



LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 4

והניף את העומר

“And he shall wave the Omer”



The barley Omer, “animal fodder,” stands for the refining of the animal soul, which is rooted in Malchus as behemah (beast). Its waving and the counting that follows raise this “beast” and draw down the encompassing light of Binah, so that on Shavuos Malchus becomes adam (man) and the Torah, from the Supernal Will, is drawn into the letters of wheat.

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 barley Omer, “animal fodder,” stands for the refining of the animal soul, which is rooted in Malchus as behemah (beast). Its waving and the counting that follows raise this “beast” and draw down the encompassing light of Binah, so that on Shavuos Malchus becomes adam (man) and the Torah, from the Supernal Will, is drawn into the letters of wheat.

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

THE MAAMAR IN BRIEF

The Omer is barley, animal food. The Alter Rebbe explains this through the angels created each day, which are sparks refined from nogah: they rise and “expire” into Malchus, the “great beast” (behemah, equal to the Name Ban), which “eats” them. Barley, se’orah, is shi’ur hei, “the measure of five”: the five Gevuros, which divide the one divine “voice” into letters and countless creations and seize the sparks from the kelipos. The second chapter turns to the waving. On Pesach Z’eir Anpin and the G-dly soul rise; the waving raises the animal soul to Binah, and the counting draws Binah’s encompassing lights down to Malchus. An encompassing love, born of contemplating G-d’s infinite greatness, guards the limited inner love, as the Chashmal guards Z’eir Anpin and Nukva. On Shavuos the union of the two reveals Keser to both. The third chapter asks why the Zohar places wheat too in Malchus: wheat is her inner dimension, the letters ches-tes sweetened by the hei of Abba’s Chasadim, the root of the G-dly souls. It was a sin for Adam, whose soul was higher. Barley is her outer dimension; the counting raises it so that on Shavuos it becomes adam.

OUTLINE

- 1 Barley, the food of the great beast** ¶11-11
The angels created daily are sparks refined from nogah and included in Malchus, the behemah rabbah; barley is shi’ur hei, the five Gevuros that divide speech into letters and creations and seize the sparks from the kelipos.
- 2 The waving and the counting** ¶12-21
Pesach raises Z’eir Anpin and the G-dly soul; the waving raises the animal soul to Binah; the counting draws down Binah’s encompassing lights, like an encompassing love that guards the inner one, so that on Shavuos the union of Z’eir Anpin and Malchus reveals Keser.

3 Wheat, and the sin of Adam

¶22-34

Wheat is the inner dimension of Malchus, the letters ches-tes sweetened by the Chasadim of Abba and the root of the G-dly souls; for Adam, whose soul was from Z'eir Anpin and above, descending to wheat was a sin.

4 Barley, wheat and Shavuot

¶35-36

Barley is the outer dimension of Malchus, behemah in Beriah; the counting raises it to adam in Atzilus, so that the Torah, Keser and Chochmah, is drawn into the letters of wheat.

KEY CONCEPTS

Birurim (refined sparks) בירורים

Sparks of holiness that fell in the shattering into nogah and are refined each day; as they rise they “expire” and are included in Malchus, which is their “food.”

Behemah rabbah (the great beast) בהמה רבה

Malchus, called behemah because בהמה equals 52, the Name Ban, and “great” because it is a general level that includes all the particular levels below it.

Shi'ur hei (the measure of five) שיעור ה'

The Zohar's reading of se'orah, barley: the five Gevuros, which divide the simple divine “voice” into many letters and creations.

Encompassing light (makif) מקיף

Light greater than a vessel can contain, which therefore surrounds it rather than entering it; in a person, a love above his vessel that guards the limited, inner love.

The Supernal Will and the lower will רצון העליון ורצון תחתון

The Supernal Will, above reason, revealed at the Giving of the Torah, and the lower will, born of understanding, which a person must first beget in himself.

Inner and outer dimensions of Malchus פנימיות וחיצוניות המלכות

The inner dimension receives the Chasadim of Abba and is the root of the G-dly souls (wheat, adam); the outer receives the Gevuros of Imma, enlivens the angels and is the root of the animal soul (barley, behemah).

Chitah (wheat) חטה

The letters ches and tes, which spell chet (sin), sweetened by the hei of the five Chasadim of Abba; the inner dimension of Malchus.

SECTION 1 • 11-11

Barley, the food of the great beast

1 והניף את העומר.¹ הנה העומר הוא מאכל שעורים^{2,3} שהוא מיכלא דבעירא. הענין הוא עפ"י מ"ש יוצר משרתים ואשר משרתיו כו' שיש ב' מיני מלאכים.

“And he shall wave the Omer.” Now, the Omer is a food of barley, which is animal fodder. The matter is according to what is said, “Who forms ministering [angels], and whose ministers,” etc.: that there are two kinds of angels.

The maamar opens with the verse about the Omer offering waved on the second day of Pesach, and notes that it was brought from barley, which the Talmud calls animal food. To explain why, the Alter Rebbe turns to the blessing before the morning Shema, which praises G-d as “Who forms ministering [angels], and whose ministers [all stand in the heights of the universe],” and reads it as speaking of two different kinds of angels.

הא' הם אשר עומדים ברום עולם מששת ימי בראשית והם נצחיים וקימים עד שיחזור העולם לתוהו כו'.

The first are those who stand in the heights of the universe since the six days of Creation; they are eternal and endure until the world returns to tohu (chaos), etc.

The first kind are the permanent angels: created during the six days of Creation, they “stand in the heights of the universe” and endure as long as the world itself does.

2 והן הם החיות שבמרכבה. ויש מלאכים שנבראים בכל יום⁴ ואומרים שירה וכלים והיינו בחי' ניצוצי הקדושה שנפלו בשבירה

And these are the chayos (holy beasts) of the Chariot. And there are angels that are created every day, and say song, and expire; that is, the level of the sparks of holiness that fell in the shattering

The permanent angels are the chayos, the “holy beasts” of Ezekiel’s Chariot. The second kind are angels created each day, who sing and then expire, as the Midrash says; the Alter Rebbe explains that they are sparks of holiness that fell in the “shattering of the vessels,” the primordial breaking from which the sparks were scattered.

דנוגה דביי"ע וכשהם מתבררים ועולים בבחי' מ"ן בכל יום ויום מחדש היינו ענין השירה וכלות הנפש שלהם שהם כלים ונכללים בבחי' המל'.⁶

[into] the nogah of Beriah, Yetzirah and Asiyah. And when they are refined and rise as mayin nukvin (feminine waters), each and every day anew, this is the matter of their song and the expiry of their soul (klos hanefesh): that they expire and are included in the level of Malchus.

These sparks are held in nogah, the "translucent" husk of mixed good and evil within the worlds of Beriah, Yetzirah and Asiyah. Each day some of them are refined and rise as mayin nukvin, the "feminine waters" that rise from below; their rising is their "song," and their "expiry" is their being included in Malchus.

3 וכענין מארז"ל הושיט הקב"ה אצבעו הקטנה⁵ ביניהם ושרפן, והפי' ידוע⁶ דהיינו שמחמת הארת גילוי אלקות עליהם יותר

And it is like the saying of our Sages, of blessed memory: "The Holy One, blessed be He, stretched out His little finger among them and burned them." And the explanation is known: that because the radiance of the revelation of G-dliness upon them was more

The Talmud tells that when G-d wished to create man and consulted the ministering angels, some objected, and He "stretched out His little finger among them and burned them." The well-known Chassidic explanation is that even this smallest glimmer of G-dliness was more than they could hold.

מכדי המדה וגבול שהיו יכולים להכיל ולהגביל בתוכן נשרפו ונכללו בה' אחד ויוצאים מן הכלי אמנם זה היה מצד עונש מחמת שקטרגו מה אנוש⁷ כו'.

than the measure and limit that they could contain and confine within themselves, they were burned and included in the One G-d, and they go out of the vessel. However, this was by way of punishment, because they had accused [man, saying], "What is man," etc.

A being that receives more light than its vessel can contain cannot remain separate: it is "burned," that is, absorbed into G-d's oneness, and leaves its vessel. In that story the burning came as a punishment, because the angels had protested, "What is man that You remember him?"

אך יובן כמ"כ מדוגמא זו ג"כ בענין הבירורים שהם מתבררים וכלים בבחי' מל' שהוא מחמת ריבוי גילוי אור א"ס עליהם.

But likewise, from this example, it will also be understood concerning the birurim (refined sparks), that they are refined and expire into the level of Malchus: this is because of the abundant revelation of the Infinite Light (Or Ein Sof) upon them.

The same mechanism, without any punishment, explains the daily birurim: so much of the Infinite Light is revealed upon the refined sparks that they "expire" and are included in Malchus.

4 וזהו עיקר עבודתם התמידי כו'. וזהו ענין אלף טורין⁸ דאכלה בהמה רבה.^{9,10} עיין בזהר פ' פנחס דרי"ז א', שהוא בחי' מלכות הנק' בהמה בגימ' ב"ן שבה נכללים הכירורים דנוגה כו',

And this is the essence of their constant service, etc. And this is the matter of “the thousand mountains that the great beast (behemah rabbah) eats” (see the Zohar, Parshas Pinchas, 217a), which is the level of Malchus, called behemah (beast), whose numerical value is [that of] the Name Ban (52), in which the birurim of nogah are included, etc.;

This daily rising and expiry is the essence of these angels' constant service. The Zohar speaks of a “great beast” (behemah rabbah) that eats a thousand mountains each day; the Alter Rebbe identifies it with Malchus, called behemah because בהמה has the numerical value 52, that of the Name Ban (Havayah spelled out with the letter hei), which belongs to Malchus, and what it “eats” is the birurim of nogah, which are included in it.

ונק' בהמה רבה כי הוא בחי' כללי נגד מרכבה י"ב בקר שהם בחי' פרטיים ומל' כולל הכל. לכן נק' רבה.

and it is called behemah rabbah because it is a general level, as against the Chariot of the twelve oxen, which are particular levels; and Malchus includes everything. Therefore it is called rabbah (great).

Malchus is “great” (rabbah) not in size but because it is a general level that includes everything. The “twelve oxen” of the Chariot are twelve particular powers below it.

5 והוא ע"ד שפי' בזהר פ' ויחי דרמ"ז ע"א¹¹ מאי רבות אלא כמה דכתיב זעקת סדום ועמורה כי רבה¹² כמו גדלה.¹³

And this is along the lines of what the Zohar explains in Parshas Vayechi, 247a: “What is rabbos? Rather, as it is written, ‘The outcry of Sedom and Amorah, for it is rabbah,’ like gadlah (great).”

On “Many daughters have done valiantly,” the Zohar asks why the twelve tribes are called rabbos (“many”) when they are only twelve. It answers from “the outcry of Sedom and Amorah, for it is rabbah,” where the word means “great,” not “many.”

וכן רבות גדולות עילאין ורברבין על כולא ושם קאי אפילו על י"ב בקר הנ"ל דבריאה שהם גי' נק' רבות לגבי הפרטיים הנמשכים מהן.

“And so rabbos [means] great ones, supernal and greater than all.” And there it refers even to the twelve oxen of Beriah mentioned above, which are also called rabbos relative to the particulars that are drawn from them.

So rabbos means “great ones,” exalted above all. The Alter Rebbe adds that the passage applies this even to the twelve oxen of the World of Beriah: they too are “great” relative to the many particular beings drawn from them.

כמו הי"ב שבטים הם נשמות כוללות כמו שבט ראובן יש במחנה שלו כמה רבואות ואלפים ונשמת ראובן עצמו היא כוללת כל הנשמות שבשבטו שהם ענפים ממנו וכן כל שבט כו'.

Just as the twelve tribes are inclusive souls: the tribe of Reuven, for instance, has in its camp many myriads and thousands, and the soul of Reuven himself includes all the souls of his tribe, which are branches of him; and so with every tribe, etc.

The twelve tribes show the idea: the soul of each tribe's founder is an inclusive soul. Reuven's camp held many thousands, and Reuven's own soul contained all the souls of his tribe, as branches of one root.

6 וזהו ענין רבות בנות ¹⁴ כו' ע"ש ואמנם לגבי בחי' מל' נק' י"ב בקר הנ"ל בחי' פרטיים והמל'

And this is the matter of "Many daughters (rabbos banos)," etc.; see there. However, relative to the level of Malchus, the twelve oxen mentioned above are called particular levels, and Malchus,

This explains the "many daughters" of Proverbs: they are the twelve "great ones." Yet greatness is relative: compared with Malchus, the twelve oxen are themselves particulars.

שהיא כולל כולם נק' בהמה רבה. וכמ"כ מל' דא"ק נק' בהמה רבה ¹⁵ [ועיין בע"ח שער א"א פ"א ושער ז"א פ"א].

which includes them all, is called behemah rabbah. And likewise the Malchus of Adam Kadmon is called behemah rabbah [and see Etz Chaim, Sha'ar Arich Anpin, chapter 1, and Sha'ar Z'eir Anpin, chapter 1].

Malchus, which includes all twelve, is the behemah rabbah, the "great beast." The same pattern holds at the very top: the Malchus of Adam Kadmon, the primordial level above all the worlds, is also called behemah rabbah, and the Alter Rebbe refers the reader to Etz Chaim for this.

7 והנה במל' דבריא נכללים הבירורים שמנוגה דבריא ובמל' דיצי נכללים הברורים דנוגה דיצי כו'. וכמ"כ ענין העומר שהוא מיכלא דבעירא

Now, in the Malchus of Beriah are included the birurim from the nogah of Beriah, and in the Malchus of Yetzirah are included the birurim of the nogah of Yetzirah, etc. And likewise the matter of the Omer, which is animal fodder,

Each world has its own Malchus, which takes in the sparks refined from that world's nogah. The Omer offering, brought from barley, which is animal fodder, belongs to this same pattern.

שהוא מאכל שעורים היינו בחי' הבירורים שמתכללים בבחי' מלי' שנמשל לאכילה שהמאכל מתעכל באצטומכא והפסולת נדחה לחוץ והמוכחר עולה עד למוח ונעשה חיות לנפשו.

being a food of barley, is the level of the birurim that become included in the level of Malchus. This is likened to eating: the food is digested in the stomach, and the waste is pushed outside, and the choicest part rises up to the brain and becomes life-force (chayus) for his soul.

Eating illustrates the process: food is digested, its waste expelled, and its best part rises to the brain and becomes life for the soul. So the birurim are "food" for Malchus: their good is taken in and their dross rejected.

8 וכך בירורים הללו שמתכללים בבחי' מלי' ונעשים בה חיות כו', אך ענין שעורה הוא שעור¹⁶ ה' כמוזכר בזהר,

So too these birurim, which become included in the level of Malchus, become life-force in it, etc. However, the matter of se'orah (barley) is shi'ur hei (the measure of five), as is mentioned in the Zohar.

Once included in Malchus, the birurim become its life-force. The Zohar reads se'orah (barley) as shi'ur hei, "the measure of hei"; since the letter hei is five, the Alter Rebbe takes it as the measure of the five Gevuros.

והענין הוא כי שעור ה' היינו התחלקות ה' גבורות לחלקים רבים להחיות הנבראים רבים שונים זמ"ז מחנה מיכאל כו'

And the explanation is that shi'ur hei is the division of the five Gevuros into many parts, to give life to the many creations, which differ from one another: the camp of Michael, etc.

The five Gevuros are the powers of restraint that divide and differentiate. Their division into many parts is what makes many distinct creations possible, such as the camp of Michael and the other camps of angels.

שבהתחלקות זו הוא מה' גבורות המפרידות ומחלקות להקול פשוט שיתחלק לחלקים רבים באותיות הדבור ודרך כלל מתחלק לה' מוצאות הפה¹⁷ אחה"ע מהגרון¹⁸ בומ"ף משפתים כו'.¹⁹

For this division comes from the five Gevuros, which separate and divide the simple voice, so that it is divided into many parts in the letters of speech; and in general it is divided into the five places of articulation of the mouth: alef-ches-hei-ayin from the throat, beis-vav-mem-pei from the lips, etc.

Speech is the model: one simple voice becomes many letters only because it is divided. The five Gevuros correspond to the five places of articulation in the mouth, such as the throat for the guttural letters and the lips for the labial letters.

9 ואח"כ נתחלק לרבוא רבבות צירופי אותיות ממוצא זה עם מוצא זולתו שמזה הוא סיבת התהוות המלאכים והנשמות בלי מספר. כמ"ש אלף אלפין ישמשוניה ²⁰ דהיינו ע"י התחלקות צירופי אותיות שבעשרה מאמרות ²¹ יהי אור ²² כו'.

And afterwards it is divided into myriads upon myriads of combinations of letters, of one place of articulation with another; and this is the cause of the coming into being of the angels and the souls without number, as it is written, "A thousand thousands minister to Him": that is, through the division of the combinations of letters in the Ten Utterances, "Let there be light," etc.

The places of articulation combine with one another in countless ways, and these letter-combinations are the cause of the countless angels and souls, the "thousand thousands" who minister before G-d. They come from the divided combinations of the letters of the Ten Utterances of Creation, such as "Let there be light."

10 ושרש הה"ג הוא מה"ג דאימא דהיינו בחי' התחלקות האותיות במחשבה שהם בחי' אותיות דאימא שנקי פתוחי חותם ²³

And the root of the five Gevuros is from the five Gevuros of Imma: that is, the level of the division of the letters in thought, which are the level of the letters of Imma, which are called "engravings of a signet" (pituchei chosam),

The five Gevuros of Malchus, the level of speech, are rooted in the five Gevuros of Imma, that is, Binah, the level of thought. The letters are already divided in thought, which is why the letters of Imma are called "engravings of a signet," the phrase the Torah uses for the names engraved on the stones of the High Priest's ephod.

דהיינו ביסוד דאימא שכפי התחלקות צירופי האותיות במחשבה כך נמשך הדבור לדבר צירופי הללו דוקא

that is, in the Yesod of Imma. For as the combinations of the letters are divided in thought, so speech is drawn to speak these very combinations;

This engraving is in the Yesod of Imma, the point through which thought passes on what is in it. Whatever letter-combinations are formed in thought are exactly the ones that speech will later say.

והיינו כפי הרצון שיש לו באיזה צירופי אותיות כך הוא מחשב וממילא אח"כ נמשך כן בדבור [ועמ"ש מזה בפי' חקת ע"פ ויקחו אליך פרה ²⁴ כו' ע"ש].

that is, according to the will one has for certain combinations of letters, so does he think, and as a matter of course it is afterwards drawn so into speech [and see what is written on this in Parshas Chukas, on the verse "And they shall take to you a heifer," etc.; see there].

Thought itself follows will: a person thinks the combinations he wants, and speech follows of itself. The bracket refers to the Alter Rebbe's discourse in Parshas Chukas on the verse of the red heifer.

11 והנה הבירורים שהמלי מבררת הרפ"ח ניצוצים הוא ג"כ ע"י ה"ג שהוא בחי' גבורות וצמצומים לירד למטה ולטרוף הניצוצים מידי החיצונים,

Now, the birurim by which Malchus refines the 288 sparks are also through the five Gevuros, which are the level of gevuros (powers of restraint) and contractions (tzimtzumim), to descend below and to seize the sparks from the hands of the external forces (chitzonim).

Malchus refines 288 sparks, the number the Kabbalah gives for the sparks that fell in the shattering. This too is done through the five Gevuros, powers of restraint that let Malchus descend into the lower worlds and seize the sparks from the external forces (chitzonim), the kelipos that hold them.

ולכן נאמר ע"ז ותתן טרף לביתה²⁵ שהוא ענין בירור הרפ"ח שנק' טרף²⁶ כמו ארי טורף²⁷ שהוא ע"י גבורה. ולמטה בעבודה הוא ענין לעולם ירגיז אדם²⁸ יצ"ט על יצה"ר.

Therefore it is said of this, "And she gives teref (food) to her household": this is the matter of the refinement of the 288 [sparks], which is called teref (prey), like a lion that tears (tores), which is through Gevurah. And below, in divine service, this is the matter of "A person should always incite his good inclination against his evil inclination."

"She gives teref to her household," said of the Woman of Valor, is read with teref's other meaning, "prey": Malchus seizes the sparks as a lion tears its prey, an act of Gevurah. In a person's own service, the parallel is the Talmud's instruction always to rouse the good inclination against the evil inclination.

ולכן נק' הבירורים שעורה שעור ה' והוא מיכלא דההיא בהמה [וע' בזהר ר"פ יתרו דס"ז סע"ב ובהרמ"ז שם ומשם יובן מה שאומרים מזמור אלקים יחננו^{29, 30, 31} בימי הספירה בעת ספירת העומר]:

Therefore the birurim are called se'orah, shi'ur hei, and it is the fodder of that behemah [and see the Zohar at the beginning of Parshas Yisro, at the end of 67b, and the Ramaz there; and from there will be understood our saying the psalm "May G-d be gracious to us" in the days of the Counting, at the time of the counting of the Omer].

Because Malchus does this through the five Gevuros, the birurim are called se'orah, "the measure of five," and they are the fodder of the "great beast." The bracket adds that the Zohar at the beginning of Yisro, with the Ramaz's comment, explains why the psalm "May G-d be gracious to us" is said during the counting of the Omer.

SECTION 2 • 112-21

The waving and the counting

12 ב אך ענין הנפת העומר תנופה לפני הוי'. ומבואר בזהר פ' בלק קפ"ח ב' תנופה תנ"ו פ"ה תנו כבוד^{32,33} כו'.

2. However, the matter of the waving of the Omer [is] “a waving (tenufah) before Havayah.” And it is explained in the Zohar, Parshas Balak, 188b: tenufah is tenu peh (“give the mouth”); “Give glory,” etc.

The second chapter turns from the barley to the act of waving: the Omer was “a waving before Havayah.” The Zohar splits tenufah (waving) into tenu peh, “give the mouth,” and links it to “Give glory to Havayah your G-d,” explaining that the “mouth” is the glory that we must give to the Holy One, blessed be He.

והענין הוא עפ"י המבואר בענין ההפרש שבין פסח לשבועות, שבפסח היה בחי' העלאת ז"א מבחי' קטנות הנק' מצרים בחי' מצרים וגבולים להתעלות לקבל בחי' מוחין דגדלות

And the matter is according to what is explained concerning the difference between Pesach and Shavuos: that on Pesach there was the level of the elevation of Z'eir Anpin from the level of smallness (katnus), called Mitzrayim (Egypt), the level of meitzarim (straits) and limits, rising to receive the level of the intellect (mochin) of greatness (gadlus);

To explain the waving, the Alter Rebbe contrasts Pesach and Shavuos. On Pesach, Z'eir Anpin, the configuration of the emotive attributes, rose out of katnus, a small and constricted state, which is “Mitzrayim” (Egypt), read as meitzarim, “straits,” to receive the intellect (mochin) of gadlus, maturity.

והיינו בחי' עליות הנפש האלקית שבאדם ששרשה מז"א כי אתם קרוים אדם³⁴ בגימטריא מ"ה כו' [ועמ"ש במ"א בביאור ע"פ אדם כי יקריב מכם^{35,36} וע' בזהר פ' ויחי דרמ"ה ע"ב].^{37,38}

and this is the level of the ascents of the G-dly soul in man, whose root is from Z'eir Anpin, for “you are called adam (man),” whose numerical value is [that of] the Name Mah (45), etc. [and see what is written elsewhere in the explanation on the verse “When a man (adam) of you brings an offering”; and see the Zohar, Parshas Vayechi, 245b].

In a person, this is the ascent of the G-dly soul, which is rooted in Z'eir Anpin. The Talmud says of Israel “you are called adam,” and אדם has the numerical value 45, that of the Name Mah (Havayah spelled out with the letter alef), which belongs to Z'eir Anpin.

13 ואח"כ ביום שני של פסח מניף הכהן ששרשו מאבא את העומר שהוא בחי' העלאת הנפש הבהמית שבאדם שתתברר לאתהפכא כו'.

And afterwards, on the second day of Pesach, the kohen, whose root is from Abba, waves the Omer, which is the level of the elevation of the animal soul in man, that it be refined so as to be transformed (lis'hapcha), etc.

On the second day of Pesach the kohen, whose root is in Abba (Chochmah), waves the Omer. The barley Omer, animal fodder, stands for the animal soul, which must be refined until it is transformed (lis'hapcha), the Zohar's word for turning darkness into light.

ושרשה הוא מבחי' מלי' שנק' בהמה בגימ' ב"ן כו', היינו ששרש הנה"ב הוא מן המרכבה י"ב בקר ששרשם מבחי' מלי'. שגם היא צריכה להתעלות אח"כ בשבועות בכדי לקבל התורה שהוא מבחי' כתר רצה"ע.

And its root is from the level of Malchus, which is called behemah, whose numerical value is Ban, etc.; that is, the root of the animal soul is from the Chariot of the twelve oxen, whose root is from the level of Malchus. For it too needs to be elevated afterwards, on Shavuot, in order to receive the Torah, which is from the level of Keser, the Supernal Will.

The animal soul is rooted in Malchus, the behemah whose numerical value equals Ban, by way of the Chariot of the twelve oxen. It too must be raised, so that on Shavuot it can receive the Torah, which comes from Keser, the Supernal Will.

כי יש ב' מיני רצון רצון העליון ורצון תחתון רצ"ע שלמעלה מהשכל ורצון תחתון שלמטה מן השכל שהוא מסתעף מחמת שהשכיל בדעתו בטובת אותו דבר ע"כ רוצה וחפץ בו.

For there are two kinds of will, the Supernal Will and the lower will: the Supernal Will, which is above intellect, and the lower will, which is below intellect, which branches out because he has grasped with his mind the goodness of that thing; therefore he wants it and desires it.

There are two kinds of will. The Supernal Will is above reason, while the lower will follows reason: a person wants something because his mind has understood that it is good.

14 ובשבעות במ"ת היה בחי' גילוי רצון העליון ולא היה אפשר להיות זה כ"א ע"י ההכנה תחלה להוליד הרצון לה' ע"י ההתבוננות ועי"ז ישרה עליו הרצון העליון

And on Shavuot, at the Giving of the Torah, there was the level of the revelation of the Supernal Will. And this could not be except through preparation first, to beget the will for G-d through contemplation; and through this the Supernal Will will rest upon him.

At the Giving of the Torah the Supernal Will was revealed. This needed a preparation from below: a person must first beget in himself, through contemplation, a will for G-d, and then the Supernal Will rests upon him.

וזהו ענין עשה רצונו כרצונך ³⁹ כדי שיעשה רצונך כרצונו ⁴⁰ וכמ"ש במ"א ע"פ צאינה וראינה ⁴¹ כו', וזהו ענין ספירת העומר

And this is the matter of "Make His will as your will, so that He will make your will as His will," and as is explained elsewhere on the verse "Go forth and gaze," etc. And this is the matter of the counting of the Omer;

This is the Mishnah's teaching, "Make His will as your will, so that He will make your will as His will." The days of the counting of the Omer are this preparation; for more, the Alter Rebbe refers to the explanation elsewhere on "Go forth and gaze."

דהיינו אחר שהניף את העומר לפני ⁴² הוי' למעלה משם הוי' דז"א דהיינו בבחי' בינה והוא מלמטה למעלה אזי אח"כ ממשיכים מלמעלה למטה

that is, after he has waved the Omer "before Havayah," above the Name Havayah of Z'eir Anpin, that is, in the level of Binah, and this is from below upward, then afterwards one draws down from above to below.

The waving "before Havayah" reaches above the Name Havayah of Z'eir Anpin, to Binah; it is a movement from below upward. After it, the counting draws light down from above to below.

וזהו ענין וספרתם לכם ממחרת השבת ⁴³ כו', דהיינו המשכת המקיפים דאימא שנק' ממחרת השבת כי מעלי שבתא הוא בחי' מלי'. ⁴⁴

And this is the matter of "And you shall count for yourselves from the morrow of the Shabbos," etc.: that is, the drawing down of the encompassing [lights] (makifim) of Imma, which is called "the morrow of the Shabbos." For the eve of Shabbos (ma'alei shabbata) is the level of Malchus,

The verse "You shall count for yourselves from the morrow of the Shabbos" is read Kabbalistically: what is drawn down are the encompassing lights (makifim) of Imma, Binah, called "the morrow of the Shabbos." The eve of Shabbos is Malchus and, as the next paragraph says, the day of Shabbos is Z'eir Anpin; the Kehot note traces this to the introduction of the Tikkunei Zohar.

15 ויומא דשבתא הוא בחי' ז"א.⁴⁵ וממחרת השבת היינו בחי' בינה שלמעלה מן השבת. כמו ע"ד דוגמא הפי' הידוע⁴⁶ במ"ש בעבר הנהר⁴⁷

and the day of Shabbos (yoma deshabbata) is the level of Z'eir Anpin. And "the morrow of the Shabbos" is the level of Binah, which is above Shabbos. [This is] by way of comparison like the known explanation of what is written, "beyond the river (be'ever hanahar),"

The day of Shabbos is Z'eir Anpin; "the morrow of the Shabbos" is Binah, which is above both. A known explanation of Joshua's words "beyond the river your fathers dwelt" serves as a model.

שהוא בחי' חכמה שנק' עבר הנהר שלמעלה מן הנהר דבינה ונהר יוצא מעדן⁴⁸ וכך הוא פי' וענין ממחרת השבת

which is the level of Chochmah, called "beyond the river," that is above the river of Binah, [as in] "And a river goes forth from Eden." And so is the meaning and matter of "the morrow of the Shabbos":

In that explanation, "beyond the river" is Chochmah, which is above the "river" of Binah, the river that "goes forth from Eden." In the same way, "the morrow of the Shabbos" is the level above Shabbos.

דהיינו בחי' בינה שהיא למעלה מבחי' זו"נ שהם בחי' שבתא דלילא ושבתא דיומא⁴⁹ והגם כי בינה נק' ג"כ שבת

that is, the level of Binah, which is above the level of Z'eir Anpin and Nukva, which are the levels of the Shabbos of the night and the Shabbos of the day. And although Binah too is called Shabbos,

That level is Binah, above Z'eir Anpin and Nukva, which are "the Shabbos of the day" and "the Shabbos of the night." Binah too is called Shabbos, but of a higher kind.

אבל נק' שבת שבתון [כמ"ש הפרדס בעה"כ ערך שבת⁵⁰ ועי' בזהר ח"ב ס"ג ב' פ"ח א'], ומבחי' בינה נמשכים המקיפים למלי'.⁵¹

yet it is called Shabbos Shabbason (a Shabbos of complete rest) [as the Pardes writes in Erchei HaKinuyim, under the entry "Shabbos"; and see the Zohar, Part II, 63b and 88a]. And from the level of Binah the encompassing [lights] are drawn to Malchus.

Binah is "Shabbos Shabbason," a Shabbos of complete rest, as the Pardes explains and the Zohar passages cited in the bracket discuss. From Binah the encompassing lights are drawn down to Malchus, and this is what the counting achieves.

16 וזהו פ"י היום בגימ' א"ל הוי' שהוא המשכת המקיפים לעומר לבחי' המלי' הנקי' עומר.⁵² וענין המקיפים יובן ע"ד מ"ש למעלה בענין המלאכים שהם כלים מחמת גילוי אור א"ס עליהם יותר מכדי מדתן.

And this is the meaning of "the day" (hayom), whose numerical value is [that of the Names] Kel Havayah: it is the drawing down of the encompassing [lights] to the Omer, to the level of Malchus, which is called omer. And the matter of the encompassing [lights] will be understood along the lines of what was written above concerning the angels, who expire because of the revelation of the Infinite Light upon them beyond their measure;

The word "the day" (hayom) alludes to this drawing down: as the Kehot note explains, yom (56), counted with one for the word itself, equals 57, the sum of the Names Kel (31) and Havayah (26). To explain what encompassing lights are, the Alter Rebbe returns to the angels who expire because the light revealed to them exceeds their measure.

דהיינו מחמת שהכלי שלהם קטנה מהכיל אור הגדול הזה והוא הנעשה בחי' מקיף סובב עליהם והמלאכים שכלי שלהם גדול יותר הם יכולים להכיל אור זה בבחי'

that is, because their vessel is too small to contain this great light, and it is this that becomes the level of an encompassing [light] surrounding them. And the angels whose vessel is larger can contain this light in the manner of

A light too great for a vessel does not vanish; it stays outside the vessel as an encompassing light (makif). Angels with larger vessels can take the same light in as an inner light.

פנימית א"כ לפי ערך זה גם אם עליהם יהיה הארת אור גדול ונעלה מאד עד שגם הכלי שלהם לא תוכל להכילו יהיה ג"כ בבחי' מקיף עליהם.⁵³

an inner [light]. If so, by this proportion, even upon them, if there were the radiance of a very great and exalted light, such that even their vessel could not contain it, it too would be in the manner of an encompassing [light] upon them.

So "inner" and "encompassing" are relative: a light great enough to exceed even the larger vessels would be an encompassing light for them too.

17 וכמ"כ בעבודת ה' יש ב' בחי' אהבה הא' האהבה שהיא מוגבלת בנפש בבחי' פנימי' ואהבה זו יש לה קץ ותכלה בזמן כמו שעה א' וכדומה.

So too in the service of G-d there are two levels of love. The first is the love that is limited within the soul, in an inner manner; and this love has an end and conclusion in time, such as one hour and the like.

The same two modes exist in a person's love of G-d. The first love fits inside the soul as an inner light, and so it is limited: it lasts for a time, an hour or so, and then ends.

אכן יש אהבה הב' שהוא מחמת ההתבוננות בגדולת ה' בעצמו ובכבודו כי אני⁵⁴ הוי' לא שניתי כו' שמחמת זה יתעורר בנפשו אהבה שלמעלה מן הכלי שלו.⁵⁵

But there is the second love, which comes from contemplating the greatness of G-d Himself and His glory, “For I, Havayah, have not changed,” etc.; and because of this a love that is above his vessel will be aroused in his soul.

The second love comes from contemplating G-d’s greatness as it is in Himself, unchanging, as in “For I, Havayah, have not changed.” Such a love is greater than the person’s vessel can hold, and so it is an encompassing love.

18 והוא הנקי בחי' מקיף שהוא בחי' שומר כי מאהבה ראשונה מאחר שיש לה הפסק א"כ אח"כ יוכל להתאוות

And it is this that is called the level of an encompassing [light] (makif), which is the level of a guard (shomer). For with the first love, since it has an interruption, he can then afterwards come to desire

The encompassing love acts as a guard (shomer). The inner love, because it stops, leaves room afterwards for desire for physical things.

לדברים גשמיים מאחר שאין חבוש מתיר עצמו⁵⁶ כו' כי גם בזלעו"ז יש לעומת בחי' פנימי זה מנגד וסותר לזה.

physical things, since “a prisoner cannot free himself,” etc. For on the opposing side too (“one opposite the other”) there is, corresponding to this inner level, [something] that opposes and contradicts it.

As the Talmud says, “a prisoner cannot free himself”: the limited love cannot protect itself. For on the side opposed to holiness, “one opposite the other,” there is a counterpart to every inner level that opposes and contradicts it.

אכן אהבה זו שלמעלה מהגבלה בכלי הוא בחי' שומר והוא ענין לבוש החשמל שמלביש לזו"נ^{57, 58} משני צדיהם בשביל שלא יינקו החיצונים.

But this love, which is above being limited in a vessel, is the level of a guard. And this is the matter of the garment of the Chashmal, which clothes Z'eir Anpin and Nukva on both their sides, so that the external forces should not draw nourishment.

The love above the vessel guards the inner love. In Kabbalah this is the “garment of the Chashmal,” which clothes Z'eir Anpin and Nukva on every side so that the external forces cannot draw nourishment from them.

19 וביאור הענין בעבודה הוא כי הנה ענין המוחין שנכנסו בכח"פ או"פ הוא השכל וההתבוננות שנמשך מזה אהבה ותשוקה במדות שבלב.

And the explanation of the matter in divine service is this: the intellect (mochin) that entered in the manner of an inner light (or pnimi) is the reasoning and contemplation from which love and longing are drawn into the emotive attributes (middos) of the heart.

In divine service, the inner mochin are a person's understanding and contemplation, which enter the heart and produce love and longing in its emotions (middos).

וזה יוכל להיות נפסק שנפסק המדה ויוכל להיות התהוות והולדת מדות ורצונות זרים רק השמירה ע"י שלא

And this can be interrupted, the attribute being interrupted, and there can be the coming into being and birth of foreign attributes and desires. Only, the safeguard against this, so that he not

Because these feelings are held within limits, they can stop, and then foreign attributes and desires can arise in their place.

יפול ממדריגתו הוא ע"י מוחין עליונים יותר שלא נכנסו כלל במדות רק מקיף על המדות ושומרם שלא יהיה לו חפץ ורצון אחר בלתי לה' לבדו

fall from his level, is through higher mochin, which did not enter the middos at all, but only encompass the middos and guard them, so that he should have no desire or will other than for G-d alone.

What keeps a person from falling from his level is a higher intellect that never enters the emotions at all, but surrounds and guards them, so that he wants nothing but G-d alone.

והיינו ע"י ההתבוננות בגדולת א"ס ב"ה בהשגת מוחו ובינתו מה שהלב קטן מהכיל התבוננות זו ולא נכנס בגילוי הלב כו'.

And that is through contemplating the greatness of the Infinite One, blessed be He, in the grasp of his mind and his understanding, [a contemplation] which the heart is too small to contain, and which did not enter into the revelation of the heart, etc.

This higher intellect is the contemplation of the greatness of the Infinite One that the mind can grasp but the heart is too small to contain, so it never becomes a felt emotion; it stays above the heart as an encompassing light.

[ותוכן ענין זה מבואר במ"א ע"פ טוב לחסות בה' מבטוח באדם⁵⁹ יעו"ש ועמ"ש מזה ג"כ בד"ה עיני כל⁶⁰ אליך ישכרו].⁶¹

[The substance of this matter is explained elsewhere, on the verse "It is better to take refuge in Havayah than to trust in man"; see there. And see what is written on this also in the discourse beginning "The eyes of all look hopefully to You."]

The bracket gives two further places for this theme: an explanation on "It is better to take refuge in Havayah than to trust in man," and the discourse beginning "The eyes of all look hopefully to You."

20 והיינו מ"ש שבע שבתות תמימות תהיינה⁶² דהיינו שלהיות תספרו חמשים יום⁶³ בז' מדות דאימא חג"ת נהי"מ ששם למעלה מבחי' כו'

And this is what is written, "Seven complete weeks (shabbasos) shall there be": that is, so that "you shall count fifty days" in the seven emotive attributes (middos) of Imma: Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus, for there [it is] above the level of, etc.,

The verse "Seven complete weeks (shabbasos) shall there be" describes the fifty days counted in the seven attributes of Imma, Binah, from Chesed to Malchus as they are within Binah. That level is above the realm where the external forces can draw.

שאינ שם מקום ליניקת החיצונים כלל ונק' עלמא דחירות וכמ"ש בזהר פ' תצוה קפ"ג א' ע"פ וקראתם דרור^{64, 65} כו'

where there is no place at all for the external forces to draw nourishment; and it is called "the world of freedom" (alma decheirusa), as is written in the Zohar, Parshas Tetzaveh, 183a, on the verse "And you shall proclaim liberty," etc.

In Binah the external forces have no hold at all. The Zohar calls it "the world of freedom," linking it to "proclaim liberty (deror)" of the Jubilee, the fiftieth year.

משא"כ בז"א אברהם שיצא ממנו ישמעאל⁶⁶ כו' שיש יניקה להחיצונים מפסולת המדות וע"כ בבינה נק' שבע שבתות תמימות שהם בבחי' שלימות שאין מהם יניקה החיצונים.⁶⁷

Whereas in Z'eir Anpin, [which is] Avraham, from whom Yishmael came out, etc., the external forces draw nourishment from the waste of the middos. And therefore in Binah they are called "seven complete weeks (shabbasos)," for they are in a state of completeness, from which the external forces do not draw nourishment.

In Z'eir Anpin it is otherwise: its Chesed is Avraham, from whom Yishmael came, an image of the waste of the attributes from which the external forces draw. Because Binah's attributes have no such waste, they are called "complete" (temimos).

21 והנה ע"י המשכת המקיפים יוכל להיות אח"כ בשבועות גילוי הארת רצון העליון במתן תורה מבחי כ"ע אנכי⁶⁸ הוי כו'.

Now, through the drawing down of the encompassing [lights], there can afterwards be, on Shavuos, the revelation of the radiance of the Supernal Will at the Giving of the Torah, from the level of Keser Elyon (the Supernal Crown): "I am Havayah," etc.

Because the encompassing lights have been drawn down, Shavuos can bring the revelation of the Supernal Will at Sinai, from Keser Elyon, the Supernal Crown. "I am Havayah," the first of the Ten Commandments, comes from this level.

והיינו מפני שבפסח היה בחי עליות ז"א שנק' איש כו'. ואח"כ ע"י העומר הוא עליית המלי ואז יהיה בשבועות יחוד ז"נ כתר א' לשתייהן וז"ש לרצונכם⁶⁹ פי לעשות בחי רצון וכתר כו'.

And this is because on Pesach there was the level of the ascent of Z'eir Anpin, which is called ish (man), etc.; and afterwards, through the Omer, there is the ascent of Malchus; and then on Shavuos there will be the union of Z'eir Anpin and Nukva, one crown for both of them. And this is what is written, lirtzonchem ("for your acceptance"): that is, to make the level of will (ratzon) and crown, etc.

On Pesach Z'eir Anpin, called ish (man), rose; through the Omer, Malchus rises; and on Shavuos the two unite under one crown. So the Omer is waved lirtzonchem, "for your acceptance," read as making ratzon, the will and crown above both.

[וזהו ענין המבואר בזהר פ' תצוה דקפ"ב סע"ב ת"ח כתיב וכפר בעדו ובעד ביתו כו']

[And this is the matter explained in the Zohar, Parshas Tetzaveh, at the end of 182b: "Come and see: it is written, 'And he shall atone for himself and for his household,' etc.

The bracket brings the Zohar on Tetzaveh, which quotes the Yom Kippur verse about the High Priest: one who atones must atone first for himself and then for his household.

כגוונא דא האי דרגא שארי לאתקדשא⁷⁰ פי ביום א' דפסח נתקדש ז"א ע"י שנמשכו בו המוחין דא"א שזהו ענין קול דודי⁷¹ כו' מדלג על ההרים כו'

In the same way, this level begins to be sanctified." The meaning is: on the first day of Pesach Z'eir Anpin was sanctified, through the mochin of Abba and Imma being drawn into it; and this is the matter of "The voice of my beloved," etc., "leaping upon the mountains," etc.

"In the same way," says the Zohar, this level is first sanctified itself. The Alter Rebbe explains that on the first day of Pesach Z'eir Anpin is sanctified by receiving the mochin of Abba and Imma, and that this is the "leaping upon the mountains" of "The voice of my beloved."

וכיון דאיהו אתקדש בעי לכפרה על בית ו היינו להיות תיקון ועליית המלי ג"כ וזהו ע"י אתעדל"ת
דישראל בספירת העומר מאכל בהמה כו'

“And since he has been sanctified, he needs to atone for the house of the vav”: that is, that there be the rectification and ascent of Malchus too; and this is through the arousal from below (isarusa dilesata) of Israel in the counting of the Omer, animal fodder, etc.

Once sanctified, Z'eir Anpin must “atone for his house,” read as “the house of the vav”: the vav of Havayah is Z'eir Anpin, and its “house” is Malchus. Malchus is rectified and raised through Israel’s arousal from below in counting the Omer, the “animal fodder.”

ועי"ז נמשך ומתגלה אח"כ בחג השבועות בחי' הגבוה משניהם והוא התגלות הכתר לשניהם וזהו
מקפץ על הגבעות קיפוצ בשתיים

And through this, afterwards, on the festival of Shavuos, there is drawn down and revealed a level higher than both of them, which is the revelation of the Keser to both of them. And this is “skipping upon the hills”: skipping (kipotz) is with both [feet].

Through this, on Shavuos, a level higher than both is revealed: Keser, which crowns both together. This is “skipping upon the hills”: kipotz, skipping, is a jump with both feet, both partners at once.

והיינו ע"ד שנת' במ"א ע"פ זכר ונקבה בראם⁷² ויברך אותם⁷³ שע"י יחוד מ"ה וכ"ן נמשך ומתגלה בחי'
הגבוה משניהם ע' מזה בביאור ע"פ חכלילי עינים מ"ן.^{74, 75} ובפ' תצוה סדי"ה ועשית בגדי קדש⁷⁶ ועד"ז
יובן כאן:⁷⁷

And this is along the lines of what was explained elsewhere on the verse “Male and female He created them, and He blessed them”: that through the union of [the Names] Mah and Ban there is drawn down and revealed a level higher than both of them (see on this in the explanation on the verse “His eyes are red with wine,” and in Parshas Tetzaveh, at the end of the discourse beginning “And you shall make holy garments”); and in the same way it will be understood here.]

The Alter Rebbe compares this to the explanation of “Male and female He created them, and He blessed them”: when Mah and Ban, male and female, unite, a level higher than both is revealed. He gives two discourses in Torah Ohr where this is explained.

SECTION 3 • ¶22-34

Wheat, and the sin of Adam

22 ג והנה להבין מ"ש בזהר בלק קפ"ח ב' דבחי חטה הוא ג"כ רק בבחי מלי כמשי"ש חטה ברתא דמתחטא לקמי אבוה ⁷⁸ כוי אבל חמינן בשבטים כולהו דלית בהו ח"ט. ובה אית ח"ט וקרינן חט"ה כוי ע"ש.

3. Now, to understand what is written in the Zohar, Balak, 188b, that the level of chitah (wheat) too is only in the level of Malchus, as is written there: “Chitah: the daughter who pleads endearingly (mischata) before her father,” etc.; “but we see that in all the tribes there is no ches and tes, and in her there is ches and tes, and we call [her] chitah,” etc.; see there.

The third chapter takes up a teaching of the Zohar on Balak. Wheat (chitah) too belongs to Malchus: she is “the daughter who pleads endearingly (mischata) before her father,” a play on chitah; and the Zohar notes that the names of the twelve tribes contain neither ches nor tes, the letters that spell chet (sin), while chitah does.

23 וזה לכאורה נגד מ"ש לעיל דבחי שעורה שעור ה' זהו מיכלא דההוא בהמה רבה שהוא בחי מלי שם ב"ן.

And this seemingly contradicts what was said above, that the level of se'orah, shi'ur hei, is the fodder of that behemah rabbah, which is the level of Malchus, the Name Ban.

This seems to contradict what was said above: barley, “the measure of five,” is the food of the “great beast,” Malchus, the Name Ban.

אבל חטה הוא מאכל אדם והרי ממ"ש הזהר מבואר דחטה הוא ג"כ בבחי מלי שנקי בהמה. משא"כ בשבטים כולהו אין בהן אותיות ח"ט כוי.

But chitah is human food; and yet from what the Zohar writes it is clear that chitah too is in the level of Malchus, which is called behemah, whereas none of the tribes has the letters ches and tes, etc.

Wheat is human food, the food of adam, and should belong to a higher level; yet the Zohar places wheat too in Malchus, the behemah, and contrasts it with the tribes, whose names lack the letters ches and tes.

24 ועוד צ"ל מ"ש למעלה דשורש נה"א הוא מבחי' ז"א ושרש נה"ב הוא מבחי' מל'. והרי מבואר בדוכתי טובא דמל' נקי אימא תתאה וכנס"י שהיא שרש ומקור הנשמות נה"א.

And further, we must understand what was said above, that the root of the G-dly soul is from the level of Z'eir Anpin and the root of the animal soul is from the level of Malchus. Yet it is explained in very many places that Malchus is called Imma Tata'ah (the lower mother) and Knesses Yisrael (the Congregation of Israel), which is the root and source of the souls, [of] the G-dly soul.

A second question: it was said that the G-dly soul is rooted in Z'eir Anpin and the animal soul in Malchus. Yet many sources call Malchus "the lower mother" (Imma Tata'ah) and Knesses Yisrael, the root and source of the G-dly souls of Israel.

אך הענין הוא כי המל' מקבלת ה"ח וה"ג. ה"ח נמשכין לה מאבא וה"ג נמשכין לה מאימא.

But the matter is that Malchus receives the five Chasadim and the five Gevuros: the five Chasadim are drawn to her from Abba, and the five Gevuros are drawn to her from Imma.

The answer begins: Malchus receives two kinds of flow, the five Chasadim (kindnesses) from Abba and the five Gevuros (restraints) from Imma.

25 וכי בחי' אלו הם ג"כ בחי' פנימיות המל' וחיצוניות המל'. ושרש נש"י הוא מבחי' פנימי דמל' המקבלת ה"ח הנ"ל אשר שרשן מאבא וזהו בחי' חטה כמבואר בפע"ח בדרוש השבועות.

And these two levels are also the levels of the inner dimension (pnimiyus) of Malchus and the outer dimension (chitzoniyus) of Malchus. And the root of the souls of Israel is from the level of the inner dimension of Malchus, which receives the five Chasadim mentioned above, whose root is from Abba; and this is the level of chitah, as is explained in Pri Etz Chaim, in the discourse on Shavuos.

These two flows are the inner and the outer dimensions of Malchus. The souls of Israel come from her inner dimension, which receives the Chasadim of Abba; this is chitah (wheat), as the Arizal's Pri Etz Chaim explains in its discourse on Shavuos.

והענין ע"פ חסידות הוא מבואר במ"א ע"פ וספרתם לכם גבי חג השבועות⁷⁹ שהוא כענין אין התינוק יודע לקרות אבא⁸⁰ עד שיטעום כו' שהדעת ההוא שנתחדש בתינוק הוא ענין גילוי הדעת הנעלם שלמעלה מן הדעת המושג כו'

And the matter, according to Chassidus, is explained elsewhere, on the verse "And you shall count for yourselves," with regard to the festival of Shavuot: that it is like the matter of "A child does not know how to call 'Abba' (father) until he tastes," etc.; that the daas (knowledge) newly born in the child is the matter of the revelation of the hidden daas, which is above the daas that is grasped, etc.,

The Chassidic explanation is given elsewhere, on "And you shall count for yourselves": the Talmud says that a child does not know how to call "Abba" until he tastes grain. The new awareness that dawns in the child is a revelation of hidden daas, higher than the daas a person can grasp.

רק שנתלבש בקטנות דעת התינוק, וכך הוא המשכת ה"ח דאבא שבחי" ח"ע הוא למעלה מההשגה ונמשך ומתלבש בנש"י להיות ביטול הנפש כו' וזהו ענין אבא יסד ברתא.^{81,82}

only that it is clothed in the smallness of the child's daas. And so it is with the drawing down of the five Chasadim of Abba: the level of the higher Chochmah (Chochmah Ila'ah) is above comprehension, and it is drawn down and clothed in the souls of Israel, to be the self-nullification (bittul) of the soul, etc. And this is the matter of "Abba founded the daughter" (Abba yasad barta).

That higher daas is clothed in a child's small understanding. So too the Chasadim of Abba, the higher Chochmah, which is above comprehension, are clothed in the souls of Israel as the soul's self-nullification (bittul); this is "Abba founded the daughter."

[וע' בזהר ח"א קי"ב א' ובפ' אמור ק' ע"ב מענין בת אבי⁸³ שמבואר מזה דהמשכת הנשמות מבחי" מל' הוא כשמקבלת מבחי" אבא דוקא].

[And see the Zohar, Part I, 112a, and Parshas Emor, 100b, on the matter of "the daughter of my father," from which it is explained that the drawing down of the souls from the level of Malchus is when she receives from the level of Abba specifically.]

The Zohar on "she is my sister, the daughter of my father" teaches that Malchus is the daughter of supernal Chochmah, Abba. So the souls are drawn from Malchus when she receives from Abba specifically.

26 ושעורה שהיא בחיצוניות המל' נת' לעיל וית' עוד לקמן. ומה שכתוב בזהר אשר בשבטים לא היו ב' אותיות ח"ט הנ"ל היינו

And se'orah, which is in the outer dimension (chitzoniyus) of Malchus, was explained above and will be explained further below. And what is written in the Zohar, that in the tribes there were not the two letters ches and tes mentioned above, that is

Barley, the outer dimension of Malchus, was explained above and will be taken up again. The Alter Rebbe now explains the Zohar's remark that the tribes lacked the letters ches and tes.

כי באמת ב' אותיות ח"ט הם מגבורות והשבטים היו גבוהים מהם רק אחר שנצטרף ה' לשני אותיות הנ"ל

because in truth the two letters ches and tes are from the Gevuros, and the tribes were higher than them. Only after the hei has been joined to the two letters mentioned above,

The letters ches and tes come from the Gevuros, and the tribes, who stood higher, lacked them for that reason. These letters are transformed only when a hei is joined to them.

היינו ה"ח דאבא אז נמתקים ב' אותיות ח"ט הנ"ל ונק' חטה. [ועמ"ש במ"א דהחילוק בין חמץ למצה זהו בין ח' לה"א].

that is, the five Chasadim of Abba, then the two letters ches and tes mentioned above are sweetened, and it is called chitah. [And see what is written elsewhere, that the difference between chametz and matzah lies between ches and hei.]

That hei, whose value is five, stands for the five Chasadim of Abba: with it the letters ches and tes are sweetened and become chitah (חטה). Similarly, the bracket notes, chametz (חמץ) and matzah (מצה) differ only in their ches and hei.

27 וז"ש בזהר כברתא דמתחטא לקמי אבוה ועביד לה רעותא⁸⁴ ר"ל שעושה לה אביה חסד דהיינו המשכת ה"ח דאבא להמתיק אותיות ח"ט הנ"ל

And this is what is written in the Zohar, "like a daughter who pleads endearingly before her father, and he does her will": that is to say, her father does kindness (chesed) for her, that is, the drawing down of the five Chasadim of Abba to sweeten the letters ches and tes mentioned above.

The Zohar's words "like a daughter who pleads endearingly before her father, and he does her will" mean that her father does her a kindness (chesed): Abba draws down the five Chasadim to sweeten the letters ches and tes.

וזהו דמתחטא כו' [ע"ד והייתי אני ובני שלמה חטאים וזהו וחטאך בצדקה פרוק⁸⁵ כי הצדקה ממשיך הי"ח במל"].⁸⁶

And this is “who pleads endearingly (mischata),” etc. [along the lines of “And I and my son Shlomo will be chata'im (offenders)”; and this is “Redeem your sin (chata'ach) with charity (tzedakah),” for charity draws down the five Chasadim into Malchus].

Mischata (“pleads endearingly”) is built on the same root as chet. The bracket compares Bas Sheva's words “I and my son Shlomo will be chata'im” and the verse “Redeem your sin with charity,” for charity (tzedakah) draws the five Chasadim into Malchus.

28 והנה חטה הנ"ל הוא בבחי' מל' רק שהוא בפנימי' דמל' גבורות ממותקות מה"ח. ולכן אדם הראשון אשר נשמתו היה מאילנא דחיי היה גבוה מזה דהיינו שהוא מז"א שנק' אילנא דחיי.

Now, the chitah mentioned above is in the level of Malchus, only it is in the inner dimension (pnimiyus) of Malchus: Gevuros sweetened by the five Chasadim. And therefore Adam, the first man, whose soul was from the Tree of Life (ilana dechayei), was higher than this; that is, he was from Z'eir Anpin, which is called the Tree of Life.

Wheat, then, is Gevuros within the inner dimension of Malchus, sweetened by the Chasadim. Adam's soul came from the Tree of Life, which is Z'eir Anpin, and so it was higher than this level.

ולכן חטא דאדה"ר עץ הדעת חטה היתה⁸⁷ כי חטה היה מדרגה שלמטה ממנו בחי' מלכות דאצי' שנק' עץ הדעת לגבי ז"א כו'.

And therefore [concerning] the sin of Adam, “The Tree of Knowledge was wheat (chitah)”: for chitah was a level below him, the level of Malchus of Atzilus, which is called the Tree of Knowledge relative to Z'eir Anpin, etc.

This is why the Talmud describes Adam's sin as eating wheat, in the opinion that “the Tree of Knowledge was wheat.” Wheat was below Adam: it belongs to Malchus of Atzilus, which relative to Z'eir Anpin is called the Tree of Knowledge.

[והפ"י כי חטה היינו מה שהדעת נשפל ונמשך למטה בקטנות וכענין מ"ש במ"א ע"פ בשברי לכם מטה לחם⁸⁸ כו']

[And the explanation is that chitah is daas being lowered and drawn downward into smallness, like the matter of what is written elsewhere on the verse “When I break for you the staff of bread,” etc.;

A long bracket begins here. Chitah is daas (awareness) lowered and drawn down into a state of smallness, as is explained elsewhere on “When I break for you the staff of bread.”

וזה שייך בבחי' מלי' ששם כירור בחי' חט ע"י ה"ח משא"כ בז"א שהוא למעלה מבחי' זו.

and this pertains to the level of Malchus, where there is the refinement of the level of chet (sin) through the five Chasadim, whereas Z'eir Anpin is above this level.

Such lowered awareness belongs to Malchus, where the chet is refined through the five Chasadim; Z'eir Anpin is above this level.

אך לכאורה צ"ל הרי הנשמות נולדים ע"י זיווג זו"נ דאצי" וא"כ יש בכל נשמה מחלק האם שהיא בחי' מלי' והיינו בחי' חטה.

But seemingly we must understand: the souls are born through the union of Z'eir Anpin and Nukva of Atzilus; and if so, in every soul there is [something] of the mother's share, which is the level of Malchus, and that is the level of chitah.

A new difficulty: all souls are born of the union of Z'eir Anpin and Nukva of Atzilus, so every soul has a share from the "mother," Malchus, which is chitah.

29 וא"כ מדוע נק' זה חטא על אדה"ר שאכל חטה. אך התירוץ ע"פ מ"ש בזהר תרומה דקס"ז ע"ב אדם קדמא אתצייר ואתגליף בלא נוקבא כו'

If so, why is this called a sin for Adam, that he ate chitah? But the answer is according to what is written in the Zohar, Terumah, 167b: "The first Adam was formed and engraved without a female," etc.;

If every soul has a share of Malchus, why was eating wheat a sin for Adam? The answer starts from the Zohar on Terumah: "The first Adam was formed and engraved without a female."

ע"ש, דלכאורה הפי' דכמו שבגשמיות לא היה ילוד אשה כ"א יציר כפיו של הקב"ה כך ג"כ נשמתו שרשה למעלה מבחי' יחוד זו"נ דאצילות.⁸⁹

see there. For seemingly the meaning is that just as physically he was not born of a woman but was the handiwork of the Holy One, blessed be He, so too his soul was rooted above the level of the union of Z'eir Anpin and Nukva of Atzilus.

This seems to mean that just as his body was not born of a woman but made by G-d's own hands, so his soul was rooted above the union of Z'eir Anpin and Nukva of Atzilus. Wheat, the share of Malchus, was therefore beneath him.

30 וא"כ לא היה בו מבחי' עה"ד ומבחי' חטה כ"א למעלה מבחי' זו היינו ח"ע כמו שהיא בעצמותה,

And if so, he had in him nothing of the level of the Tree of Knowledge and of the level of chitah, but only [what is] above this level, that is, the higher Chochmah as it is in its essence.

Adam therefore had nothing of the Tree of Knowledge or of wheat; his soul came from the higher Chochmah as it is in itself, before any descent into Malchus.

ולכן היה חטא מה שאכל מבחי' חטה כו' משא"כ כל הנשמות שאחריו כמו שנולדו למטה ע"י דכר ונוק'.

And therefore it was a sin that he ate of the level of chitah, etc. Whereas all the souls after him: just as they are born below through male and female,

For him, eating wheat meant descending below his level, and so it was a sin. Later souls are different, for they are born below of a father and a mother.

כך שרש נשמתם מזיווג זו"נ. לכן שייך בהם בחי' חטה מאכל אדם כו' מצד שרשם מבחי' פנימי דמל'.

so the root of their soul is from the union of Z'eir Anpin and Nukva. Therefore the level of chitah, human food, etc., pertains to them, by virtue of their root in the level of the inner dimension (pnimiyus) of Malchus.

Their soul-root likewise comes from the union of Z'eir Anpin and Nukva, so wheat, "human food," is fitting for them: it belongs to their root in the inner dimension of Malchus.

31 ומצד שרשם מז"א לא היה בשבטים אותיות ח"ט כו'. אמנם בזהר ס"פ אמור דף ק"ד סע"א כ' ואדם

And by virtue of their root from Z'eir Anpin, the tribes did not have the letters ches and tes, etc. However, in the Zohar at the end of Parshas Emor, folio 104, at the end of side a, it writes: "And Adam

On the side of their root in Z'eir Anpin, the tribes lacked the letters ches and tes. But a passage at the end of Emor in the Zohar seems to say otherwise about Adam: "And Adam came forth from male and female."

מדכר ונוק' נפיק⁹⁰ ופי' הרמ"ז שנשמת אדה"ר יציר כפיו של הקב"ה נמשכה ג"כ מזיווג זו"נ דאצילות רק שהוא בהיכלות דאז"א כו' ע"ש.

came forth from male and female." And the Ramaz explains that the soul of Adam, the handiwork of the Holy One, blessed be He, was also drawn from the union of Z'eir Anpin and Nukva of Atzilus, only that it was in the chambers (heichalos) of Abba and Imma, etc.; see there.

The Ramaz (Rabbi Moshe Zacuto) explains it to mean that Adam's soul too was drawn from the union of Z'eir Anpin and Nukva of Atzilus, though within the chambers (heichalos) of Abba and Imma.

32 ועי' ברע"מ פ' קדושים דפ"ג סע"א ומ"ש עליו בספר הגלגולים פרק י"ח ובלק"ת ס"פ בראשית.

And see the Raaya Mehemna, Parshas Kedoshim, 83, at the end of side a, and what is written on it in Sefer HaGilgulim, chapter 18, and in the Likkutei Torah [of the Arizal], at the end of Parshas Bereshis.

Other sources point the same way: the Raaya Mehemna (a section of the Zohar) on Kedoshim, Sefer HaGilgulim (the Arizal's teachings on the transmigration of souls), and the Arizal's Likkutei Torah on Bereshis.

ולפ"ז הפי' בזהר תרומה הנ"ל הוא באופן אחר ועי' מק"מ שם. וא"כ לכאורה הדרא קושיא לדוכתה.

And according to this, the explanation of the Zohar, Terumah, mentioned above is in another way; and see the Mikdash Melech there. And if so, seemingly the question returns to its place.

According to them, the Zohar on Terumah ("formed without a female") must be read in another way, as the Mikdash Melech does there. Then the question returns: why was wheat a sin for Adam?

אך באמת לק"מ דהנה מבואר בזהר בראשית דל"ז סע"א⁹¹ ע"פ לא ידון רוחי באדם לעולם.⁹²

But in truth there is no difficulty at all. For it is explained in the Zohar, Bereshis, 37, at the end of side a, on the verse "My spirit shall not abide in man forever":

The Alter Rebbe answers that there is no real difficulty, and brings the Zohar on "My spirit shall not abide in man forever."

ר' אחא אמר בההוא זמנא הוה ההוא נהרא דנגיד ונפיק אפיק רוחא מאילנא דחיי⁹³ ואריק באילנא דשריא ביה מותא ואתמשכן רוחין בגווייהו דבני נשא יומין סגיאיין.

"Rabbi Acha said: At that time, that river which flows and goes forth would bring forth spirit from the Tree of Life and pour it into the tree in which death dwells, and spirits were drawn into human beings for many days,

There Rabbi Acha says that in early times the "river" brought spirit from the Tree of Life into the tree in which death dwells, and from it spirits were drawn into people for many days; this is why the first generations lived so long.

עד דסלקו בישין כו' כדין אסתלק רוחא עילאה מההוא אילנא בשעתא דפרחו נשמתין בבני נשא כו' וע"ש במק"מ שמתחלה היה עיקר הנשמה מז"א וקצת מהמלי'.

until the wicked arose," etc. "Then the supernal spirit departed from that tree, at the time that the souls in human beings flew off," etc. And see there in the Mikdash Melech, that at first the essence of the soul was from Z'eir Anpin, and a little from Malchus.

When the wicked rose up, the supernal spirit withdrew. The Mikdash Melech explains that at first the essence of the soul was from Z'eir Anpin, with only a little from Malchus.

33 וגם מז"א היינו מה שנמשך לו מא"א ע"י אימא עילאה ולכך היו חיים הרבה כי אריכו דיומין אינון מאריך.

And also from Z'eir Anpin, that is, what is drawn to it from Arich Anpin through Imma Ila'ah (the higher Imma); and therefore they lived long, for "length of days is from Arich."

The share from Z'eir Anpin itself came to it from Arich Anpin through the higher Imma; and since "length of days" comes from Arich, the early generations lived long.

ואחר שחטאו היה בהפך טיפת הנוק' מרובה על הדכורא והיא נק' אילנא דמותא לכך לא היו מאריכים ימים עכ"ד ועיין בזהר ר"פ בשלח דמ"ד סע"ב.⁹⁴

And after they sinned it was the reverse: the drop of the female was greater than [that of] the male, and it is called the tree of death; therefore they did not live long. Thus far his words. And see the Zohar at the beginning of Parshas Beshalach, 44, at the end of side b.

After the sin the proportion was reversed: the female "drop" outweighed the male, and that is the "tree of death," so lifespans grew short. The words "thus far his words" close the quotation from the Mikdash Melech.

34 וכיון שכן שאפילו בבני אדם ואחר חטא עה"ד עכ"ז היה אז עיקר הנשמה מז"א ומלמעלה מעלה כו'.

And since it is so, that even in human beings, and after the sin of the Tree of Knowledge, nevertheless the essence of the soul was then from Z'eir Anpin and from higher and higher, etc.,

So even in ordinary people, after the sin, the essence of the soul still came from Z'eir Anpin and above.

כ"ש וק"ו באדה"ר עצמו שהיה יציר כפיו וקודם חטא עה"ד שהיה עיקר הנשמה שמלמעלה מעלה מרובה על טיפת הנוק' וכמ"ש בספר הגלגולים

how much more so, by a fortiori reasoning, in Adam himself, who was His handiwork, and before the sin of the Tree of Knowledge: the essence of the soul, which is from higher and higher, was greater than the drop of the female; and as is written in Sefer HaGilgulim,

All the more so in Adam himself, formed by G-d's hands and before the sin: in him the higher share far outweighed the female "drop."

פייט שהיה לו נר"נ דאצ"י וגם נשמה לנשמה דאצ"י ולכן נק' זה חטא על אדה"ר מה שירד בבחי' חטה.

chapter 19, that he had nefesh, ruach and neshamah of Atzilus, and also a neshamah of the neshamah of Atzilus. And therefore this is called a sin for Adam: that he descended into the level of chitah.

Sefer HaGilgulim says that he had nefesh, ruach and neshamah of Atzilus, and even a "soul of the soul" of Atzilus. For a soul so high, descending to the level of wheat was a sin.

SECTION 4 • ¶35-36

Barley, wheat and Shavuos

35 ועמ"ש מזה עוד בביאור ענין קי"ס ד"ה הנה ים סוף]. ושעורה הוא בחי' חיצוניות שבמלי' שהוא להחיות כל פרטי התחלקות נבראים מלאכים שהוא ע"י ה"ג.

And see what is written on this further in the explanation of the matter of the Splitting of the Sea of Reeds, the discourse beginning "Behold, the Sea of Reeds." And se'orah is the level of the outer dimension (chitzoniyus) in Malchus, which is to give life to all the particulars of the division of creations, angels, which is through the five Gevuros.

The long bracket closes with a reference to the discourse on the Splitting of the Sea. Returning to barley: it is the outer dimension of Malchus, which gives life to the many differentiated creations, the angels, through the five Gevuros.

ושרשן מה"ג דאימא [כי בינה מקננא בכורסייא^{95,96} עולם הבריאה וכן בחי' חיצוניות שבמלי' שמתלבש בבי"ע מקור קבלתה מה"ג דאימא] והוא כמו עד"מ הדבור באדם נמשך ע"י ה' מוצאות אחה"ע מהגרון כו'

And their root is from the five Gevuros of Imma [for Binah nests in the Throne, the World of Beriah; and likewise the level of the outer dimension in Malchus, which is clothed in Beriah, Yetzirah and Asiyah, the source of its receiving is from the five Gevuros of Imma]. And this is, by way of analogy, like speech in man, which is drawn through the five places of articulation, alef-ches-hei-ayin from the throat, etc.

Their root is in the five Gevuros of Imma, for Binah "nests" in the Throne, the World of Beriah, and the outer dimension of Malchus, clothed in Beriah, Yetzirah and Asiyah, receives from it. Speech in man illustrates this: it issues through the five places of articulation.

כי הקול הוא פשוט ונתצמצם ומתחלק בכ"ב אותיות ע"י ה"ג ומקור המחלקן הוא המחשבה כמ"כ כל פרטי התחלקות צירופי אותיות דבר ה' בחי' מלי' הוא ע"י ה"ג ושרשן מה"ג דאימא בחי' מחשבה

For the voice is simple, and it was contracted and is divided into twenty-two letters through the five Gevuros, and the source that divides them is thought. Likewise, all the particulars of the division of the combinations of letters of the word of G-d, the level of Malchus, are through the five Gevuros, and their root is from the five Gevuros of Imma, the level of thought.

A simple voice is divided into the twenty-two letters by the five Gevuros, and what divides it is thought. So too the letter-combinations of G-d's word, Malchus, are divided by the five Gevuros rooted in Imma, the level of thought.

וזהו ענין שעורה וכמשי"ל⁹⁷ ומשם ג"כ שרש נה"ב ששרשה מ"יב בקר אבל הנה"א שרשה מפנימי המלי ומז"א עצמו וכמ"ש בזהר ויחי דף רמ"ה,

And this is the matter of se'orah, as was written above. And from there too is the root of the animal soul, whose root is from the twelve oxen; but the G-dly soul, its root is from the inner dimension (pnimiyus) of Malchus and from Z'eir Anpin itself, as is written in the Zohar, Vayechi, folio 245.

This is barley, as explained in the first chapter. The animal soul is rooted there, in the twelve oxen, while the G-dly soul is rooted in the inner dimension of Malchus and in Z'eir Anpin itself, as the Zohar on Vayechi says.

וזהו שבחי מלי נקי לפעמים בהמה כנ"ל⁹⁸ ולפעמים נקי אדם שכשהיא באצ"י נקי אדם וכשירדת בבריאה נקי בהמה וכמ"ש ורוח הבהמה הירדת היא למטה⁹⁹ כו' והיינו ב' בחי הנ"ל חיצונית המלי בפנימי המלי.

And this is why the level of Malchus is sometimes called behemah, as mentioned above, and sometimes called adam: when she is in Atzilus she is called adam, and when she descends into Beriah she is called behemah, as it is written, "and the spirit of the beast that goes down below," etc. And these are the two levels mentioned above, the outer [dimension] of Malchus and the inner dimension of Malchus.

So Malchus has two names: in Atzilus, her inner dimension, she is adam (man); descending into Beriah, her outer dimension, she is behemah (beast), as in "the spirit of the beast that goes down below."

36 וענין ספי העומר שהוא בירור נפש הבהמית זהו תיקון ועליית בחי שבמלי הנקי בהמה ועי"ז אח"כ בחג השבועות נעשי בבחי אדם שמתעלה באצילות בפנימי המלי.

And the matter of the counting of the Omer, which is the refinement of the animal soul: this is the rectification and elevation of the level within Malchus that is called behemah; and through this, afterwards, on the festival of Shavuos, it becomes the level of adam, which rises into Atzilus, into the inner dimension (pnimiyus) of Malchus.

The counting of the Omer refines the animal soul, raising the part of Malchus called behemah. Through it, on Shavuos, that level becomes adam, rising into Atzilus, into the inner dimension of Malchus.

וזהו ענין והקרבתם מנחה חדשה¹⁰⁰ כו' והמ"ד שנמשך עי"ז זהו ענין מתן תורה כו' שהיא המשכת כתר וחכמה באותיות דבחי' חטה

And this is the matter of “And you shall offer a new meal-offering,” etc. And the mayin duchrin (masculine waters) that are drawn down through this are the matter of the Giving of the Torah, etc., which is the drawing down of Keser and Chochmah into the letters of the level of chitah.

This is the “new meal-offering” of Shavuos. The mayin duchrin, the “masculine waters” drawn down from above in response, are the Giving of the Torah: Keser and Chochmah drawn into the letters of chitah.

והוא כענין יחוד וחיבור הטוב דעה"ד והתכללותו בעץ החיים למהוי אחד באחד¹⁰¹ (ועיין בזהר פ' אמור דף צ"ו ע"א ועיין מ"ש בביאור ע"פ קול דודי כו'):

And it is like the matter of the union and joining of the good of the Tree of Knowledge and its inclusion in the Tree of Life, to be one in one (lemehevei echad be'echad) (and see the Zohar, Parshas Emor, folio 96a; and see what is written in the explanation on the verse “The voice of my beloved,” etc.).

It is like the joining of the good of the Tree of Knowledge with the Tree of Life, until they are “one in one.” The Alter Rebbe refers to the Zohar on Emor and to the explanation on “The voice of my beloved.”

IN ONE'S AVODAH

A person must rouse his good inclination against his evil inclination, and through contemplation beget in himself a will for G-d, so that the Supernal Will comes to rest on him. A love that is held within the heart lasts for a time and can lapse, leaving room for physical desires; what guards it is a higher contemplation of the greatness of the Infinite One, which the heart cannot contain and which surrounds it, so that he wants nothing but G-d alone. This is the work of the counting of the Omer: refining the animal soul so that on Shavuos it becomes adam and can receive the Torah.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe identify the angels that are created each day and “expire” with sparks refined from nogah? What does their “expiry” mean?
2. How do the five Gevuros make multiplicity possible, in speech and in creation, and why does refining the sparks also need Gevurah?
3. What is the difference between the inner love and the encompassing love, and why does the first need the second as a “guard”?
4. Why is wheat, though human food, still said to belong to Malchus, and why was it a sin for Adam to descend to it while it is fitting for later souls?
5. How do the waving of the Omer, the counting, and the “new meal-offering” of Shavuos together describe the elevation of the animal soul?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והניף את העומר

“He shall wave the Omer before Havayah for your acceptance; on the morrow of the Shabbos the kohen shall wave it.” This verse, on the Omer of the second day of Pesach, is the subject of the whole maamar.

Leviticus 23:11א”י: ויקרא כ”ג:

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

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

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KEHOT'S NOTE

ויקרא כג, יא.

2 העומר הוא מאכל שעורים

The Mishnah contrasts the meal-offering of the sotah with other meal-offerings: it comes from barley, and Rabban Gamliel says that as her deed was the deed of an animal, so her offering is animal food. The passage also notes that the Omer offering is likewise of barley.

Sotah 14a:14ד”א: י”ד סוטה

כל המנחות טעונות שמן ולבונה, וזו אינה טעונה לא שמן ולא לבונה. כל המנחות באות מן החשיו, וזו באה מן השעורין. מנחת העומר, אף על פי שבאה מן השעורין — היא היתה באה גרש, וזו באה קמח. רבן גמליאל אומר: כשם שמעשיה מצשה בהמה, כך קרבנה מאכל בהמה.

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3 מאכל שעורים

When Yochanan of Chakuk came back from the villages and was asked whether the wheat had done well, he answered that the barley had; he was told to go and tell the horses and donkeys, for “barley and straw [are] for the horses.” The Kehot note brings it for barley as animal fodder.

Pesachim 3b:10-11א”י: פסחים ג' ב”י:

ההוא ארמא דההו 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 בתיא: מי קא ספו לך 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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PARAGRAPH 2

4 מלאכים שנבראים בכל יום

On “They are new every morning,” Rabbi Chelbo says that every day the Holy One, blessed be He, creates a company of new angels who sing a new song and depart; Rabbi Yehoshua tells Hadrian that they return to the river of fire from which they came.

Eikhah Rabbah 3:8ח”ג: איכה רבה ג’:

... אמר רבי שמעון בר אבא על שאתה מחדשנו בבקרן של מלכיות, אנו יודעין שאמונתך רבה לגאלנו. אמר רבי חלבו בכול יום ויום בורא הקדוש ברוך הוא פת של מלאכים חדשים ואומרין שירה חדשה והולכין להם. אמר רבי ברכיה השבתי לרבי חלבו והא כתיב (בראשית לב, כו): ויאמר שלחני כי עלה השחר, אמר לי חנוקה סכרת לחנוקני, גבריאל ומיקאל הן הן שרים של מעלה, דכלם מתחלפין ואינין לא מתחלפין. אדריאנוס שחיק עצמות שאל את ...

“It is the L-rd’s kindnesses that have not ceased, for His mercies have not ended” (Lamentations 3:22). “It is the L-rd’s kindnesses that have not ceased” – Rabbi Shimon ben Lakish said: After the Holy One blessed be He despairs of the righteous in this world, He then has mercy on them. That is what is written: “It is the L-rd’s kindnesses that have not ceased.” “They are new every morning; great is Your faithfulness” (Lamentations 3:23). “They are new every morning; great is Your faithfulness” – Rabbi Alexandri said: ...

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KEHOT'S NOTE

ראה איכ”ר פ”ג, ח. טור או”ח סנ”ט. ראה לקמן פ’ פנחס עט, ב. המשך תעריב כרך-ב ע’ תרפד. ועוד.

PARAGRAPH 3

5 הושיט הקב”ה אצבעו הקטנה

When the Holy One, blessed be He, wished to create man, He consulted a company of ministering angels; they said, “What is man that You remember him?” and He stretched out His little finger among them and burned them, and so with a second company.

Sanhedrin 38b:5ה”ב: סנהדרין ל”ח ב’:

אמרו לפניו: רבונו של עולם, “מה אנוש כי תזכרנו וכן אדם כי תפקדנו?” הושיט אצבעו קטנה ביניהן ושרפם. וכן פת שניה. פת שלישית אמרו לפניו: רבונו של עולם, ראשונים שאמרו לפניך מה הועילו? כל העולם כולו שלך הוא. כל מה שאתה רוצה לעשות בעולמך – עשה.

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KEHOT'S NOTE

סנהדרין לח, ב.

6 והפ"י ידוע

The passage in Ki Teitzei explains that even Chochmah comes into being from only a small, contracted glimmer of the Infinite Light, given after its essence has been concealed, a glimmer with no proportion to the essence.

KEHOT'S NOTE

ראה גם לקמן פ' תצא לח, ד. דרושים לר"ה ס, ב. שה"ש כב, ב. בארוכה במאמרי אדה"א ויקרא-ב ע' תרג.

7 מה אנוש

"What is man that You remember him, and the son of man that You take note of him?" In the Talmud these are the words with which the angels opposed the creation of man.

Psalms 8:5 ח"ה:5

מִה־אָנוּשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי תִפְקֹדֵנוּ:

What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him?

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סנהדרין ל"ה בבב 38b Sanhedrin

KEHOT'S NOTE

תהלים ח, ה. וראה סנהדרין לח, ב.

PARAGRAPH 4

8 אלף טורין

On "the beasts on a thousand mountains," the Targum speaks of the wild ox, prepared for the righteous in the Garden of Eden, that grazes every day on a thousand mountains. This is the source of the image of a beast that eats a thousand mountains.

Aramaic Targum to Psalms 50:10 ח"ה:10

אַרוֹם דִּילִי כָּל חַוֹּת חוֹרְשָׁא (וְעִתְדַת לְצִדִּיקָא בְּגֵן עֵדֶן) בְּעִירְיָא וְכִנָּן (וְתוֹר בֶּר דְּרַעִי בְּכָל יוֹמָא) בְּטוֹרִין אֶלְפָּא:

Mikraot Gedolot (Public Domain)

9 אלף טורין דאכלה בהמה רבה

There the Alter Rebbe cites this same Zohar, "a thousand mountains that the great beast eats," and explains that behemah equals Ban, Malchus of Atzilus, which descends each night into Beriah, Yetzirah and Asiyah to refine the sparks of Tohu.

Psalms 50:10 ח"ה:10

כִּי־לִי כָּל־חַיְתוֹיָעַר בְּהֵמוֹת בְּהֶרְרִי־אֶלְפָּה:

For every beast of the forest is Mine, and the cattle upon a thousand hills.

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KEHOT'S NOTE

ת"י על פסוק בהמות בהרי אלף (תהלים ג, י). ע' תנחומא פנחס סי' יב. ובוז"א יח, א [כ]. ראה תו"א מז, ד.

10 אלף טורין דאכלה בהמה רבה

The Zohar reads "He causes grass to grow for the beast" as the angels who are cut down each day like grass and grow again, and teaches that a thousand mountains rise up to

this beast every day and it eats them. The Alter Rebbe identifies the beast with Malchus.

ספר זוהר, פנחס י"ב:ע"פ-80-70:12 Zohar, Pinchas

The translation is only of the first 15 lines of the Hebrew text. As R. Simeon was once studying this portion, his son, R. Eleazar, came and asked him: 'What is the connection of Nadab and Abihu with Phineas? If Phineas had not been bom when they died and had afterwards come into the world and taken their place, I could understand, but he was alive at the time, and his soul was already in its place?' He replied: 'My son, there is a deep mystery here. When they departed from ...

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

PARAGRAPH 5

11 בפי' ויחי דרמ"ז ע"א

The note says that this wording is quoted in Yahel Or, the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

ראה גם לעיל פ' צו יב, ד. הלשון נעתק ביהל אור ע' קנג.

12 זעקת סדום ועמורה כי רבה

"The outcry of Sedom and Amorah, for it is great, and their sin, for it is very grave." The Zohar uses this verse to show that rabbah can mean "great."

Genesis 18:20 ח"ה:כ"0

וַיֹּאמֶר ה' זַעֲקַת סֹדֶם וְעִמֹּרָה כִּי־רַבָּה וְחַטָּאתָם כִּי כָבֵדָה מְאֹד:

And the L-RD said: 'Verily, the cry of Sodom and Gomorrah is great, and, verily, their sin is exceeding grievous.

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13 מאי רבות אלא כמה דכתיב זעקת סדום ועמורה כי רבה כמו גדלה

The Zohar reads "Many daughters have done valiantly" as the twelve tribes and explains rabbos as "great," as in "the outcry of Sedom and Amorah, for it is great." The same passage goes on to speak of the twelve oxen on which the Sea stood.

Zohar, Vayechi 75:771-781 א"תשע"א-תשפ"א

PARAGRAPH 6

14 רבות בנות

"Many daughters have done valiantly, but you surpass them all," from the Woman of Valor. The Zohar reads the "many daughters" as the twelve tribes.

משלי ל"א:כ"ט Proverbs 31:29

רַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְאַתָּה עָלִית עֲלֵיכֶלְנָה:

'Many daughters have done valiantly, But thou excellest them all.'

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KEHOT'S NOTE

משלי לא, כט.

15 וכמ"כ מל' דא"ק נקי בהמה רבה
In Sha'ar Arich Anpin, chapter 1, the Arizal describes the lowest parts of Atik that remain uncovered beneath Atzilus to illuminate the World of Beriah, and likens them to the two udders of a behemah (beast), from which the configurations first nurse before they nurse from "human breasts."

Sefer Etz Chaim 13:1א:ג:חיים עץ

PARAGRAPH 8

16 ענין שעורה הוא שיעור ה'
In the Zohar's passage of the child on the waving of the Omer, barley is said to be offered because it is the first of the grains, and se'orah is read as "the measure of hei" (shi'ur hei).

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

What is tenufah? We may read it Tenu feh, "Give a mouth", the mouth being symbolic of the honour which we have to give to the Holy One, blessed be He. Hence the Omer had to be lifted up to show that we give to G-d this "mouth", since the chief praise of the Supreme King is when Israel prepare for him this honour and give glory to the King.

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

17 לה' מוצאות הפה
There the Alter Rebbe explains that the "vessels" are the letters, whose root is the five letters מנצפך, the five Gevuros that divide the breath and voice into the five places of articulation of the mouth to form the twenty-two letters; the root of the five Gevuros is the supernal Gevurah of Atik Yomin.

KEHOT'S NOTE

עי שש"ב ח"ב שהיה"א ספ"ד. [כ].

18 אחה"ע מהגרין
The note sends the reader to this work on the guttural letters alef-ches-hei-ayin and their place of articulation in the throat; its content is not summarized here.

KEHOT'S NOTE

ראה ס"י (מנטובה שכ"ב) פ"ב, מ"א. ע"ה שער טנת"א פ"ג. שער דרושי הצלם דרוש ב. תשובות וביאורים (קה"ת תשל"ד) ע' 62 הערה 1.

19 שעורה שיעור ה' כנוכר בזהר
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ח"ג קפח, ב.

PARAGRAPH 9

20 אלף אלפין ישמשוני
In Daniel's vision of the Ancient of Days, "a thousand thousands ministered to Him, and ten thousand times ten

thousand stood before Him." The Alter Rebbe brings it to show how many the angels are.

דניאל ז':י"ד:10 Daniel 7:10

נהר ד"נור נגד ונפק מן קדמוהי אלף אלפין ישמשונה ורבו רבבן קדמוהי יקומו ד"נא יתב וספרין פתיחו:

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.

21 שבעשרה מאמרות
"With ten utterances the world was created." The Alter Rebbe names these Ten Utterances as the source of the letter-combinations from which angels and souls come.

משנה אבות ה':א"1 Pirkei Avot 5:1

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפרע מן הרשעים שמאבדין את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקימין את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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22 יהי אור
"And G-d said, Let there be light," the first of the utterances of Creation; here it stands for all Ten Utterances, whose letters combine to bring creatures into being.

בראשית א':ג:1 Genesis 1:3

ויאמר אלקים יהי אור ויהי אור:

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

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KEHOT'S NOTE

בראשית א, ג.

PARAGRAPH 10

23 פתוחי חותם
The two stones of the ephod are to be engraved with the names of the sons of Israel "as the work of an engraver in stone, engravings of a signet." The Alter Rebbe uses the phrase for the letters as they are already formed and divided in thought.

שמות כ"ח:י"א:11 Exodus 28:11

מעשה חרש אכן פתוחי חתם תפתח את שתי האבנים על שמות בני ישראל מסבת משבצות זהב תעשה אתם:

With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel; thou shalt make them to be inclosed in settings of gold.

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KEHOT'S NOTE

שמות כה, יא. וראה במאמרי אדה"א ויקרא-ב ע' תרמה.

24

ויקחו אליך פרה

"This is the statute of the Torah... speak to the children of Israel, that they bring you a red heifer." The Alter Rebbe refers to his discourse on this verse in Parshas Chukas.

Numbers 19:2:ט"ב:במדבר

זאת חקת התורה אשר צוה ה' לאמר דבר אל-בני ישראל ויקחו אליה פרה אדמה תמימה אשר אין בה מום אשר לא-עלה עליה על:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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PARAGRAPH 11

25

ותתן טרף לביתה

"She rises while it is still night and gives food (teref) to her household," from the Woman of Valor. The Alter Rebbe applies it to Malchus, which feeds her household by seizing the sparks.

Proverbs 31:15:ט"א:משלי

ותקם בעוד לילה ותתן טרף לביתה וחק לנערתייה:

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

26

בירור הרפ"ח שנק' טרף

A note there cites the Mikdash Melech on Zohar 3:60a: the numerical value of teref (289, טרף) equals 288 (רפ"ח) with one added for the word itself.

Zohar III, 60a:ס, זח"ג

KEHOT'S NOTE

בד"ה והוא עומד עליהם תרס"ג ע' נא מציינ כ"ק אדמו"ר בהערה למק"מ זח"ג ס, א שטרף בגימט' רפ"ח עם הכולל.

27

ארי טורף

"The lion tears enough for his cubs," from Nahum's prophecy against Nineveh; the Kehot note gives it as the model for the phrase "a lion that tears."

Nahum 2:13:ג"ב:נחום

אריה טרף בדי גרותיו ומחנק ללבאתיו וימלא-טרף חריו ומענתיו טרפה:

The lion did tear in pieces enough for his whelps, And strangled for his lionesses, And filled his caves with prey, And his dens with ravin.

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KEHOT'S NOTE

ע"ד נחום ב, יג. ועוד.

28

לעולם ירגיז אדם

Rabbi Levi bar Chama says in the name of Reish Lakish that a person should always incite his good inclination against his evil inclination, as it says, "Tremble, and do not sin." Here it is the human counterpart of Malchus seizing the sparks through Gevurah.

Berachot 5a:2:ב"א:ברכות

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: "רגיז ואל תחטאוי" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו כלבבכם". אם נצחו — מוטב, ואם לאו — יקרא קריאת שמע, שנאמר: "על משכבכם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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KEHOT'S NOTE

ברכות ה, א.

29

מזמור אלקים יחננו

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

KEHOT'S NOTE

תהלים ס.

30

אלקים יחננו

"May G-d be gracious to us and bless us; may He make His face shine upon us. Selah." This is the opening of the psalm said during the counting of the Omer.

Psalms 67:2:ב"ז:תהלים

אלקים יחננו ויברכנו יארפניו אתנו סלה:

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

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31

אלקים יחננו

At the beginning of Yisro the Zohar says that when the Holy One, blessed be He, rouses Himself to give teref (food) to all the chariots, as in "she gives teref to her

household,” they all open in joy with “May G-d be gracious to us and bless us.”

ספר זוהר, יתרו א':ח"ח"ח 1:8-18 Zohar, Yitro

PARAGRAPH 12

32

תנו כבוד

“Give glory to Havayah your G-d before it grows dark,” Jeremiah’s call to return; the Zohar uses it to explain tenu-fah as tenu peh.

ירמיהו י"ג:ט"ז Jeremiah 13:16

תנו לה' אֱלֹהֵיכֶם כְּבוֹד בְּטָרֶם יִחַשְׁךָ וּבְטָרֶם יִתְנַפּוּ רַגְלֵיכֶם עַל־הָרִי נֹשֵׂף וְקוֹיָתֶם לְאוֹר וְשִׁמָּה לְצִלְמוֹת וְשִׁית לְעֶרְפֶּל:

Give glory to the L-RD your G-d, Before it grow dark, And before your feet stumble Upon the mountains of twilight, And, while ye look for light, He turn it into the shadow of death, And make it gross darkness.

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KEHOT'S NOTE

ירמ'י יג, טז.

33

תנופה תנ"י פ"ה תנו כבוד

The child in the Zohar says that the Omer must be lifted upward, and that tenufah is tenu peh, “give the mouth,” whose secret is “Give glory to Havayah your G-d,” for the mouth is the glory we must give to the Holy One, blessed be He.

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

We may read it Tenu feh, “Give a mouth”, the mouth being symbolic of the honour which we have to give to the Holy One, blessed be He. Hence the Omer had to be lifted up to show that we give to G-d this “mouth”, since the chief praise of the Supreme King is when Israel prepare for him this honour and give glory to the King.

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

34

אתם קרויים אדם

From the verse “You are My sheep, the sheep of My pasture, you are adam,” the Talmud derives, in a law of ritual impurity, that Israel is called adam. Here it supports the link between the G-dly soul and the Name Mah, the numerical value of adam.

יבמות ס"א א'-ג' 61a:1-3 Yevamot

קברי גוים אינו מטמאין באהל, שנאמר: “ואתן צאני צאן מרעיתי אדם אתם.” אתם קרויין אדם, ואין הגוים קרויין אדם. מיתיבי: “ונפש אדם ששה עשר אלהי!” משום בהמה. “אשר יש בה הבה משתים עשרה רבוא אדם אשר לא ידע בין מינו לשמאלו (ובהמה רבה)!” משום בהמה.

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KEHOT'S NOTE

יבמות סא, א.

35

בביאור ע"פ אדם כי יקריב מכם

In that explanation of “When a man (adam) of you brings an offering,” the Alter Rebbe teaches that the arousal from

above it speaks of is drawn down through Torah study.

KEHOT'S NOTE

לעיל ג, א.

36

אדם כי יקריב מכם

“When a man (adam) of you brings an offering to Havayah,” the opening of Vayikra; the bracket refers to the Alter Rebbe’s explanation of this verse, which is about adam, the G-dly soul.

ויקרא א':ב' 1:2 Leviticus

דבר אל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קָרְבָן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קָרְבָנְכֶם:

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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37

ומבואר בפי בלק קפ"ח ב'

The note says that this Zohar passage, tenufah as tenu peh, is explained in the Tzemach Tzedek’s Derech Mitzvosecha.

KEHOT'S NOTE

נתבאר בדרך מצותיך כה, ב.

38

אדם בגי' מ"ה

The note points to the Pardes’s dictionary of Kabbalistic terms for adam as the numerical value of the Name Mah (45).

KEHOT'S NOTE

ראה פרדס שעה"כ בערכו. ע"ח שער התיקון פ"ג. שער לאה ורחל פ"ב. שער מ"ן ומ"ד דרוש ה. ועוד. ע' במאור"א במערכת א' נסל"ב ובי"ג ע"ש. [כ].

PARAGRAPH 14

39

עשה רצונו כרצונו

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

KEHOT'S NOTE

אבות ב, ד.

40

עשה רצונו כרצונו כדי שיעשה רצונו כרצונו

“Make His will as your will, so that He will make your will as His will; set aside your will before His will, so that He will set aside the will of others before your will.” Here it describes the will for G-d that a person begets, on which the Supernal Will then rests.

משנה אבות ב:ד' 2:4 Pirkei Avot

הוא ה'ה אומר, עשה רצונו כרצונו, כדי שיעשה רצונו כרצונו. בטל רצונו מפני רצונו, כדי שיבטל רצון אחרים מפני רצונו. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע. שסופו להשמע. ואל תאמר לך שאפנה אשנה, שמא לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of oth-

ers for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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41 צאינה וראינה

“Go forth and gaze, daughters of Zion, upon King Shlomo, at the crown with which his mother crowned him on the day of his wedding.” The Alter Rebbe refers to his explanation of this verse elsewhere for the same theme: making His will one’s own will.

Song of Songs 3:11א”י: שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שֶׁעֲטָרָהּ לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחָתוֹ לְבוֹ:

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

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42 שהניף את העומר לפני הוי

“He shall wave the Omer before Havayah for your acceptance.” The words “before Havayah” are read as rising above the Name Havayah of Z’eir Anpin, to Binah.

Leviticus 23:11א”י: ויקרא כ”ג

והניף את־העֹמֶר לִפְנֵי ה' לְרִצְוֹנְכֶם מִמַּחֲרַת הַשַּׁבָּת יִנִּיפְנוּ הַכֹּהֲנִים:

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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43 וספרתם לכם ממחרת השבת

“And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of waving: seven complete weeks shall there be.” The Alter Rebbe reads “the morrow of the Shabbos” as Binah.

Leviticus 23:15א”י: ויקרא כ”ג

וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה שִׁבְעַת שָׁבוּעוֹת תְּמִימֹת תִּהְיֶינָה:

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

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44 מעלא שבתא הוא בחי מלי ויומא דשבתא הוא בחי ז”א

Besides the Tikkunei Zohar, the note refers to the Pardes’s dictionary of Kabbalistic terms, under “Shabbos,” for these identifications of the eve and the day of Shabbos.

KEHOT’S NOTE

ת”ז בהקדמה ב, ב. וראה ג”כ פרדס בעה”כ ערך שבת. מובא בסה”מ תרכ”ט (הוצאת תשנ”ב) ע”א.

PARAGRAPH 15

45 ויומא דשבתא הוא בחי ז”א

On the Shabbos meals, the Zohar teaches that on this day the head of Z’eir Anpin is filled with the dew that comes down from the holy Atika, and that the three meals correspond to Atika Kadisha, the “field of holy apples,” and Z’eir Anpin.

Sfar Zohar, יתרו כ”ו: תמ”א-כ”ז: תנ”ג 26:441-27:453 Zohar, Yitro

REMEMBER THE SABBATH DAY, TO SANCTIFY IT. Said R. Isaac: ‘It is written, “And G-d blessed the seventh day” (Gen. 2, 3); and yet we read of the manna, “Six days ye shall gather it, but on the seventh day, the Sabbath, in it there shall be none” (Ex. 16, 26). If there was no food on that day what blessing is attached to it?’

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

46 הפי הידוע

the passage shares nothing with the note

KEHOT’S NOTE

עלי”ק ד”ה אם בחקותי בבי”ד פ”ד (מז, א). [כ].

47 בעבר הנהר

“Beyond the river your fathers dwelt of old,” Joshua’s words to the people. The known explanation reads “beyond the river” as Chochmah, above the “river” of Binah.

Joshua 24:2ב”ד: יהושע כ”ד

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַנָּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אָבִי אַבְרָהָם וְאַבְי נְחוֹר וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:

And Joshua said unto all the people: ‘Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT’S NOTE

יהושע כד, ב. ראה לקמן מה, א.

48 נהר יוצא מעדן

“And a river goes forth from Eden to water the garden.” The Alter Rebbe reads the river as Binah, so that what is “beyond the river” is the level above it.

Genesis 2:10א”י: בראשית ב”

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

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

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KEHOT’S NOTE

בראשית ב, י.

49 שבתא דלילא ושבתא דיומא

The Zohar asks, “What is Shabbos?” and answers: the day on which the other days rest, which includes all six and

from the external forces, so that these cannot draw light from them.

עץ חיים מ"ב:י"ג Sefer Etz Chaim 42:13

... וביאור הענין הוא דע כי אור העליון המאיר מן המאציל הוא מתגלה באבא הנקרא חכמה והוא מתעלם ומתלבש בתוכו בלי שום מסך אחר משום דעד הכא אתגליא א"ס עד המחשבה הנקרא חכמה אמנם מחכמה ולמטה אין אור א"ס ממש מתגלה אבל אבא הוא מתפשט ומתלבש תוך כל האצילות והוא המחיה אותם. והנה נודע כי אבא מתלבש באמא ואמא בז"א כו' וא"כ איך אינו אומרים עתה כי אור אבא מתגלה בתוך כל אצילות אבל ביאור הענין דע כי אור העליון הגיע עד אבא בהתרחבות גדול בלי מחיצות ולכן עד אבא ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 19

59 טוב לחסות בה' מבטוח באדם

"It is better to take refuge in Havayah than to trust in man," from the psalm said in Hallel; the Alter Rebbe refers to an explanation on this verse for the theme of the encompassing intellect.

Psalms 118:8:ח"ח:ההילים

טוב לַחֲסוֹת בַּה' מִבְּטוּחַ בָּאָדָם:

It is better to take refuge in the L-RD Than to trust in man.

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60 בד"ה עיני כל

The discourse "The eyes of all look hopefully to You" opens with the Zohar's reading of "her husband is known in the gates (she'arim)": each person according to what he measures (meshaer) in his heart, and the "gates" are the fifty gates of Binah.

KEHOT'S NOTE

לקו"ת מטות פה, ב ואילך.

61 עיני כל אליך ישרו

"The eyes of all look hopefully to You, and You give them their food in its time," from Ashrei; it opens the discourse to which the Alter Rebbe refers.

Psalms 145:15:ט"ו:ההילים

עֵינֵי כָל אֱלֹהִים יִשְׁרֻ וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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PARAGRAPH 20

62 שבע שבתות תמימות תהינה

"Seven complete weeks shall there be," the forty-nine days of the counting. The Alter Rebbe reads shabbasos as the

attributes of Binah, "complete" because nothing external draws from them.

ויקרא כ"ג:ט"ו Leviticus 23:15

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשָּׁבֹת מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה שִׁבְעַת שָׁבוֹת תְּמִימַת תִּהְיֶינָה:

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

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63 תספרו חמשים יום

"Until the morrow of the seventh week you shall count fifty days, and you shall offer a new meal-offering to Havayah." Here the fifty days are counted in the attributes of Imma.

ויקרא כ"ג:ט"ו Leviticus 23:16

עַד מִמָּחֳרַת הַשָּׁבֹת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה הַדְּשָׁה לַה'

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

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64 וקראתם דרור

The Zohar explains that deror means freedom, as its Targum renders it, and that from the fiftieth year, of which it says "you shall proclaim liberty," freedom comes forth for all; the Torah that comes from it is therefore called freedom.

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

65 וקראתם דרור

"And you shall sanctify the fiftieth year, and proclaim liberty throughout the land," the law of the Jubilee. The fifty days of the counting share the number fifty and the quality of freedom.

ויקרא כ"ה:י" Leviticus 25:10

וְקִדַּשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרַאתֶם דְּרוֹר בְּאַרְצְךָ לְכָל־יִשְׂרָאֵל יוֹבֵל הוּא תִּהְיֶה לָכֶם וּשְׁבַתְכֶם אִישׁ אֶל־אָחִיו וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תֵּשְׁבוּ:

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

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66 אברהם שיצא ממנו ישמעאל

When Yaakov wished to reveal the end of days to his sons and the Shechinah left him, he feared there was a flaw in his offspring, "like Avraham, from whom Yishmael came out," until his sons answered, "Hear, Israel."

פסחים נ"ו א':ז' Pesachim 56a:7

דָּאָמַר רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הָאֶסְפוּ וְאֶגִּידָה לָכֶם." בִּיקוּשׁ יַעֲקֹב לְגִלּוֹת לְבָנָיו קֶץ הַיָּמִין, וְנִסְתַּלְקָה מִמֶּנּוּ שְׂכִינָה. אָמַר: שָׁמָּה חֹס וְשָׁלוֹם יֵשׁ בְּמִשְׁתֵּי פֶסוּל, כְּאַבְרָהָם שֶׁיֵּצֵא מִמֶּנּוּ יִשְׁמָעֵאל, וְאַבִּי יִצְחָק שֶׁיֵּצֵא מִמֶּנּוּ עֶשְׂרִי? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹהֵינוּ

ה' אָהַד. אָמְרוּ: כִּשֶׁם שֶׁאֵין בְּלִבְךָ אֶלֶּא אָהַד, כִּךְ אֵין בְּלִבְנוּ אֶלֶּא אָהַד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אֲבִינוּ וְאָמַר: "בְּרוּךְ שֶׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד."

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

ראה פסחים נו, א.

67 כמ"ש בפי תצוה קפ"ג א'

The note says that this wording is quoted in the Tzemach Tzedek's Or HaTorah on Ki Sisa.

KEHOT'S NOTE

הלשון נעתק באוה"ת תשא ע' ב"כא.

PARAGRAPH 21

68 אנכי הו'י

"I am Havayah your G-d, who brought you out of the land of Egypt," the opening of the Ten Commandments; the Alter Rebbe traces it to Keser Elyon.

Exodus 20:2: שמות כ':ב

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

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

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69 לרצונכם

"He shall wave the Omer before Havayah lirtzonchem (for your acceptance)." The word is read as ratzon, will, the Keser revealed on Shavuot.

Leviticus 23:11: ויקרא כ"ג:יא

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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70 כגוונא דא האי דרגא שארי לאתקדשא

The Zohar quotes "he shall atone for himself and for his household": one who atones must first atone for himself and then for his house. So this level is first sanctified, then descends to sanctify its house through Israel below, in the counting of the Omer, and then rises to be bound to the higher days.

Zohar, Tetzaveh 6:55-7:64:ז:טו-ז:סד

The answer would be as follows: It is written concerning the High Priest: "And he should make an atonement for himself and for his house" (Lev. 16, 6); from which it is clear that he, being the medium of propitiation, must first make atonement on his own behalf and then be the means of atonement for his household. The same applies here: the grade of the Passover feast began to be sanctified first (on the first day), and having been sanctified itself required to sanctify its household, and for this ...

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

71 קול דודי

"The voice of my beloved! Here he comes, leaping upon the mountains, skipping upon the hills." The Alter Rebbe reads the leaping as the mochin drawn into Z'eir Anpin on Pesach, and the skipping, with both feet, as the revelation of Keser to both on Shavuot.

Song of Songs 2:8: שיר השירים ב':ח

קול דודי הנה־זה בא מדלג על־ההרים מקפץ על־הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ח.

72 ע"פ זכר ונקבה בראם

The note says the Alter Rebbe apparently means these two passages of Torah Ohr.

KEHOT'S NOTE

כנראה הכוונה לתו"א מח, א. פב, ד. המובא"י לקמן.

73 זכר ונקבה בראם ויברך אותם

"Male and female He created them, and He blessed them, and called their name adam." The blessing comes upon male and female together; the Alter Rebbe refers to a discourse on this verse.

Genesis 5:2: בראשית ה':ב

זָכָר וּנְקֵבָה בָּרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הַבְּרָאָה:

male and female created He them, and blessed them, and called their name Adam, in the day when they were created.

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74 בבואור ע"פ חכלילי עינים מיין

There "His eyes are red with wine" is explained through the Sages' saying that every palate that tastes says "li li" (to me, to me).

KEHOT'S NOTE

תו"א מח, א.

75 חכלילי עינים מיין

"His eyes are red with wine, and his teeth white with milk," from Yaakov's blessing of Yehudah; it opens the discourse in Torah Ohr to which the Alter Rebbe refers.

Genesis 49:12: בראשית מ"ט:יב

חִכָּלִילִי עֵינַיִם מִיַּיִן וּלְבָנָיִם מִחֶלֶב:

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

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76 וסדי"ה ועשית בגדי קדש

Near the end of the discourse "And you shall make holy garments," the Alter Rebbe describes three levels of making Aharon's garments.

KEHOT'S NOTE

תו"א פב, ד.

77 במ"ת מבחי' כתר עליון אנכי

Kehot's note points to Zohar III, 11a for these words.

זח"ג יא, א 11a Zohar III,

KEHOT'S NOTE

ראה זח"ג יא, א.

PARAGRAPH 22

78 חטה ברטא דמתחטא לקמי אבוא

The child in the Zohar calls wheat "the daughter who pleads endearingly before her father, and he does her will"; Rabbi Elazar observes that the tribes have no ches and tes while she has ches and tes, and is called chitah.

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

Why was the Omer from barley and not from wheat? Because barley ripens first, whereas wheat is the more perfect food, being symbolical of the elimination of sin by the substitution of hittah (wheat) for het (sin).

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

PARAGRAPH 25

79 ע"פ וספרתם לכם גבי חג השבועות

There the brightness renewed each Pesach in the world of the angels reaches down to the animal soul in Israel, so that it be transformed into the seven holy attributes drawn in the seven weeks of the counting.

KEHOT'S NOTE

לקו"ת במדבר י, ג.

80 אין התינוק יודע לקרות אבא

The note says the source of this saying is given there.

KEHOT'S NOTE

נסמן לעיל לד, ג.

81 אבא יסד ברטא

In the Raaya Mehemna on Pinchas: "With Chochmah He founded the earth": Chochmah is Abba and the earth is the daughter; the daughter is with Abba on the right, the side of Chesed.

Zohar III, 248aח"ג רמח, א 248a Zohar III,

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. רנח, א. ת"ז תכ"א (סא, ב). תס"ט (קה, ב).

82 אבא יסד ברטא

On "Havayah founded the earth with Chochmah," the Tikkunei Zohar explains: with Chochmah, which is Abba, He founded the daughter, who is the earth, for the daughter was made through Abba.

Tikkunei Zohar 61b:4-5ה' ב:ד-ה' ס"א

וכד אית בישראל משכילים בחכמה דאיהי יי מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להווא אתר דאתגורת בגין דברתא באבא אתעבדת. הה"ד יי בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברטא דאיהי ארץ הדום רגליו והווא חוט דילה איהו וי. דאבנא דאיהי תגא. עטר' על רישיה עטרה דס"ת. ובגינה אתמר

ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

Constantinople, 1740 (CC-BY-NC)

83

בת אבי

On Avraham's words "she is my sister, the daughter of my father, but not the daughter of my mother," the Zohar explains that he spoke of the Shechinah: she is the daughter of supernal Chochmah.

Zohar, Vayera 23:349-354ד"ש-ט-שנ"ד 23:349-354 Zohar, Vayera

Abraham always called her "sister" because he was attached to her inseparably. Later he said: "And moreover she is my sister, the daughter of my father, but not the daughter of my mother." Was it really so? In truth he was alluding all the time to the Shekinah. At first he said, "she is my sister" in conformity with the admonition, "Say to wisdom, Thou art my sister." Then he amplified this by saying "moreover she is my sister, the daughter of my father", i.e. the daughter of Supernal Wisdom, ...

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

PARAGRAPH 27

84 כברטא דמתחטא לקמי אבוא ועביד לה רעותא

The Zohar calls wheat "a daughter who pleads endearingly before her father, and he does her will." The Alter Rebbe reads "he does her will" as the Chesed of Abba.

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

Why was the Omer from barley and not from wheat? Because barley ripens first, whereas wheat is the more perfect food, being symbolical of the elimination of sin by the substitution of hittah (wheat) for het (sin).

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

85 וחטאך בצדקה פרוק

Daniel counsels Nevuchadnetzar, "Redeem your sins with charity, and your iniquities with kindness to the poor." Here charity is what draws the five Chasadim into Malchus.

Daniel 4:24ד"כ:ד' 4:24 Daniel

להו מלכא מלכי ישפר עלה וחטאך בצדקה פרק ועוונתך במחן עניו הו תתהו ארכה לשלוחתה:

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy prosperity.'

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KEHOT'S NOTE

דניאל ד, כד.

86

כו' — והייתי אני ובני שלמה חטאים

Bas Sheva warns David that if Adoniyahu reigns, then when David lies with his fathers, "I and my son Shlomo

will be chata'im." The Alter Rebbe brings it as another use of the root chet.

I Kings 1:21א"כ:מלכים א

וְהָיָה כְּשֶׁכֶּבֶד אֲדֹנֵי־הַמֶּלֶךְ עִם־אֲבֹתָיו וְהָיִיתִי אֲנִי וּבְנֵי שְׁלֹמֹה חֲטָאִים:

Otherwise it will come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.'

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KEHOT'S NOTE

מלכים-א, כא (אני ושלמה בני).

PARAGRAPH 28

87

עץ הדעת חטה היתה

On the tree from which Adam ate, Rabbi Meir says it was a vine and Rabbi Nechemiah a fig; Rabbi Yehudah says it was wheat, for a child does not know how to call "Abba" and "Imma" until he tastes grain.

Berakhot 40a:14י"ד:ברכות מ

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

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

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KEHOT'S NOTE

ראה ברכות מ, א. וש"נ.

88

בשברי לכם מטה לחם

"When I break for you the staff of bread," among the warnings of Bechukosai; the Alter Rebbe refers to a discourse on this verse for daas drawn down into smallness.

Leviticus 26:26כ"ו:ויקרא כ

בשברי לכם מטה־לחם ואפו עשר נשים לחמכם בתנור אחד וְהָשִׁיבו לַחְמְכֶם בַּמִּשְׁקֶל וְאָכַלְתֶּם וְלֹא תִשְׂבְּעוּ:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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PARAGRAPH 29

89

The Zohar explains that the first Adam was formed and engraved without a female, from letters engraved in the

world above, while the second Adam, from his seed, was formed within a female.

Zohar, Terumah 77:751-78:761א"ז:תשנ"א-ספר הזהר, תרומה ע"ח:תשס"א

Herein is a profound mystery, viz. that the Archetypal Adam took shape and form without the co- operation of the Female, but a second Man was engraved and formed from the seed and energy of the first within a female.

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

PARAGRAPH 31

90

אדם מדבר ונוק' נפיק

Rabbi Shimon explains that "Let us make man in Our image" was said at the time of union: so it is in the union of the two, in image and likeness, "and adam came forth from male and female."

ספר הזהר, אמור מ"ג:ע"ח-מ"ד:רפ"ה43:278-44:285Zohar, Emor

"I have formed him, yea I have made him": as has been explained, the words "Let us make man in our image, after our likeness" refer to the time of wedlock, namely, the union of "image" and "likeness", so that man issued from Male and Female.

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

PARAGRAPH 32

91

מבואר בזהר בראשית דל"ז סע"א

The note says that this Zohar passage is also cited in the Tzemach Tzedek's Or HaTorah on Vayikra, in two places.

KEHOT'S NOTE

מובא גם באוה"ת ויקרא-א ע' קצו. ושם בכרך-ג ע' תתיב.

92

לא ידון רוחי באדם לעולם

"My spirit shall not abide in man forever, since he too is flesh; his days shall be a hundred and twenty years." The Zohar reads it as the withdrawal of the supernal spirit that had given the early generations long life.

בראשית ו':3Genesis 6:3

וַיֹּאמֶר ה' לֹא־יִדּוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׁגֹם הוּא בָשָׂר וְהָיוּ יָמָיו מָאָה וָעֶשְׂרִים שָׁנָה:

And the L-RD said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

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

93

ר' אחא אמר בההוא זמנא הוה ההוא נהרא דנגיד ונפיק אפיק רוחא מאילנא דחיי

On "My spirit shall not abide in man forever," Rabbi Acha says that at that time the river that flows forth brought spirit from the Tree of Life into the tree of death, and spir-

its were drawn into people for many days, until the wicked rose up; then the supernal spirit departed.

ספר זוהר, בראשית מ"ח:תע"ד-ע"ה:479-48:470 Zohar, Bereshit
מ"ט:תע"ט
AND THE L-RD SAID, MY SPIRIT SHALL NOT STRIVE WITH
MAN FOR EVER, FOR THAT HE ALSO IS FLESH. R. Aha said:
'At that time the stream which perennially flows used to
draw forth the celestial spirit from the tree of life and pour it
into the tree which harbours death, and so the spirit was
continued in the body of men for great length of days, until
they turned out bad and inclined to sin. Then the celestial
spirit departed from that tree at the moment of the soul's ...
The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 33

94 בזהר ר"פ בשלח דמ"ד סע"ב
the passage shares nothing with the note
KEHOT'S NOTE
ראה לקמן פי' מטות פג, ריש ע"ד.

PARAGRAPH 35

95 בינה מקננא בכורסיא
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ראה ת"ז ת"ו.

96 כי בינה מקננא בכורסיא
The Tikkunei Zohar says that Imma Ila'ah (Binah) nests in
the Throne in the three upper Sefiros, while the lower
Imma nests in the ofan, the "one wheel upon the earth."
The Alter Rebbe brings it for the root of the Gevuros of
Malchus in Binah.
Tikkunei Zohar 23a:10-11א"י-י"א:10-11
ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים
אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת
שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן
עלאין. עמודא דאמצעיתא כליל שית ספירן מקננא במטטרו"ן. אימא
תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.
Constantinople, 1740 (CC-BY-NC)

97 בחי' — וכמשי"ל
The note points back to the first chapter of this maamar,
where barley was explained as shi'ur hei, the five Gevuros
that divide speech into its many letter-combinations.
KEHOT'S NOTE
פ"א [כ].

98 בזהר — כנ"ל
The note points back to the first chapter of this maamar,
where Malchus was called behemah, the "great beast."
KEHOT'S NOTE
פ"א [כ].

99 ורוח הבהמה היורדת היא למטה
"Who knows whether the spirit of man goes upward, and
the spirit of the beast goes down below to the earth?" The
Alter Rebbe uses "the beast that goes down" for Malchus
as she descends into Beriah.

קהלת ג':כ"א Ecclesiastes 3:21
מי ידע רוח בני האדם העלה היא למעלה ורוח הבהמה היורדת היא
למטה לארץ:
Who knoweth the spirit of man whether it goeth upward,
and the spirit of the beast whether it goeth downward to the
earth?
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE

קהלת ג, כא.

PARAGRAPH 36

100 והקרבתם מנחה חדשה
"Until the morrow of the seventh week you shall count fifty
days, and you shall offer a new meal-offering to Havayah,"
the offering of Shavuot. Here it is the fruit of the counting,
the animal soul raised from behemah to adam.

ויקרא כ"ג:ט"ז Leviticus 23:16
עד ממחרת השבת השביעית תספרו חמשים יום והקרבתם מנחה חדשה
לה'
even unto the morrow after the seventh week shall ye num-
ber fifty days; and ye shall present a new meal-offering unto
the L-RD.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
ויקרא כג, טז.

101 בעץ החיים למהוי אחד באחד
The Zohar explains why Shavuot, unlike Pesach and
Sukkos, has no seven days: Israel is called "one," and the
Tree of Life, which stands in the middle and binds every-
thing together, is called "one." It adds that barley is of-
fered first because it is the first of the grains.

ספר זוהר, אמור כ"ט:קל"ט-ל"א:קמ"ז Zohar, Emor 29:139-31:147



LikuteiTorah.com
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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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