מעט תוס׳ ביאור על ענין וספרתם לכם כו׳ חמשים יום

A little additional explanation on the matter of “And you shall count for yourselves… fifty days”

◇

The fiftieth gate of Binah stands between Chochmah, ayin, and Binah, yesh, and like Keser it has two aspects. Its lower aspect, which includes all forty-nine gates, we draw down day by day through the count; its upper aspect, the lowest level of the Emanator, is revealed of 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

THE BIG IDEA

The fiftieth gate of Binah stands between Chochmah, ayin, and Binah, yesh, and like Keser it has two aspects. Its lower aspect, which includes all forty-nine gates, we draw down day by day through the count; its upper aspect, the lowest level of the Emanator, is revealed of itself on Shavuos 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 short addition takes up the words "you shall count fifty days." The maamar above said that the count draws down the fiftieth gate little by little; elsewhere it was explained that the fiftieth gate is beyond our power to draw and comes of itself on Shavuos once the forty-nine days are complete. Sources are weighed that suggest the count does bring an illumination of the fiftieth gate, and the question is first left open. The answer begins with the Sages' words on Moshe's hidden grave: those above saw it below, and those below saw it above. The Maggid explained that Moshe attained the fiftieth gate only at his passing, and that this gate is the intermediary between Chochmah, ayin, and Binah, yesh. Like Keser, an intermediary has two aspects: the root that includes everything below it, and the lowest level of what is above it. The count draws the lower aspect, as the mitzvos draw "your holiness"; the upper, "My holiness," comes of itself on Shavuos as a gift. After reconciling this with the name "Supreme Keser," the maamar explains the count from barley, rooted in Binah, to wheat, which is Chochmah.

OUTLINE

1 **Does the count draw the fiftieth gate?** ¶1–2

The maamar above read "count fifty days" as the count drawing down the fiftieth gate; elsewhere it was read as the fiftieth day coming of itself, uncounted, after the forty-nine. Along the lines of the Ramaz, the seven weeks would be the forty-nine gates alone, and Shavuos would reveal the fiftieth. Yet "from the morrow of the Shabbos," read as the level above Shabbos, which is Binah, together with the Pardes, Pri Etz Chaim and another discourse, suggests that the count also draws an illumination of the fiftieth gate; the question is left for examination.

2 **Moshe's hidden grave: between ayin and yesh** ¶3

If the count draws the fiftieth gate, "fifty days" and "Today is two days" are more precise, and this need not contradict the other reading. The Sages said that to those above Moshe's grave seemed below, and to those below it seemed above. The Maggid explained that Moshe attained the fiftieth gate only at his passing; the gate joins Chochmah, ayin, to Binah, yesh, so from ayin it seems lower, and from yesh it seems to be ayin itself.

3 The two aspects of every intermediary ¶4–8

The fiftieth gate is also called the Supreme Keser, and Keser, the intermediary between the Emanator and the emanated, includes both: the lowest level of the Emanator and the root of all the emanated. Every Keser has these two aspects, like the Keser of Z'eir Anpin formed from the Tiferes of Imma. So too the fiftieth gate: its lower aspect includes all forty-nine gates as one; its upper aspect, Anochi, which no thought grasps, is not their root at all. This is why it is said that we cannot draw the fiftieth gate.

4 "Your holiness" and "My holiness" ¶9–10

What we draw by an arousal from below, through the mitzvos, is the lower aspect of Keser, "your holiness," "who has sanctified us with His commandments"; the lowest level of the Emanator, "My holiness," comes from above as a gift. So the count draws only the lower aspect of the fiftieth gate, day by day, and after "Today is forty-nine days" its upper aspect is revealed of itself on Shavuos. A question remains: how is the gate an intermediary between Chochmah and Binah?

5 Supreme Keser and gate of Binah; from barley to wheat ¶11–12

If the Tikkunim and Etz Chaim call the gate the Supreme Keser, how is it also a gate of Binah, and below Chochmah? The Ramaz reads it as the Keser of Z'eir Anpin; and even on the plain reading, Emek HaMelech and the Arizal's explanation of the Idra place ayin, Chochmah, above Arich, which is Binah. So the count runs from barley, the soul's measured comprehension rooted in Binah, to wheat, the hidden Daas of Chochmah, through the fiftieth gate between them; and the forty-nine words of "May G-d be gracious to us" and the forty-nine letters of "Let them rejoice" allude to what it draws to the forty-nine gates, to unite them with their Emanator.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ש"פ בלק, י"ד תמוז ה'תשמ"ג. הנחת הת' בלתי מוגה • **5743** • ד"ה שאו ידיכם קודש וברכו את הוי' קעג .P ספר המאמרים תשמ"ג

The Rebbe opens from the verse "Lift up your hands in holiness and bless Havayah," following the Previous Rebbe's maamar on this verse. He raises two questions. First, every blessing and revelation comes from the name Havayah, as the next verse says, "Havayah will bless you from Zion." So what does it mean to bless Havayah? Second, why is the blessing done with "your hands," the power of action, and not with mind and heart? He finds the same two questions in "Barchi nafshi es Havayah" (Psalm 104, the Previous Rebbe's psalm for that year). There the blessing comes from the nefesh, the lowest of the soul's levels, which corresponds to action and to the world of Asiyah.

The explanation: the main avodah is with the middos (emotional attributes) in actual deeds. This is the entry into Eretz Yisrael, the conquest of the seven nations, which correspond to the seven middos. For this, mochin (intellect) must be drawn into the middos, which is the purpose of the Counting of the Omer. Beyond that, the count draws down the ratzon (will), the fiftieth gate, which is above intellect. True strength comes only from the will. So the unholy drive of Canaan, עבד עבדים, is turned into the holy strength of Yisrael, with the drive and force now directed to holiness and rooted in ratzon. The opposing arguments in Torah remain אלו ואלו דברי אלקים חיים, while the halachic ruling expresses the

decisive will, in which two opposite wills cannot coexist. Since action is bound up with the will, the hands are "kodesh," raised above the head and above the name Havayah engraved on the tzitz. Through them Israel draws the higher Havayah into the lower Havayah, from Zion all the way down to "oseh" (making). Israel can do this because their thought preceded everything, as a son is engraved in his father's mind. This answers both questions, and the maamar ends with a call for the Redemption through spreading the wellsprings.

The lesson: Avodah must be carried down into the middos and into actual deeds, with the firm strength that comes from G-d's will in the mitzvos and halachah, and not only through understanding. Through learning these matters and spreading the wellsprings outward, as the Previous Rebbe directed, the Redemption is brought near.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

This short addition asks whether the Counting of the Omer draws down the „שער החמשים" (fiftieth gate) itself, and answers with a distinction: what our service can draw, and what comes only afterward „בתורת מתנה" (as a gift). The Rebbe returns to that distinction often. In his maamar of Shabbos Kedoshim 5727 he sets it out from this maamar and sharpens it: once G-d willed that our service draw an arousal from above, what it draws is no gift, and only what lies above it is given. In a letter of 5705 he reads Moshe's fiftieth gate at his passing as such a gift, while a note to his maamar „מצה זו" of 5749 sets beside the maamar's view that, because „ישראל וקוב"ה כולא חד" (Israel and the Holy One are one), even the highest level is drawn through service; he does not reconcile them there, and both are given. On the second day of Shavuos 5742 he drew from the fiftieth gate's two aspects that the fiftieth day asks a service beyond the measure of the forty-nine, and on Shabbos Chazon 5733 he asked how the Maggid's teaching here fits the Arizal, by whom Moshe had the fiftieth gate before the sin.

KEY CONCEPTS

The fiftieth gate שער החמשים

The level that joins the forty-nine gates of Binah to what is above Binah and unites them with their Emanator. Moshe attained it only at his passing; 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

An intermediary includes both sides: the lowest level of the Emanator, which no thought grasps, and the root of all the emanated, which includes them all as one. Every Keser, and the fiftieth gate too, has these two aspects.

"My holiness is above your holiness" קדושתי למעלה מקדושתכם

What we draw by the mitzvos, "your holiness," is the root of the emanated; the Emanator's own level, "My holiness," is beyond our reach and is given from above as a gift, as the upper aspect of the fiftieth gate is on Shavuos.

From barley to wheat שעורה / חטה

Barley, se'orah, read as shiur hei, "a measure of five," is the soul's comprehension according to its measure, rooted in Binah; wheat is the hidden Daas above comprehension, the level of Chochmah. The count between them draws the fiftieth gate, which stands between the two.

SECTION 1 · ¶1–2

Does the count draw the fiftieth gate?

1 מעט תוס' [תוספת] ביאור[1] על ענין וספרתם לכם[2] כו' חמשים יום. הנה עפמש"ל [על פי מה שכתוב לעיל] כי ענין ספירת העומר הכל הוא המשכת בחי' ומדריגת שער החמשים הכולל ומיוחד במקורו רק שנמשך מעט מעט כו' עד כדי לחבר ולקשר ענפין דמתפרדין כו' ע"ש

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., until it joins and binds "the branches that separate," etc.; see there.

> A short addition to the preceding Biur on counting "fifty days." According to that Biur, the whole count draws down the fiftieth gate, which includes all the others and is one with its source, little by little, until it binds the separated "branches" back to their source. The Kehot note says this addition is also printed in the Tzemach Tzedek's Or HaTorah on Emor, and again, with added glosses and abridgments, in Or HaTorah on Bamidbar. The Sages teach that fifty gates of understanding (Binah) were created, and all but one were given to Moshe. Here the forty-nine days of the count correspond to the forty-nine gates, and the fiftieth, beyond grasp, is what the count of "fifty days" draws down.

עפ"ז [על פי זה] מדויק מאד מ"ש תספרו חמשים יום.[3] לומר שספירה זו היא המשכת שער החמשים ממש.

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.

> In that Biur the Alter Rebbe explains that the fifty gates of Binah are "branches that separate," while in their source, in Arich Anpin, they are included as one. On this reading "you shall count fifty days" is exact: the counting itself draws down the fiftieth gate.

אך במ"א נת' [נתבאר] פי' תספרו חמשים יום בע"א [באופן אחר] 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״ט[4] 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 [הרב משה זכות] בפ׳ בראשית (דף ח׳ ע״א) ד״ה אזדמנת למהוי.[5]

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 "is prepared to be."

> So the verse can still say "count fifty days," since our forty-nine bring the fiftieth. The Ramaz, Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who wrote glosses on the Zohar, explains it similarly on the Zohar's passage about the night before Shavuos, when the bride (the Shechinah) "is prepared to be" under the wedding canopy with her husband the next day, and the companions stay up all night to adorn her with Torah.

וי״ל [ויש לומר] דמה שנת׳ [שנתבאר] שם הוא ע״ד שכתב הרמ״ז [הרב משה זכות] שם ובפ׳ אמור דצ״ו שחג שבועות נק׳ ע״ש [על שם] 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 [וכן משמע] בזח״ב [בזהר חלק ב׳] תצוה קפ״ג א׳. ובפרדס שער השערים פ״ה.[6] וכ״מ [וכן משמע] ממש״ל [ממה שכתוב לעיל] פ׳ יתרו בד״ה מראיהם 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, which says that each of the seven lower "weeks" is sanctified by seven upper days, forty-nine in all, while the fiftieth day stands over the forty-nine; the Pardes Rimonim of Rabbi Moshe Cordovero; and a discourse in Parshas Yisro.

אמנם לפמש"כ [לפי מה שכתוב] משמע לכאורה דבספה"ע [דבספירת העומר] שבע שבתות[7] 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 Shabbosos" (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 of the "seven Shabbosos," as the verse calls the seven weeks, 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." In its plain sense the "Shabbos" here is the first day of Pesach, but the maamar reads it as a level: the count is drawn from what is above Shabbos, which is Binah. In Likkutei Torah, Emor, in the discourse "And you shall count for yourselves," the Alter Rebbe notes that the verse says "the morrow of the Shabbos" and not "the morrow of the festival" because this is above the level of Shabbos (Likkutei Torah, Emor 3:17).

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR ד"ה שאו ידיכם קודש וברכו את הוי', **5743**

The Alter Rebbe tentatively suggests that the count draws an illumination of the fiftieth gate and leaves the question open. The Rebbe explicitly says that the Omer draws ratzon into the middos, identifying it as Sha'ar (Gate) 50, but does not explicitly present this as resolving the Alter Rebbe's tentative reading. The Alter Rebbe later distinguishes the lower aspect, drawn little by little during the Omer count, from the upper aspect, revealed of itself on Shavuos.

The Alter Rebbe: עוד ממשיכים ג"כ עליהם הארת שער החמשים ג"כ

The Rebbe: להמשיך לא רק המ"ט שערים, מוחין, אלא גם המשכת הרצון במדות, שער הנו"ן

2 ולדברי הפרדס שער השערים פ״ה שער החמשים היא בינה בעצמה[8] ומ״ט שערי בינה הם בשבעת ימי הבנין וע״ש בעה״כ [בערכי הכינויים] 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 [שבספירת העומר] ממשיכים ז״ת [ז׳ תחתונות] דאימא ה״ז [הרי זה] הארת שער החמשים ובשבועות נמשך ומתגלה עצמיות שער החמשים. וגם עפמ״ש [על פי מה שכתוב] בפע״ח [בפרי עץ חיים] שכ״ב רפ״א שבספה״ע [שבספירת העומר] ממשיכים ג״כ המוחין דגדלות דאו״א [דאבא ואימא].[9]

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 Shavuos 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 Shavuos its very essence is revealed. Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings on prayer and the mitzvos, likewise says that the count draws down the mature mochin (gadlus) of Abba and Imma.

וגם עפמ״ש [על פי מה שכתוב] במ״א בענין ברכת הזימון גבי יין המשומר בענביו[10] משי״ב [משנת ימי בראשית] שבספה״ע [שבספירת העומר] ממשיכים ו״ק [ו׳ קצוות] דאבא שמתלבשים בו״ק [בו׳ קצוות] דבינה. א״כ עפ״ז [על פי זה] אפשר לומר שזהו ג״כ הארת שער החמשים. ומ״מ צ״ע [צריך עיון].

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 enclothed 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, on the zimun (the invitation to say Grace after Meals together) and "the wine preserved in its grapes," says the count draws down the six extremities of Abba, enclothed 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. In the Sages' teaching, this wine has been kept in its grapes since Creation and is reserved for the righteous in the World to Come, an image of a hidden delight never yet revealed.

SECTION 2 · ¶3

Moshe's hidden grave: between ayin and yesh

3 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' וכנ"ל,

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., as mentioned above.

> 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."

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

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 [שאמרו רבותינו זכרונם לברכה] ספ"ק [סוף פרק קמא] דסוטה ע"פ ולא ידע איש את קבורתו לאותם שעמדו למעלה נדמה להם למטה ולאותם שעמדו למטה נדמה להם למעלה.[11] וביאר זה המגיד[12] נ"ע [נשמתו עדן].

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 sent to find 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 of Mezritch, the Alter Rebbe's teacher, explained this; the Kehot note points also to the Alter Rebbe's maamarim of 5565 and to the Tzemach Tzedek's Yahel Or.

כי הנה מרע"ה [משה רבינו עליו השלום] השיג בחייו מ"ט שע"ב אבל שער החמשים לא אתייהב למשה כמ"ש בגמ' [בגמרא] ובתיקונים (סוף תיקון כ"ב)[13] וגדולים צדיקים במיתתם[14] 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, as the Gemara and the Tikkunei Zohar say. But the righteous are greater after their passing, and at his passing Moshe attained the fiftieth gate.

וזהו ענין ולא ידע איש את קבורתו[15] וכמ"ש בזהר פי יתרו (דפ"ט ע"א)[16] מה ע"ק [עתיקא קדישא] טמירא מכל טמירין[17] 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 on Yisro says that Moshe passed away at the time of Minchah on Shabbos, the hour of the will of Atika Kadisha (the innermost level of Keser), and his soul was hidden in it; just as Atika Kadisha is hidden of all hidden, so no man knows his burial place.

אמנם פי' 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 נק' 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 א"כ הוא למטה מבחי' אין ולגבי תחתונים בחי' יש והשגה נדמה שהוא למעלה דהיינו שהוא בחי' אין ממש.[18,19]

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.

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A QUESTION THE REBBE RAISES

In the maamar of Shabbos Chazon 5733, the day after the Arizal's yahrzeit, the Rebbe brings the Arizal's teaching that before Israel's sin Moshe had attained the fiftieth gate, and lost it when they sinned.

The Rebbe sets beside it the Maggid's teaching brought here, that Moshe „השיג בחייו מ"ט שערי בינה, אבל שער החמשים לא אתייהב למשה" (attained in his lifetime forty-nine gates of understanding, but the fiftieth gate was not given to Moshe), and attained it on the day of his passing, a revelation that can come only when the soul leaves the body. And he asks: „וצ"ע איך יתאים זה עם המבואר לעיל מלקו"ת האריז"ל שלפני החטא הי' אצלו שער הנו"ן" (it needs study how this fits with what was explained above from the Arizal's Likkutei Torah, that before the sin he had the fiftieth gate), when he was then a soul in a body.

The Alter Rebbe: כי הנה מרע"ה השיג בחייו מ"ט שע"ב אבל שער החמשים לא אתייהב למשה

The Rebbe: וצ"ע איך יתאים זה עם המבואר לעיל מלקו"ת האריז"ל שלפני החטא הי' אצלו שער הנו"ן

Sefer HaMaamarim (unedited, old edition), vol. תשל"ג, p. 458 · ש"פ דברים, שבת חזון, ו' מנחם-אב, ה'תשל"ג (בלתי מוגה)

SECTION 3 • ¶4–8

The two aspects of every intermediary

4 ועכ״פ [ועל כל פנים] לפ״ז [לפי זה] מבואר ששער החמשים הוא בחי׳ ממוצע בין אין ויש, וכן לפמ״ש [לפי מה שכתוב] בת״ז [בתיקוני זהר] ובע״ח [ובעץ חיים] שם דשער החמשים הוא כתר עליון הרי נודע ג״כ דהכתר הוא הממוצע בין המאציל לנאצלים כמ״ש בע״ח [בעץ חיים] (שמ״א פ״ג [פרק 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 (Rabbi Chaim Vital's record of the Arizal's Kabbalah) 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 דפ׳ ציצית בפי׳ היש הוי׳ בקרבנו אם אין[20] (וע׳ באדר״ז [באדרא זוטא] 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)?": there (Likkutei Torah, Shelach 17:13), following the Zohar (3:129a), he reads it as asking whether the light drawn from Havayah comes from yesh, Chochmah and Binah, which can be grasped, or from Ayin, which no thought grasps. The Idra Zuta passage cited here (3:288b) describes Atika Kadisha as "hidden of all hidden, separate and set apart from all, and not separate, for all cleaves to Him."

והנה מבואר בע״ח [בעץ חיים] שם שהממוצע כלול מב׳ הבחינות שהוא ממוצע ביניהם דהיינו שיש בכתר ב׳ 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.

5 ועד"ז ג"כ בכל בחי' כתר יש ב' בחי' אלו כמו בכתר דז"א שנעשה מת"ת [מתפארת] דאימא יש ג"כ ב' בחי' אלו

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 these 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.

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

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, a Kabbalistic work of Rabbi Immanuel Chai Ricchi, discusses this at its beginning.

6 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 [שערים] 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' [כאחד].

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; this is the revelation of "Anochi: who I am," a phrase for G-d's own Self, beyond every name and description. So it also has two aspects, and its lower aspect includes all forty-nine gates as one.

כענין מ"ש בע"ח [בעץ חיים] דהבחי' שבכתר הנק' שורש הנאצלים יש בו שרש כל הי"ס [הי' ספירות] 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.

7 ולמעלה מעלה ממהות המ"ט שערים שנמשכו אח"כ ממנו שהוא כענין המשכת הע"ס [העשר ספירות] משרש הנאצלים,

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.

> 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.

אמנם הבחי' העליונה שבשער החמשים דבינה אין שייך לומר בו שהוא שרש המ"ט שערים כי הוא למעלה לגמרי מגדר שערי בינה כי אינו בגדר הבנה והשגה.

However, of the upper aspect of the fiftieth gate of Binah one cannot say 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.

> But the upper aspect of the fiftieth gate cannot even be called their root: it is entirely beyond the gates of Binah, beyond understanding and comprehension altogether.

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FROM THE REBBE'S MAAMAR ד"ה שאו ידיכם קודש וברכו את הוי', **5743**

The Alter Rebbe defines the higher level as beyond understanding and comprehension. The Rebbe draws a practical consequence: what is above intellect is the source of tokef (firm strength). This is why the will in the Torah is unequivocal halachah, unlike the wisdom of Torah, where "these and these" both stand. And this strength is what turns the land of Canaan into Eretz Yisrael.

The Alter Rebbe: כי הוא למעלה לגמרי מגדר שערי בינה כי אינו בגדר הבנה והשגה

The Rebbe: אמתית ענין התוקף הוא ברצון דוקא, שהרי במוחין אין בהם תוקף

8 וזהו ענין שיש בכתר בחי' תחתונה שבמאציל דלית מחשבה תפיסא ביה כלל[21] 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," of which Eliyahu's prayer in the Tikkunei Zohar says that "no thought can grasp" it at all: "Anochi: who I am," G-d's own Self.

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.

SECTION 4 · ¶9–10

"Your holiness" and "My holiness"

9 וכאן נתבאר דספירת העומר הוא המשכת בחי' ומדרגת שער החמשים כו' והיינו כמשנ"ת [כמו שנתבאר] במ"א בענין פי' קדושתי למעלה מקדושתכם[22]

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 your holiness":

> 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."

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

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, an arousal from below, 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 קדושתי 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 שעד״ז ג״כ יש לפרש מה שאומרים בשבת ויו״ט [ויום טוב] קדשנו במצותיך אע״פ [אף על פי] 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.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a letter between Rosh Hashanah and Yom Kippur 5705 to the students in Montreal, the Rebbe explains that the Torah begins and ends with kindness (clothing the naked, burying Moshe), to show that G-d's kindness reaches both the lowest point and the highest.

At the height, the Rebbe writes, Moshe attained the fiftieth gate only at his death ("see at length in Likkutei Torah, dibbur hamaschil Me'at tosefes biur"), „אבל גם זה הי׳ גמ״ח ואתעדל״ע שלמעלה גם מאתדל״ע שבאתדל״ת" (but this too was an act of kindness, an arousal from above beyond even the arousal from above that comes through ours), of G-d Himself. For this he cites our paragraph, that what we cannot draw down „שזה נמשך אח״כ מלמעלה בתורת מתנה" (is drawn afterward from above as a gift), and he links it to „ויקבור אותו" (and He buried him).

The Alter Rebbe: כלומר שזה נמשך אח״כ מלמעלה בתורת מתנה כו׳

The Rebbe: אבל גם זה הי׳ גמ״ח ואתעדל״ע שלמעלה גם מאתדל״ע שבאתדל״ת

Igros Kodesh, vol. ב, p. ב · בין כסא לעשור תש״ה

THE REBBE EXPLAINS

In the maamar „קדושים תהיו" of Shabbos Kedoshim 5727, on the Midrash „קדושתי למעלה מקדושתכם" ("My holiness is above your holiness"), the Rebbe draws on "Likkutei Torah, Bamidbar, in the drushim explaining the Counting of the Omer and Shavuos".

The Rebbe sets out this paragraph: our mitzvos draw the lower aspect of Keser, „קדושתכם" ("your holiness"), while the upper, „קדושתי" ("My holiness"), comes as a gift. Then he sharpens it. That our service draws an arousal from above is itself only because G-d so willed; yet once He willed it, it works as "spirit draws spirit", „אלא ענין שנעשה ע״י עבודת האדם דוקא, שאין זה בתורת מתנה" (it is not a gift

but something brought about by a person's service). Above that is the arousal that no service reaches, which comes only as a gift, though, as Likkutei Torah Shir HaShirim says, it rests only when the deeds below are complete.

The Alter Rebbe: שמה שיש בכחנו להמשיך ע״י אתעדל״ת בקיום המצות זהו מבחי׳ התחתונה שבכתר הנק׳ שורש הנאצלים

The Rebbe: היינו, שאין זה בתורת מתנה, אלא ענין שנעשה ע״י עבודת האדם דוקא

Sefer HaMaamarim (unedited, new edition), vol. תשכ״ז, p. רכד · ש״פ קדושים, מבה״ח אייר, ה׳תשכ״ז (הנחה בלתי מוגה)

10 וכמ״כ [וכמו כן] בענין ספה״ע [ספירת העומר] וחג השבועות, דאף לפמ״ש [לפי מה שכתוב] 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 [ספירת העומר]

and this we draw down little by little in the days of the Counting of the Omer;

That aspect is drawn down little by little, through the days of the count.

וזהו ענין היום שני ימים היום שלשה ימים כו׳,

and this is the matter of "Today is two days," "Today is three days," etc.

This is why we count "Today is two days," "three days": each day adds to one growing whole.

אבל הבחי׳ העליונה שבו שלמעלה משרש המ״ט שערים זה אין בכחנו להמשיך כלל אלא שלאחר שסופרין וממשיכין הבחינה הכוללת המ״ט שערים וזהו ענין היום מ״ט ימים כו׳ אזי ממילא ומאיליו מתגלה אח״כ בחג השבועות הבחינה העליונה שבו כו׳ שהוא ענין התגלות בחינה תחתונה שבמאציל.

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, 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., which is the matter of the revelation of the lowest level of the Emanator.

> The upper aspect, above the root of the forty-nine gates, we cannot draw down at all. 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: the lowest level of the Emanator, now revealed.

אמנם להבין איך שייך לומר דשער החמשים הוא הממוצע בין חכמה לבינה.

However, [we need] to understand how one can say that the fiftieth gate is the intermediary between Chochmah and Binah,

> A question now arises: how can the fiftieth gate be called the intermediary between Chochmah and Binah?

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

A QUESTION THE REBBE RAISES

In the edited maamar „מצה זו" of 13 Nissan 5749, explaining why the matzah eaten after the giving of the Torah surpasses the matzah of the Exodus, as the revelation at Shavuos, after the work of the count, surpasses the revelation of the Exodus, which came from above alone.

In the body the Rebbe writes that through the count we draw, beyond the forty-nine gates, the fiftieth too, "both its lower aspect and its upper aspect". In note 17 he records that Likkutei Torah here says only the lower aspect is drawn by service, while the upper comes of itself after it; "but see" Likkutei Torah Shir HaShirim and the maamar Ishah ki sazria 5725, שמצד הענין ד״ישראל וקוב״ה, כולא חד״ גם המשכת בחינה הג׳ שבאתעדל״ע היא ע״י עבודה" (that because "Israel and the Holy One are one", even the third level of the arousal from above is drawn through service).

The Alter Rebbe: אבל הבחי׳ העליונה שבו שלמעלה משרש המ״ט שערים זה אין בכחנו להמשיך כלל

The Rebbe: שמצד הענין ד״ישראל וקוב״ה כולא חד״, גם המשכת בחינה הג׳ שבאתעדל״ע היא ע״י עבודה

Sefer HaMaamarim Melukat, vol. ג, p. קיד · אור ל״ד ניסן ה׳תשמ״ט, י״ג ניסן

BACKGROUND FROM THE REBBE

In a sicha of the second day of Shavuos 5742, urging firm resolutions to put "we will do" before "we will hear", the Rebbe draws a lesson for Torah study from this maamar.

The Rebbe recalls that Likkutei Torah explains the forty-nine days and the fiftieth as the forty-nine gates of Binah and the fiftieth gate, with a lower aspect that belongs to the forty-nine and an upper one wholly above them. Hence, he says, the service of the count is enough only for its own

measure, but „אזי דורשים ממנו שעבודתו בלימוד התורה תהי׳ באופן נעלה יותר ,כאשר באים ליום החמישים" (when one reaches the fiftieth day, one's study of Torah is required to be on a higher plane), beyond all proportion to the forty-nine days, even if he must compel himself.

The Alter Rebbe: אבל הבחי׳ העליונה שבו שלמעלה משרש המ״ט שערים זה אין בכחנו להמשיך כלל

The Rebbe: כאשר באים ליום החמישים, אזי דורשים ממנו שעבודתו בלימוד התורה תהי׳ באופן נעלה יותר

(בלתי מוגה) שיחת יום ב׳ דחג השבועות ה׳תשמ״ב · Toras Menachem, vol. תשמ״ב ג, p. 1576

FROM THE REBBE'S MAAMAR ד״ה שאו ידיכם קודש וברכו את הוי׳, **5743**

The Alter Rebbe says the upper aspect is revealed of itself on Shavuos. The Rebbe says that at Matan Torah, G-d gave not only His wisdom but also His will; he does not explicitly identify this will with the Alter Rebbe's upper aspect of Sha'ar (Gate) 50 or connect it to its automatic revelation on Shavuos.

The Alter Rebbe: ממילא ומאיליו מתגלה אח״כ בחג השבועות הבחינה העליונה שבו

The Rebbe: דזהו מה שניתן במ״ת, לא רק חכמתו אלא גם רצונו של הקב״ה

SECTION 5 · ¶11–12

Supreme Keser and gate of Binah; from barley to wheat

11 ולעליונים דהיינו לגבי חכמה עילאה נדמה שהוא למטה. והלא בתיקונים ועי״ח [ועץ חיים] 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 [בלאו הכי] 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.

12 ובהרמ"ז [ובהרב משה זכות] בפ' בראשית שם ובפ' פנחס דרנ"ג משמע דמ"ש שהוא כתר עליון[23] ר"ל [רוצה לומר] 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 לפ"ז [לפי זה] שייך ג"כ לומר ששער זה החמשים הוא ממוצע בין חו"ב [חכמה ובינה]. אמנם גם לפי פשט לשון התיקונים דר"ל [דרוצה לומר] כתר עליון ממש עכ"ז [עם כל זה] יתכן לומר שהוא ממוצע בין חכמה שהיא בחי' אין לבחי' בינה

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 that it is an intermediary between Chochmah, which is the level of ayin, and the level of Binah,

> On that reading the fiftieth gate can indeed stand between Chochmah and Binah. But even if the Tikkunim mean the Supreme Keser literally, it can still be called an intermediary between Chochmah, which is ayin, and Binah.

ע"פ מ"ש בספר עמק המלך שער ט' דבחי' אין הוא חכמה והוא למעלה מבחי' אריך שהיא בחי' בינה כו'

according to what is written in the book Emek HaMelech, Shaar 9, that the level of ayin is Chochmah, and it is above the level of Arich, which is the level of Binah, etc.

> The book Emek HaMelech, by the seventeenth-century Kabbalist Rabbi Naftali Bacharach, teaches that the level of ayin, "nothing," is Chochmah, and that it is above Arich Anpin (the configuration of Keser), which, relative to it, is the level of Binah.

וכן הוא בביאור האדרא מהאריז"ל [מהאר"י זכרונו לברכה] גבי ההוא ארחא אתפרשא לתרי"ג אורחין דאורייתא.[24] (באדרא דקכ"ט א')

And so it is in the Arizal's explanation of the Idra, concerning "that path that divides into the 613 paths of the Torah" (in the Idra, folio 129a).

> The Arizal's commentary on the Idra says the same, on the Zohar's passage about the path that divides into the 613 paths of the Torah.

וז״ל [וזה לשונו] **ודע שגלגלתא זאת המקיף את המוח הוא בינה שהוא היכל לחכמה כו׳.**

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 [יש לומר] **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 בינה[25] והוא ע״פ משנ״ת [מה שנתבאר] בפ׳ לך לך שהתגלות עתיק הוא בבינה דוקא וזהו ענין ה׳ שנתוסף לאברהם להיות מאב רם שהוא ח״ע [חכמה עילאה] אברהם כו׳ וקרוב לזה תירץ בפרדס שם פ״ז [פרק 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: Av-ram means "exalted father," and av, "father," is Chochmah (Abba); the added hei, the letter of Binah, made him Avraham. In Torah Ohr, Lech Lecha, the Alter Rebbe explains that the added hei did not remove the "ram," the exalted hidden level, but brought it into revelation (Torah Ohr, Lech Lecha 3:8). The Pardes gives a similar answer.

והנה ע"פ משנ"ת [מה שנתבאר] בשם המגיד נ"ע [נשמתו עדן] דשער החמשים הוא הממוצע בין בינה שהיא בחי' יש לחכמה שהיא בחי' אין, יובן ענין ספה"ע [ספירת העומר] 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 Shavuos.

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, se'orah (שעורה), is read as shiur hei (שעור ה'), "a measure of hei," the letter whose value is five: the soul's comprehension, each according to his own measure. Its root is in Binah. In Likkutei Torah, Emor, the Alter Rebbe uses the same reading of the barley Omer, after the Zohar on Balak (Likkutei Torah, Emor 3:17).

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 [שבספירת העומר] ממשיכים ג"כ משער החמשים והמשכה זו היא למ"ט שערי בינה ממש לקשרם ולחברם לשער החמשים הממוצע כו'. עפ"ז י"ל [יש לומר] דזהו ענין מ"ט תיבות שבמזמור אלקים יחננו[26] ומ"ט אותיות שבפסוק ישמחו.[27]

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 the meaning of the forty-nine words of Psalm 67, "May G-d be gracious to us" (after its heading), and of the forty-nine letters the maamar counts in its verse "Let them rejoice." It is customary to recite this psalm after each night's counting of the Omer, its forty-nine words matching the forty-nine days. The maamar reads these counts as the forty-nine gates being joined to the fiftieth.

היינו שרומזים למ"ט שערי בינה ולמ"ט בחי' אלו הכלולים בשער החמשים שממשיכים ע"י ספה"ע [בספירת העומר] 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"ז פ"ה איתא דחטה הוא בחכמה דעולם התהו ושעורה בבינה. ומחו"ב [ומחכמה ובינה] הנז' [הנזכר] 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

What a person can draw down by his own service, the mitzvos and the daily count, is "your holiness," the root of all the levels, and he draws it little by little: "Today is two days," "three days." The higher holiness, "My holiness," no effort can reach; but once he has completed his part, it is revealed of itself, as a gift from above, as Shavuos comes after the forty-nine days.

QUESTIONS FOR DISCUSSION

1. Why does the Torah say "you shall count fifty days" if, as explained elsewhere, the fiftieth gate cannot be drawn down by counting?
2. How does the Maggid's explanation of "no man knows his burial place" show that the fiftieth gate is an intermediary between ayin and yesh?
3. What are the two aspects of every intermediary, and why can the count draw the lower aspect of the fiftieth gate but not the upper?
4. How do "who has sanctified us with His commandments" and "My holiness is above your holiness" parallel the count and Shavuos?
5. How can the fiftieth gate be both a gate of Binah and the Supreme Keser, and how does this explain the count from barley to wheat?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מעט תוס' 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.

2 **וספרתם לכם**

Moshe conveys G-d's command to Israel: from the morrow of the "Shabbos," which tradition reads as the first day of Pesach, the day the Omer is brought, count seven complete weeks, called in the verse "seven Shabbosos." The addition opens with these words. (context: Steinsaltz Tanakh)

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

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)

3 **תספרו חמשים יום**

The verse continues: count until the morrow of the seventh week, fifty days, and then bring a new meal offering. Plainly the fiftieth day is reached, not counted, since only forty-nine are counted; the Alter Rebbe weighs how "fifty" fits a count of forty-nine. (context: Steinsaltz Tanakh)

Leviticus 23:16 ויקרא כ"ג:ט"ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה׳

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)

4 **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 drawing down was completed in the forty-nine days.

KEHOT'S NOTE

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

5 **אזדמנת למהוי**

The Zohar on the night of Shavuos: the bride "is prepared to be" under the canopy with her husband the next day, and the companions stay up all night adorning her with Torah. The Ramaz comments on this passage in a way close to the second reading of "count fifty days."

Zohar, Introduction 13:123–14:132 ספר הזהר, הקדמה י"ג:קכ"ג-י"ד:קל"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)

6 **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 13:5:1–2 פרדס רמונים י"ג:ה':א'-ב'

… ובזה יש שפירש שהם נגד שבעה ספירות שהם ג"ג תנה"י"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 Rimonim (Public Domain)

7 **שבע שבתות**

The Zohar on Tetzaveh, cited in the text: each of the seven lower days is sanctified by seven upper days and is called a "week," forty-nine in all, which is why the verse says "seven Shabbosos (weeks) shall be complete"; and the fiftieth day stands over the forty-nine. The text cites it as implying that the seven weeks of the count are the forty-nine gates of Binah.

Zohar, Tetzaveh 7:64–9:73 ספר הזהר, תצוה ז':ס"ד-ט':ע"ג

PARAGRAPH 2

8 **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 in-

place." The Maggid's explanation of this story is the basis of the passage.

Sotah 14a:1 סוטה י״ד א:א׳

גַּסְטָרָא שֶׁל בֵּית פְּעוֹר: הַרְאֵנוּ הֵיכָן מֹשֶׁה קָבוּר. עָמְדוּ לְמַעְלָה — נִדְמָה לָהֶם לְמַטָּה, לְמַטָּה — נִדְמָה לָהֶם לְמַעְלָה. נֶחְלְקוּ לִשְׁתֵּי כִיתוֹת, אוֹתָן שֶׁעוֹמְדִים לְמַעְלָה — נִדְמָה לָהֶן לְמַטָּה, לְמַטָּה — נִדְמָה לָהֶן לְמַעְלָה, לְקַיֵּים מַה שֶּׁנֶּאֱמַר ״וְלֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ״.

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12 **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 חי״ד ע׳ 451.

13 **לא אתייהב למשה כמ״ש בגמ׳ ובתיקונים (סוף תיקון כ״ב)**

At the end of Tikkun 22 the Tikkunei Zohar says that the Supreme Keser, the completion of the fifty gates of Binah, is what was not given to Moshe. The Alter Rebbe cites it with the Gemara for Moshe's not attaining the fiftieth gate in his lifetime.

Tikkunei Zohar 68b:5 תקוני הזהר ס״ח ב:ה׳

כֶּתֶר עֶלְיוֹן דָּא אִיהוּ שְׁלִימוּ דְּחַמְשִׁין שַׁעֲרֵי בִינָה, וְדָא אִיהוּ דְּלָא אִתְיְהִיב לְמֹשֶׁה, דַּעֲלֵיהּ אִתְמַר (איוב כא ז) נָתִיב לֹא יְדָעוֹ עַיִט, וַעֲלֵיהּ אָמְרוּ זְכְרוֹנָם לִבְרָכָה בְּמוּפְלָא מִמְּךָ אַל תִּדְרוֹשׁ וכו׳, בְּגִין דְּאִיהוּ מָקוֹר דְּלֵית לֵקֵּהּ סוֹף, וּבְמִקּוֹרָא דְּלֵית לֵקֵּהּ סוֹף מָאן יָכִיל לְאַשָּׁגָא וּלְאַשְׁכָּחָא לֵקֵּהּ (סיפא).

Tikkunei Zohar - Vocalized (Public Domain)

14 **וגדולים צדיקים במיתתם**

The Talmud says that the righteous are greater in their death than in their life. Here it explains how Moshe attained the fiftieth gate at his passing.

Chullin 7b:10 חולין ז׳ ב:י׳

הוה קא מבתש ביה טובא גבה טורא ביניהו בכה רבי ואמר מה בחייהן כך במיתתן על אחת כמה וכמה דאמר ר׳ חמא בר חנינא גדולים צדיקים במיתתן יותר מבחייהן שנאמר (מלכים ב יג, כא) ויהי הם קוברים איש והנה ראו [את] הגדוד וישליכו את האיש בקבר אלישע וילך ויגע האיש בעצמות אלישע ויחי ויקם על רגליו

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KEHOT'S NOTE

חולין ז׳, ב.

15 **ולא ידע איש את קבורתו**

At the close of the Torah: G-d buried Moshe in the valley in the land of Moav, opposite Beis Peor, and though the place is described, no man knows his burial place to this day. It

cluding seven. The Alter Rebbe uses it to show the count draws an illumination of the fiftieth gate.

Pardes Rimmonim 13:5:2–3 פרדס רמונים י״ג:ה׳:ב׳-ג׳

והנה הארבעים ותשעה הם בשבעת ימי הבנין ושער החמשים היא בינה בעצמה שממנה נאצלו כל השבעה וממנה יונקות ולכן הם שערים מראים כחה ופעולותיה. ועצמותה נעלמת אפי׳ ממרע״ה. וכן זו היא דעת הרשב״י ע״ה כמו שהוכחנו לעיל בענין תשעה וארבעים ימים שבין פסח לעצרת. ובתקונים (תז״ח דף קי״ב) קרוב לזה ויוצא לכאורה קצת מהדעת הזה וז״ל ושבע שבתות לכל שבע יומין סלקין תשעה וארבעים והאי איהו וספרת לך שבע שבתות שנים אינון תשעה וארבעים שנים. ותשעה וארבעים ימים שבע שבתות לקבל שבע שמהן אלין דאינון אבגית״ץ כו׳. אינון שבע שמהן ...

Pardes Rimonim (Public Domain)

9 **עפמ״ש בפע״ח שכ״ב רפ״א שבספה״ע ממשיכים ג״כ המוחין דגדלות דאו״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 1 פרי עץ חיים, שער ספירת העומר א׳

10 **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.

Berakhot 34b:24–25 ברכות ל״ד ב:כ״ד-כ״ה

מַאי ״עַיִן לֹא רָאָתָה״? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זֶה יַיִן הַמְשׁוּמָּר בַּעֲנָבָיו מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר: זֶה עֵדֶן, שֶׁלֹּא שָׁלְטָה בּוֹ עֵין כָּל בְּרִיָּה. שֶׁמָּא תֹּאמַר: אָדָם הָרִאשׁוֹן הֵיכָן הָיָה? בַּגָּן.

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.

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PARAGRAPH 3

11 **לאותם שעמדו למעלה נדמה להם למטה ולאותם שעמדו למטה נדמה להם למעלה**

The Talmud tells that the government sent word to its garrison at Beis Peor: show us where Moshe is buried. Standing above, it appeared to them below; standing below, it appeared above, fulfilling "no man knows his burial

is connected here with the fiftieth gate, which Moshe attained at his passing. (context: Steinsaltz Tanakh)

Deuteronomy 34:6 דברים ל״ד:ו׳

וַיִּקְבֹּר אֹתוֹ בַּגַּי בְּאֶרֶץ מוֹאָב מוּל בֵּית פְּעוֹר וְלֹא־יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה׃

And he was buried in the valley in the land of Moab over against Beth-peor; and no man knoweth of his sepulchre unto this day.

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KEHOT'S NOTE

דברים לד, ו. ראה אוה״ת שמות ע׳ טז. תצא ע׳ תתקיט.

16 **בזהר פ׳ יתרו (דפ״ט ע״א)**

The note points to Or HaTorah on Shemos, page 16, in connection with this passage of the Zohar on Yisro.

KEHOT'S NOTE

ראה גם אוה״ת שמות ע׳ טז.

17 **מה ע״ק טמירא מכל טמירין**

The Zohar on Yisro: Moshe passed away at the hour of Shabbos Minchah, the time of the will of Atika Kadisha, and his soul was hidden in it; just as Atika Kadisha is hidden of all hidden, unknown above and below, so "no man knows his burial place." The Alter Rebbe cites it for the hiddenness of Moshe's burial place.

Zohar, Yitro 27:464–475 ספר הזהר, יתרו כ״ז:תס״ד-תע״ה

In this time of satisfaction and goodwill Moses, the holy, faithful prophet, passed away from this world, in order that it should be known that he was not taken away through judgement,but that in the hour of grace of the Holy Ancient One his soul ascended, to be hidden in Him. Therefore "no man knows of his sepulchre unto this day" (Deut. 34, 6). As the Holy Ancient One is the All-hidden One, whom neither those above nor those below can comprehend, so was this soul of Moses hidden in ...

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

18 **כמ״ש בגמרא**

The Talmud teaches that fifty gates of understanding were created in the world and all were given to Moshe but one. The Alter Rebbe cites it for Moshe's attaining forty-nine gates in his lifetime.

Rosh Hashanah 21b ראש השנה כ״א ב

KEHOT'S NOTE

ר״ה כא, ב.

19 Kehot's note points to Zohar, Yitro 27:464 for these words.

Zohar, Yitro 27:464 ספר הזהר, יתרו כ״ז:תס״ד

PARAGRAPH 4

20 **היש הוי׳ בקרבנו אם אין**

At Refidim, where there was no water, Israel quarreled with Moshe and tested G-d, saying "Is Havayah in our midst, or not (ayin)?", and the place was named Massah and Merivah. Plainly ayin is "not"; the Zohar and the Alter Rebbe read it as Ayin, the level above grasp. (context: Steinsaltz Tanakh)

Exodus 17:7 שמות י״ז:ז׳

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־ה׳ לֵאמֹר הֲיֵשׁ ה׳ בְּקִרְבֵּנוּ אִם־אָיִן׃

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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PARAGRAPH 8

21 **דלית מחשבה תפיסא ביה כלל**

In Eliyahu's prayer (Patach Eliyahu) that opens the Tikkunei Zohar: "You are high above all the high ones, hidden beyond all the hidden; no thought can grasp You at all." The maamar applies it to the lowest level of the Emanator in Keser.

Tikkunei Zohar 17a:10 תקוני הזהר י״ז א:י׳

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 9

22 **קדושתי למעלה מקדושתכם**

On "You shall be holy, for I, Havayah your G-d, am holy" (Leviticus 19:2), G-d's call to all Israel, the Midrash asks: could it mean holy like Me? The verse says "for I am holy": My holiness is above your holiness. The Alter Rebbe reads the two holinesses as the two aspects of Keser.

Vayikra Rabbah 24:9 ויקרא רבה כ״ד:ט׳

PARAGRAPH 12

23 The Tikkunei Zohar says that the Supreme Keser is the completion of the fifty gates of Binah and is what was not given to Moshe. The Alter Rebbe explains how this fits the fiftieth gate's place between Chochmah and Binah.

Tikkunei Zohar 68b:5 תקוני הזהר ס״ח ב:ה׳

כְּתָר עִלָּיוֹן דָּא אִיהוּ שְׁלִימוּ דְּחַמְשִׁין שַׁעֲרֵי בִינָה, וְדָא אִיהוּ דְּלָא אִתְיְהִיב לְמֹשֶׁה, דַּעֲלֵיהּ אִתְּמַר (איוב כא ז) נָתִיב לֹא יְדָעוֹ עָיִט, וַעֲלֵיהּ אָמְרוּ זִכְרוֹנָם לִבְרָכָה בְּמוּפְלָא מִמְּךָ אַל תִּדְרוֹשׁ וכו׳, בְּגִין דְּאִיהוּ מָקוֹר דְּלֵית לֵקֵּהּ סוֹף, וּבְמִקְוֶה דְּלֵית לֵקֵּהּ סוֹף מָאן יְכִיל לְאַשָּׁגָא וּלְאַשְׁכָּחָא לֵקֵּהּ (סיפא).

Tikkunei Zohar - Vocalized (Public Domain)

24 **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 ספר הזהר, האדרא רבא ו:כ"ה-ז:ל"ז

25 **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 13:7:4 פרדס רמונים י"ג:ז':ד'

... ובמ"א בתיקונים (תקונא כ"ב דף ס"ז) פי' שכ"ע הוא שער החמשים. וז"ל כ"ע דא איהו שלימא דחמשין שערי בינה, ודא איהו דלא אתייהב למשה דעליה אתמר נתיב לא ידעו עיט עכ"ל. הורה בפי' כי שער החמשים הוא כתר. ולא פליגי כי שלשה ראשונות הם מיוחדות ובפרט שאמר שהוא נתיב לא ידעו עיט, ופירש בשער הנתיבות היות הנתיב הזה מקום שיתיחד בו החכמה עם הכתר ובו יחוד החכמה עם הבינה כאשר הוכחנו שם פ"ג בנתיב א' מדברי הרשב"י ע"ה. וא"כ נמצא שזה מורה דוקא על היותן מיוחדות. וכאשר הספי' למטה ...

Pardes Rimonim (Public Domain)

26 **אלקים יחננו**

The psalmist prays for the people: "May G-d be gracious to us and bless us; may He make His face shine upon us," words that echo the Priestly Blessing. The maamar counts forty-nine words in the psalm (after its heading) and reads them, with the forty-nine letters it counts in verse 5, as the forty-nine gates. (context: Steinsaltz Tanakh)

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

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

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27 **ישמחו**

"Let the nations rejoice and sing for joy, for You judge the peoples with equity and guide the nations on earth": the psalmist hopes all the world will recognize G-d's just rule. The maamar counts forty-nine letters in this verse, alluding to the forty-nine gates drawn down through the count. (context: Steinsaltz Tanakh)

Psalms 67:5 תהילים ס"ז:ה'

יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר וּלְאֻמִּים בָּאָרֶץ תַּנְחֵם סֶלָה׃

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

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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