etc.: according to this it may be said that this is the matter of the forty-nine words in the psalm "May G-d be gracious to us" and the forty-nine letters in the verse "Let them rejoice."

Since the count draws from the fiftieth gate into the forty-nine gates themselves, binding them to it, this may be why Psalm 67, "May G-d be gracious to us," has forty-nine words, and its verse "Let them rejoice" has forty-nine letters.

היינו שרומזים למ"ט שערי בינה ולמ"ט בחי' אלו הכלולים בשער החמשים שממשיכים ע"י ספח"ע ממ"ט בחי' שבשער הנ' אל מ"ט שע"ב כדי להעלותן למקורן ושרשן ולייחדן במאצילן ב"ה

That is, they allude to the forty-nine gates of Binah and to these forty-nine levels included in the fiftieth gate, which, through the Counting of the Omer, we draw down from the forty-nine levels in the fiftieth gate to the forty-nine gates of Binah, in order to raise them to their source and root and to unite them with their Emanator, blessed be He.

These allude to the forty-nine gates of Binah and to the forty-nine levels within the fiftieth gate, which the count draws into them, raising the gates to their source and uniting them with their Emanator.

(בספר ע"ה ש"י פ"ה איתא דחטה הוא בחכמה דעולם התהו ושעורה בכינה. ומחוי"ב הנז' נעשה אח"כ בעולם התיקון בחי' אין ואריך אנפין כו'):

(In the book Emek HaMelech, Shaar 7, chapter 5, it is stated that wheat is in the Chochmah of the World of Tohu (Chaos), and barley in the Binah. And from the Chochmah and Binah mentioned, there were made afterward, in the World of Tikkun (Rectification), the level of ayin and Arich Anpin, etc.)

Emek HaMelech similarly places wheat in the Chochmah of the World of Tohu and barley in its Binah; from these, in the World of Tikkun, came the level of ayin and Arich Anpin.

IN ONE'S AVODAH

The count must go from below upward, little by little: day by day a person's own service, the mitzvos, draws down "your holiness," and when he has done his part the higher holiness reveals itself as a gift, as the fiftieth day comes of itself on Shavuot. The illumination of G-d's face now depends on an arousal from below: serving with joy and gladness of heart awakens joy above. And a person's compassion on his own soul, over its distance from G-d, is a sadness that brings profit.

QUESTIONS FOR DISCUSSION

1. Why are the angels nourished by "barley," a measured flow from the five articulations of the mouth, while Israel receives on Shavuot a "wheat" that reveals knowledge above comprehension?
2. How does a small child calling "Abba" illustrate the hidden Daas revealed through the wheat of Shavuot?
3. Why do we count "Today is two days" rather than "the second day," and how does this fit the idea that every day draws down the same light, growing?
4. How does the Maggid's explanation of Moshe's hidden grave show that the fiftieth gate stands between ayin and yesh?
5. What is the difference between "your holiness," which we draw down by the mitzvos, and "My holiness," which comes as a gift, and how does it resolve the two explanations of "count fifty days"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וספרתם לכם

The verse commands counting seven full weeks from the day the Omer offering is brought. The discourse this Biur explains was built on these words.

ויקרא כ"ג:ט"ו Leviticus 23:15

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

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;

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

PARAGRAPH 2

2 The prophet says Israel will follow G-d, who roars like a lion. Here the lion of the verse is read as the face of the lion in the Chariot, the angels whose service is love.

הושע י"א:10 Hosea 11:10

אחרי ה' ילכו בארץ ישאג כִּי־הוא ישאג ויחרדו בָּנָיו מִן־

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.

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

PARAGRAPH 3

3 כי מלאך נק' שליח . . ותקרא שם ה'

Iggeres HaKodesh 25 notes that G-d has many emissaries, and explains that the Shechinah “speaks from the throat of Moshe” and that in the prophets the supernal voice and speech en clothed itself in their own voice and speech.

KEHOT'S NOTE

להעיר מאנה"ק סי' כה. קו"א לתניא ד"ה להבין מ"ש בפע"ח.

4 ותקרא שם ה' הדובר אלי

Hagar names the angel who spoke to her with G-d's Name. The Alter Rebbe brings it as proof that an angel, as an emissary, is called by the Name of the One who sends him.

בראשית ט"ז:13 Genesis 16:13

ותקרא שם־ה' הדבר אליה אֵתָה אֵל רָאִי כִּי אָמְרָה הָגַם הָלָם רָאִיתִי אַחֲרֵי רָאִי:

And she called the name of the L-RD that spoke unto her, Thou art a G-d of seeing; for she said: ‘Have I even here seen Him that seeth Me?’

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

KEHOT'S NOTE

בראשית טז, יג.

5

שוב אשוב אליך

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

KEHOT'S NOTE

שם יח, י.

6

שוב אשוב אליך

The angel visiting Avraham promises, “I will surely return to you,” speaking in the first person as G-d would. It shows that the angel speaks with the G-dly light en clothed in him.

בראשית י"ח:10 Genesis 18:10

ויאמר שוב אשוב אליך כעת חיה והנה־בן לשרה אשתך ושרה שמעת פתח האהל והוא אחריו:

And He said: ‘I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son.’ And Sarah heard in the tent door, which was behind him.—

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

7

ע"י האור המתלבש בהם שהוא אלהות (כמ"ש בפרדס שכ"ד פי"א)

In this chapter on the angels, the Pardes teaches that they are like a body and the light that flows upon them is the essential thing; their workings are measured by the light en clothed in them. The Alter Rebbe cites it to explain why an angel can speak of himself in the language of G-dliness.

פרדס רמונים כ"ד:ט"ו-ט"ז Pardes Rimmonim 24:15–16

הרמב"ם ע"ה האמין היות ענין מראה המלאכים אל אאע"ה וכיוצא בהם שהיה במראה הנבואה. וזה מפני שהאמין שהם דקים תכלית הדקות רוחניים בלתי מתגשמים ועל זה הוקשה לו רבויים. ותירץ שהם מתרבים בדרך עלה ועלול כמו שפי' בס"ד בשער סדר עמידתן בפרק ו'. ולזה הבאים אחריו הקשו לדעתו שאם כן חוייב שלא יהיו המלאכים כ"א י' נאצלים מאחד לאי מאחר שאין הפרדס אלא מעילה לעלול. ומדרגתם הם י', חיות אופנים אראלים חשמלים שרפים מלאכים אלדי בני אלהים כרובי אישים. והנה נודע היותן יותר ויותר. ונדחקו בכמה עניינים לישב ענין זה ...

Pardes Rimmonim (Public Domain)

PARAGRAPH 4

8

היש מספר לגדודיו

Job's companion asks whether G-d's legions can be numbered. The Alter Rebbe connects their countlessness to the endless inter-inclusion of the Sefiros from which the angels come.

איוב כ"ה:3 Job 25:3

הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרָהוּ:

Is there any number of His armies? And upon whom doth not His light arise?

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

KEHOT'S NOTE

איוב כה, ג.

KEHOT'S NOTE

ירמיי כג, יט.

9 ורבו רבבות מלאכים מחנה מיכאל

The Talmud contrasts “a thousand thousands serve Him, and myriads of myriads stand before Him” with “Is there any number to His legions?” and teaches that the first figure is the count of a single legion, while His legions are beyond number. The Alter Rebbe applies this to the myriads within the camp of Michael alone.

Chagigah 13b:12 י"ג ב: י"ב

כתוב אחד אומר: “אלף אלפין ישמשוניה ורבו רבבן קדמוהי קומיו”, וכתוב אחד אומר: “היש מספר לגדודיו?” לא קשא: כאן בזמן שבית המקדש קיים, כאן בזמן שאין בית המקדש קיים, כביכול שנתמטעה ממליא של מעלה.

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

KEHOT'S NOTE

חגיגה יג, ב.

PARAGRAPH 5

10 ומזיעתן של חיות

The Talmud asks where the River of Fire comes from and answers, “from the sweat of the Chayos,” and that it pours upon the heads of the wicked in Gehinnom. The Alter Rebbe explains the sweat as the waste of the angels’ Gevurah.

Chagigah 13b:14 י"ג ב: י"ד

מהיכן נפיק? מזיעתן של חיות. ולהיכן שפיר? אמר רב זוטרא בר טוביה אמר רב: על ראש רשעים בגיהנם, שנאמר: “הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול”. ורב אחא בר יעקב אמר: על אשר קומטו, שנאמר: “אשר קומטו ולא את נהר יוצק יסודם”. תנא, אמר רבי שמעון הקסיד: אלו תשע מאות ושבעים וארבע דורות שקומטו להיבכראות

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

KEHOT'S NOTE

חגיגה יג, ב.

11 Kehot's note points to Jeremiah 30:23 for these words.

Jeremiah 30:23 ל: כ"ג

הנה סערת ה' חמה יצאה סער מתגורר על ראש רשעים יחול:

Behold, a storm of the L-RD is gone forth in fury, A sweeping storm; it shall whirl upon the head of the wicked.

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

12 על ראש רשעים יחול

The prophet describes G-d's storm of fury whirling upon the head of the wicked; the Talmud quotes this verse for where the River of Fire pours. Here it describes the angels' wrath against those who transgress G-d's will.

Jeremiah 23:19 ט"ט כ"ג

הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול:

Behold, a storm of the L-RD is gone forth in fury, Yea, a whirling storm; It shall whirl upon the head of the wicked.

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

13

פי' זיעתן

In Shelach the Alter Rebbe explains the same teaching: the sweat from which the River of Fire flows is venom and wrath, the angels' waste, since every world has its good and its “evil,” meaning anger and fury.

KEHOT'S NOTE

ראה לקמן שלח מא, א.

14

לכם כו'

A manuscript variant: the note records that at this point the Biur mentioned above has a shortened form of what is explained here.

KEHOT'S NOTE

בביאור הנ"ל כאן קיצור משנ"ת. [כ].

PARAGRAPH 6

15

בכל עצב יהי' מותר

The verse says that in all toil (etzev) there is profit; Chassidus reads etzev as sadness. The Alter Rebbe uses it for the worthwhile melancholy a person feels over his distance from G-d.

Proverbs 14:23 ג"כ: י"ד משלי

בכל עצב יהיה מותר ודבר שפתיים אה"ל מחסור:

In all labour there is profit; But the talk of the lips tendeth only to penury.

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

KEHOT'S NOTE

משלי יד, כג.

16

הרחמנות ג"כ מגדולת

A manuscript variant: the note gives the correct reading as “[the compassion] over the distance, so great (כ"כ), [is] from the greatness,” instead of “the compassion too (ג"כ) is from the greatness.” On this reading the angels' compassion is explicitly over the immense distance between creation and the Creator.

KEHOT'S NOTE

[הרחמנות] על הריחוק כ"כ מגדולת כצ"ל. [כ].

17

ואשא אתכם על כנפי נשרים

Before the Giving of the Torah, G-d reminds Israel that He bore them on eagles' wings. The Alter Rebbe reads the eagle as compassion, which lifted Israel from Egypt to the revelation at Sinai.

Exodus 19:4 ט"ד: ט' שמות

אתם ראיתם אשר עשיתי למצרים ואשא אתכם על כנפי נשרים ואבא אתכם אלי:

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

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

18

בחומר ובלבנים

The Egyptians embittered Israel's lives with hard labor in mortar and bricks. The phrase describes the low state from which Israel had to be lifted.

שמות א':14 Exodus

וַיַּמְרְרוּ אֶת-חַיֵּיהֶם בְּעֵבֶדָה קָשָׁה בְּחֹמֶר וּבִלְבָּנִים וּבְכָל-עֲבֹדָה בַּשָּׂדֶה אֶת כָּל-עֲבֹדָתָם אֲשֶׁר-עָבְדוּ כָהֶם בְּפֶרֶךְ:

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.

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

19

מכ"פ דבר ה'

Moshe recalls that G-d spoke with Israel face to face at the mountain. That direct revelation is what the eagles' wings raised them to merit.

דברים ה':4 Deuteronomy

פְּנִיִּים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ:

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

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

20

בחכמה אתברירו

The Zohar's phrase that all things are refined through Chochmah, as the Kehot note locates it. Here it explains why the fifth articulation, in the palate, is linked to Chochmah and refines and harmonizes the other four.

זח"ב רנד, ב254b Zohar II,

KEHOT'S NOTE

ראה זח"ב רנד, ב. וראה הע' כ"ק אדמו"ר בסה"מ ה'תש"א, ע' 79. וראה לעיל פי ויקרא ד, א.

21

שלום כו'

A manuscript variant: the note records that the Biur has an addition at this point, after "makes peace," etc.

KEHOT'S NOTE

בהביאור יש כאן תוס' [כ]. [ראה גם אוה"ת שבועות ע' ריב].

PARAGRAPH 7

22

חכו ממתקים

The beloved is praised: "His palate is sweetness." The Alter Rebbe reads the palate as the place where the sweetening of the severities is revealed.

שיר השירים ה':16 Song of Songs

חכו ממתקים וְכָלֹו מִחֻמְדִּים זֶה דֹּדִי וְזֶה רָעִי בְּנוֹת יְרוּשָׁלַם:

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

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

KEHOT'S NOTE

שה"ש ה, טז.

23

חיך אוכל יטעם

Job says that the palate tastes food. The Alter Rebbe uses it for the physical function of the palate, which in the soul corresponds to Chochmah.

איוב י"ב:11 Job 12:

הֲלֹא-אֵזֶן מִלִּין תִּבְחֶן וְחֹךְ אֵכֶל יִטְעֶם-לוֹ:

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

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

KEHOT'S NOTE

איוב יב, א.

24

של — מוצאות

A manuscript variant: the note records that at this point the Biur has additional material.

KEHOT'S NOTE

כאן יש תוס' שם. [כ]. [ראה גם אוה"ת שבועות ע' ריב].

25

בוהר פי שמיני דף ל"ט ע"ב

According to the note, Or HaTorah on Shavuot, page 212, has a gloss (hagahah) at this point, at the reference to the Zohar on Shemini.

KEHOT'S NOTE

באוה"ת שבועות ע' ריב יש כאן הגי' וראה בביאור להצ"צ כרך-א ע' שיט.

26

חכלילי עינים

Yaakov's blessing to Yehudah: his eyes will be red (chachlili) with wine. The discourse cited reads chachlili as "every palate that tastes."

בראשית מ"ט:12 Genesis 49:

חֲכָלִילִי עֵינַיִם מִיַּיִן וְלִבִּי-שִׁנִּים מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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

וע' בפע"ח בשער השופר פרק א' בענין גיכ"ק מהח"ך שהוא החכמה

Pri Etz Chaim speaks of the letters gimmel, yud, kaf, kuf as the palate beside the throat, which is Chochmah, and directs the shofar's sound through them to subdue the severities. It supports the link between the palate, Chochmah and sweetening.

פרי עץ חיים, שער השופר 1:20 Pri Etz Chaim, Gate of the Shofar

א:כי ועתה נדבר בהוצאות הקול, בתחלה אנו מוציאים מן הגרון, אשר בו מתחברים בי שמות מ"ב, א' מן החכמה, וא' מן אמא. ושניהם כלולים בגרון דאמא, וכי"פ מ"ב הם גימ' אחה"ע, ובזה נכפין הדינין. גם תכוין אל סוד גיכ"ק, שהוא החי"ך הסמוך לגרון, שהוא סוד החכמה, המזדווג עם אמא שהוא הגרון שבו אותיות אחה"ע. (א) והנה אותיות גיכ"ק אחה"ע עולין רי"ו, ותכוין אל סוד רי"ו זה, שהוא זווג או"א ע"י החיך והגרון, בסוד אכלו רעים:

Pri Etz Chaim (Public Domain)

28

ויפח באפיו

G-d formed man and blew into his nostrils the breath of life. The Alter Rebbe uses it to show how breath (hevel) from above became a soul, an intellect, below.

בראשית ב':7 Genesis 2:7

וַיִּצָּר ה' אֱלֹקִים אֶת־הָאָדָם עֹפֶר מִדְּהָאָדָמָה וַיִּפַּח בְּאַפּוֹ נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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

KEHOT'S NOTE

בראשית ב', ז.

29

עשה את השמים ואת הארץ

In six days G-d made the heavens and the earth. The word “made” is read as action, the outermost extension, in the World of Asiyah.

Exodus 20:11 שמות כ':11

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיֵּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה' אֶת־יְמֵי הַשָּׁבָת וַיְקַדְּשֶׁהָ:

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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

KEHOT'S NOTE

שמות כ', יא.

30

וברוח פיו כל צבאם

By G-d's word the heavens were made, and by the breath of His mouth all their host. Here “the breath of His mouth” is a more inward extension than “making.”

Psalms 33:6 תהילים ל"ג:6

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְאָם:

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

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

31

אתא בוקר

The watchman says, “Morning comes (asa).” The Alter Rebbe derives otiyos (letters) from asa: letters are what comes forth.

Isaiah 21:12 ישעיהו כ"א:12

אָמַר שׂוֹמֵר אֶתָּה בֹּקֶר וְגַם־לַיְלָה אִם־תִּבְעִיּוֹן בְּעִיּוֹ שָׁבוּ אֵתִיו:

The watchman said: “The morning cometh, and also the night— If ye will inquire, inquire ye; return, come.”

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

KEHOT'S NOTE

ישעיי כא, יב. וראה סה"מ תקס"ג ע' שיא. אוה"ת בשלח ס"ע שצא.

32

ויאמר אלקים יהי אור

The first utterance of creation. Light here is Chesed drawn

forth through speech.

בראשית א':3 Genesis 1:3

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אֹר:

And G-d said: ‘Let there be light.’ And there was light.

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

KEHOT'S NOTE

בראשית א, ג.

33

ונהר יוצא מעדן

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

KEHOT'S NOTE

שם ב, י.

34

ונהר יוצא מעדן להשקות את הגן

A river goes out of Eden to water the garden. It illustrates the inward way in which the Divine flow reaches souls.

בראשית ב':10 Genesis 2:10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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

35

שבכל — כו'

A manuscript variant: the note records that there, at this point, there is a shortened form of what is explained here.

KEHOT'S NOTE

שם יש כאן קיצור משנ"ת. [כ].

PARAGRAPH 8

36

עומר התנופה

The count of seven weeks begins from the day the Omer of waving is brought. The Alter Rebbe explains what the waving accomplishes.

ויקרא כ"ג:15 Leviticus 23:15

וּסְפַרְתֶּם לָכֶם מִמִּחְרַת הַשָּׁבָת מִיּוֹם הַבִּיאָתְכֶם אֶת־עֹמֶר הַתְּנוּפָה שָׁבַע שָׁבָתוֹת תְּמִימַת תְּהִיָּנָה:

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;

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

37

ופי' בוהר בלק קפ"ח ב' תנו פה תנו כבוד

The text's own reference to the Zohar on Parshas Balak, which reads tenufah as tenu peh, “give a mouth.” Here it explains the waving as the ascent of Nukva to her source.

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

PARAGRAPH 9

38

אנכי מי שאנכי

The note sends the reader to the sources gathered there, on page 209, for the expression “Anochi: who I am.”

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז — פרשיות לעי רט.

39

בחי חיצוניות בלבד

A manuscript variant: the note records that the Biur mentioned above has a lengthy addition at this point.

KEHOT'S NOTE

יש כאן תוס' מרובה בהג'ל. [כ]. [ראה אוה"ת שבועות ע"י ריב].

PARAGRAPH 10

40

כי לא על הלחם לבדו

Man does not live by bread alone but by whatever comes forth from G-d's mouth. The Alter Rebbe reads it as the Divine word within the bread that gives man life.

דברים ח:3:3

ויענה וירעבה ויאכלה את־המן אשר לא־ידעת ולא ידעו אבותיה למען הודיעה כי לא עליה־לחם לבדו יחיה האדם כי עלי־כל־מוצא פיה יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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

KEHOT'S NOTE

דברים ח, ג.

41

כמראה אבן . ועל דמות הכסא

The prophet sees the likeness of a throne and upon it a likeness like the appearance of a man. It shows that the human form belongs to the World of Tikkun.

יחזקאל א:26:26

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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

KEHOT'S NOTE

יחזקאל א, כו.

42

ונוגה לו סביב

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

KEHOT'S NOTE

שם א, ד.

43

ונוגה לו סביב

In the vision a brightness (nogah) surrounds the storm cloud and fire. The Alter Rebbe reads it as nogah, into which the sparks of Tohu fell.

יחזקאל א:4:4

וארא ונהיה רוח סערה באה מן־הצפון ענן גדול ואש מתלקחת ונהיה־לו סביב ומתוכה קעין החשמל מתוך האש:

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a bright-

ביאור על הדרוש וספרתם לכם דחג השבועות

ness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire.

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

PARAGRAPH 11

44

בלע שהוא הראשון לז' מלכין

Bela son of Beor is the first of the kings who reigned in Edom. In Kabbalah he is the first of the seven kings of Tohu.

בראשית ל"ו:32:32

וימלך באדום בלע בן־בעור ושם עירו דנהבה:

And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.

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

KEHOT'S NOTE

בראשית לו, לב.

45

אין לך כל עשב מלמטה

The Midrash teaches that every blade of grass has a mazal in the heavens that strikes it and says, "Grow." Here it describes how the flow from the higher world descends into wheat.

בראשית רבה י"ו:6:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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

46

וגבוה מעל גבוה

One higher than the high watches over him. It describes the influence descending through levels, each above the other.

קהלת ה':7:7

אם־עשק רש וגזל משפט וצדק תראה במדינה אלי־תתמה עליה־פזן כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not

at the matter; for one higher than the high watcheth, and there are higher than they.

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

PARAGRAPH 12

47

בניאור ע"פ כה תברכו

In the explanation of "Thus shall you bless" in Nasso, the Alter Rebbe reads "and I (va'ani) will bless them" as the letters of ayin, "nothing," from which the blessing is drawn; ayin in general is the level of Keser, above Chochmah.

KEHOT'S NOTE

לקמן פ' נשא כח, א.

48

כה תברכו

The opening of the priestly blessing, which is also the opening of a discourse cited here on the higher Daas.

Numbers 6:23: וְכִי־יְדַבֵּר

דְּבַר אֱלֹהִים וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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

49

החלצו מאתכם

Moshe's call to arm men for the war against Midian, the opening of another discourse cited on the higher Daas.

Numbers 31:3: וַיִּדְבֹר

וַיִּדְבֹר מֹשֶׁה אֶל־הָעָם לֵאמֹר הִחְלְצוּ מֵאִתְּכֶם אֲנָשִׁים לְצָבָא וַיְהִיו עַל־מִדְיָן לְתֵת נִקְמַת־ה' בְּמִדְיָן:

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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

50

ואלה המשפטים

The opening of Parshas Mishpatim, the opening words of a further discourse referred to here.

Exodus 21:1: שְׁמוֹת כ"א:

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשֶׁם לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

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

51

KEHOT's note points to Exodus 23:15-16 for these words.

Exodus 23:15-16: שְׁמוֹת כ"ג: ט"ו-ט"ז:

אֶת־חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת כָּאֲשֶׁר צִוִּיתְךָ לַמּוֹעֵד חֹדֶשׁ הָאֶבִּיב כִּי־בֹ וַיֵּצֵאֲךָ מִמִּצְרָיִם וְלֹא־יֵרָאֹו פָנֶיךָ: וְחַג הַקִּצּוֹר בְּכוּרֵי מַעֲשֵׂיֶךָ אֲשֶׁר תִּזְרַע בַּשָּׂדֶה וְחַג הָאָסֵף בְּצֹאת הַשָּׂנָה בְּאֶסְפָּךָ אֶת־מַעֲשֵׂיֶךָ מִן־הַשָּׂדֶה:

The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib—for in it thou camest out from Egypt; and none shall appear before Me empty; and the feast of harvest, the first-fruits of thy labours, which

thou sowest in the field; and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field.

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

52

ששת ימים תאכל מצות

Six days you shall eat matzos; the opening of another discourse referred to here.

Deuteronomy 16:8: דְּבָרִים ט"ז: ח':

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לְאֶלְקִיָּהָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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

PARAGRAPH 13

53

מצרים נק' בינה ובינה בגרון שהוא מיצר

KEHOT's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה פע"ח שער חג המצות פ"א דשם מבאר שהגרון נק' מצרים.

54

מצרים נק' בינה ובינה בגרון שהוא מיצר

Pri Etz Chaim explains that Mitzrayim is the throat, the narrow strait, and that leaving it opened the way for the Divine flow to spread into the body below. The Alter Rebbe uses it to identify Egypt with Binah in the throat.

Pri Etz Chaim, Gate of Passover 1:11: פרי עץ חיים, שער חג המצות: א"י:

... דם, שהם י' דמים הנ"ל, הם ה' חסדים וה' גבורות מאמא, ואני לא קבלתי כן, ועיין בקונטרס. והנה נתבאר שם, כי בגלות מצרים חזר ז"א בסוד קטנות, ונסתלק אור ז"א למעלה בבחינת גדלות, ואז לא היו מתפשטים בו רק ה' חסדים וה' גבורות של קטנות, בסוד י' דמים הנ"ל, ופרעה שהוא העורף, ומצרים בסוד גרון כמבואר אצלנו היו יונקים מהם בהיותו בגרון, וזהו ואראך מתבוססת בדמך, פי' - מ"ת בוססת, ר"ל הקליפה הנקרא אבי אבות הטומאה, דרגא דמותא, היתה בוססת ואחזית ויונקת בדמך - ר"ל ב' דמייך, שהם ב' ...

Pri Etz Chaim (Public Domain)

55

הקול שמעורר הכוונה

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

KEHOT'S NOTE

ראה תושו"ע א"ח סי' סא, ד.

56

שמעורר הכוונה

The custom is to read the first verse of the Shema aloud, to awaken the intention. The Alter Rebbe uses it to show that the voice in the throat arouses intention.

Shulchan Arukh, Orach Chayim 61:4: שולחן ערוך, אורח חיים:

נוהגין לקרות פסוק ראשון בקול רם כדי לעורר הכוונה:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

57

ובפי' וארא עי'פ לכן אמור

In Va'eira the Alter Rebbe explains that the pleasures and preoccupations of this world are the barriers and screens that separate the light of G-d in the mind from its revelation in the heart.

KEHOT'S NOTE

תו"א נו, ג.

PARAGRAPH 14

58

בא"א ש"ע נהורין

In the gate on Arich Anpin, Etz Chaim discusses the 370 lights of the supernal face, with several ways of reaching that number. The Alter Rebbe cites it for the fifty gates as they are included in Arich Anpin.

עץ חיים י"ג:יד:Sefer Etz Chaim 13:14

ובענין הש"ע נהורין הנזכר באדרא קכ"ח ומהאי אתפשט אורכא דאנפוי לש"ע רבוא עלמין שמעתי ממורי זלה"ה כמה בחי' (הם) וכולם הם גי' ש"ע נהורין א' הוא ע"ד הנ"ל כי הנה יש ש"ע נהורין מצד החכמה וש"ע נהורין מצד הבינה ואותן ש"ע דאבא הם טמירין אמנם ש"ע של הבינה הם מתגלים בפנים העליונים מצד הבינה שהיא אהי"ה אשר יש בפשוט ומילוי ומילוי דמילוי א"ם אותיות והט"ס שהם בפנים העליונים המתגלים מצד הבינה כל ספי' שבה שם אהי"ה בסוד א"ם אותיות וכולם גימטריא ש"ע נהורין רק כי של אבא הם טמירין ולכן ...

Sefer Etz Chaim (Public Domain)

59

מורי זלה"ה לא היה מסתפר

Pri Etz Chaim reports that the Arizal did not cut his hair from Pesach eve to Shavuot eve, explaining it by a tikkun of the skull of Arich Anpin. The Alter Rebbe cites it for the connection between the Omer days and Arich Anpin.

פרי עץ חיים, שער 7:9-10:Sefer Pri Etz Chaim, Gate of the Omer Count 7:9-10

מע"ח - מורי זלה"ה, לא היה מסתפר מערב פסח עד ערב שבועות כלל ועיקר, לא ברי"ח ולא בל"ג בעומר, ואמר לי הטעם שלא לגלח בימים אלו, כי כבר ידעת, כי יש תיקון א' בגולגלתא, והוא נקרא עמר נקי. ויש תיקון ב' הנקרא טלא דבדולחא. (א): הגהה (א) א"מ - כי בימים אלו מתעוררין אז גולגלתא דא"א עמר נקי שהם גי' דרדל"א, שהם שערות א"א (א"מ - מ"כ בכ"י של הרח"ו ז"ל, כי עמר גי' קרי עכ"ל, וז"ס י"פ ע"ב גי' ' ע מ"ר ב מ ל וי, כ י הטפה ...

Pri Etz Chaim (Public Domain)

60

בביאור עי'פ על כן יאמרו המושלים

In Chukas the Alter Rebbe explains "the reckoning of the world": the Gevuros set the measure of how much G-dliness is revealed in each world, and that measure follows how much Chochmah, the level of ayin and self-nullification, is revealed there.

KEHOT'S NOTE

לקמן סז, א.

61

על כן יאמרו המושלים בואו חשבון

The verse about Cheshbon, the city of Sichon. The discourse cited reads Cheshbon as "reckoning," for the

meaning of "a great reckoning."

Numbers 21:27:במדבר כ"א:כ"ז

על-כן יאמרו המושלים באו חשבון תבנה ותכונן עיר סיחון:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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

PARAGRAPH 15

62

ועמ"ש באגה"ק ד"ה וילבש צדקה בענין פי' כל פרוטה מצטרפת

לחשבון גדול

The letter on charity that opens "And He put on righteousness as a coat of mail" explains the Sages' teaching that each coin of charity joins into a great reckoning. The Alter Rebbe refers to it for the meaning of "a great reckoning."

Tanya, Iggeres HaKodesh 3:1:אגרת הקדש גי'א: Tanya, Iggeres HaKodesh 3:1

וילבש צדקה כשריון, וכובע שופע בראשו. ודרשו רבותינו זכרונם לברכה: "מה שריון זה כל קליפה וקליפה מצטרפת לשריון גדול, אף צדקה כל פרוטה ופרוטה מצטרפת לחשבון גדול". פירוש, שהשריון עשוי קשקשים על נקבים, והם מגינים שלא יכנס חץ פנקבים, וככה הוא מעשה הצדקה:

Kehot Publication Society (CC-BY-NC)

63

כל פרוטה מצטרפת לחשבון גדול

The Talmud teaches that just as each scale joins into a coat of mail, so each coin of charity joins into a great reckoning. It is the saying the letter in the Tanya explains.

Bava Batra 9b:1:בבא בתרא ט"ב:א: Bava Batra 9b:1

"משגש ארחתיה דאימיה", משמיה דרבי אלקנר - מאי דכתיב: "וילבש צדקה כשריון"? לומר לך: מה שריון זה - כל קליפה וקליפה מצטרפת לשריון גדול, אף צדקה - כל פרוטה ופרוטה מצטרפת לחשבון גדול. רבי חנינא אמר מהכא: "וכנגד עדים כל צדקתנינו"; מה נגד זה - כל נימא ונימא מצטרפת לנגד גדול, אף צדקה - כל פרוטה ופרוטה מצטרפת לחשבון גדול.

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

64

ועי' בע"ח שער א"א ספ"ה שבהיות למעלה הם חשבון גדול

Etz Chaim explains that when these lights are above, in Arich Anpin, they are counted in a great reckoning of thousands, and when they descend they are a small reckoning. It supports "a great reckoning" as the fifty gates in their source.

עץ חיים י"ג:ה:Sefer Etz Chaim 13:5

... ובאדרא קכ"ח אז מנהירו [דהאי חיוורתא] דילהון ירתי צדיקיא תי' עלמין כנז' שם ומנהירו דהאי חיוורתא ירתי צדיקיא תי' עלמין דכסופין הה"ד ארבע מאות שקל כסף עובר לסוחר כי אע"פ שבהיותם למעלה בא"א הם בחשבון גדול של די מאות אלף הנה ברדתן למטה הם אז בחשבון מועט ואינן רק די מאות לבד ומהם נהרין צדיקיא בעלמא דאתי וז"ס ארבע מאות שקל כסף כי הנה הוי"ה זאת הוא במילוי יודין שהם גי' ע"ב וג"י חסד שהוא כסף כנודע ולכן הם בחי' שקל כסף. ועוד כי הנה כסף הוא לכן והוא ...

Sefer Etz Chaim (Public Domain)

65

יאר ה' פניו

The priestly blessing: may G-d make His face shine upon you. Here it is the illumination of the face, a light drawn from Keser to Malchus.

Numbers 6:25הכ"ה במדבר ו:

Havayah פָּנָיו אֱלֹהֵי וְיִחַןךְ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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

KEHOT'S NOTE

במדבר ו, כה.

PARAGRAPH 16

66

שואמרים כ"ד ספרים

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

KEHOT'S NOTE

ש"ע א"ח סתצ"ד. חק יעקב שם.

67

שואמרים כ"ד ספרים בליל שבועות

The laws of the Shavuot service. The Kehot note cites this chapter, together with the Chok Yaakov there, for the custom of reciting the twenty-four books on the night of Shavuot.

Shulchan Arukh, Orach Chayim 494:1ס"ח אורח חיים שולחן ערוך, תצ"ד:א

סדר תפלת חג השבועות. ובו ג סעיפים: ביום חמשים לספירת העומר הוא חג שבועות וסדר התפלה כמו ביום טוב של פסח אלא שאומרים את יום חג השבועות הזה זמן מתן תורתנו וגומרים ההלל ומוציאין שני ספרים וקורין בראשון חמשה מבחודש השלישי עד סוף הסדר ומפטיר קורא בשני וביום הבכורים ומפטיר במרכבה דיחזקאל ומסיים בפסוק ותשאני רוח:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

68

תרי"ג ארחין

The Idra Rabba speaks of the path that divides into 613 paths of the Torah, issuing from the hidden head. The Alter Rebbe identifies them as the Torah's source above Chochmah.

Zohar III, 129aקכט, זח"ג

KEHOT'S NOTE

זח"ג קכט, א. קלו, א.

69

מקורה תרי"ג ארחין

A second place in the Idra Rabba that the Kehot note gives for the 613 paths.

ספר הזוהר, האדרא רבא 25:188-28:199זח"ג קכט, זח"ג

70

לכו לחמו בלחמי

Wisdom calls, "Come, eat of my bread." It is applied here

ביאור על הדרוש וספרתם לכם דחג השבועות

to the two loaves of Shavuot as a drawing down of mochin.

Proverbs 9:5ה' ט: משלי

לכו לחמו בלחמי ושתו ביינן מסכת:

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

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

71

חמץ תאפינה

The two loaves of Shavuot are to be baked leavened. The Alter Rebbe explains why leaven, forbidden on Pesach, is required here.

Leviticus 23:17ז"ג: ויקרא

ממושבתכם תביאו לחם תנופה שנים שני עשרנים סלת תהינה 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.

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

KEHOT'S NOTE

ויקרא כג, יז.

72

לית שמאלא בהאי עתיקא

Kehot's note points to Zohar III, 129a for these words.

Zohar III, 129aקכט, זח"ג

KEHOT'S NOTE

זח"ג קכט, א.

73

חירות ממ"ה

The Midrash reads charus, "engraved" on the Tablets, as cherus, freedom: when Israel said "We will do and we will listen," they were freed from the Angel of Death. It expresses the level revealed at the Giving of the Torah.

Shemot Rabbah 32:1א"ב: שמות רבה

... ולא מלאך המות שולט בהן. וכן הוא אומר (שמות לב): והמכתב מכתב אלקים הוא חרות על הלוחות. מהו חרות? ר' יהודה ור' נחמיה, ר' יהודה אומר: חירות מן גליות. ור' נחמיה אומר: חירות ממלאך המות. בשעה שאמרו ישראל כל אשר דבר ה' נעשה ונשמע, אמר הקב"ה: אדם הראשון צויתיו מצוה אחת, כדי שיקיימנה והשויתיו למלאכי השרת, שנא (בראשית ג): הן האדם היה כאחד ממנו, אלו שהן עושין ומקיימין תרי"ג מצוות, חוץ מן הכללים, ומן הפרטים, ומן הדקדוקים, אינו דין שיהיו הן חיינ וקיימין לעולם?! וכן הוא אומר (במדבר כא): ...

"Behold, I am sending an angel before you to protect you along the way and to take you to the place that I have prepared" (Exodus 23:20). "Behold, I am sending an angel" – that is what is written: "I had said: You are divine beings" (Psalms 82:6). Had Israel waited for Moses and not performed that act, there would have been no exiles, and the angel of death would not have had dominion over them. Likewise it says, "[The tablets were the work of G-d] and the script was ...

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

74

בואו ונחזיק טובה

Reish Lakish says, "Come, let us acknowledge the goodness of our fathers," for had they not sinned we would not have come into the world, since after Sinai they were like G-dly beings, beyond death. The Alter Rebbe alludes to that state, reached at the Giving of the Torah.

עבודה זרה ה' א':6 Avodah Zarah 5a:6

אמר ריש לקיש: בואו ונחזיק טובה לאבותינו, שאלמלא הן לא חטאו — אנו לא באנו לעולם, שנאמר: "אני אמרתי אלקים אתם ובני עליון כלכם", חבלתם מעשיכם — "אכן כאדם תמותון וגו'".

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

KEHOT'S NOTE

ע"ז ה, א.

75

חירות ממה"מ

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

KEHOT'S NOTE

שמ"ר רפ"ב. ושי"נ.

PARAGRAPH 17

76

ע' בע"ח שער מ"ן ומ"ד דרוש ב'

Etz Chaim explains that the first union at the creation of the world came by G-d's free choice and simple will, which the Zohar expresses as "when it arose in His will," while every later union requires the raising of mayin nukvin from below. It is the contrast the Alter Rebbe draws here.

Sefer Etz Chaim 39:2'ט:2 עץ חיים

... אמנם בכל תפלה ותפלה כפי כוונת האומרה וכפי זכות הזמן אשר אז נאמרה התפלה ההיא כך מתבררין שיעור קצוב מהרפ"ח ניצוצין עד שנמצא כי קודם שיבא משיח יכלו ויוגמרו כל הרפ"ח ניצוצין להתתקן. ודע כי זולת מה שאנו אומרים שהמ"ן אשר ב'ז' מלכים הם בחי' הנשמות הנה גם העולמות העליונים הובררו משם כנזכר בע"ה בדרוש ג' וכמ"ש בדרוש א'. אמנם אחר שנגמר להתברר מחלק זו"ן עצמן אז מה שנשאר להתברר הם בחי' של הנשמות היוצאין מעולם אצילות כנועד והבן זה מאד: והנה הזווג הראשון שהיה בעת בריאת העולם היה ...

Sefer Etz Chaim (Public Domain)

77

יאר פניו אתנו

May G-d be gracious to us and bless us, may He make His face shine with us. The Alter Rebbe stresses "with us": the illumination depends on our arousal from below.

Psalms 67:2'ט:2 תהילים

אלקים יחננו ויברכנו יאר־פְּנֵינוּ אֶתְנוּ סֵלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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

78

בשמחה וטוב לבב

The Torah faults serving G-d without joy and gladness of heart. Here, serving with joy is what arouses joy above.

Deuteronomy 28:47'ז:47 דברים

תחת אשר לא־עבדת את־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרֹב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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

79

מחמת שמחת העבודה . . מעוררין שמחה למע'

The Kehot note points to this Zohar passage for the teaching that joy below arouses joy above.

Zohar III, 184b'ז:184

KEHOT'S NOTE

ראה זח"ג קפד, ב.

80

צהבו פניו של רבי

The Talmud describes Rabbi's face shining with joy. The Alter Rebbe uses it to show that joy reveals the inner self in the face.

Chullin 7b:4-5'ה:7-4 חולין

שמע רבי נפק לאפיה אמר ליה רצונך סעוד אצלי אמר לו הן צהבו פניו של רבי אמר לו כמדומה אתה שמודר הנאה מישאל אני ישראל קדושים הן יש רוצה ואין לו ויש שיש לו ואינו רוצה וכתוב (משלי כג, ו) אל תלחם [את] לחם רע עין ואל תתאו למטעמותיו כי כמו שער בנפשו כן הוא אכול ושתה יאמר לך ולבו בל עמך ואתה רוצה ויש לך

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין ז, ב.

81

בד"ה צאינה וראינה

There "to make the face shine more than oil" is explained as "that He do your will as His own will," and bread and wine, which are drawn as a revelation of the face, are contrasted with the crown, the supernal will, which is the revelation of the Infinite Light itself that encompasses all worlds.

KEHOT'S NOTE

לקו"ת שה"ש כו, ב.

82

ויין ישמח כו' להצהיל פנים משמן

Wine gladdens man's heart and makes the face shine more than oil. The discourse cited explains this shining of the face.

Psalms 104:15'ט:104 תהילים

וַיֵּין יִשְׂמַח לִבְב־אָנוּשׁ לְהַצְהִיל פָּנִים מִשְׁמֶן וְלֶחֶם וְלֶבֶת־אָנוּשׁ יִסְעֵד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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

PARAGRAPH 18

83

ירום ונשא וגבה מאד

The prophet says G-d's servant will be exalted, lifted up and very high. It is read as Moshiach in the Time to Come.

Isaiah 52:13'ג:52 ישעיהו

הִנֵּה יִשְׁכַּל עַבְדִּי יְרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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

84 ירום ונשא וגבה מאד אפי' מבחי' משה

The Midrash reads the verse as Moshiach being higher than Avraham, than Moshe and than the ministering angels. The Alter Rebbe draws from it that Moshiach will stand even above the level of Moshe.

Yalkut Shimoni on Nach 476:ג"כ תע"ד נ"ך

85 כעת יאמר ליעקב ולישראל מה פעל

Bilam's prophecy that Israel will be told what G-d has wrought. It is read as Israel standing above the angels in the future.

Numbers 23:23:ג"כ כ"ג

כי לא־נחש ביעקב ולא־קסם בישראל כעת יאמר ליעקב ולישראל מה־פעל אל:

For there is no enchantment with Jacob, Neither is there any divination with Israel; Now is it said of Jacob and of Israel: 'What hath G-d wrought!'

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

86 ועתידים צדיקים שיאמרו לפניו קדוש

The Talmud teaches that in the future the righteous will have "Holy" said before them, as it is said before the Holy One, blessed be He. The Alter Rebbe brings it to show that Israel will then stand above the angels.

Bava Batra 75b:3-4:ד"ה ב"ג

ואמר רבא אמר רבי יוחנן: עתידין צדיקים שנקראין על שמו של הקדוש ברוך הוא, שנאמר: "כל הנקרא בשמי ולכבודי בראתיו, יצרתיו אף עשיתיו". ואמר רבי שמואל בר נחמני אמר רבי יוחנן: שלשה נקראו על שמו של הקדוש ברוך הוא, ואלו הן: צדיקים, ומשיח, וירושלים. צדיקים - הא דאמרן. משיח - דכתיב: "וזה שמו אשר יקראו ה' דבננו". ירושלים - דכתיב: "סביב שמנה עשר אלה, ושם העיר מיום ה' שמה", אל תקרי "שמה" אלא "שמה". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There." (Ezekiel 48:35)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

87 גבוה מעל גבוה

One higher than the high watches over him. Here it describes the appointed angels as intermediaries, level above level.

Ecclesiastes 5:7:ה' ד

אם־עשק רש וגזל משפט וצדק תראה במדינה אליה תתמה עליה חפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not

at the matter; for one higher than the high watcheth, and there are higher than they.

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

88 ומלאה הארץ דעה

The earth will be full of the knowledge of G-d as the waters cover the sea. Then all the levels will be within Israel themselves.

ישעיהו י"א:ט"ז

לא־ירעו ולא־ישחיתו בכל־הר קדשי כִּי־מלאה הארץ דעה את־Havayah כמים לים מכסים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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

KEHOT'S NOTE

ישע"י יא, ט.

PARAGRAPH 19

89 מעט תוסי' ביאור

According to the note, this short addition is also printed in Or HaTorah on Emor (vol. 3, p. 873), and with added glosses and abridgments in Or HaTorah on Bamidbar, p. 212.

KEHOT'S NOTE

נדפס ג"כ באוה"ת אמור-ג ע' תתעג. עם תוספת הגהות וקיצורים באוה"ת במדבר ע' ריב.

90 וספרתם לכם

The command to count seven full weeks from the morrow of the Shabbos. The addition opens with these words.

ויקרא כ"ג:ט"ז

וספרתם לכם ממחרת השבת מיום הביאכם את־עמר התנופה שבע שבועות תמימת תהינה:

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;

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

91 תספרו חמשים יום

Until the morrow of the seventh week you shall count fifty days. The Alter Rebbe weighs how "fifty" fits a count of forty-nine.

ויקרא כ"ג:ט"ז

עד ממחרת השבת השביעת תספרו חמשים יום והקרכתם 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.

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

92 והיינו דוקא ע"י שכבר נעשה שלימות ההמשכה במ"ט

The note points to a footnote in the Rebbe's maamarim on the idea that the fiftieth day comes only because the draw-

ing down was completed in the forty-nine days.

KEHOT'S NOTE

ראה בסה"מ — מלוקט כרך-ג ע' קטו הערה 17.

93

ד"ה אזדמנת למהוי

The passage of the Zohar on which the Ramaz comments, as the text locates it; his comment there is close to the second reading of "count fifty days."

Sf. Zohar, Introduction 13:123-14:132 ק"ב-ג:ק"ב-ה:ק"ב

Why is this first gate called "the fear of the L-rd"? Because it is the tree of good and evil. If a man deserves well it is good, and if he deserves ill it is evil. Hence in that place abides fear, which is the gateway to all that is good. "Good" and "understanding" are two gates which are as one.' R. Jose said: "The term "A good understanding" alludes to the tree of life which is the knowledge of good without evil. "To all that do hereafter": these are ...

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

94

ובפרדס שער השערים פ"ה

The Pardes explains the number of the gates: forty-nine are the seven lower Sefiros, each including seven, and Binah herself is the fiftieth; therefore the Omer counts only forty-nine, since Binah is hidden from them. It supports the view that the count is of the forty-nine gates.

Pardes Rimmonim 13:5-6 ו"ו-ה"ו-ה"ו

... ובזה יש שפירש שהם נגד שבעה ספירות שהם ג"ג תנהי"מ וכל אחת כלולה מהשבעה הם זפ"ז הם ארבעים ותשעה, והבינה היא עצמה היא שער החמשים הרי חמשים. וז"ל בינה נקרא שבת הגדול, הטעם כי השביעי הוא כולל כל הימים והוא השבת. ואל תחשוב כי השם ברא יום ראשון ואח"כ יום שני וכן עד הששי חלילה. אמנם האל יתברך ויתברך יחיד בעולמו וכמו שהוא יחיד כך ברא פעולה יחידה והיא השבת כי היא מלאכה נכבדת ועמה יתהווה שש קצוות שהם ו ספירות והיא נקודה האמצעית הפנימית ומדרך כל נקודה יש ...

Pardes Rimmonim (Public Domain)

PARAGRAPH 20

95 ולדברי הפרדס שער השערים פ"ה שער החמשים היא בינה בעצמה

The Pardes states that Binah herself is the fiftieth gate and the forty-nine are the seven Sefiros of building, each including seven. The Alter Rebbe uses it to show the count draws an illumination of the fiftieth gate.

Pardes Rimmonim 13:6-7 ו"ו-ה"ו-ה"ו

... ובזה יצא לנו אור גדול במה שראוי לשאול למה כשהם שבעה הם תשעה וארבעים ונעלם שער החמשים וכשהם חמש הם חמשים שלמים ולא נעלם שער הני. והענין שפי' הרשבי"ו בתקונים ששער החמשים היא הבינה כדכתבנו בפ"ה כי ה' מן מ"טה הוא ה' עילאה שער החמשים. ובמ"א בתקונים (תקונא כ"ב דף ס"ז) פי' שכ"ע הוא שער החמשים. וז"ל כי ע' דא איהו שלימא דחמשין שערי בינה, ודא איהו דלא אתייהב למשה דעליה אתמר נתיב לא ידעו עיט עכ"ל. הורה בפ"י כי שער החמשים הוא כתר. ולא פליגי כי שלשה ראשונות הם ...

Pardes Rimmonim (Public Domain)

ביאור על הדרוש וספרתם לכם דחג השבועות

96

עפמ"ש בפע"ח שכ"ב רפ"א שבספה"ע ממשיכים ג"כ המוחין וגדלות דאורי"א

At the opening of the gate on the Omer, Pri Etz Chaim explains that from the second night of Pesach the count seeks to draw down again, gradually, the mochin that entered on the first night, including those of gadlus. The Alter Rebbe cites it as support.

Pri Etz Chaim, Gate of the Omer Count 117 שער ספירת ה'עומר

97

יין המשומר בענביו

The Talmud explains "no eye has seen" as the wine preserved in its grapes since the six days of Creation, a reward kept hidden from the beginning. The discourse cited connects it with the zimun blessing and the Counting of the Omer.

Berachot 34b:24-25 כ"ד-כ"ה

מאי "עין לא ראתה"? אמר רבי יהושע בן לוי: זה יין המשומר בענביו מששת ימי בראשית. רבי שמואל בר נחמני אמר: זה עדן, שלא שלטה בו עין כל בריה. שמואל תאמר: אדם הראשון היכן היה? בגן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

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

PARAGRAPH 21

98 לאותם שעמדו למעלה נדמה להם למטה ולאותם שעמדו למטה

נדמה להם למעלה

The Talmud tells that the Roman authorities sent men to find Moshe's grave: standing above, it appeared to them below, and standing below, it appeared above, fulfilling "no man knows his burial place." The Maggid's explanation of this story is the basis of the passage.

Sotah 14a:1 א"א:א

גסטר'א של בית פֿעור: תֿראנו היִכן מֿשה קבור. עֿמדו לֿמעלה — נִדְמָה לָהֶם לִמְטָה, לִמְטָה — נִדְמָה לָהֶם לִמְעָלָה. נִחְלְקוּ לִשְׁתֵּי כִיתוֹת, אוֹתָן שְׁעוֹמְדִים לִמְעָלָה — נִדְמָה לָהֶם לִמְטָה, לִמְטָה — נִדְמָה לָהֶם לִמְעָלָה, לִמְטָה לִמְטָה — נִדְמָה לָהֶם לִמְעָלָה.

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

99

וביאר זה המגיד

The note points to the Alter Rebbe's maamarim of 5565 for another place where the Maggid's explanation of Moshe's grave is brought.

KEHOT'S NOTE

ראה גם סה"מ תקס"ה ח"א ע' קפד. אוה"ת יהל אור ע' תב. וראה לקו"ש חיי"ד ע' 451.

given to Moshe. The Alter Rebbe explains how this fits the fiftieth gate's place between Chochmah and Binah.

Tikkunei Zohar 68b:5'ה"ב:ה"ה

כתר עליון דא איהו שלימו דחמשין שערי בינה, ודא איהו דלך
אתייהיב למשה, דעליה אתמר (איוב כא ז) נתיב לא ידעו ציט, ועליה
אמרו זכרונם לברכה במופלא ממה אל תדרוש וכו', בגין דאיהו מקור
דלית לקה סוף, ובמקורא דלית לקה סוף מאן זכיל לאשגא ולאשכחא
לקה (סיפא).

Tikkunei Zohar - Vocalized (Public Domain)

110 ההוא ארחא אתפרשא לתרי"ג אורחין דאורייתא

The Idra Rabba describes the path that divides into the 613 paths of the Torah. The Arizal's commentary on it, quoted here, calls the skull that surrounds the brain Binah, a chamber for Chochmah.

Zohar, Idra Rabba 6:25-7:37'ה"ז:ל"ז-ה"ח:כ"ה

111 מ"ש בתיקונים דכתר עליון איהו שלימו דחמשים שערי בינה

In the gate on the gates of Binah, the Pardes quotes this passage of the Tikkunim, that the Supreme Keser is the fiftieth gate, alongside the view that Binah itself is the fiftieth gate, and reconciles them. The Alter Rebbe notes that his answer is close to the Pardes's.

Pardes Rimmonim 13:7'ה"ז:ג"ג

112 שבמזמור אלקים יחננו

The opening of Psalm 67, "May G-d be gracious to us and bless us." Its forty-nine words, with the forty-nine letters of verse 5, are read as alluding to the forty-nine gates of Binah and the forty-nine levels within the fiftieth gate.

Psalms 67:2'ה"ב:ב'ג'

אַלְקִים יַחְנְנוּ וְיַבְרִכְנוּ יְאֲרִיכְנוּ אֲתָנוּ סֵלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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

113 שבפסוק ישמחו

"Let the nations rejoice and sing for joy." Its forty-nine letters, with the forty-nine words of the psalm, are read as alluding to the forty-nine gates drawn down through the count.

Psalms 67:5'ה"ה:ב'ג'

יִשְׂמְחוּ וְיִרְנְנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל וְלְאֻמִּים בְּאֶרֶץ תִּנְחָם סֵלָה:

O let the nations be glad and sing for joy; For Thou wilt judge the peoples with equity, And lead the nations upon earth. Selah

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Pardes Rimmonim (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Pri Etz Chaim (Public Domain); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain); Sefer Etz Chaim (Public Domain); Kehot Publication Society (CC-BY-NC); Daat Shemot Rabbah (Public Domain); Wikisource Talmud Bavli (CC-BY-SA); Rabbi Mike Feuer, Jerusalem Anthology (CC-BY); The Zohar; London, Soncino Press, 1933 (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Tikkunei Zohar - Vocalized (Public Domain).

This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likutei-torah/bamidbar/13/

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