



LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 3

וספרתם לכם ממחרת השבת מיום הביאכם את עומר...

“And You Shall Count for Yourselves
from the Morrow of the Shabbos”



The Counting of the Omer draws down light. Pesach's Exodus is the soul's rush upward (ratzo), which frees only the G-dly soul; the waving and counting of the Omer refine the animal soul too and nullify a person's own will, so that at Shavuot G-d's will can come down (shov) into the letters of the Torah.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The Counting of the Omer draws down light. Pesach's Exodus is the soul's rush upward (ratzo), which frees only the G-dly soul; the waving and counting of the Omer refine the animal soul too and nullify a person's own will, so that at Shavuot G-d's will can come down (shov) into the letters of the Torah.

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

Usefartem, "you shall count," shares its root with sapir, brightness, and with the Sefiros: counting the Omer draws the light of the Sefiros down to us. Pesach and Shavuot are ratzo and shov. The Exodus came in haste, a revelation from above met by a rush from below upward; the Giving of the Torah was G-d's will coming down. Each day the Exodus is relived in the Shema: the prayers before it show that all the worlds, however vast, live from a mere radiance of G-d's kingship and are as nothing before His infinite light, and this wakes a love that longs to leave every limit (meitzarim) and cleave to Him. Prayer follows the three Patriarchs: Avraham's love, Yitzchak's awe, and Yaakov's compassion, which redeems love when the heart is like stone. Yet all this frees only the G-dly soul. To receive the Torah the animal soul too had to be nullified: the barley Omer, animal food, raised the supernal "great animal" above Havayah, and the seven weeks of counting drew down encompassing lights that nullify a person's own will. Only then could G-d's will come down into the letters of the Torah and its physical commands.

OUTLINE

- Counting as light; Pesach and Shavuot** ¶1
Usefartem means brightness: the counting draws down the Sefiros. Pesach, the hasty Exodus, is ratzo from below upward; Shavuot is shov, G-d's will coming down; and the Exodus must be relived every day.
- The daily Exodus in the Shema** ¶2-7
Contemplating the angels' self-nullification, the worlds' life from a mere radiance of Malchus, and the nothingness of the finite before the infinite brings the love of the Shema, a going out of all limits; Egypt was the exile of the knowledge of Havayah.
- The Patriarchs in prayer** ¶8-12
Avraham's love makes Torah fixed and work occasional; Yitzchak brings awe; Yaakov's compassion, aroused in the blessings of the Shema, redeems love in a heart of stone by asking for understanding now, to be spared the shame the soul feels after death.

4 Only the G-dly soul goes out

¶13-14

The ratzo belongs to the G-dly soul, Yaakov and Israel; the animal soul still wants to eat as an animal does, and it too had to be nullified before the Torah could be received.

5 The Omer and its counting

¶15-19

Barley, animal food, corresponds to the supernal Chariot and the great animal, the Name Ban; the kohen's waving, supernal Chesed, raises it above Havayah and above Shabbos, and the counting draws down encompassing lights that nullify the will of the animal soul.

6 The Giving of the Torah

¶20-23

After the forty-nine days G-d's will comes down at Shavuot, higher than prayer; Torah study is G-d's own word only after the ratzo, and the Omer prepared His will to be clothed even in physical mitzvos and in the letters of the Torah.

KEY CONCEPTS

Ratzo and shov רצוא ושוב

Running and returning: the soul's rush upward toward G-d, and the return downward that brings His will into the world. Pesach is ratzo; Shavuot is shov.

Going out of the straits לצאת מן המצרים וגבולים

Mitzrayim, Egypt, read as meitzarim, limits: every created thing, physical or spiritual, that hides G-d and makes the world seem an entity of its own. The love of the Shema is the daily Exodus from them.

Havayah and Elokim שם הוי"ו ושם אלקים

Havayah, "was, is and will be," is G-d beyond change; Elokim is the Name that conceals Him in nature. Pharaoh knew only Elokim, so Egypt was an exile of Daas.

Yaakov, who redeemed Avraham ליעקב אשר פדה את אברהם

Compassion, Yaakov's attribute, frees love, Avraham's attribute, when the heart is like stone; it is aroused in the blessings before the Shema.

The great animal בהמה רבה

A supernal level, the Name Ban (52, the value of behemah), which is the root of the Chariot and of the animal soul. The barley Omer, animal food, raises it above Havayah.

Encompassing lights (makifim) מקיפים

Light too high to be absorbed within, which acts from beyond. Drawn down by the counting of the Omer from above Shabbos, they transform the animal soul and nullify a person's will.

The nullification of will ביטול הרצון

Lirtzonchem, "for your favor," read as the nullification of your own will: the goal of the seven weeks and the condition for receiving G-d's will at Sinai.

SECTION 1 • 11

Counting as light; Pesach and Shavuos

1 וספרתם לכם¹ ממחרת השבת² מיום הביאכם³ את עומר התנופה שבע שבתות כו'. הנה וספרתם הוא לשון בהירות⁴ כמו אבן ספיר⁵ וכן ע"ס הוא לשון בהירות.

“And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of the waving, seven weeks,” etc. Now, usefartem (“you shall count”) is an expression of brightness, as in “a sapphire stone” (even sapir); and likewise “the Ten Sefiros” is an expression of brightness.

The maamar opens with the verse that commands the Counting of the Omer: from the day after the first day of Pesach, when the Omer offering of barley was waved in the Temple, seven weeks are counted until Shavuos. The Alter Rebbe hears in usefartem, “you shall count,” the word sapir, sapphire: counting is also an expression of brightness, and so is the word Sefiros, the name of the divine attributes.

וזהו וספרתם לכם כו' היינו להמשיך ע"ס שיאירו לכם למטה (עיי' בפרדס ש"ח פ"ב בשם ספר הבהיר אמאי אקרי ספירות ע"ש השמים מספרים^{6,7,8} כו'. ועיי' בזהר תרומה קל"ו ב' מאי מספרים כו' דנהרין⁹ כו').

And this is [the meaning of] “And you shall count for yourselves,” etc.: that is, to draw down the Ten Sefiros so that they shine for you below. (See the Pardes, Sha'ar 8, chapter 2, in the name of Sefer HaBahir: “Why are they called Sefiros? On account of ‘The heavens declare (mesaprim),’” etc. And see the Zohar, Terumah, 136b: “What is mesaprim?” etc., “that they shine,” etc.)

So the command means: draw the Ten Sefiros down so that they shine for you, here below. In the parentheses the Alter Rebbe gives his sources: the Pardes, quoting the Bahir, derives the name Sefiros from “The heavens declare (mesaprim),” and the Zohar explains that mesaprim there means not telling but shining.

ולהבין זאת הנה פסח הוא יציאת מצרים וחג השבועות הוא מ"ת וקודם קבלת התורה היו צריכים לספור ז' שבועות שלימות ואח"כ היו יכולים לקבל התורה

To understand this: Pesach is the Exodus from Egypt, and the festival of Shavuos is the Giving of the Torah; and before receiving the Torah they had to count seven complete weeks, and afterwards they could receive the Torah

To explain why this counting is needed, the Alter Rebbe sets out the two festivals it joins. Pesach is the Exodus and Shavuos is the Giving of the Torah, and the Torah could be received only after seven full weeks had been counted.

(ועיין בזהר פ' אמור דף צ"ז). כי הנה כתיב והחיות רוי"ש¹⁰ שלמעלה הכל בבחי' רצוא ושוב.¹¹

(and see the Zohar, Parshas Emor, page 97). For it is written, "And the living creatures (chayos) ran and returned (ratzo vashov)": that above, everything is in the aspect of ratzo and shov.

The Zohar on Emor, cited here, describes the seven weeks as a purification that Israel needed before receiving the Torah. The principle behind it comes from Yechezkel's vision: the chayos, the holy creatures of the divine Chariot, "ran and returned," and all life above moves in this double motion of ratzo, rising upward, and shov, returning downward.

וכמ"כ פסח הוא בחי' רצוא ושבועות הוא בחי' שוב כי פסח הוא יצ"מ שהוא בחפזון כמ"ש ואכלתם אותו בחפזון.¹²

So too, Pesach is the level of ratzo and Shavuot is the level of shov. For Pesach is the Exodus from Egypt, which was in haste, as it is written, "And you shall eat it in haste."

Pesach is ratzo and Shavuot is shov. Ratzo is a rushing, and the Exodus was in haste: even the Pesach offering was to be eaten in haste.

וכתיב בחפזון יצאת¹³ כו', כי אז היה התגלות אלקות מלמעלה כמאמר עד שנגלה עליהם¹⁴ מלך מלכי המלכים הקב"ה וגאלם¹⁵ בבחי' חפזון ולעתיד כתיב כי לא בחפזון תצאו^{16, 17, 18} ובמנוסה לא תלכו¹⁹ כו' שלא יהיה בבחי' חפזון

And it is written, "For in haste you went out," etc. For then there was a revelation of G-dliness from above, as it is said, "until the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them": in the aspect of haste. But of the Future it is written, "For not in haste shall you go out, nor shall you go in flight," etc.: that it will not be in the aspect of haste,

The haste came because at the Exodus G-dliness was revealed from above, as the Haggadah says: the King of kings revealed Himself and redeemed them before their dough could rise. Of the final redemption, by contrast, Yeshayahu promises that it will come neither in haste nor in flight.

אבל יצי"מ²⁰ היה בחפזון כו', (ועמ"ש מזה ברבות ס"פ בא²¹ ובמכילתא פ' בא פרשה ז' וע"ש והובא ג"כ בילקוט פ' בא.²² וע' בסשי"ב פל"א²³ ועמ"ש ס"פ וישב סד"ה כה אמר כו' ונתתי לך מהלכים^{24, 25}

whereas the Exodus from Egypt was in haste, etc. (See what is written about this in [Midrash] Rabbah at the end of Parshas Bo, and in the Mechilta, Parshas Bo, section 7, and see there; it is also brought in the Yalkut, Parshas Bo. And see Sefer Shel Beinonim (Tanya), chapter 31. And see what is written at the end of Parshas Vayeshev, at the end of the discourse beginning "Thus says," etc., [on] "And I will give you places to walk,"

The parentheses gather the sources on this contrast: the Midrash Rabbah, the Mechilta and the Yalkut on Parshas Bo, which set the haste of the Exodus against the Time to Come; and Tanya, chapter 31, which explains that the people fled because the evil in their souls was still at full strength. The Alter Rebbe then points to a discourse in Torah Ohr on the verse "And I will give you places to walk."

אבל לע"ל כשיתגלה בחי' סוכ"ע כו' שיהיה גם השוב בבחי' הליכה כמו הרצוא כו', ומ"ש סד"ה והיה מספר בני ישראל²⁶ בענין שלעתיד תהיה מעלת אתעדל"ת גדולה וגבוה לאין קץ כו'. ומכ"ז יובן ענין כי לא בחפזון)

but in the Time to Come, when the level of the light that encompasses all worlds (sovev kol almin) is revealed, etc., even the shov will be in the aspect of walking, like the ratzo, etc. And [see] what is written at the end of the discourse beginning "And the number of the children of Israel shall be," on the matter that in the Future the superiority of the arousal from below (isarusa dilesata) will be great and high without end, etc. From all this the matter of "For not in haste" will be understood.)

That discourse explains that divine service now moves in ratzo and shov, but in the Time to Come, when the light that encompasses all worlds is revealed, even the shov will be a steady "walking," like the ratzo. A second discourse, in Likkutei Torah, adds that in the Future the arousal from below will be infinitely elevated; together they explain why the final redemption will not be "in haste."

והיינו בחי' רצוא ממטה למעלה משא"כ שבועות הוא בחי' שוב שהוא בחי' מ"ת גילוי רצונו למטה. כמ"ש וירד ה' על הר סיני²⁷ המשכה מלמעלה למטה.

And this is the level of ratzo, from below upward; whereas Shavuot is the level of shov, which is the level of the Giving of the Torah, the revelation of His will below, as it is written, "And Havayah descended upon Mount Sinai": a drawing down from above to below.

Ratzo is a movement from below upward: the soul's rush to leave its limits, as at the Exodus. Shavuot is shov, a movement from above downward: G-d's will revealed in the world, as at Sinai, where "Havayah descended upon Mount Sinai."

והנה כתיב למען תזכור את יום צאתך²⁸ מארץ מצרים כל ימי חיך וכמארו"ל בכל דור ודור²⁹ כו'. שצ"ל בכל יום בחי' יצ"מ.

Now, it is written, "So that you remember the day of your going out of the land of Egypt all the days of your life"; and as our Sages, of blessed memory, said, "In every generation," etc.: that each day there must be the level of the Exodus from Egypt.

The Torah commands remembering the Exodus all the days of one's life, and the Sages say that in every generation a person must see himself as leaving Egypt. So the Exodus is not only history: each day a person must have his own going out of Egypt, which the next paragraph locates in the Shema.

SECTION 2 • 12-7

The daily Exodus in the Shema

2 והיינו בק"ש ואהבת כו'. וחותרם אני ה' אלקיכם אשר הוצאתי³⁰ כו'. ובפרט מן ב"ש עד ק"ש הוא הכנה שיבוא לבחי' יצ"מ ואהבת כו'.

That is, in the Shema, "And you shall love," etc.; and one concludes, "I am Havayah your G-d, Who brought [you] out," etc. In particular, [the prayers] from Baruch She'amar until the Shema are a preparation for one to come to the level of the Exodus from Egypt, "And you shall love," etc.

The daily Exodus takes place in the Shema: its love, "And you shall love," is the ratzo, and the Shema closes with "I am Havayah your G-d, Who brought you out of the land of Egypt." The prayers before it, from Baruch She'amar, which opens the Verses of Praise, up to the Shema, prepare a person to reach that love.

והיינו כשיתבונן איך שכל צבא השמים לך משתחוים³¹ והאופנים וחיות הקדש³² ברעש גדול כו' והחיות זעות מחיל כסא³³ נושאות ומנושאות עם כסא אלף אלפים ורבוא רבבן³⁴ ישמשוניה וכולם הם בבחי' ביטול תמיד.

That is, when one contemplates how "all the host of heaven bow down to You," and "the ofanim and the holy chayos, with a great noise," etc., and "the chayos tremble with dread of the Throne; they carry and are carried with the Throne"; "a thousand thousands and ten thousand times ten thousand serve Him"; and all of them are constantly at the level of self-nullification (bittul).

The preparation is contemplation. The prayers describe all the host of heaven bowing to G-d, the ofanim and the holy chayos (orders of angels) rising with a great noise, the chayos trembling before the divine Throne that they both carry and are carried by, and the angels serving Him in myriads; all of them are constantly nullified before Him.

3 וזהו להודיע לבני האדם³⁵ גבורותיו וכבוד הדר מלכותו שהוא בחי' הדר מלכותו שכולם בטלים לגבי ממש ונמשך להם הביטול ע"י שמשגיגים כי מלכותך מלכות כל עולמים.

And this is [the meaning of] "To make known to the sons of man His mighty deeds and the glory of the splendor of His kingship": this is the level of "the splendor of His kingship," that all of them are truly nullified before Him. And the self-nullification is drawn to them through their comprehending that "Your kingship is the kingship of all worlds."

The verse from Psalm 145, Ashrei, speaks of "the splendor of His kingship": the total nullification of the heavenly hosts before Him. That nullification comes from grasping the next verse, "Your kingship is the kingship of all worlds."

פ"י מלכותך שחיות כל העולמות אינו אלא מבחי' מלכותך הארת שמו בלבד לא כמו שהנשמה מחיה את הגוף שעצמיות חיות הנשמה מלוכש בתוך הגוף ממש. אבל מהותו ועצמותו רם ומתנשא כו'.³⁶

The meaning of "Your kingship": that the life-force (chayus) of all the worlds is only from the level of "Your kingship" (Malchus), merely the radiance of His Name; not as the soul gives life to the body, where the very essence of the soul's life-force is enclothed within the body itself. Rather, His being and essence is exalted and uplifted, etc.

"Your kingship" means that the worlds draw their life only from Malchus, G-d's kingship, which is no more than the radiance of His Name. A name expresses a person outwardly without containing him; so the worlds receive only a glow, unlike the body, into which the very essence of the soul enters, while G-d's own being remains exalted above them.

4 ואין שום דבר מלבישו כלל היה הוה ויהיה בלי שינוי כלל כמ"ש אני ה' לא שנית³⁷ אתה הוא קודם³⁸ שנברא העולם ואתה הוא לאחר שנברא כו'

And nothing whatsoever enclothes Him; [He] was, is and will be without any change at all, as it is written, "I, Havayah, have not changed"; "You are He before the world was created, and You are He after it was created," etc.,

Because the worlds receive only a radiance, G-d Himself is not enclothed in them, and creating them changed nothing in Him. Malachi says, "I, Havayah, have not changed," and the morning prayers say, "You are He before the world was created and You are He after it was created."

בלי שום שינוי כלל ואין שום דבר מכסה ומסתיר נגדו אלא רק הארת שם כבוד מלכותו בלבד זהו חיות והתהוות כל העולמות.

without any change whatsoever; and nothing at all covers over or conceals before Him. But only the mere radiance of “the Name of the glory of His kingship”: this is the life-force and the coming-into-being of all the worlds.

Nothing in creation can cover or hide Him. All the worlds’ life and existence come from no more than the glow of “the Name of the glory of His kingship,” the words said after the first verse of the Shema.

5 וזהו מלכותך מלכות כל עולמים³⁹ היינו שכל עולמים אף שהן אלף אלפים ורבוא רבבן⁴⁰ כמ”ש היש מספר לגדודיו⁴¹ ומן הארץ לרקיע מהלך ת”ק שנה כו’.

And this is [the meaning of] “Your kingship is the kingship of all worlds”: that all worlds, even though they are a thousand thousands and ten thousand times ten thousand, as it is written, “Is there any number to His legions?”, and “from the earth to the firmament is a journey of five hundred years,” etc.,

The worlds are vast beyond counting: Iyov asks whether G-d’s legions can be numbered, and the Talmud says that the distance from the earth to the first heaven alone is a journey of five hundred years.

עכ”ז הם אין ערוך כלל לגבי אורו כו’ שהוא בחי’ א”ס ממש וכנודע שאפילו אחד לגבי רבוא רבבן יש לו ערך

nevertheless they bear no relation at all to His light, etc., which is truly the level of the Infinite One (Ein Sof). As is known, even one, relative to ten thousand times ten thousand, has a relation [to it],

Yet all of them bear no relation to His infinite light. Even the number one has some relation to a hundred million (ten thousand times ten thousand), since it is a tiny part of it.

שהוא חלק קטן ממנו. אבל רבוא רבבן לגבי בלי גבול⁴² בבחינת א”ס ממש אין ערך כלל.⁴³

for it is a small part of it; but ten thousand times ten thousand, relative to [what is] without limit, at the level of the Infinite One itself, has no relation at all.

But no finite number, however large, has any relation at all to the infinite, so the countless worlds are as nothing before G-d’s light. This is the meaning of “Your kingship is the kingship of all worlds”: all of them together are sustained by a mere glow.

6 ועיי שמיגים את כל הנ"ל עייזם הם בבחי ביטול תמיד ועיי התבוננות כל הנ"ל בעומק הדעת

And through their comprehending all the above, through this they are constantly at the level of self-nullification. And through contemplating all the above in the depth of Daas (knowledge),

The angels are constantly nullified because they grasp G-d's greatness. A person reaches the same through contemplation with depth of Daas, the faculty that binds the mind to an idea until it is felt.

אזי ממילא יבא לבחי רצוא בק"ש להיות ואהבת את⁴⁴ הוי אלקיך בכל לבבך לצאת מן המצרים וגבולים⁴⁵ שכולם הם בבחי גבול,

then, of itself, one will come to the level of ratzo in the Shema, so that there will be "And you shall love Havayah your G-d with all your heart": to go out of the straits (meitzarim) and limits, all of which are in the aspect of limitation,

Such contemplation brings, by itself, the ratzo of the Shema, "And you shall love Havayah your G-d with all your heart." This love is a longing to leave all meitzarim, straits and limits, a play on Mitzrayim, Egypt.

כמו מהלך ת"ק שנה הן בגשמיות הן ברוחניות הוא בבחי מצר וגבול המכסים ומסתירים להיות נראה ליש ודבר בפ"ע רק לדבקה בו כו' שהוא בלי גבול בחי א"ס ממש.

like a journey of five hundred years, whether in physicality or in spirituality: it is in the aspect of a strait and a limit, which cover over and conceal, so that [the world] appears as an entity, a thing unto itself; but only to cleave to Him, etc., Who is without limit, truly the level of the Infinite One.

Every created thing, physical or spiritual, even the vast distances of the heavens, is a limit that hides G-d and makes the world look like an entity of its own. The love of the Shema longs to leave all such limits and cleave only to Him, the Infinite One.

7 וזהו נקי יצ"מ לצאת מן המצרים וגבולים כנ"ל, וזהו שבגלות מצרים נאמר בפרעה לא ידעתי את⁴⁶ ה' ששם הוי"ה

This is what is called the Exodus from Egypt: going out of the straits (meitzarim) and limits, as mentioned above. And this is why, in the exile of Egypt, it is said of Pharaoh, "I do not know Havayah": that the Name Havayah,

That is why it is called the Exodus from Egypt: Mitzrayim, Egypt, is read as meitzarim, limits, and leaving them is the Exodus. Pharaoh, the ruler of that exile, said, "I do not know Havayah."

שהוא היה הוה ויהיה בלי שינוי לא ידעתי רק שם אלקים המכסה ומסתיר להיות יש ודבר בפ"ע דוקא.

which is [that] He was, is and will be without change, "I do not know"; [I know] only the Name Elokim, which covers over and conceals so that there be, specifically, an entity, a thing unto itself.

The Name Havayah holds the letters of hayah, hoveh, yihyeh, "was, is, will be": G-d beyond time and change. Pharaoh knew only Elokim, the Name through which G-d conceals Himself in nature and lets things seem to exist on their own.

וזהו לא ידעתי את הוי' שהדעת הי' בבחינת גלות. וזהו שחותם בק"ש אני הוי' אלקיכם אשר הוצאתי⁴⁷ כו' אני הוי' דוקא:

And this is [the meaning of] "I do not know Havayah": that Daas (knowledge) was in the aspect of exile. And this is why one concludes the Shema with "I am Havayah your G-d, Who brought [you] out," etc.: "I am Havayah," specifically.

So the exile of Egypt was an exile of Daas, knowledge: the knowledge of Havayah was hidden. That is why the Shema ends, "I am Havayah your G-d, Who brought you out": going out of Egypt is the revelation of Havayah.

SECTION 3 • 118-12

The Patriarchs in prayer

8 ב וזהו מארז"ל תפלות אבות תקנום.⁴⁸ פי' אבות הם חג"ת שנמשך מהם אהוי"ר ורחמנות⁴⁹ שהם אברהם יצחק ויעקב.

2. And this is [the meaning of] the saying of our Sages, of blessed memory, "The prayers were instituted by the Patriarchs." The meaning: the Patriarchs are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), from which are drawn love and awe and compassion; these are Avraham, Yitzchak and Yaakov.

The Talmud says that the Patriarchs instituted the three daily prayers. The Alter Rebbe reads "the Patriarchs" as Chesed, Gevurah and Tiferes, the sources of love, awe and compassion, which Avraham, Yitzchak and Yaakov each embodied.

והיינו שכל התפלה היא בג' מיני פסוקים, היינו פסוקים של חסד שנעשה מהם בק"ש ואהבת כו'

That is, the whole of prayer consists of three kinds of verses: namely, verses of Chesed, from which there comes about, in the Shema, "And you shall love," etc.,

Accordingly prayer is built from three kinds of verses. The first kind, verses of Chesed (kindness), lead to the love of the Shema, "And you shall love."

ע"י ההתבוננות כנ"ל שהוא בחי' אברהם אוהבי⁵⁰ להיות גילוי האהבה בנפש בחי' רצוא ועי"ז אח"כ והיו הדברים האלה אשר אנכי מצוך⁵¹ ודברתם בהם⁵² כו'.

through the contemplation mentioned above, which is the level of "Avraham, who loves Me": that there be a revelation of love in the soul, the level of ratzo. And through this, afterwards, [comes] "And these words which I command you shall be," "and you shall speak of them," etc.

Contemplation reveals love in the soul, the quality of Avraham, whom G-d calls "who loves Me," and this love is ratzo. From it follow the next verses of the Shema: "these words" are to be on one's heart, and "you shall speak of them," that is, Torah study.

9 ואף שבפ' שניה כתיב ואספת דגנך⁵³ עכ"ז נעשה תורתן קבע ומלאכתן עראי.⁵⁴ וזהו כי האדם עץ השדה⁵⁵ שהוא

And although in the second section [of the Shema] it is written, "And you shall gather in your grain," nevertheless it comes to be "their Torah fixed and their work occasional." And this is [the meaning of] "For man is the tree of the field": that he is

The second paragraph of the Shema speaks of gathering in one's grain, that is, working for a living. Even so, the love of the first paragraph lets a person make Torah his fixed occupation and his work a passing one, as the Talmud praises the early generations; the verse "For man is the tree of the field" shows how.

כמו אילן⁵⁶ הצומח בארץ שהעיקר הוא הפרי שעליו עכ"ז יש גם קוצין ועלין וגוף האילן והעיקר הוא רק הפירות כו'.

like a tree that grows in the ground, whose main thing is the fruit upon it. Even so, it also has thorns and leaves and the body of the tree; and the main thing is only the fruit, etc.

A tree's purpose is its fruit. It also has thorns, leaves and a trunk, but these exist only for the sake of the fruit.

כמ"כ האדם העיקר הוא הפרי היינו תורה ומצות כמארו"ל מאי פרי מצות⁵⁷ וזהו ענין תורתן קבע ושאר כל צרכי גופו הם כמו העלים לגבי הפרי.

So too with a person: the main thing is the fruit, that is, Torah and mitzvos, as our Sages, of blessed memory, said, "What is 'fruit'? Mitzvos." And this is the matter of "their Torah fixed"; and all the other needs of his body are like the leaves relative to the fruit.

A person's fruit is Torah and mitzvos, as the Talmud reads "fruit" as mitzvos. The rest of his bodily needs are like leaves beside the fruit, and to treat them so is to make one's Torah fixed.

10 וזה נעשה הכל מבחי' ואהבת כו' שהוא בחי' אברהם, וכן יצחק בחי' גבורה שנעשה מזה בחי' יראה בנפש פחד יצחק.⁵⁸

And all this comes about from the level of “And you shall love,” etc., which is the level of Avraham. And likewise Yitzchak, the level of Gevurah (restraint), from which there comes about the level of awe in the soul: “the Fear of Yitzchak.”

All of this comes from Avraham’s love, “And you shall love.” Yitzchak is Gevurah, from which comes awe in the soul, “the Fear of Yitzchak,” as Yaakov called the G-d of his father.

ובחי' יעקב הוא בחי' רחמנות דהיינו מי שלבו כלב האבן שאף שמתבונן בכל הנ"ל לא יבא לבחי'

And the level of Yaakov is the level of compassion: that is, one whose heart is like a heart of stone, so that even though he contemplates all the above, he will not come to the level of

Yaakov is compassion, and this is the path for one whose heart is like stone: even after contemplating all that was said, he does not come to love.

ואהבת שבק"ש מחמת שקשור מאד בהבלי העולם להיות יש ודבר בפ"ע ומחמת זה לבו כלב האבן. אזי העצה לזה הוא לעורר רחמים רבים על נפשו.

“And you shall love” of the Shema, because he is very bound up in the vanities of the world, so as to be an entity, a thing unto himself; and because of this his heart is like a heart of stone. Then the counsel for this is to arouse great compassion upon his soul.

His heart stays hard because he is deeply bound to the vanities of the world, so that he feels himself an entity of his own. The counsel is to arouse great compassion on his own soul, and the next paragraph explains how.

11 וכמ"ש ליעקב אשר פדה את אברהם⁵⁹ וזהו ע"י פסוקי רחמנות שבתפלה⁶⁰ והוא המלך המרומם כו' ברחמיך הרבים רחם עלינו.

As it is written, “To Yaakov, who redeemed Avraham.” And this is through the verses of compassion in the prayer, namely, “The King Who is exalted,” etc., “In Your abundant compassion, have compassion on us.”

Yeshayahu speaks of “Yaakov, who redeemed Avraham,” and the Alter Rebbe reads it as compassion, Yaakov’s attribute, redeeming love, Avraham’s attribute. This happens through the prayers of compassion in the blessings before the Shema, “The King Who alone is exalted...” and “In Your abundant compassion, have compassion on us.”

אבינו אב הרחמן⁶¹ רחם עלינו ותן בלבנו בינה להבין ולהשכיל ולא נבוש לע"ו. פ"י כי הנה כתיב כי לא יראני האדם וחי⁶² וארז"ל בחייהם אינם רואים⁶³

"Our Father, compassionate Father, have compassion on us, and put understanding (binah) in our heart, to understand and to comprehend, and let us not be ashamed forever and ever." The explanation: for it is written, "For man shall not see Me and live," and our Sages, of blessed memory, said, "In their lifetime they do not see,

The blessing Ahavah Rabbah asks, "Our Father, compassionate Father ... put understanding in our heart ... and let us not be ashamed forever." To explain the shame, the Alter Rebbe cites the verse "For man shall not see Me and live" and the Sages' reading: in their lifetime people do not see G-d, but at death they do.

אבל⁶⁴ במיתתם רואים כי בחייהם שהנפש מלובש בגוף ומכסה ומסתיר עליו להיות נראה לו זה העולם ליש ודבר בפ"ע.

but in their death they see." For in their lifetime, when the soul is en clothed in the body, [the body] covers over him and conceals, so that this world appears to him as an entity, a thing unto itself.

In life the soul is en clothed in a body, which hides the truth, so that this world seems to exist on its own.

אבל כצאת הנפש מהגוף אזי רואים שבאמת מהותו ועצמותו כו' היה הוה ויהיה בלי שום שינוי ואין שום דבר יכול להלבישו כלל ולהסתירו והיה מקח טעות לגמרי מה שהיה נראה לו העולם ליש ודבר בפ"ע.

But when the soul leaves the body, then they see that in truth His being and essence, etc., was, is and will be without any change, and that nothing at all can en clothe Him or conceal Him; and it was an utterly mistaken transaction, that the world appeared to him as an entity, a thing unto itself.

When the soul leaves the body, it sees that G-d's being has never changed and that nothing could hide Him. Its whole impression of an independent world was a "mistaken transaction," the legal term for a sale made in error.

12 ואזי הבושה גדולה עד למאד על שכל מחשבותיו ומגמותיו היו בהבלי העולם ובעסקיו כאלו הוא דבר בפ"ע ממש והוא חוצפא והעזה גדולה כו'.

Then the shame is exceedingly great, that all his thoughts and aims were in the vanities of the world and in his affairs, as if it were truly a thing unto itself; and this is great impudence and brazenness, etc.

Then the shame is overwhelming: all one's thoughts and aims went into the world's vanities and one's own affairs, as though the world were truly independent. Such a view, before G-d, is great impudence.

ולכן בקשתנו ברחמיך הרבים רחם עלינו ותן בלבנו בינה היינו להבין דבר מתוך דבר⁶⁵ היינו

Therefore our request is, “In Your abundant compassion, have compassion on us, and put understanding (binah) in our heart”: that is, to understand one thing from another; that is,

Hence the prayer for binah, which the Sages define as understanding one thing from another: deducing what is not seen from what is.

אף בעוד שהנשמה מלוכש בגוף יבין וישכיל שבאמת הכל בטל בתכלית כמו קודם שנברא העולם בלי שום שינוי ממש כנ"ל ולא נבוש לע"ו.

that even while the soul is encloded in the body, one will understand and comprehend that in truth everything is utterly nullified, just as before the world was created, truly without any change, as mentioned above; “and let us not be ashamed forever and ever,”

The request is to grasp, while the soul is still in the body, that in truth everything is utterly nullified, unchanged since before creation. That is what “let us not be ashamed forever” asks: to know now what the soul would otherwise see only after death.

בכדי שלא יהיה אח"כ הבושה לעולם ועד. וזהו ליעקב אשר פדה את אברהם [ע"י בד"ה מה יפו פעמיו]:⁶⁶

so that afterwards there will not be the shame forever and ever. And this is [the meaning of] “To Yaakov, who redeemed Avraham.” [See the discourse beginning “How beautiful are your steps.”]

Then there will be no shame afterwards, forever. This compassion, which frees one's love, is “Yaakov, who redeemed Avraham,” and the Alter Rebbe refers for more to the discourse “How beautiful are your steps” in Likkutei Torah on Shir HaShirim.

SECTION 4 • ¶13-14

Only the G-dly soul goes out

13 ג והנה כל הנ"ל שהוא בחי' רצוא יצ"מ אינו אלא לנפש האלקית בלבד שהיא בבחי' גלות בתוך מצרים וגבולים המכסים כו'.

3. Now, all the above, which is the level of ratzo, the Exodus from Egypt, is only for the G-dly soul alone, which is in the aspect of exile within straits and limits that cover over, etc.

3. The ratzo described so far, the Exodus, belongs only to the G-dly soul. It is the G-dly soul that is in exile within the limits that hide G-dliness.

וכמו שאמר פרעה לא ידעתי את ⁶⁷ הוי' כו'. וכמ"ש אנכי ארד עמך מצרימה ואנכי אעלך ⁶⁸ כו' שזהו שנאמר ליעקב שהוא הנפש האלקית בלבד.

As Pharaoh said, "I do not know Havayah," etc. And as it is written, "I will go down with you to Egypt, and I will bring you up," etc.: for this was said to Yaakov, who is the G-dly soul alone.

Pharaoh's "I do not know Havayah" describes this exile. G-d's promise "I will go down with you to Egypt, and I will bring you up" was spoken to Yaakov, who stands for the G-dly soul.

יו"ד עקב ⁶⁹ יעקב חבל נחלתו ⁷⁰ כי חלק ⁷¹ הוי' עמו. כמ"ש וירא ישראל את היד הגדולה ⁷² אשר עשה ה' שישראל בלבד שהוא הנפש האלקית

Yud akev (yud and heel); "Yaakov is the cord of His inheritance," "for Havayah's portion is His people." As it is written, "And Israel saw the great hand that Havayah had wrought": that Israel alone, which is the G-dly soul,

Yaakov is read as yud akev, "yud" and "heel": in Kabbalah, ten sparks of light (yud is ten) set in the heel, the lowest part. "Yaakov is the cord of His inheritance, for Havayah's portion is His people" calls it G-d's own portion, bound to Him like a cord; and at the sea it was "Israel" that saw the great hand: Israel alone, the G-dly soul.

כי ישראל עלה במחשבה ⁷³ ישראל לי ראש ⁷⁴ כו' וישראל בלבד ראו אשר עשה הוי' כו'.

for "Israel arose in [G-d's] thought," [and] Yisrael is li rosh, "a head for Me," etc., Israel alone saw what Havayah had wrought, etc.

Israel, the G-dly soul, "arose in [G-d's] thought" before creation, and the letters of the name Yisrael spell li rosh, "a head for Me." So it alone saw what Havayah had done; the animal soul did not.

14 וכמ"כ בק"ש בחי' רצוא יצ"מ הנ"ל ואהבת כו' אינו אלא לנפש האלהית בלבד אבל נפש הבהמית מ"מ הוא רוצה לאכול כמעשה בהמה כו'.

So too in the Shema, the level of ratzo, the Exodus from Egypt mentioned above, "And you shall love," etc., is only for the G-dly soul alone; but the animal soul, nevertheless, wants to eat as an animal does, etc.

Even the love of the Shema belongs only to the G-dly soul. The animal soul, the life-force of the body and its drives, still wants to eat as an animal does.

וכדי לקבל את התורה שהוא גילוי רצונו ית' כביכול למטה הוצרך להיות מקודם בחי' ביטול נפש הבהמית ג"כ. [ועמ"ש ע"פ אדם כי יקריב ⁷⁵ כוי תקריבו ⁷⁶ כוי ע"ש].

And in order to receive the Torah, which is the revelation of His will, may He be blessed, as it were, below, there first had to be the level of the nullification of the animal soul as well. [And see what is written on "When a man brings," etc., "you shall bring," etc.; see there.]

To receive the Torah, the revelation of G-d's will below, the animal soul too had first to be nullified. For this the Alter Rebbe refers to his explanation of "When a man of you brings an offering ... from the animals ... you shall bring."

SECTION 5 • ¶15-19

The Omer and its counting

15 והיינו ע"י הנפת העומר וספה"ע. כמ"ש והניף את העומר ⁷⁷ לפני הוי' לרצונכם ממחרת השבת יניפנו הכהן, כי

This is through the waving of the Omer and the Counting of the Omer. As it is written, "And he shall wave the Omer before Havayah, for your favor (lirtzonchem); on the morrow of the Shabbos the kohen shall wave it." For

That nullification came through waving the Omer and counting the Omer. The verse says the kohen waves the Omer "before Havayah," "for your favor," on "the morrow of the Shabbos," and the coming paragraphs explain each phrase.

הנה העומר הוא מן השעורים ⁷⁸ שהוא מאכל בהמה וכמ"כ למעלה יש ג"כ בחי' בהמה והוא המרכבה העליונה פני אריה אל הימין ⁷⁹ ופני שור מהשמאל

the Omer is from barley, which is animal food. And likewise above there is also the level of an animal (behemah): this is the supernal Chariot (Merkavah), "the face of a lion on the right, and the face of an ox on the left,"

The Omer was of barley, which is animal food. Above too there is an "animal": the supernal Chariot (Merkavah) that Yechezkel saw, with the face of a lion on the right and the face of an ox on the left.

כי חיה בכלל בהמה⁸⁰ כמ"ש על הים שעשה שלמה עומד על שנים עשר בקר⁸¹ שלשה פונים צפונה⁸² כו'

for a wild animal (chayah) is included in [the term] behemah. As it is written of the Sea that Shlomo made, "It stood upon twelve oxen, three facing north," etc.,

A lion is a wild beast, not a domestic one, but the Talmud rules that a chayah is included in the term behemah, so the whole Chariot can be called behemah. Shlomo's Sea, the great copper basin of the Temple, stood on twelve oxen, three facing each direction.

שהיא המרכבה העליונה והים עליהם מלמעלה שהיא בחי' ים העליון בחי' בהמה רבה שם ב"ן גימטריא בהמה

which is the supernal Chariot; "and the Sea was upon them, above," which is the level of the supernal Sea, the level of the great animal (behemah rabbah), the Name Ban (52), numerically [equal to] behemah,

The oxen are the supernal Chariot, and the Sea above them is the supernal sea, called "the great animal" (behemah rabbah). It is the Name Ban, the Name Havayah spelled out so that its letters total 52, the numerical value of behemah (5=ה, 40=מ, 5=ה, 2=ב).

שהוא שרש המרכבה דפני אריה כו', והמרכבה הנ"ל הוא שרש ומקור לכל הבהמות ונפש הבהמית שלמטה שנמשכים ממנה.

which is the root of the Chariot of "the face of a lion," etc. And this Chariot is the root and source of all the animals and of the animal soul below, which are drawn from it.

Ban is the root of the Chariot with the lion's face, and that Chariot is the source of all animals and of the animal soul below. So the refinement of the animal soul is bound up with this supernal "animal."

16 ושעורה שעור⁸³ ה' והיינו מברורים שלמטה שנבררים ונכללים בבחי' בהמה רבה הנ"ל כמאמר יוצר משרתים⁸⁴ שיש מלאכים שהם בטלים בכל יום ונבלעים ונכללים בבחי' בהמה רבה⁸⁵ הנ"ל.

And barley (se'orah) is shi'ur hei, "the measure of hei": that is, [it is] from the refinements (birurim) below, which are refined and included in the level of the great animal mentioned above; as in the saying, "Who forms ministering [angels]," for there are angels that are nullified every day, and are swallowed and included in the level of the great animal mentioned above,

The Zohar reads se'orah, barley, as shi'ur hei, "the measure of hei." The barley stands for the birurim, the sparks of holiness refined from the world below and absorbed into the great animal; so too, the present tense of "Who forms ministering angels" in the morning blessing teaches that there are angels nullified each day and absorbed into the great animal.

כמו המאכל שעורים שנבלע בבהמה שלמטה וחוזרים ומתחדשים בכל יום כו'.

like the food of barley that is swallowed into an animal below; and they are renewed again every day, etc.

They are absorbed as barley is consumed by an animal below, and they are formed anew each day.

17 וזהו יניפנו הכהן שהוא בחי' חסד העליון העלה את בחי' בהמה רבה הנ"ל [עיי' בזהר פי בלק דקפ"ח ע"ב] ע"י עומר שעורה שעור⁸⁶ ה' הנ"ל.

And this is [the meaning of] "the kohen shall wave it": [the kohen,] who is the level of supernal Chesed (kindness), raised up the level of the great animal mentioned above [see the Zohar, Parshas Balak, page 188b] through the Omer of barley, shi'ur hei, mentioned above.

"The kohen shall wave it": the kohen stands for supernal Chesed, and through the barley Omer he lifts the great animal upward. The text refers to the Zohar on Balak, which discusses the waving of the Omer and its barley.

לפני הוי' למעלה מהוי' כנודע. וזהו ממחרת השבת ולא ממחרת יו"ט שהוא למעלה מבחי' שבת וד"ל.

"Before Havayah": above Havayah, as is known. And this is [why it says] "from the morrow of the Shabbos" and not "from the morrow of the Yom Tov": for it is above the level of Shabbos. This suffices for one who understands.

"Before Havayah" here means above Havayah: the Omer raises it to a level higher even than the Name Havayah. That is why the verse counts from "the morrow of the Shabbos," the day after the first day of Pesach, and not "the morrow of the Yom Tov": it alludes to a level above Shabbos.

18 ועי"ז אח"כ ע"י ספה"ע היו המשכות מקיפים מלמעלה למטה לעומר כו'. וזהו היום יום א' לעומר יום הוא בחי' חסד כמ"ש יומם יצוה⁸⁷ ה' חסדו

And through this, afterwards, through the Counting of the Omer, there were drawings down of encompassing lights (makifim) from above to below, to the Omer, etc. And this is [the meaning of] "Today is one day of the Omer": "day" is the level of Chesed (kindness), as it is written, "By day Havayah commands His kindness";

After the waving, the counting drew down makifim, encompassing lights: light too high to be absorbed within, which surrounds and acts from beyond. The words of the count, "Today is one day of the Omer," hint at this, for "day" signifies Chesed, as in "By day Havayah commands His kindness."

והיינו בחיי חסד עליון להמשיך מלמעלה מעלה לבחי' עומר כדי שיהיה ביטול הרצון מנפש הבהמית ג"כ דוקא.

that is, the level of supernal Chesed, to draw down from the very highest [levels] to the level of the Omer, so that there be the nullification of the will of the animal soul too, specifically.

This is supernal Chesed, drawn from the very highest levels to the Omer, so that the will of the animal soul too will be nullified.

19 וזהו לרצונכם⁸⁸ כדי שיהיה ביטול הרצון שלכם ע"י המשכת המקיפים הנ"ל ע"י ספה"ע כו'.

And this is [the meaning of] “for your favor (lirtzonchem)”: so that there be the nullification of your will (ratzon), through the drawing down of the encompassing lights mentioned above, through the Counting of the Omer, etc.

Lirtzonchem, “for your favor,” is read as from ratzon, will: the purpose is the nullification of your will, brought about by the encompassing lights drawn down through the counting.

וזהו וספרתם לכם⁸⁹ היינו להמשיך הארת המקיפים הנ"ל שהוא ממחרת השבת⁹⁰ דוקא כנ"ל לכם למטה להפוך את נפש הבהמית ג"כ שיהיה ביטול רצונכם.

And this is [the meaning of] “And you shall count for yourselves”: that is, to draw down the radiance of the encompassing lights mentioned above, which is specifically from “the morrow of the Shabbos,” as mentioned above, “for yourselves,” below, to transform the animal soul too, so that there be the nullification of your will.

So “you shall count for yourselves” means: draw down the light of these makifim, which comes from “the morrow of the Shabbos,” a level above Shabbos, “for yourselves,” here below, to transform the animal soul too, until your own will is nullified.

SECTION 6 • ¶20-23

The Giving of the Torah

20 וזהו מיום הביאכם את עומר⁹¹ פי מאות ו יום שהניפו את העומר שהוא לפני הוי' אזי וספרתם לכם תמשיכו לכם ע"י ספה"ע שבע שבתות שהם מ"ט מדות.

And this is [the meaning of] "From the day you bring the Omer": the meaning is, from that day on which they waved the Omer, which is "before Havayah," then "you shall count for yourselves": you shall draw down for yourselves, through the Counting of the Omer, "seven weeks," which are the forty-nine attributes (middos).

"From the day you bring the Omer" means from the day the Omer was waved "before Havayah," above Havayah. From then, "you shall count" means you shall draw down for yourselves, through the counting, seven weeks: the forty-nine attributes, each of the seven middos including all seven.

ואז היה יכול להיות אח"כ מתן תורה בשבועות שהוא גילוי רצונו ממש מלמעלה למטה שהוא למעלה מתפלה שהוא בחי' יצ"מ שהוא הרצוא כנ"ל.

And then, afterwards, there could be the Giving of the Torah on Shavuos, which is the revelation of His very will from above to below, which is higher than prayer, which is the level of the Exodus from Egypt, which is the ratzo, as mentioned above.

Then the Giving of the Torah could follow on Shavuos: G-d's very will revealed from above to below. This is higher than prayer, which is the Exodus, the ratzo from below upward.

21 ואהבת בכל לבבך⁹² שעדיין אינו בבחי' ביטול בתכלית כי יש מי שאוהב כו'. משא"כ בלימוד התורה שהוא דבר ה' ממש בפיו.

"And you shall love with all your heart" is still not at the level of utter self-nullification (bittul), for there is one who loves, etc. Torah study, by contrast, is the very word of G-d in his mouth.

Even love "with all your heart" is not complete self-nullification, because someone is still there who loves: the self remains. Torah study is different, for then the word of G-d itself is in a person's mouth.

כמ"ש ואשים דברי בפ"ך⁹³ דברי ממש. אני המשנה המדברת בפ"ך. וכמארז"ל אלו ואלו דברי אלקים חיים כו' שהם דברי אלקים ממש גילוי רצונו ממש למטה.

As it is written, "And I have put My words in your mouth": My words, truly. "I am the Mishnah that speaks in your mouth." And as our Sages, of blessed memory, said, "These and these are the words of the living G-d," etc.: that they are truly the words of G-d, the very revelation of His will below.

G-d says, "I have put My words in your mouth": His actual words. A saying puts it in the Mishnah's own voice, "I am the Mishnah that speaks in your mouth," and the Sages say of both sides of a dispute, "These and these are the words of the living G-d": both reveal His will below.

וזוהו ודברת במ⁹⁴ במ ממש והוא בחי' ובכל נפשך היינו לקשר מחשבה במחשבה כו'. (ועמ"ש סד"ה וארא אל אברהם).

And this is [the meaning of] "And you shall speak in them (bam)": in them, truly. And this is the level of "and with all your soul," that is, to bind thought with thought, etc. (And see what is written at the end of the discourse beginning "And I appeared to Avraham.")

So "you shall speak in them" means in G-d's words themselves. This is "with all your soul": binding one's own thought to G-d's thought, which the Torah is; the Alter Rebbe refers to the discourse "And I appeared to Avraham" for more.

אך הנה ארז"ל כל האומר אין לי אלא תורה אפילו תורה אין לו שמאחר שהוא יש ודבר בפ"ע.

But our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' even Torah he does not have": for since he is an entity, a thing unto himself,

Yet the Sages say that whoever says he has nothing but Torah does not have even Torah. The reason is that he still feels himself an entity of his own.

אזי אף כשמדבר ד"ת אין זה דבר ה' כלל. ואין זה גילוי רצונו כלל, רק צריך להיות מקודם בחי' הרצוא יצ"מ ממטה למעלה כנ"ל.

then even when he speaks words of Torah, this is not the word of G-d at all, and this is not the revelation of His will at all. Rather, there must first be the level of the ratzo, the Exodus from Egypt, from below upward, as mentioned above.

For such a person even his words of Torah are not G-d's word and do not reveal His will. First there must be the ratzo, the inner Exodus from below upward described above.

22 וע"י זה רוח אייתי רוח ואמשיך רוח כי באתערותא דלתתא אתעדל"ע ומעורר למעלה המשכת רצונו כביכול למטה.

And through this, "spirit brings spirit and draws down spirit"; for through an arousal from below (isarusa dilesata) [there comes] an arousal from above (isarusa dile'eila), and it arouses above the drawing down of His will, as it were, below.

Through that ratzo, in the words of the Aramaic saying, "spirit brings spirit and draws down spirit": an arousal from below awakens an arousal from above, which draws G-d's will down into the world.

אך שיתלבש בדברים גשמיים כמו תרומות ומעשרות וקרבנות כו' ולא אורחא דמלכא לאשתעי במלין דהדיוטא כו'.

But that it should be enclothed in physical things, such as terumos and tithes and offerings, etc.: "and it is not the way of the King to speak of the matters of a commoner," etc.

But G-d's will is clothed in physical matters, such as terumos, tithes and offerings, mitzvos about produce and animals. And "it is not the way of the King to speak of the matters of a commoner": how can His will be invested in such lowly things?

23 וע"ז היה צריך מקודם שיניף הכהן את העומר שהוא שעורה שעור ה' מיכלא דבהמה רבה הנ"ל לפני הוי' למעלה מהוי' כנ"ל.

And for this, the kohen first had to wave the Omer, which is barley, shi'ur hei, the food of the great animal mentioned above, "before Havayah": above Havayah, as mentioned above.

For this the kohen first had to wave the Omer, the barley that is "the food of the great animal," "before Havayah," raising it above Havayah. This answers the question: the root of the animal level was first raised above Havayah, so that G-d's will could then come down even into physical things.

וע"ז אח"כ ע"י ספה"ע היה המשכת המקיפים למטה לעומר וספרתם לכם כו' שבע שבתות⁹⁵ כו'.

And through this, afterwards, through the Counting of the Omer, there was the drawing down of the encompassing lights below, to the Omer: "And you shall count for yourselves," etc., "seven weeks," etc.

Then, through the counting, the encompassing lights were drawn down to the Omer: "And you shall count for yourselves ... seven weeks."

והיה יכול להיות אח"כ מתן תורה בשבועות שהוא גילוי רצונו כביכול למטה באותיות התורה [ועיין בזהר פ' תצוה דף קפ"ב סע"ב וכיון כו' ודף קפ"ג ע"א עד אפיק אורייתא⁹⁶ כו' ועי' לקמן]:⁹⁷

And afterwards there could be the Giving of the Torah on Shavuos, which is the revelation of His will, as it were, below, in the letters of the Torah. [And see the Zohar, Parshas Tetzaveh, page 182, end of side b, "And since," etc., and page 183a, until "brings forth the Torah," etc.; and see below.]

After that the Giving of the Torah could follow on Shavuos: G-d's will drawn down, as it were, into the letters of the Torah. The text refers to the Zohar on Tetzaveh, which describes the counting of the Omer as a sanctification and the fiftieth day as bringing forth the Torah through an arousal from below.

IN ONE'S AVODAH

Each day a person must go out of Egypt: in the prayers before the Shema, contemplate how all the worlds and the angels are nullified before G-d, until love wakes to leave every limit and cleave to Him. If the heart stays like stone, arouse great compassion on your own soul and ask for understanding now, so as not to be ashamed afterwards. Let Torah and mitzvos be the fruit, and all the body's needs the leaves. And since this love frees only the G-dly soul, the days of the Omer are for nullifying the will of the animal soul too; then Torah study becomes G-d's own word in your mouth.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe call Pesach ratzo and Shavuos shov, and why did the Exodus have to be in haste while the final redemption will not?
2. How does contemplating that the worlds live only from a radiance of G-d's kingship lead to the love of the Shema, and why is that love called the Exodus from Egypt?
3. What is the remedy for one whose heart stays like stone after contemplation, and how does the prayer for binah relate to the shame the soul feels after death?
4. Why is the ratzo of the Shema not enough to receive the Torah, and how do the waving and the counting of the Omer reach the animal soul?
5. Why is Torah study a greater self-nullification than love, and why does one who says he has nothing but Torah lack even Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וספרתם לכם

The note refers to note 29 in the list of maamarim printed at the beginning of this volume of the Alter Rebbe's maamarim, in connection with this maamar.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהערות וצינונים לעיל יט, א. וראה רשימת המאמרים שבריש סה"מ תקס"ו הערה 29 ולהלן בהוספות ברשימת הכתבי-יד. התוכן — באוה"ת ויקרא-ב בעי תקפב. הערות וקיצורים — באוה"ת ויקרא-ג עי תתסו. כמה ענינים מהמאמר נתבארו במאמרי אדה"א במדבר כר-ב דרושים לשבועות עי שטו ואילך.

2 וספרתם לכם ממחרת השבת

"And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of the waving, seven complete weeks shall there be." The Alter Rebbe reads the counting as drawing down light.

ויקרא כ"ג:ט"ו

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימות תהיינה:

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)

KEHOT'S NOTE

ויקרא כג, טו.

3 וספרתם לכם ממחרת השבת מיום הביאכם

The Zohar on Emor, which the Alter Rebbe cites in [1.4], expounds this verse: Israel in Egypt was like a woman in impurity, and as she counts seven clean days, they counted seven weeks to be purified before uniting with the King and receiving His Torah.

ספר זוהר, אמור ל"ב:קנ"ה-ל"ד:קס"ב

1Only the last 3 lines of the Hebrew text appear in our translation. AND YE SHALL COUNT TO YOU FROM THE MORROW AFTER THE SABBATH. Observe that when Israel were in Egypt they were under an alien domination and they were trammelled with uncleanness like a woman in the days of her uncleanness. When they were circumcised, they entered into the holy portion which is called "covenant", and thereupon the uncleanness left them as the blood of uncleanness leaves a woman. Just as a woman then has to count seven ...

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

4 וספרתם הוא לשון בהירות

The note cites the Tzemach Tzedek's explanations of the Zohar on Chayei Sarah for the reading of usefartem as brightness.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ פ' חיי שרה ע' עי ואילך. אוה"ת ויקרא-ב עי תקכח. יום ב' דחה"ש תרכ"א בסעודה סיפר הצ"צ: יום ב' דחה"ש תקנ"ה בסעודה אמר אדמו"ר (רבינו הזקן): ביום ב' דחה"ש תקנ"ה בסעודה אמר כ"ק מו"ר המגיד ממעזריטש: וספרתם לכם, וספרתם הוא מלשון ספירות ובהירות. וספרתם לכם, צריכים לעשות שיהי' הלכם בהיר. וישען כ"ק אדמו"ר על זרועות קדשו וישורר את הניגון של ד' כבות בדבקות גדולה, אח"כ הגבי' את ראשו הקי' ויאמר — בניגון של שאלה: ובמה מספרים את הלכם? ותוך כדי דיבור אמר — בניגון של תשובה: בשבע שבתות תמימות, בכירור שבע המדות, שכל מדה ומדה תהי' כלולה משבע, ושבע המדות עצמם יהיו שבע שבתות, דשבת אינה צריכה כירור (היום יום עי נב).

5 אבן ספיר

In Yechezkel's vision, above the firmament is the likeness of a throne, "like the appearance of a sapphire stone." The word sapir shows that sefirah means brightness.

יחזקאל א'כ"ו:1

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.

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KEHOT'S NOTE

יחזקאל א, כו.

6 The Bahir asks why they are called Sefiros, and answers: because it is written, "The heavens declare (mesaprim) the glory of G-d."

ספר הבהיר קכ"ה125

ואמאי קרי ליה ספירות, משום דכתיב (תהלים י"ט ב) השמים מספרים כבוד אל:

Torat Emet Sefer HaBahir (Public Domain)

7 אמאי אקרי ספירות ע"ש השמים מספרים

The Pardes (Sha'ar 8, chapter 2) explains that the Sefiros are named for the sapphire, which holds all colors, and brings the Bahir's reading from "The heavens declare." The Alter Rebbe cites it for sefirah as light.

פרדס רמונים ח':ב'2

... והם נקראים ספי' ג"כ מלשון סיפור וכן פי' רבי שם טוב י' ש"ט בספר האמונות ש"ד פ"ד וז"ל בבחי' מצאתי אמאי אקרי ספי' משום השמים מספרים כבוד אל. והנה הכונה כמו שהדבור והמכתב יבאר בהגבלתו להיות מורגש הדברים הנעלמים בתוך מחשבת החכם, כן השמים מורים על ה' יתברך, שכן הספי' הם המגלות מחשבות הנעלמות והזרות הנבדלים משום גשם ולא שום תפיסה וציור. עכ"ל ודפח"ח. כי הספירות מספרות ומגבילות הבלתי בעל גבול, ולא גבול ממש ח"ו כמו שבארנו בשערים הקודמים. ויש שפי' מלשון מספר כי המספר מבעלי הגבול. ואע"פ שאינם ...

Pardes Rimmonim (Public Domain)

your rearward.

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KEHOT'S NOTE

ישעיה נב, יב.

17

כי לא בחפזון תצאו

The Mechilta on Bo, section 7: Abba Chanan reads "in haste" as the haste of the Shechinah, and asks whether the Future too will be in haste; the verse answers, "For not in haste shall you go out."

מכילתא דרבי ישמעאל, Tractate Pischa 7:4
ישמעאל, מסכתא דפסחא ז:ד

אבא חנן אומר משם רבי אליעזר: זה חפזון שכינה. אף על פי שאין ראיה לדבר, זכר הוא: (שיר השירים ב, ח) "קול דודי הנה זה בא, מְדַלֵּג על הָרִים, מְקַפֵּץ על הַגְּבָעוֹת." ואומר: (שיר השירים ב, ט) "הנה זה עומד אחר כְּתִלָנוּ, מְשַׁגֵּחַ מִן הַחֲלֹנוֹת, מְצִיץ מִן הַחֲרָכִים." ואף לעתיד לבא יהי בחפזון? תלמוד לומר: (ישעיה נב, יב) "כי לא בחפזון תצאו, ובמנוסה לא תלכו", ומפני מה? "כי הלך לפניכם יי, ומאספכם אליי ישראל." "פסח הוא ליי", שיהיו כל מעשיו לשם שמם.

Abba Chanan says in the name of R. Elazar: This ("in haste") is the haste of the Shechinah. And even though there is no proof for this, it is intimated in (Song of Songs 2:8) "the voice of my Beloved, behold, it comes," (heralding the redemption, etc.), (Ibid. 9) "Behold, (seeking to redeem us), He stands behind our wall, etc." I might think that this will be so in the future, too. It is, therefore, written (Isaiah 52:12) "But not in haste will you leave, and you will not go ...

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18

כי לא בחפזון תצאו

The Yalkut on Bo brings the same teaching: the haste was that of Egypt, of Israel or of the Shechinah, and in the Future it will not be in haste.

Yalkut Shimoni on Torah 199:3
יִלְקוּט שְׁמוֹנִי עַל הַתּוֹרָה קצ"ט:ג
... ואומר "הנה זה עומד אחר כְּתִלָנוּ" יכול לעתיד לבא יהא בחפזון, תלמוד לומר (ישעיה נב, יב) "כי לא בחפזון תצאו" וגו'. פסח לה, שיהיו כל מעשיו לשם שמם. ואכלתם אתו בחפזון, אתו בחפזון ואין אחר בחפזון.

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19

ולעתיד כתיב כי לא בחפזון תצאו ובמנוסה לא תלכו

The Midrash near the end of Parshas Bo: in this world Israel ate the Pesach in haste, but in the Time to Come, "For not in haste shall you go out, nor shall you go in flight."

Shemot Rabbah 19:6
שמות רבה י"ט:ט

... וככה תאכלו אותו, על שם (דברים טז, ג): כי בחפזון יצאת מארץ מצרים, אבל לעתיד לבוא (ישעיה נב, יב): כי לא בחפזון תצאו ובמנוסה לא תלכו. למה הדבר דומה? לסוחר שנכנס לשרות בפונדק, עמד שם כל היום. בלילה עמד ונטל כל אשר לו, ויצא לדרכו. עמדה הפונדקית בבקר, והתחילה צווחת: ראו, הפרגמטוטוס עמד בלילה, ונטל כל אשר לי, ויצא לו! שמע אותו הפרגמטוטוס ואמר: מי גרם לי לשמוע כך, אלא מפני שיצאתי בלילה, לפיכך נשבע אני, שלא אצא

...וספרתם לכם ממחרת השבת מיום הביאכם את עומר

בלילה עוד! כך התקינו ישראל עצמן בלילה לצאת בהשכמה, עמדו המצרים ...

"No foreigner shall eat of it" – to fulfill what is stated: "He declares His word to Jacob, His statutes and His ordinances unto Israel" (Psalms 147:19). The Holy One blessed be He said to them that they should not intermingle with another nation, and they should not know its secrets, but rather you shall remain by yourselves. In this world, when Israel partook of the paschal offering, they ate it hastily, as it is stated: "So you shall eat it...[and you shall eat it hastily]" (Exodus 12:11), commemorating: "For ...

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20

אבל יצ"מ הי בחפזון

Or HaTorah suggests that the Exodus had to be in haste because the animal soul was not yet refined; to repair this the seven weeks of the Omer were needed, through which the animal soul is refined, until the Giving of the Torah is like "For not in haste."

KEHOT'S NOTE

באוה"ת ויקרא-ג ע' תתס: "ואפ"ל כיון יצ"מ הוכרח להיות החפזון שלא נתברר עדיין נה"ב ע"כ לתקן זה צ"ל ספה"ע ז' שבועות שע"ז מתברר נה"ב עד שמתן תורה הוא דוגמת כי לא בחפזון" ע"ש.

21

ועמ"ש מזה ברבות ס"פ בא

Or HaTorah on Bo (p. 291) explains whose haste it was, with further discussion on pp. 299 and 303 and in vol. 8.

KEHOT'S NOTE

ראה באוה"ת פ' בא ע' רצא דשם מבאר ענין החפזון דמי. שם ע' רצט. שג. שם כרך-ח ע' ב'תתקלד ואילך. וראה ד"ה וככה תעריב (נ' בס' ליקוט-ב ע' קצ).

22

בליקוט פ' בא

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

KEHOT'S NOTE

רמז קצט.

23

בסש"ב פלי"א

Tanya asks why the people "fled" from Egypt, and answers that the evil in their souls was still at full strength, for their impurity did not cease until the Giving of the Torah; their aim was only to free the G-dly soul from its exile.

KEHOT'S NOTE

וראה בליקוט פירושם שם ובאוה"ת חקת ע' תשצא ובארוכה אוה"ת בא ע' רצא ואילך. שם ע' שג. וככה תרל"ז בתחילתו. שם פק"ט. ד"ה כי בחפזון תשיח.

24

סד"ה . . ונתתי לך מהלכים

There "I will give you places to walk" means two kinds of walking: now there is ratzo and shov, ratzo from below upward and shov from above downward, but in the Time to Come, when sovev kol almin is revealed, "darkness like light," everything will be walking, and the shov too will be walking like the ratzo.

KEHOT'S NOTE

תו"א ל, ד. ראה באוה"ת פ' בא ע' רצב.

- 25 G-d's promise to the high priest Yehoshua, "I will give you places to walk among these who stand." The Torah Ohr discourse cited here reads it as the walking of the Time to Come.

זכריה ג':ז

כה־אמר ה' צבאות אִם־בְּדַרְכֵי תֵלֶךְ וְאִם אֶת־מִשְׁמְרֵתִי תִשְׁמֹר וְגַם־אֶתֶּה תִּדְרֹן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי וְנָתַתִּי לְךָ מִהֲלָכִים בְּיוֹן הָעֵמֶדִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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- 26 סד"ה והי' מספר בני ישראל

There Yehudah stands for service from below upward and Yisrael for what comes from above downward; now these are two unions, but in the Future they will have "one head." The passage goes on to "Great is the day of Yizre'el": the kindness and mitzvos now sown below, clothed in physical garments, will in the Future sprout from the earth.

KEHOT'S NOTE

לקו"ת במדבר ו, ג.

- 27 וירד ה' על הר סיני

"And Havayah descended upon Mount Sinai." The Giving of the Torah was a descent from above, the level of shov.

Exodus 19:20: שמות י"ט

וַיֵּרֶד ה' עַל־הָהָר סִינַי אֱלֹהֵי־רָאשׁ הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֱלֹהֵי־רָאשׁ הָהָר וַיַּעַל מֹשֶׁה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, כ.

- 28 למען תזכור את יום צאתך מאמ"צ

The words here quote Deuteronomy 16:3; the passage is shown below.

Deuteronomy 16:3: דברים ט"ז

לֹא־תֹאכַל עִלּוֹן חֶמֶץ שֶׁבַע יָמִים תֹּאכַל־עִלּוֹן מִצֹּאת לָחֶם עֲנִי כִּי בְּחַפְזוֹן יֵצֵאת מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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KEHOT'S NOTE

דברים טז, ג.

- 29 בכל דור ודור חייב אדם

"In every generation a person must see himself as if he had gone out of Egypt." The Exodus is to be relived in every generation.

Pesachim 116b:3-4: פסחים קט"ז ב:ג-ד

בְּכָל דּוֹר וָדוֹר חַיִּיב אָדָם לִרְאוֹת אֶת עֲצֻמוֹ כְּאִילוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאמַר: "וְהִגַּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם". לְפִיכָךְ אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת, לְהִלָּל, לְשַׁבַּח, לְפָאֵר, לְרַומֵם, לְהַדָּר, לְכַבֵּד, לְעֵלָה וּלְקַלָּס לְמִי שֶׁעָשָׂה לְאַבּוֹתֵינוּ וְלָנוּ אֶת כָּל הַנְּסִים הָאֵלֶּה. הוֹצִיאָנוּ מֵעַבְדוֹת לְחֵירוֹת, מִיַּגוֹן לְשִׁמְחָה, וּמֵאֲכָל לַיּוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגֵאוּלָּה. וְנֹאמַר לְפָנֵינוּ הַלְלוּיָהּ.

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KEHOT'S NOTE

פסחים קטז, ב.

PARAGRAPH 2

- 30 אני ה' אלקיכם אשר הוצאתי

"I am Havayah your G-d, Who brought you out of the land of Egypt." The last verse of the Shema, which mentions the Exodus.

Numbers 15:41: במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לְאֱלֹהִים: אֲנִי ה' אֱלֹהֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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- 31 צבא השמים לך משתחוים

"You give life to them all, and the host of heaven bow down to You." One of the prayers that describe the nullification of the heavenly hosts.

Nehemiah 9:6: נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עֹשֵׂית אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ יַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מַחִיָּה אֶת־כָּלָם וְצָבֵא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"ט, ו.

- 32 והאופנים וחיות הקדש

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

KEHOT'S NOTE

ברכת יוצר.

- 33 והחיות ועות מחיל כסא

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

KEHOT'S NOTE

ראה פיוט והחיות (במוסף לר"ה אחרי קדוש).

34

אלף אלפים ורבו רבבן

In Daniel's vision, "a thousand thousands serve Him, and ten thousand times ten thousand stand before Him." The countless angels are all nullified before G-d.

דניאל ז':י"ד Daniel 7:10

נִהַר דִּי־נֹר נִגַּד וְנִפְק מִן־קְדֻמוֹהִי אֶלְף אֶלְפִין יִשְׁמֻשְׁנָה וְרִבּוֹ רִבְבָן קְדֻמוֹהִי יְקוּמוֹן דִּינָא יִתְבּ וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז', י.

PARAGRAPH 3

35

להודיע לבני האדם

"To make known to the sons of man His mighty deeds and the glory of the splendor of His kingship." The splendor of His kingship is the nullification of all beings before Him.

תהילים קמ"ה:י"ב Psalms 145:12

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הָדָר מַלְכוּתוֹ:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

36

מלכות דמלכות כ"ע

"Your kingship is the kingship of all worlds." The Alter Rebbe reads it as the worlds' life coming only from G-d's Malchus.

תהילים קמ"ה:י"ג Psalms 145:13

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמֶּשְׁלֶתְךָ כָּכ־דּוֹר וָדּוֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 4

37

אני ה' לא שנית

"For I, Havayah, have not changed." Creation brings no change in G-d.

מלאכי ג':ו' Malachi 3:6

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא קָלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג', ו.

...וספרתם לכם ממחרת השבת מיום הביאכם את עומר

38

אתה הוא קודם שנה"ע

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

KEHOT'S NOTE

נוסח תפלת השחר (בשינוי לשון). תד"א פכ"א [בשינוי] [כ].

PARAGRAPH 5

39

מלכותך מלכות כל עולמים

"Your kingship is the kingship of all worlds." However many the worlds, all of them live from His kingship alone.

תהילים קמ"ה:י"ג Psalms 145:13

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמֶּשְׁלֶתְךָ כָּכ־דּוֹר וָדּוֹר:

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

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40

אלף אלפים ורבו רבבן

"A thousand thousands serve Him, and ten thousand times ten thousand stand before Him": the numberless hosts of heaven.

דניאל ז':י"ד Daniel 7:10

נִהַר דִּי־נֹר נִגַּד וְנִפְק מִן־קְדֻמוֹהִי אֶלְף אֶלְפִין יִשְׁמֻשְׁנָה וְרִבּוֹ רִבְבָן קְדֻמוֹהִי יְקוּמוֹן דִּינָא יִתְבּ וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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41

היש מספר לגדודיו

"Is there any number to His legions?" The worlds and their hosts are beyond counting.

איוב כ"ה:ג' Job 25:3

הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו וְעַל־מִי לֹא־יִקוּם אוֹרָהוּ:

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

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KEHOT'S NOTE

איוב כה, ג.

42

אבל רבוא רבבן לגבי בלי גבול

Tanya explains the meaning of "relation" in numbers: one has a relation to a thousand thousands, being one part of it, but to what is without limit no number has any relation at all.

KEHOT'S NOTE

ראה תניא פרק מה. אוה"ת ראה ע' תשפב.

43 ומהארץ לרקיע ת"ק שנה

The Talmud says that from the earth to the firmament is a journey of five hundred years, and so between each firmament and the next. Even such vast distances are finite.

חגיגה י"ג א:3 Chagigah 13a:3

כמה שנותיו של אדם — שבעים שנה, שנאמר: "ימי שנותינו בהם שבעים שנה ואם בגבורות שמונים שנה". והלא מן הארץ עד לרקיע מהלך חמש מאות שנה, ועוביו של רקיע מהלך חמש מאות שנה, וכן בין כל רקיע ורקיע.

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KEHOT'S NOTE

חגיגה יג, א.

PARAGRAPH 6

44 ואהבת את הוי' אלקיך בכל לבבך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." This love is the ratzo, the inner Exodus.

Deuteronomy 6:5 דברים ו:ה

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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45 בכל לבבך לצאת מן המצרים וגבולים

In its notes on this maamar, Or HaTorah refers at these words to a discourse in Likkutei Torah on Va'eschanan.

KEHOT'S NOTE

באוה"ת ויקרא-ג ע' תתסו מציין ע"ז: "ועי' בלקית פ' ואתחנן ד"ה ענין ק"ש אחד ואהבת ושם פ"ב גבי וכשישים האדם אל לבו בחי' אחד זה בק"ש אזי יהי" ואהבת בכל לבבך בבחי' יחידה שבנפש כו").

PARAGRAPH 7

46 לא ידעתי את ה'

Pharaoh answers Moshe, "Who is Havayah, that I should listen to His voice? I do not know Havayah." The Alter Rebbe reads it as the exile of the knowledge of Havayah.

Exodus 5:2 שמות ה:ב

ויאמר פרעה מי ה' אשר אשמע בקלו לשלח את־ישראל לא ידעתי את־ה' וגם את־ישראל לא אשלח:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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KEHOT'S NOTE

שמות ה, ב.

47 אני הוי' אלקיכם אשר הוצאתי

"I am Havayah your G-d, Who brought you out of the land of Egypt." The Shema ends with the Name Havayah, the

Name revealed in the Exodus.

במדבר ט"ו:מ"א Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 8

48 תפלות אבות תקנום

Rabbi Yosi son of Rabbi Chanina says, "The prayers were instituted by the Patriarchs": Avraham the morning prayer, Yitzchak the afternoon prayer and Yaakov the evening prayer.

Berakhot 26b:4-5 ברכות כ"ו ב:ד-ה'5

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תנא כותיה דרבי יוסי ברבי חנינא, ותנא כותיה דרבי יהושע בן לוי. תנא כותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינקס ויפלל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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KEHOT'S NOTE

ברכות כו, ב.

49 אהו"ר ורחמנות

Or HaTorah's notes on this maamar add a gloss at these words on love, awe and compassion.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ג ע' תתסו הגה"ה.

50 אברהם אוהבי

"The seed of Avraham, who loves Me." Avraham's attribute is love.

Isaiah 41:8 ישעיהו מ"א:ח

ואתה ישראל עבדי יעקב אשר בחרתיך ורע אברהם אהבי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT'S NOTE

ישע"י מא, ח.

51

והיו הדברים האלה אשר אנכי מצוך

“And these words which I command you this day shall be upon your heart.” After the love of the Shema comes Torah.

Deuteronomy 6:6 וי:6

והיו הדברים האלה אשר אנכי מצוך היום עליך:

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

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52

ודברת בם

“And you shall speak of them,” the duty to speak words of Torah, which follows the love.

Deuteronomy 6:7 וי:7

ושננתם לנפיה ודברת בם בשבתך בביתך ובקחתך בדרך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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PARAGRAPH 9

53

ואספת דגנך

“And you shall gather in your grain, your wine and your oil”: the second paragraph of the Shema speaks of earning a living.

Deuteronomy 11:14 וי:14

ונתתי מטרארצכם בעתו יורה ומלקוש ואספת דגנך ותירשך ויצהרך:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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54

תורתן קבע ומלאכתן עראי

The early generations made their Torah fixed and their work occasional, and both endured in their hands; the later generations did the reverse, and neither endured. The same page discusses “And you shall gather in your grain.”

Berakhot 35b:10 וי:10

אמר רבה בר בר חנה אמר רבי יוחנן משום רבי יהודה ברכי אלעאי: בא וראה שלא כדורות הראשונים דורות האחרונים. דורות הראשונים עשו תורתן קבע ומלאכתן עראי, זו וזו נתקיימה בידיהם. דורות האחרונים שעשו מלאכתן קבע ותורתן עראי, זו וזו לא נתקיימה בידיהם.

Rabbah b. Bar Hannah stated that R. Johanan said in the name of R. Judah b. R. El'ai : Come and see that the later generations are not like the former generations. The former generations made their Torah their principal concern and their work only occasional, and both flourished in their hand ; whereas the later generations made their work their principal concern and their Torah only occasional and neither flourished in their hand.

...וספרתם לכם ממחרת השבת מיום הביאכם את עומר

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KEHOT'S NOTE

ברכות לה, ב.

55

כי האדם עץ השדה

“For man is the tree of the field.” The Alter Rebbe compares a person to a tree, whose purpose is its fruit.

Deuteronomy 20:19 טי:20

כיתצור אלעיר ימים רבים להלחם עליה לתפשה לאתשחית את עצה לנדה עליו גרזן כי ממנו תאכל ואתו לא תכרת כי האדם עץ השדה לבא מפניך במצור:

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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KEHOT'S NOTE

דברים כ, יט.

56

שהוא כמו אילן

Or HaTorah has the same comparison: “As a tree has fruit and leaves, so does a person.”

KEHOT'S NOTE

”כמו בעץ יש פרי ועלין כן באדם — אוה”ת ויקרא-א ע”ק.

57

מאי פרי מצות

Explaining the heifer whose neck is broken, the Talmud asks what “fruits” are and concludes: mitzvos. A person’s fruit is his mitzvos.

Sotah 46a:2 ב”א:2

גמי ויהא מום פוסל בעגלה מקל וחומר: ומה פרה שאין השנים פוסלות בה, מום פוסל בה, עגלה ששנים פוסלות בה — אינו דין שיהא מום פוסל בה! שאני התם דאמר קרא: “אשר אין בה מום” — בה מום פוסל, ואין מום פוסל בעגלה.

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KEHOT'S NOTE

סוטה מו, א. ועלי”ק בשה”ש [טז רע”א] רד”ה ולהבין ענין מדלג. [כ].

PARAGRAPH 10

58

פחד יצחק

Yaakov speaks of “the G-d of Avraham and the Fear of Yitzchak.” Yitzchak’s attribute is awe.

Genesis 31:42 ב”א:42

לולי אלוקי אבי אלוקי אברהם ופחד יצחק היה לי כי עתה ריקם שלחתיני את-עניי ואת-יגיעי כפי ראה אלוקים ויוכח אמש:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.’

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KEHOT'S NOTE

בראשית לא, מב.

PARAGRAPH 11

59 ליעקב אשר פדה את אברהם

"Thus says Havayah to the house of Yaakov, who redeemed Avraham." Chassidus reads it as Yaakov's compassion redeeming Avraham's love.

Isaiah 29:22 כ"ט:כ"ט: ישיעיהו

לכן כה־אמר ה' אֱלֹהֵי־בֵית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עָמָה יָבוֹשׁ יַעֲקֹב וְלֹא עָמָה פָּנָיו יִחְוָרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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KEHOT'S NOTE

ישעיהו כ"ט, כב. על"ק [במדבר] סדי"ה וארשת"ך ט, א. ובשה"ש רד"ה מה יפו פעמ"ך מג, ב. ובתו"א רד"ה מחייב [חייב] אינש לבסומי [צה, ב]. ועל"ק בפ' חקת [סא, ג] רד"ה וזה הטהור ושם ד"ה או ישיר ישראל ספ"ב [סג, א]. וע"ע סדי"ה הנך יפה רעיתי פ"ג [יד, א]. [כ]. וראה תניא פ' לב, מה, ובהנעתק בליקוט פירושים ומ"מ שם.

60 פסוקי רחמנות שבתפלה

There the Alter Rebbe explains that some verses of prayer speak of G-d's love and some of His awe, and from both is born compassion, in verses such as "And He is compassionate" and "You, Havayah, will not withhold Your compassion"; these three are Avraham, Yitzchak and Yaakov, and compassion is Yaakov's attribute.

KEHOT'S NOTE

ראה לקו"ת פ' תצא לה, א.

61 המלך המרומם . . ברחמים הרבים . . אבינו אב הרחמן

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

KEHOT'S NOTE

ברכות ק"ש.

62 כי לא יראני האדם וחי

G-d tells Moshe, "For man shall not see Me and live." The Sages read it as seeing at death.

Exodus 33:20 ל"ג:כ"י: שמות

וַיֹּאמֶר לֹא תוּכַל לִרְאוֹת אֶת־פָּנַי כִּי לֹא־יִרְאֵנִי הָאָדָם וְחַי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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63 בחייהם אינם רואים

Rabbi Dosa expounds "For man shall not see Me and live": in their lifetime they do not see, but they see at the time of their death.

Bamidbar Rabbah 14:22 כ"ב:כ"ב: במדבר רבה

64 בחייהם אינם רואים אבל

The Zohar on Vayechi brings the same verse: in their lifetime they do not merit it, in their death they do. Kehot lists

...וספרתם לכם ממחרת השבת מיום הביאתכם את עומר

it among the sources of this teaching.

Zohar I, 218b זח"א ריח, כח

KEHOT'S NOTE

כלה רבתי ג. ספרא ויקרא פ"א. וכ"ה במדבר"ר סופי"ד. ובליקוט ריש רי' [מז] תלא בויקרא. ועי' זח"א ריח, ב. [כ].

PARAGRAPH 12

65 בינה היינו להבין דבר מתוך דבר

Expounding Yeshayahu's list of those G-d would remove from Jerusalem, the Talmud says that the navon, the man of understanding, is "one who understands one thing from another."

Eruvin 100b עירובין ק' כב

Chagigah 14a:12 א"י:12:14 חגיגה

"יועץ" — שיוֹדֵעַ לְעֵבֶר שְׁנַיִם וְלִקְבוֹעַ חֲדָשִׁים. "וְחָכֵם" — זֶה תַלְמִיד הַמְחַפֵּס אֶת רַבּוֹתָיו. "חָרָשִׁים" — בְּשָׁעָה שֶׁפּוֹתֵחַ בְּדַבְרֵי תוֹרָה הַכֹּל נֶעֱשֶׂין כְּחָרָשִׁין. "וְנוֹבֵן" — זֶה הַמְבִּין דָּבָר מִתּוֹךְ דָּבָר. "לֶחֶשׁ" — זֶה שְׂרָאוֹי לְמַסּוֹר לּוֹ דְּבָרֵי תוֹרָה שֶׁנִּיתְּנָה בְּלֶחֶשׁ.

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Sanhedrin 93b:3 ג"ב:3:93 סנהדרין

וַאֲמַר רַב יְהוּדָה אָמַר רַב: כָּל הַפְּסוּק הָזֶה לֹא אָמְרוּ דוֹאֵג אֱלָא בְּלִשׁוֹן הָרַע. "יֹדֵעַ נֶגֶז" — שְׂוִידֵעַ לִישָׁאֵל, "גְּבוּר" — שְׂוִידֵעַ לְהָשִׁיב, "אִישׁ מִלְחָמָה" — שְׂוִידֵעַ לִישָׁא וְלִיתֵן בְּמִלְחָמָה שֶׁל תוֹרָה, "אִישׁ תֹּאֲרָ" — שְׂמִרָאָה פְּנִים בְּהִלְכָּה, "וְנוֹבֵן דָּבָר" — שְׂמִיבִין דָּבָר מִתּוֹךְ דָּבָר, "וְחָ" עֲמוּ" — שְׂהִלְכָּה כְּמוֹתוֹ בְּכָל מְקוֹם.

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KEHOT'S NOTE

עירובין ק, ב ובפירש"י שם. חגיגה יד, א. סנהדרין צג, ב.

66 בדי"ה — מה יפו פעמך

There, contemplation in prayer brings even the intellectual soul, bound up with animal desires, to agree to be absorbed in G-dliness, "Whom have I in heaven, and with You I desire nothing on earth"; the learning of each day rises in that day's prayer.

KEHOT'S NOTE

לקו"ת שה"ש מג, ב.

PARAGRAPH 13

67 לא ידעתי את הוי

Pharaoh says, "I do not know Havayah." The G-dly soul is in exile where Havayah is unknown.

Exodus 5:2 ב"ב:2:5 שמות

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֲשַׁמֵּעַ בְּקוֹלִי לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יֵדְעָתִי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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68 אנכי ארד עמך מצרימה ואנכי אעלה

G-d promises Yaakov, "I will go down with you to Egypt, and I will also surely bring you up." The promise is to Yaakov, the G-dly soul.

בראשית מ"ד:4

אֲנֹכִי אֶרֶד עִמָּךְ מִצְרַיִמָּה וְאֲנֹכִי אֶעֱלֶךָ גַּם-עֲלֶה וְיוֹסֵף יָשִׁית יָדוֹ עַל-עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.

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KEHOT'S NOTE

בראשית מו, ד.

69 יו"ד עקב

Kehot refers to the discourses for Rosh Hashanah for the reading of Yaakov as yud akev.

KEHOT'S NOTE

ע' דרושים לר"ה לקמן סב, ריש א' וש"נ. ות"ל מצאתי הלי הזהב בעי"ח ש"ג (סדר אצ"י למהר"ח) ספ"ב וזה"ל שהוא סוד [נסוד] יעקב י' עקב כי הי' [הם] עשר ניצוצי אורה הניתנין בעקב כו' עכלה"ט. [כ].

70 יעקב חבל נחלתו

"For Havayah's portion is His people; Yaakov is the cord of His inheritance." The G-dly soul is G-d's own portion.

דברים ל"ב:9

כִּי חֵלֶק הָיָה עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

71 כי חלק ה' עמו

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

KEHOT'S NOTE

שם.

72 וירא ישראל את היד הגדולה

"And Israel saw the great hand that Havayah had wrought in Egypt." Only "Israel," the G-dly soul, saw it.

Exodus 14:31

וַיֵּרָא יִשְׂרָאֵל אֶת-יְהוָה הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת-יְהוָה וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

73 ישראל עלה במחשבה

The Midrash counts Israel among the things that arose in G-d's thought before the world was created; the G-dly soul

is rooted there.

Bereshit Rabbah 1:4

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

...

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

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KEHOT'S NOTE

ב"ר א, ה. עלי"ק ח' דברים מד, ד וש"נ. [כ].

74 ישראל לי ראש

Kehot refers below to this passage for Yisrael as li rosh, "a head for Me."

KEHOT'S NOTE

עלי"ק שלח מה, ב וש"נ. [כ].

PARAGRAPH 14

75 ע"פ אדם כי יקריב

Kehot locates the explanation the text refers to above, in Likkutei Torah on Parshas Vayikra.

KEHOT'S NOTE

לעיל פי ויקרא

76 אדם כי יקריב כו' תקריבו

"When a man of you brings an offering to Havayah, from the animals, from the cattle and from the flock you shall bring your offering." The text refers to its explanation of this verse for the nullification of the animal soul.

ויקרא א':2

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי-יִקְרִיב מִכֶּם קָרְבָן לַיהוָה הַקֹּהֵל מִן-הַבְּקָר וּמִן-הַצֹּאן מִקְרִיבֹו אֶת-קָרְבָּנֹכֶם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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PARAGRAPH 15

77 והניף את העומר

“And he shall wave the Omer before Havayah, for your favor; on the morrow of the Shabbos the kohen shall wave it.” Each phrase is explained in the following paragraphs.

Leviticus 23:11א"י: ויקרא כ"ג

והניף את־העֹמֶר לפני ה' לְרֻצְנֶכֶם מִמִּחֲרַת הַשַּׁבָּת יִנִּיפֶנּוּ הַכֹּהֵן:

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

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KEHOT'S NOTE

ויקרא כג, יא.

78 העומר מן השעורים

The Talmud establishes that the Omer offering comes from barley.

Menachot 84a:10-11א"י: מנחות פ"ד א"י

מותיב רבה (ויקרא ב, יד) ואם תקריב מנחת בכורים במנחת העומר הכתוב מדבר מהיכן היא באה מן השעורים אתה אומר מן השעורים או אינו אלא מן החיטין רבי אליעזר אומר נאמר (שמות ט, לא) אביב במצרים ונאמר (ויקרא ב, יד) אביב לדורות מה אביב האמור במצרים שעורים אף אביב האמור לדורות אינו בא אלא מן השעורים

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KEHOT'S NOTE

מנחות פד, א.

79 פני ארי אל הימין

In Yechezkel's vision the chayos have the face of a lion on the right and the face of an ox on the left. These are the supernal “animals” of the Chariot.

Ezekiel 1:10א"י: יחזקאל

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשואל לארבעתם ופני נמר לארבעתם:

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

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KEHOT'S NOTE

יחזקאל א, י.

80 חיי בכלל בהמה

The Talmud teaches that a wild animal (chayah) is included in the term behemah. So the lion too belongs to the supernal behemah.

Bava Kamma 17b:3-4ד"ב: קמא י"ז ב"ג

וטעמא מאי? אמר רב אשי: תנא שו דחיה, וקתני שו דבהמה. סלקא דעתך אמינא: “ושלח את בעירה” כתיב, בהמה – אין, חיה – לא; קא משמע לן דחיה בכלל בהמה. אי הכי, קא מבצי לקה למיתני ברישא! האי דאתיא לקה מדרשא – חביבא לקה.

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KEHOT'S NOTE

ב"ק יז, ב.

81 עומד על שנים עשר בקר

Shlomo's Sea “stood upon twelve oxen, three facing north, three facing west, three facing south and three facing east, and the Sea was upon them, above.”

I Kings 7:25א"י: מלכים א'

עמד על־שני עשר בקר שלשה פנים צפונה ושלשה פנים ימה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל־אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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KEHOT'S NOTE

מלכים א ז, כה. [כ]. [ושם שני]. דברי הימים ב ד, ד.

82 עומד על שנים עשר בקר שלשה פונים צפונה

The parallel description of the Sea in Chronicles, in the same words the Alter Rebbe quotes: “standing upon twelve oxen.”

II Chronicles 4:4ד"ד: דברי הימים ב'

עומד על־שנים עשר בקר שלשה פנים צפונה ושלשה פנים ימה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל־אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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PARAGRAPH 16

83 שעורה שעור ה'

The Zohar on Balak, discussing the Omer of the waving, says that barley is in the measure of hei. The Alter Rebbe reads se'orah as shi'ur hei.

Zohar III, 188bזח"ג קפח, כב

KEHOT'S NOTE

זח"ג קפח, ב.

84 יוצר משרתים

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

KEHOT'S NOTE

ברכת יוצר.

85

בהמה רבה

G-d's answer to Yonah ends, "and much cattle" (behemah rabbah). Here the words name a supernal level, "the great animal."

Yonah 4:11א"י: יונה ד'

ואני לא אחוס על-נינה העיר הגדולה אשר לשכה הרבה משתים-
עשרה רבו אדם אשר לא-ידע ביונימינו לשמאלו ובהמה רבה:
and should not I have pity on Nineveh, that great city,
wherein are more than sixscore thousand persons that can-
not discern between their right hand and their left hand, and
also much cattle?'

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KEHOT'S NOTE

יונה ד, יא.

PARAGRAPH 17

86

ע"י עומר שעורה שעור ה'

The passage the text cites: the Omer of the waving is lifted up, and barley is in the measure of hei.

Sforno, Balak 6:67-78ח"ס-ז: ספר הזהר,

The boy then took the text: "It shall be that when ye eat of the bread of the land, ye shall offer up an heave offering unto the L-rd" (Num. 15, 19). 'This verse refers to the Omer of waving (tenufah). What is tenufah?

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

PARAGRAPH 18

87

יומם יצוה ה' חסדו

"By day Havayah commands His kindness, and at night His song is with me." "Day" is the level of Chesed.

Psalms 42:9ט"ז: תהלים

יומם יצוה ה' חסדו ובלילה שירה עמי תפקה לאל חי:

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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KEHOT'S NOTE

תהלים מב, ט.

PARAGRAPH 19

88

לרצונכם

"For your favor": the waving of the Omer is "lirtzonchem," which the Alter Rebbe reads as the nullification of your will.

Leviticus 23:11א"י: ויקרא כ"ג

והניף את-העמר לפני ה' לרצונכם ממחרת השבת יניפנו הכהן:

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

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89

וספרתם לכם

"And you shall count for yourselves": draw the light down "for yourselves," below.

Leviticus 23:15י"ג: ויקרא כ"ג

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבועות תמימת תהיינה:

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

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90

להמשיך הארת המקיפים . . ממחרת השבת

Or HaTorah brings this passage and explains that "the morrow of the Shabbos" is above Shabbos, which is Chochmah, the mochin of Abba, so it comes from Atik; through these encompassing lights the vessel is refined until the makif polishes half the vessel from outside.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תקכח ומבאר שממחרת השבת הוא למעלה מבחי השבת, והשבת הוא מחכי מוחין דאבא, וא"כ מבחי שלמעלה מהשבת זה מע"ק וע"י מקיפים אלו יוכר עד שהמקיף מצחצח חצי הכלי מבחוץ ע"ש.

PARAGRAPH 20

91

מיום הביאכם את עומר

"From the day you bring the Omer of the waving, seven complete weeks shall there be." The count begins from the waving.

Leviticus 23:15י"ג: ויקרא כ"ג

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבועות תמימת תהיינה:

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

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PARAGRAPH 21

92

ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart and with all your soul." Love "with all your heart" still leaves a self who loves; "with all your soul" is the binding of thought in Torah.

Deuteronomy 6:5ה': דברים

ואהבת את ה' אלקיך בכל-לבבך ובכל-נפשך ובכל-מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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93

ואשים דברי בפיה

"And I have put My words in your mouth." In Torah study G-d's own words are in a person's mouth.

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשים דברי בפיה ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי-אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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94

ודברת בהם

"And you shall speak in them": in G-d's words themselves.

דברים ו':ז Deuteronomy 6:7

ושננתם לבניך ודברת בהם בשבתך בביתך ובילכתך בדרך ובשוכך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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PARAGRAPH 23

95

וספרתם לכם כו' שבע שבתות

"And you shall count for yourselves ... seven complete weeks." The counting draws the encompassing lights down before the Giving of the Torah.

ויקרא כ"ג:ט"ו Leviticus 23:15

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

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

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96

וכיון כו' ודף קפ"ג ע"א עד אפיק אורייתא

The Zohar on Tetzaveh, from 182b to 183a: through the counting of the Omer Israel below is sanctified, and on the fiftieth day, through the arousal from below, the Torah is brought forth in its forty-nine faces.

Zohar, Tetzaveh 6:55-7:64 ס"ד:ה"ז-ה"ח:ט"ו

97

מאכל שעורים שהוא מיכלא דבעירא

The words here quote Sotah 14a:3-4; the passage is shown below.

סוטה י"ד א:ג-ד Sotah 14a:3-4

ואמר רבי חמא ברבי חנינא, מאי דכתיב: "אחרי ה' אלקיכם תלכו", וכי אפשר לו לאדם להלך אחר שכינה? והלא כבר נאמר "כי ה' אלקיך אש אוכלה הוא!" אלא, להלך אחר מדותיו של הקדוש ברוך הוא: מה הוא מלביש צרומים, דכתיב: "ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבשם" — אף אתה הלבש צרומים. הקדוש ברוך הוא ביקר חולים,

...וספרתם לכם ממחרת השבת מיום הביאכם את עומר

דכתיב: "וירא אליו ה' באלני ממרא" — אף אתה ביקר חולים. הקדוש ברוך הוא ניחם אבליים, דכתיב: "ויהי ..."

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

פסחים ג' ב"י-י"א Pesachim 3b:10-11

ההוא ארמא דהוה סליק ואכיל פסחים בירושלים. אמר: כתיב "כל בן נכר לא יאכל בו", "כל ערל לא יאכל בו", ואנא הא קאכילנא משופרי שופרי. אמר לקה רבי יהודה בן בתירא: מי קא ספו לה מאליה? אמר לקה: לא. כי סלקת להתם אימא להו: ספו לי מאליה. כי סליק, אמר להו: מאליה ספו לי! אמרו לקה: אליה לגבוה סלקא.

There was a certain heathen who [under the guise of an Israelite] would come to Jerusalem every Passover and partake of the paschal lamb. Once he came before R. Juda b. Bathyra and said to him: "It is written in your Torah (Ex. 12:43) No stranger shall eat thereof, and again (Ex. 12:48) But no uncircumcised person shall eat thereof; nevertheless, I get to eat of the very best." "Have they given thee a piece of the fat of the tail?" remarked R. Juda b. Bathyra. "Nay," answered the heathen. ...

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KEHOT'S NOTE

ראה סוטה יד, א. פסחים ג, ב.



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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/](https://www.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