



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 13

ביאור על הדרוש וספרתם לכם דחג השבועות

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



Barley, “a measure of five,” is the measured flow of G-d’s speech that sustains the angels and is drawn down through Israel’s Omer, while the wheat of Shavuos reveals a hidden Daas above comprehension, G-d’s own Anochi. Counting from below upward, day by day, draws down the light of Keser, the illumination of G-d’s face, and that light now depends on serving Him with joy.

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

Barley, “a measure of five,” is the measured flow of G-d’s speech that sustains the angels and is drawn down through Israel’s Omer, while the wheat of Shavuot reveals a hidden Daas above comprehension, G-d’s own Anochi. Counting from below upward, day by day, draws down the light of Keser, the illumination of G-d’s face, and that light now depends on serving Him with joy.

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

THE MAAMAR IN BRIEF

This Biur expands the discourse on “And you shall count for yourselves.” Barley (se’orah) is read as shiur hei, “a measure of five”: the measured flow that feeds the angels. Angels are emissaries, vessels for the G-dly light that speaks through them, formed from letter-combinations of Malchus of Atzilus in endless variety. Michael’s camp, the lion, is Chesed; Gavriel’s, the ox, is awe, and its “sweat” becomes the River of Fire; the eagle is compassion. The camps issue from four articulations of the mouth; the fifth, the palate, is Chochmah, which sweetens their severities. Their flow comes through Israel’s waving of the Omer, which raises Nukva to her source. Wheat, the grain of Shavuot, comes from the Daas of Tohu: like a child calling “Abba” without knowing why, it reveals a hidden Daas above comprehension, the Anochi “who brought you out of Egypt.” The fifty gates of Binah, united in their source, are drawn down little by little through the count as the illumination of G-d’s face from Keser, which now depends on joyful service. Now the angels carry prayer upward; in the Time to Come every level will be in Israel themselves.

OUTLINE

1 Barley, a measure of five; the angels as emissaries

¶1-4

Barley, the food of the angels, is “a measure of five,” and the angels are the lion and the ox of the Chariot, love and awe. An angel is an emissary, a vessel nullified before the G-dly light within it, so it can speak in the language of G-dliness. Angels come from the letter-combinations of Malchus of Atzilus, Michael from its Chesed and Gavriel from its Gevurah; they are as many as the endless inter-inclusion of the Sefiros, and each camp is named for the attribute that predominates in it.

2 Gavriel's fire, the eagle's compassion and the five articulations ¶15-6

Gavriel's camp is awe; the "sweat" of its fiery warmth becomes the River of Fire, wrath against those who transgress G-d's will. The angels' measure comes from the five articulations of the mouth. Four make the four camps, among them the lion, the ox and the eagle, whose compassion comes from seeing that no creature compares with the Creator and which bore Israel from Egypt to Sinai "on eagles' wings." The fifth, the palate, is Chochmah, which makes peace among them.

3 The palate, the letters and the waving of the Omer ¶17-8

The palatal letters, from Chochmah, sweeten the severities of the other four. Letters are a drawing forth of life, like the breath G-d blew into Adam: the soul spreads outward at levels from action through breath, thought and emotion up to will, of which only five are revealed below, inwardly in souls and outwardly in angels. The angels' flow comes through Israel's waving of the Omer, tenu peh, which raises Nukva to her source.

4 Wheat: the hidden Daas above comprehension ¶19-13

On Shavuot, the wheat harvest, the concealed level above Daas is revealed: Anochi, which no thought grasps, known as a child knows to call "Abba." Man lives by G-d's word in bread; man is from the World of Tikkun, but wheat fell from Tohu into nogah and is Bela, the Daas of Tohu, so it gives a stronger knowing than barley. This revelation is "who brought you out of Egypt": beyond Binah, the narrow throat between mind and heart.

5 The fifty gates in their source; Shavuot and the count ¶14-16

The fifty gates of Binah are "branches that separate," but in Arich Anpin they are united, "a great reckoning" of 370 lights, and they reach Malchus as the illumination of the face from Keser. Hence the twenty-four books read on Shavuot night, for the Torah's source is in Keser; the leavened Two Loaves, for there the Gevuros are included; and the count from below upward, "one day," "two days," one light growing until the forty-nine days become fifty on Shavuot.

6 The illumination of the face, joy and the Time to Come ¶17-18

The light of Keser is the illumination of the face: the inner dimension shining through the vessel, gentler than G-d's word, which comes as through an opening. Now it depends on an arousal from below, joy in service. The Omer raised Nukva while the Temple stood, and that ascent, like prayer, passes through the angels, the lion that consumes the offerings. In the Time to Come the lion will eat straw like the ox, and every level will be in Israel themselves.

KEY CONCEPTS

Shiur hei, "a measure of five" שיעור ה' העורף

Barley read as a measure drawn from the five articulations of the mouth: a measured, limited flow of G-d's word, the food of the angels, which reaches them through Israel's Omer.

Angels as emissaries המלאכים הם שלוחים

An angel is a vessel for the G-dly light that spreads into it and is nullified before it, so it can speak in the language of G-dliness. Each is formed from letter-combinations of Malchus of Atzilus, by its own blend of the Sefiros.

The five articulations of the mouth ה' מוצאות הפה

Four give rise to the four camps of angels; the fifth, the palatal letters gimmel, yud, kaf, kuf, is Chochmah, which sweetens their severities and makes peace among them.

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

A knowing above comprehension, like a child's strong bond with his father without reason. It is drawn down through the wheat of Shavuot, whose root is the Daas of Tohu, and it is the revelation of Anochi at Sinai.

The fifty gates of Binah חמשים שערי בינה

Separate branches below, united in their source in Arich Anpin. The count draws them down from below upward, one level growing day by day, until on Shavuot the forty-nine become fifty, joined by the fiftieth gate.

The illumination of the face הארת פנים

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

The lion that consumes the offerings אריה דאכיל קרבנות

The angels through whom the Omer and prayer now rise, since physical voice and speech cannot ascend without intermediaries. In the Time to Come Israel will hold every level themselves.

SECTION 1 • 11-4

Barley, a measure of five; the angels as emissaries

1 ביאור על הדרוש וספרתם לכם¹ דחג השבועות

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

This heading introduces a Biur, a further explanation, of a discourse for Shavuos on the verse “And you shall count for yourselves”: the commandment to count seven weeks from the day the Omer offering is brought, on the second day of Pesach, until Shavuos. The Biur develops the discourse’s themes: barley and wheat, the days of the count, and the fiftieth gate revealed on Shavuos.

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

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

The Hebrew word for barley, se'orah (שעורה), can be split into shiur hei (שעור ה'), “a measure of hei,” the letter whose value is five; the Zohar (Balak, 3:188b) already reads barley as “the measure of the hei.” This Biur sets out to explain that measure, and it begins with the angels: the lion of Hosea’s verse is the face of the lion in the Divine Chariot (Merkavah), whose “roar” is the angels’ call of “Holy.”

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

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

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

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

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

Before explaining how the angels are nourished, the Alter Rebbe defines an angel: an emissary, which is what the Hebrew word malach means. Two verses show an angel spoken of, or speaking, as G-d Himself: Hagar called the angel who spoke to her by G-d's Name, and the angel who visited Avraham said, "I will surely return to you," as only G-d could promise. In Tanya (Kuntres Acharon, essay 4) the Alter Rebbe states the principle: an angel sent on a mission is called by the very Name of G-d that dwells within him.

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

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

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

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

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

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

כי הן אומרים כן ע"י האור המתלבש בהם⁷ שהוא אלהות (כמ"ש בפרדס שכ"ד פי"א [פרק י"א]). והאור היינו מבחי צירופי אותיות דמדת מלי דאצילות.

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

The gloss cites the Pardes Rimmonim of Rabbi Moshe Cordovero, which says that angels speak in G-d's name "by means of the light en clothed in them." It then identifies that light: it comes from combinations of the letters of Malchus of Atzilus, the Divine "speech" that brings created beings into existence.

כמו מיכאל נתהווה מצירופי אותיות דמדת חסד שבמלי דאצי וגבריאל מצירופי אותיות דבחי גבורה שבמלי. ופרטי פרטיות בע"ס [בעשר ספירות] חסד שבחסד חסד שבגבורה כו'.

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

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

4 וכל יו"ד כלול מיו"ד חסד שבחסד דחסד חסד שבחסד דת"ת [דתפארת] כו' [וכערך שינוי מזיגת הספי' [הספירה / הספירות] כן ערך שינוי המלאכים המתהווים מהם] וכמ"ש היש מספר לגדודיו⁸

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

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

ורבוא רבבות מלאכים מחנה מיכאל⁹ כלולים מחסד בכמה מיני בחי ומדרגות שונות [ר"ל [רצה לומר] חסד שבחסד שבחסד או חסד שבגבורה שבחסד וכפי הספי' [הספירה / הספירות] שמקבל ממנה כך בחי המלאך

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

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

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

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

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

והגם שכלולים מכל הע"ס [העשר ספירות] מ"מ נק' בכלל מחנה מיכאל בחי' חסד כי התגברות החסד הוא מאד בהם והחסד מתפשט בהם.

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

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

SECTION 2 • ¶5-6

Gavriel's fire, the eagle's compassion and the five articulations

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

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

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

פ"י זיעתן¹³ הוא בחי' פסולת היוצא מהאש שהוא ממדת הגבורה שבמלאכים אלו.

The meaning: their sweat is the level of the waste that issues from the fire, which is from the attribute of Gevurah (restraint) in these angels.

That "sweat" is a waste product of the angels' fire, which comes from the Gevurah within them. In Likkutei Torah, Shelach, the Alter Rebbe explains the same teaching: the sweat is venom and fury, the angels' "waste," for every world has its good and its "evil" in the sense of anger and wrath.

וכמו הזיעה היא יוצאת מכח החמימות שדוחה את הזיעה לחוץ. כך החמימות של המלאכים למעלה שעומדים ביראה ורתת כו' ולמטה נעשה זיעה שהוא ענין ארס החום והכעס על ההיפך

And just as sweat comes out by force of the heat, which pushes the sweat outward, so the warmth of the angels above, who stand in awe and trembling, etc., becomes sweat below, which is the matter of the venom of the heat and the anger at what is contrary,

Just as bodily heat pushes sweat out of the body, so the angels' heat, their awe and trembling before G-d, becomes "sweat" as it descends: a fierce, venomous anger against whatever is contrary to G-d's will.

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

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

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

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

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

The opening theme returns. Barley, the food of the angels, who are called "beasts" after the lion and ox of the Chariot, is "a measure of five": the angels' sustenance is measured and limited, and its source is five, the five articulations of the mouth, the five places in the mouth where the Hebrew letters are formed.

ונתחלק לדי' מחנות מחנה מיכאל פני אריה ומחנה גבריאל פני שור ובחי' פני נשר הוא רחמנות כו'

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

From these articulations come the four camps of angels: Michael's, the face of the lion; Gavriel's, the face of the ox; and the face of the eagle, which is compassion.

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

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

In a human being, compassion is felt over his own distance from G-d: he arouses great pity over it and even falls into melancholy. Of such sadness the verse says that it brings profit, reading etzev, plainly "toil," as "sadness."

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

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

The angels have no such distance to mourn; their compassion comes from grasping the greatness of the Infinite One, before whom no created being bears any comparison. The Kehot note reads these words as "[the compassion] over the distance is so great because of the greatness," making explicit that their compassion is over the vast distance between all creation and the Creator.

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

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

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

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

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

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

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

Therefore all four camps are from four articulations of the mouth. But the fifth articulation is the level of [the letters] gimmel, yud, kaf, kuf in the palate, and “all of them are refined through Chochmah (wisdom)”;²¹ it is this that “makes peace,” etc.

So the four camps come from four of the five articulations. The fifth, the palatal letters gimmel, yud, kaf and kuf, belongs to Chochmah, through which “all are refined,” and it “makes peace” among the others, an echo of Job’s “He makes peace in His heights,” the verse just before “Is there any number to His legions?” In Likkutei Torah, Vayikra, the Alter Rebbe explains that Chochmah refines as rennet curdles milk into cheese: its own taste is not felt in the result, yet it separates the good from the waste.

SECTION 3 • ¶7-8

The palate, the letters and the waving of the Omer

7 וזהו חכו ממתקים^{22, 23, 24} ששם גילוי המתיקות כמו בגשמי חיך אוכל יטעם²⁵ וטעמים הם בחכמה כו'

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

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

ואותיות גיכ"ק הם ממתקים את הגבורות של הדי מוצאות²⁶ [ועי' בזהר פי' שמיני דף ל"ט ע"ב²⁷ ועמ"ש בפי' ויחי ע"פ חכלילי עינים²⁸ כו' כפי' כל חיך הטועם כו']

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

The palatal letters gimmel, yud, kaf and kuf “sweeten” the Gevuros, the severities, of the other four articulations; this is how the fifth “makes peace.” A bracketed gloss lists places that discuss this: the Zohar on Shemini, which reads “His palate is sweetness” together with the good wine through whose joy the left side is included in the right, and a discourse in Parshas Vayechi that explains chachlili, “red,” as “every palate (chech) that tastes.”

ועי בפע"ח [בפרי עץ חיים] בשער השופר פרק²⁹ אי בענין גיכ"ק מהחיק שהוא החכמה כו' ע"ש

and see Pri Etz Chaim, Shaar HaShofar, chapter 1, concerning [the letters] gimmel, yud, kaf, kuf, [which are] from the palate, which is Chochmah, etc.; see there;

Pri Etz Chaim, in its gate on the shofar, likewise speaks of the palatal letters as coming from the palate, which is Chochmah.

ובהרמ"ז [ובהרב משה זכות] ר"פ אחרי ובוהר ס"פ משפטים דקכ"ג א' ובאדר"ז [ובאדרא זוטא] דרצ"ה ב'

and in the Ramaz at the beginning of Parshas Acharei; and in the Zohar at the end of Parshas Mishpatim, folio 123a; and in the Idra Zuta, folio 295b.]

The list closes with the Ramaz on Parshas Acharei; the Zohar at the end of Mishpatim, which calls the King's palate "His palate is sweetness" and says that all His hosts depend on it, as "by the breath of His mouth all their host"; and the Idra Zuta.

והנה ביאור ענין ה' מוצאות הפה. הענין שאותיות הם המשכות כו' כמו ויפה באפיו³⁰ נשמת חיים שמהבל עליון נעשה ונתהווה למטה שכל דהיינו נשמת אדה"ר [אדם הראשון] כו'.

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

The Biur now explains the five articulations. Letters are a "drawing forth": they carry what is within outward, as when G-d blew the breath of life into Adam, and from that supernal breath came Adam's soul, an intellect.

כי ענין ופיי הבל ר"ל [רוצה לומר] התפשטות חיות הנפש כמו התפשטות הכח שביד לעשות כל מלאכה שהרי כשישן אינו יכול לעשות מאומה כו'.

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

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

ובח"י זו הוא התפשטות חיצוניות הנפש דהיינו בח"י כח העשיה

And this level is the spreading forth of the outer dimension (chitzoniyus) of the soul, namely the level of the power of action.

This extension into action is the soul's outermost dimension, the power of action.

ועד"ז נאמר למעלה ג"כ עשה את השמים ואת הארץ³¹ שהוא התפשטות חיצונית בעולם העשיה (וע' מזה בד"ה בחדש השלישי כפי יתרו בענין על כל שבח מעשה ידיך)

And along these lines it is also said above, “made the heavens and the earth,” which is the spreading forth of the outer dimension into the World of Asiyah (Action) (and see about this in the discourse beginning “In the third month,” in Parshas Yisro, concerning “for all the praise of the work of Your hands”).

Likewise above, the verse speaks of G-d having “made” the heavens and the earth, using the word for action: this is the extension of the outer dimension into the World of Asiyah, the World of Action. The Alter Rebbe refers to a discourse in Parshas Yisro for more on this.

אבל וברוח פיו כל צבאם³² שהם מבחי' התפשטות חיות ההבל שהוא יותר פנימי כו' ויש בחי' התפשטות המחשבה ולמעלה מהם מדות ולמעלה מהם הרצון וכעד"ז כל הע"ס [העשר ספירות] רק שאינם מתגלים למטה רק ה' בחי' כמ"ש בע"ח [בעץ חיים].

But “and by the breath of His mouth all their host” are from the level of the spreading forth of the life-force of the breath, which is more inward, etc. And there is the level of the spreading forth of thought, and above them the emotive attributes (middos), and above them the will; and similarly all the Ten Sefiros, only that they are not revealed below except as five levels, as is written in Etz Chaim.

By contrast, “by the breath of His mouth all their host” describes a more inward extension, that of the life-giving breath. Beyond it are extensions of thought, of the emotive attributes and of will, and so with all the Ten Sefiros; yet below only five such levels are revealed, which correspond to the five articulations, as Etz Chaim teaches.

ואותיות מלשון אתא בוקר³³ ויאמר אלקים³⁴ יהי אור המשכת החסד כו'.

And otiyos (letters) is from the term “morning comes (asa)”; “And G-d said, ‘Let there be light’”: the drawing down of Chesed (kindness), etc.

The word for letters, otiyos, comes from the Aramaic asa, “comes,” as in Isaiah’s “morning comes”: letters bring the light forth. Morning, and the light of “Let there be light,” are the drawing forth of Chesed.

שהכל המשכת אור א"ס ב"ה בנשמות בבחי' פנימי' [פנימיות / פנימית] ונהר יוצא מעדן³⁵ להשקות את הגן.³⁶ ובמלאכים בבחי' חיצונית שבכל³⁷ עולם שומרי הגן כו'.

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

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

8 והנה השפעת המלאכים שעור ה' הוא ע"י ישראל במנחת העומר שמניף הכהן כו' ונקי עומר התנופה³⁸ ופי' בזהר בלק קפ"ח ב' תנו פה תנו כבוד³⁹ כו' עליית הנוק' [הנוקבא] למקורה ושרשה ומשם יורד ההשפעה כו':

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

The angels’ “measure of five” is drawn down through Israel’s service: the Omer offering of barley, which the kohen waved. The Zohar (Balak, 3:188b) reads tenufah, “waving,” as tenu peh, “give a mouth,” and “give honor”: the waving raises Nukva, the feminine aspect (Malchus), to her source and root, and from there the flow of sustenance descends. In the same passage the Zohar reads se’orah, barley, as “the measure of the hei.”

SECTION 4 • 19-13

Wheat: the hidden Daas above comprehension

9 ב אך בשבועות קציר חטים הוא המשכה וגילוי ההעלם שלמעלה מן הדעת. כי עה"ד [עץ הדעת] חטה היתה שאין התינוק יודע⁴⁰ כו' הרי ע"י החטה נמשך גילוי בחי' הדעת והוא גילוי ההעלי [ההעלם] שלמעלי [שלמעלה] מן הדעת כו'.

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

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

דהיינו בחי' אנכי ה' אלקיך אנכי מי שאנכי⁴¹ דלית מחשבה תפיסא ביה⁴² בבחי' דעת נגלה ממש רק ע"ד שהתינוק קורא אבא אע"פ [אף על פי] שאינו משיג איך הוא אביו

That is, the level of "I am Havayah your G-d": Anochi ("I"), "who I am," whom no thought can grasp, [drawn down] into the level of actually revealed Daas, only in the way that a child calls out "Abba" (Father), even though he does not grasp how he is his father.

That hidden level is the Anochi, "I," of "I am Havayah your G-d," explained as "who I am": G-d's own self, of whom the Tikkunei Zohar says that no thought can grasp Him. On Shavuos it is revealed as real knowledge, Daas, but only as a small child knows his father: he calls "Abba" without grasping what makes him his father.

ובחי' גילוי זו הוא מבחי' אנכי מהו"ע [מהותו ועצמותו] ית' למעלה מעלה מן הגלוי דבחינת שיעור מזורן המלאכים שהוא בחי' דבר ה' בחי' חיצוניות בלבד.⁴³

And this level of revelation is from the level of Anochi, His very being and essence, may He be blessed, far, far above the revelation of the level of barley, the food of the angels, which is the level of the word of G-d, the level of the outer dimension alone.

This revelation of G-d's very being is far above the "barley" of the angels, which is only the outer dimension, the word of G-d.

10 וביאור הדבר הנה כתיב כי לא על הלחם לבדו⁴⁴ יחיה האדם כי על כל מוצא פי ה' וגוי' פי' מוצא פי ה' שנשתלשל בלחם ממנו יחיה האדם.

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

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

והגם שבאדם ג"כ נשתלשל ונמשך מוצא פי ה' אלא שהאדם הוא מעולם התיקון מזיווג זו"נ [זעיר אנפין ונוקבא] כו' כמראה אבן ספיר דמות כסא ועל דמות הכסא⁴⁵ דמות כמראה אדם הכל מעולם התיקון

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

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

אבל החטה הוא ממה שנפל בשכירת הכלים בנוגה ונוגה לו סביב^{46,47} ובחיי נוגה הוא מעולם התהו.

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

Wheat, however, comes from what fell into nogah when the vessels shattered: nogah, “brightness,” named for the verse's “brightness around it,” is the realm, kelipas nogah, in which good and evil are mixed. Since nogah has its origin in the World of Tohu, the first world, whose intense lights shattered their vessels, wheat carries something of that earlier world.

11 וחטה הוא בלע שהוא הראשון לז' מלכין⁴⁸ קדמאין דתהו בחי' הדעת דתהו אלא שירד למטה מפני שהוא מחיצוניות העולמות דתהו.

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

Wheat corresponds to Bela, the first of the seven “primordial kings,” the kings who reigned in Edom before any king reigned in Israel; in Kabbalah they stand for the World of Tohu, and Bela is its Daas. It fell low because it came from the outer dimension of those worlds.

אבל מ"מ כיון שהוא מעולם העליון נעשה חיות לאדם וירידתו למטה הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] אין לך כל עשב מלמטה ⁴⁹ כו' [בב"ר [בבראשית רבה] פ' יו"ד] שהשפעה היא מלמעלה וגבוה מעל גבוה ⁵⁰ כו'.

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

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

12 והנה התינוק שיודע לקרות אבא אין דעתו דעת הגלוי שהרי אינו יודע למה הוא אביו אלא נעשה לו התקשרות לאביו בלי טעם ודעת והתקשרות זו היא חזקה מאד

Now, the child who knows how to call "Abba": his Daas is not the Daas of revelation, for he does not know why he is his father; rather, a bond to his father forms in him without reason or knowledge, and this bond is very strong.

A child who calls "Abba" does not have revealed knowledge: he cannot say why this man is his father. Instead he has a bond with his father beyond reason, and that bond is very strong.

אך היינו גילוי ההעלם עצמו [פ"י גילוי הדעת הנעלם שלמעלה מן הדעת המושג

Yet this is the revelation of the concealed itself [meaning: the revelation of the hidden Daas that is above the comprehended Daas,

Yet this is a revelation of the concealed itself. The gloss explains that it is the hidden Daas, above the knowledge that is comprehended.

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

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

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

או י"ל [יש לומר] דעת הנעלם היינו דעת העליון שהוא למעלה מדעת המושג שהוא דעת תחתון ועמ"ש מענין דעת עליון בביאור ע"פ כה תברכו^{51, 52} וע"פ החלצו מאתכם⁵³ ועמ"ש ע"פ ואלה המשפטים⁵⁴ ועמ"ש ע"פ ששת ימים תאכל מצות⁵⁵ [56]

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

Alternatively, the hidden Daas is the "higher Daas," above the "lower Daas" of comprehension. In Likkutei Torah, Nasso, in the explanation of "Thus shall you bless," the Alter Rebbe explains that the higher Daas joins Chochmah, which is ayin, with Binah, which is yesh, so that the yesh of Binah is as the ayin of Chochmah; the gloss also refers to other discourses on the higher Daas.

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

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

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

13 וגילויי העולם הוא אשר הוצאתיך מארץ מצרים למעלה מעלה מגדר ההשגה [כמ"ש בפנים]

And the revelation of the concealed is "who brought you out of the land of Egypt," far, far above the bounds of comprehension [as is explained in the main text].

The revelation of the concealed is "who brought you out of the land of Egypt": a going out far beyond the limits of comprehension. The bracket refers the reader to the main text of the discourse, where this is explained.

מצרים נק' בינה ובינה בגרון שהוא מיצר^{57,58} המפסיק בין מוח ללב והוא הקול שמעורר הכוונה^{59,60} וכן פרעה במצרים וג' שריו קנה וושט וורידין

Egypt (Mitzrayim) is called Binah (understanding), and Binah is in the throat, which is a narrow strait (meitzar) that interposes between the brain and the heart; and it is the voice that arouses the intention. And likewise Pharaoh in Egypt, and his three officers: the windpipe, the gullet and the jugular veins.

Mitzrayim, Egypt, is Binah as it is found in the throat: the throat is a meitzar, a narrow strait (the same root), between brain and heart, and Pri Etz Chaim indeed calls the throat Mitzrayim. The throat is also the voice, which awakens intention, as the custom is to say the first verse of the Shema aloud “to arouse the intention”; and Pharaoh’s three officers are the windpipe, the gullet and the jugular veins.

ובגשמיות בין הראש ללב גרון המפסיק כי להיות לב ומדות נמשך מהמוח צריך שיתקצר כו' [כמש"ל
[כמה שכתוב לעיל] פ' יתרו ובפ' וארא ע"פ לכן אמור]:⁶¹

And physically, between the head and the heart, [is] the throat, which interposes; for in order that the heart and the emotive attributes be drawn from the brain, it must be narrowed, etc. [as is written above, Parshas Yisro, and in Parshas Va'eira on the verse “Therefore say”].

Physically too the throat separates head from heart, and it narrows because the heart’s emotions must be drawn from the mind through a constriction. In Torah Ohr, Va'eira, the Alter Rebbe explains that the pleasures and preoccupations of this world are the barriers between the light of G-d in the mind and its revelation in the heart, and likens exile to pregnancy and redemption to birth.

SECTION 5 • ¶14-16

The fifty gates in their source; Shavuot and the count

14 ג והנה חמשים שערי בינה ענפין מתפרדין אבל במקורם הם כלולים כשהם בא"א ש"ע [ש"ע (370)]
נהורין⁶² ר"ך וק"ן חשבון גדול תיקון אריך כו'

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

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

[וכמ"ש בע"ח [בעץ חיים] שער א"א פ"ד [פרק י"ד / פרשה י"ד] וע' בפע"ח [בפרי עץ חיים] שער ספירת העומר פ"ז [פרק ז'] גבי מורי זל"ה [זכרוננו לחיי העולם הבא] לא היה מסתפר⁶³ כו' ועמ"ש מענין פי' חשבון גדול בביאור ע"פ על כן יאמרו המושלים⁶⁴ בואו חשבון.⁶⁵

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

Etz Chaim (Shaar Arich Anpin, chapter 14), cited in the gloss, explains that of the 370 lights 150 belong to Z'eir Anpin, and the 220 that remain in Arich Anpin give it its name, for arich is written with the letters of 220. Pri Etz Chaim reports that the Arizal did not cut his hair from Pesach to Shavuot, because these days awaken the tikkun of the skull of Arich Anpin called "pure wool" (amar naki), the same word as Omer; and in Likkutei Torah, Chukas, on "Come to Cheshbon," the Alter Rebbe explains the "reckoning" as the measure of G-dliness revealed in each world, which follows how much Chochmah is revealed there.

15 ועמ"ש באגה"ק [באגרת הקודש] ד"ה וילבש צדקה בענין פי' כל פרוטה מצטרפת לחשבון גדול^{66, 67} כו' וע' בע"ח [בעץ חיים] שער א"א ספ"ה שבהיות למעלה הם חשבון גדול⁶⁸ כו' ומשם למלי דאצי" כו' הארת פנים יאר ה' פניו המשכות הכתר.⁶⁹

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

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

16 והוא ענין תורה שאומרים כ"ד ספרים⁷⁰ בליל שבועות הגם דאורייתא מחכמה נפקת מקורה תרי"ג ארחין^{71.72} שהוא הלבנונית מגלגלתא דאריך כתר שבכתר כו'

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

This is why the twenty-four books of the Tanach are recited on the night of Shavuos, a custom the Kehot note sources in the Shulchan Aruch (Orach Chayim 494) and the Chok Yaakov there. The Torah comes from Chochmah, but its source is higher: the 613 paths that issue from the "whiteness" of the skull of Arich Anpin, Keser within Keser, as the Idra in the Zohar describes a path in the parting of the hair from which the 613 paths of the Torah divide.

והוא ענין שתי הלחם שבשבועות לכו לחמו בלחמי⁷³ המשכת מוחין מנו"ה [מנצח והוד] דאבא

And this is the matter of the two loaves of Shavuos, "Come, eat of my bread": the drawing down of the intellect (mochin) from Netzach (victory) and Hod (splendor) of Abba.

The two loaves of Shavuos are the "bread" of "Come, eat of my bread": they draw down mochin, intellect, from Netzach and Hod of Abba.

ובפסח מצה לפי שבאצי" אין לעורר הגבורות אבל בשבועות גילוי הכתר שהוא בחי' שלמעלה מאצילות חמץ תאפינה⁷⁴ דייקא ששם הגבורות נכללים כו' לית שמאלא בהאי עתיקא⁷⁵ חירות ממ"ה⁷⁶ וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בואו ונחזיק טובה⁷⁷ לאבותינו כו'.

And on Pesach, matzah, because in Atzilus the Gevuros are not to be aroused; but on Shavuos there is the revelation of Keser, which is the level that is above Atzilus: "they shall be baked leavened," specifically, for there the Gevuros are included, etc.; "there is no left in this Atika"; "freedom from the Angel of Death"; and as our Sages, of blessed memory, said, "Come, let us acknowledge the goodness of our fathers," etc.

On Pesach the bread is matzah, because within Atzilus the Gevuros, the severities that leaven represents, must not be stirred up. On Shavuos, however, Keser is revealed, which is above Atzilus, so the loaves must be leavened: there the Gevuros are included in kindness, as the Zohar says, "there is no left in this Ancient One." At the Giving of the Torah Israel reached "freedom from the Angel of Death," the state of which Reish Lakish said, "Come, let us acknowledge the goodness of our fathers," for had they not sinned afterward, we would not have come into the world.

אך צ"ל ממה להמלה מעט מעט היום יום אי שני ימים פי מכיון שממשיכים הרי יש כאן שני ימים שאין המשכה זו של יום זה בחי' אחרת משל יום אחר אלא הכל הוא בחי' אחד מעט מעט

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

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

ובליל ע"ש אינן אלא מ"ט ימים אבל מכיון שהגיע יום השבועות ממילא נעשו חמשים יום מכיון שהגיעו למקורן כו' ושער החמשים הוא המהבר כו'.⁷⁸

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

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

SECTION 6 • ¶17-18

The illumination of the face, joy and the Time to Come

17 ועי"ז נמשך אור הכתר והוא הארת הפנים גילוי הפנימי [הפנימיות / הפנימית] דרך הכלי שלא יהיה הכלי מפסיק

And through this the light of Keser is drawn down, and it is the illumination of the face: the revelation of the inner dimension (pnimiyus) through the vessel, so that the vessel does not interpose.

Through the count the light of Keser is drawn down as "the illumination of the face": the inner dimension shows through the vessel, which no longer blocks it.

וגם דרך מוצא פי ה' הוא גילוי פנימי אך הוא דרך נקב וחלון כו'.

And by way of "what comes forth from the mouth of Havayah," too, there is a revelation of the inner dimension, but it is by way of an opening and a window, etc.

The Divine word that sustains the world also reveals something inner, but only as through an opening or a window.

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

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

The two differ: through an opening more is revealed, while the illumination of the face is only a glow, like the radiance of the forehead.

אך הארת פנים מתחלה כד סליק ברעותא כו' [ע"י] [ע"י] [בע"ה] [בע"ה] [חיים] שער מ"ן [מ"י] [נוקבין] ומ"ד [ומ"י] דוכרין] דרוש ב' ⁷⁹ אבל עכשיו באתעדל"ת [באתערותא דלתתא] תליא כמ"ש יאר פניו אתנו ⁸⁰ אתנו דוקא באתעדל"ת [באתערותא דלתתא] מחמת שמחת העבודה בשמחה ⁸¹ וטוב לבב ⁸² מעוררין שמחה ⁸³ מלמעלה

But the illumination of the face at first [came] “when it arose in the will,” etc. [see Etz Chaim, the Gate of Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), Derush 2]; but now it depends on an arousal from below (isarusa dilesata), as it is written, “May He make His face shine with us”: “with us,” specifically, through an arousal from below; for through the joy of the service, “with joy and with gladness of heart,” joy is aroused from above.

At the beginning of creation this illumination came “when it arose in His will,” freely, with no cause from below, as Etz Chaim explains; now it depends on an arousal from below, as “May He make His face shine with us” implies: “with us,” through our own service. Serving G-d with joy and gladness of heart arouses joy above, as the Zohar teaches that a person’s joy draws down a higher joy, and a shining face below brings shining from above.

וגם ענין השמחה הוא התגלות הפנימי [הפנימיות / הפנימית] כמו צהבו פניו של רבי ⁸⁴ כו' [ועמ"ש בד"ה צאינה וראינה ⁸⁵ כפי ויין ישמח כו' להצהיל פנים משמן] ⁸⁶

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

Joy, too, is a revelation of the inner self, as the Talmud says that Rebbi’s face shone with joy. In Likkutei Torah, Shir HaShirim, on “to make the face shine from oil,” the Alter Rebbe explains that this shining is not the flush that wine brings up from the blood but a light from above, as “a man’s wisdom makes his face shine.”

והנה תחלה אנו ממשיכים לעומר שהיא הנוק' [הנוקבא] המשכת ש"ע [ש"ע (370)] נהורין אר"ך וק"נ [וקליפת נוגה] ודוקא בזמן שבהמ"ק [שבית המקדש] היה קיים שאז היו מקריבין העומר. משא"כ תפלה ש"י [של יד] אפי' [אפילו] בח"ל [בחוץ לארץ] שכמה מיני מדרגות כו'. ע"י הנפת העומר עליות הנוק' [הנוקבא].

Now, first we draw down to the Omer, which is Nukva (the feminine): the drawing down of the 370 lights, arach (220) and kan (150); and specifically at the time when the Holy Temple stood, for then they would offer the Omer. Whereas the hand-tefillin [apply] even outside the Land, for [there are] many kinds of levels, etc. Through the waving of the Omer [come] the ascents of Nukva.

First the 370 lights are drawn to the Omer, which is Nukva, Malchus: 220, written arach, and 150, written kan, the same lights the third section counted. This was done specifically in Temple times, when the Omer was offered, whereas the hand-tefillin, which in the Kabbalah also belong to Nukva, apply even outside the Land, for there are many levels of drawing down; the waving of the Omer raises Nukva.

18 והנה עכ"ז [עם כל זה] עליי' [עלייה] זו ע"י המלאכים אריה דאכיל קרבנין כו'. אבל לע"ל [לעתיד לבוא] ירום ונשא וגבה מאד⁸⁷ אפי' [אפילו] מבחי' משה⁸⁸ ובמשכן של משה לא היה ארי' [אריה].

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

Even so, today the Omer's ascent goes through the angels, the “lion” that consumes the offerings on the altar. In the Time to Come, Moshiach will be “exalted, lifted up and very high,” higher even than Moshe, as the Midrash reads the verse, and in Likkutei Torah, Tzav, the Alter Rebbe explains that he will stand above Adam and Moshe; the text adds that in Moshe's Mishkan there was no lion.

וזהו כעת יאמר ליעקב ולישראל מה פעל⁸⁹ כו'. ועתידים צדיקים שיאמרו לפניהם קדוש⁹⁰ כו'. אז ארי' [אריה] כבקר יאכל תבן תבן הוא השפעת השעורה וזהו שעכשו המלאכים מעטרין לתפלה גפי' ונשיק ומעטר לה

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

So it is said, “At this time it shall be said to Yaakov and to Israel, ‘What has G-d wrought’”: Israel will stand above the angels, who will say “Holy” before the righteous. Then “the lion shall eat straw like the ox”: the angels will receive only “straw,” which the text calls the influence of the barley. That is why today the angels “crown” our prayers, embracing, kissing and crowning them.

כי להיות התפלה בקול ודבור גשמי א"א לעלות כ"א ע"י המלאכים הממונים (שהם הממוצעים גבוה מעל גבוה⁹¹ וכמו הנפש מתלבשת בדם ע"י ממוצעים הם האדים כו') שנותן פנימי ומקיף שלו.

For since prayer is in physical voice and speech, it cannot ascend except through the appointed angels (who are the intermediaries, "one higher than the high"; just as the soul enclothes itself in the blood through intermediaries, which are the vapors, etc.), who give their own inner and encompassing [aspects].

Prayer in a physical voice cannot rise by itself; it needs the angels appointed over it as intermediaries, one level above another, just as the soul enters the blood through intermediaries, the vapors. Each such angel gives the prayer its own inner and encompassing light.

אבל לע"ל [לעתיד לבוא] שיתקיים ומלאה הארץ דעה⁹² יהיו כל הבחי' בישראל עצמן:

But in the Time to Come, when "and the earth shall be full of knowledge" is fulfilled, all the levels will be in Israel themselves.

In the Time to Come, when the earth is full of the knowledge of G-d, Israel will hold all these levels in themselves.

IN ONE'S AVODAH

The illumination of G-d's face now depends on an arousal from below: serving with joy and gladness of heart awakens joy above, and joy itself is the revelation of the inner dimension, as a face shines. The count must go from below upward, little by little, each day drawing down more of the same light. And when a person feels compassion for his own soul over its distance from G-d, the sadness this brings is of the kind of which it is said, "In all sadness there shall be profit."

QUESTIONS FOR DISCUSSION

1. Why is barley, the food of the angels, called "a measure of five," and how do the five articulations of the mouth become four camps and a fifth that makes peace among them?
2. If an angel is only a vessel for G-d's light, how can it speak of itself in the language of G-dliness?
3. How does a small child calling "Abba" illustrate the hidden Daas of the wheat, and why should wheat, from the World of Tohu, give a stronger knowing than barley?
4. Why do we count "Today is two days" rather than "the second day," and why do the forty-nine days become fifty only when Shavuot arrives?
5. Why does the illumination of G-d's face now depend on joy in serving Him, and why can prayer now rise only through the angels?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וספרתם לכם

G-d commands Israel, through Moshe, to count seven complete weeks from the morrow of the “Shabbos” (in the Oral Tradition, the first day of Pesach), the day the Omer is waved. The discourse this Biur explains is built on these words.

ויקרא כ"ג:ט"ו:15

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

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

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PARAGRAPH 2

2 The prophet Hosea foretells that Israel will return and walk after G-d, who will roar like a lion. Here the verse's lion is read as the face of the lion in the Chariot, the angels whose service is love.

הושע י"א:10:11

אחרי ה' ילכו כארְיֵה יִשָּׂאן כִּי־הוא יִשָּׂאן וְיִחַדְדוּ בָנִים מִמֶּנּוּ:

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

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PARAGRAPH 3

3 כי מלאך נקי שליח . . ותקרא שם ה'

Iggeres HaKodesh 25 says that one should not wonder that a spark of the Shechinah's radiance is called “Shechinah,” for even a created angel is called by the Name Havayah, as in “And she called the Name of Havayah who spoke to her.” It brings the same verse for the same point: the angel bears the Name of the One who sends him.

KEHOT'S NOTE

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

4 ותקרא שם ה' הדובר אלי'

Hagar, who had fled from Sarai, calls “the Name of Havayah who spoke to her,” though the one who spoke to her was an angel. The Alter Rebbe brings it as proof that an angel, as an emissary, is called by the Name of the One who sends him.

בראשית ט"ז:13:16

וְתִקְרָא שֵׁם־ה' הַדּוֹבֵר אֵלֶיהָ אֵתָּה אֵל רָאִי כִּי אֶמְרָה הַגֵּם הַלֵּם רְאִיתִי אַחֲרֵי רְאִי:

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

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KEHOT'S NOTE

בראשית טז, יג.

5 שוב אשוב אליך

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

KEHOT'S NOTE

שם יח, י.

6 שוב אשוב אליך

One of the three guests, an angel, promises Avraham, “I will surely return to you at this time next year, and Sarah will have a son,” speaking as though he himself would bring it about, as only G-d could. It shows that the angel speaks through the G-dly light encllothed in him.

בראשית י"ח:10:18

וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וְהַנְּחִיבִן לְשָׂרָה אֲשֶׁתְּךָ וְשָׂרָה שִׁמְעַת פֶּתַח הָאֵהָל וְהוּא אַחֲרָיו:

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

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7 כי הן אומרים כן ע"י האור המתלבש בהם

In this chapter on the angels, the Pardes explains why angels and heavenly voices speak G-d's words in the first person: “they say so by means of the flow that is drawn into them, that is, the light encllothed in them.” The Alter Rebbe quotes this phrase.

פרדס רמונים כ"ד:ט"ו-16:24:15

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

Pardes Rimmonim (Public Domain)

PARAGRAPH 4

8 היש מספר לגדודיו

Bildad the Shuchite, answering Job, describes G-d's might: “Is there any number to His legions?” The Alter

Rebbe connects their countlessness to the endless inter-inclusion of the Sefiros from which the angels come.

איוב כ"ה:ג' Job 25:3

הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרְהוּ:

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

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KEHOT'S NOTE

איוב כה, ג.

9 רבוא רבבות מלאכים מחנה מיכאל

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

חגיגה י"ג ב: Chagigah 13b:12

כתוב אחד אומר: "אֶלֶף אֶלְפִין שְׁמִשְׁוֹנִיָּה וְרַבּוֹ רַבְּבָן קְדָמוּהִי קוֹמוּנִי", וְכָתוּב אֶחָד אוֹמֵר: "הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו?" לֹא קָשָׁא: כָּאֵן בְּזֶמֶן שְׁבִית הַמִּקְדָּשׁ קָיָם, כָּאֵן בְּזֶמֶן שְׁאִין בֵּית הַמִּקְדָּשׁ קָיָם, כְּכֹחַ שְׁנִתְמַעֲטָה פְּמִלְיָא שֶׁל מַעֲלָה.

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

KEHOT'S NOTE

חגיגה יג, ב.

PARAGRAPH 5

10 ומזיעתן של חיות

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

חגיגה י"ד ב: Chagigah 13b:14

מֵהֵיכָן נִפְיָה? מִזֵּיעָתָן שֶׁל חַיּוֹת. וְלֵהֵיכָן שְׁפִירָה? אָמַר רַב זוטְרָא בַּר טוֹבְיָה אָמַר רַב: עַל רֹאשׁ רְשָׁעִים בְּגִיחָנָם, שְׁנֵאָמַר: "הִנֵּה סַעֲרַת ה' חֲמָה יִצָּאָה וְסַעַר מִתְחַלֵּל עַל רֹאשׁ רְשָׁעִים יְחִוֵּל". וְרַב אֲחָא בַּר יַעֲקֹב אָמַר: עַל אֲשֶׁר קוֹמְטוּ, שְׁנֵאָמַר: "אֲשֶׁר קוֹמְטוּ וְלֹא עֵת נָהָר יוֹצֵק יְסוּדָם". תַּנְיָא, אָמַר רַבִּי שְׁמַעוֹן הַחֲסִיד: אֵלּוּ תִשַּׁע מֵאוֹת וּשְׁבָעִים וָאַרְבַּע דּוֹרוֹת שְׁקוֹמְטוּ לְהִיבְרָאוֹת

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

KEHOT'S NOTE

חגיגה יד, ב.

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

ירמיהו ל"ב:ג' Jeremiah 30:23

הִנֵּה סַעֲרַת ה' חֲמָה יִצָּאָה סַעַר מִתְגּוֹרֵר עַל רֹאשׁ רְשָׁעִים יְחִוֵּל:

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

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12

על ראש רשעים יחול

Jeremiah, rebuking the false prophets, describes G-d's storm of fury going forth and whirling upon the head of the wicked; the Talmud quotes this verse for where the River of Fire pours. Here it describes the angels' wrath against those who transgress G-d's will.

ירמיהו כ"ג:ט"ז Jeremiah 23:19

הִנֵּה סַעֲרַת ה' חֲמָה יִצָּאָה וְסַעַר מִתְחַלֵּל עַל רֹאשׁ רְשָׁעִים יְחִוֵּל:

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

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KEHOT'S NOTE

ירמיי כג, יט.

13

פיי זיעתן

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

KEHOT'S NOTE

ראה לקמן שלח מא, א.

14

לכם כוי

The note says that at this point that Biur gives only a short form of what is explained here.

KEHOT'S NOTE

בביאור הנ"ל כאן קיצור משנ"ת. [כ].

PARAGRAPH 6

15

בכל עצב יהי מותר

Shlomo teaches that in all toil (etzev) there is profit, while mere talk brings only want. Chassidus reads etzev as "sadness," as some commentators also explain the verse: even sadness can bring profit. The Alter Rebbe uses it for the worthwhile pain a person feels over his distance from G-d. (context: Steinsaltz Tanakh)

משלי י"ד:כ"ג Proverbs 14:23

בְּכָל־עֲצָב יִהְיֶה מוֹתֵר וּדְבַר־שִׁפְתַּיִם אֲדִילְמַחְסוֹר:

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

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KEHOT'S NOTE

משלי יד, כג.

16

הרחמנות ג"כ מגדולת

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

KEHOT'S NOTE

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

17

ואשא אתכם על כנפי נשרים

At Sinai, before the Giving of the Torah, G-d tells Israel through Moshe: you saw what I did to Egypt, and how I bore you on eagles' wings and brought you to Me. The

Alter Rebbe reads the eagle as compassion, which lifted Israel from Egypt to the revelation at Sinai.

שמות י"ט:ד' Exodus 19:4

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

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

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18 בחומר ובלבנים

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

שמות א':י"ד Exodus 1:14

וימררו את־חיייהם בעבדה קשה בחמר ובלבנים וכל־עבדה בשדה את כל־עבדתם אשר־עבדו בהם בפרך:

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

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19 פכ"פ דבר ה'

Moshe reminds the people that G-d spoke with them face to face at the mountain, out of the fire. That direct revelation is what the eagles' wings raised them to merit.

דברים ה':ד' Deuteronomy 5:4

פנים בפנים דבר ה' עמכם בהר מתוך האש:

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

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20 בחכמה אתברירו

The note points to the Rebbe's annotation there, on p. 79, in connection with the phrase "all are refined through Chochmah."

זח"ב רנד, ב254 Zohar II, 254b

KEHOT'S NOTE

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

21 שלום כו'

The note says that at this point, after "makes peace," the Biur has an addition.

KEHOT'S NOTE

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

PARAGRAPH 7

22 חכו ממתקים

The bride describes her beloved to the daughters of Jerusalem: "His palate is sweetness, and all of him is de-

lightful." The Alter Rebbe reads the palate as the place where the sweetening of the severities is revealed.

שיר השירים ה':ט"ז Song of Songs 5:16

חכו ממתקים וכלו מממדים זה דודי וזה רעי בנות ירושלים:

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

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KEHOT'S NOTE

שה"ש ה, טז.

23 חכו ממתקים

The Zohar on Shemini, cited in the gloss: as the Community of Israel praises G-d, "His palate is sweetness," so He praises her, "Your palate is like the good wine," the preserved wine through whose joy the left side is included in the right. It supports the palate's sweetening of the severities.

ספר הזהר, שמיני ו':ע"ז-ז' ע"ט79 Zohar, Shmini 6:70-7:79

He continued: 'I have heard that if a man who studies the Torah diligently allows his expositions to be heard and does not merely whisper them, then he is like good wine, which also is not silent and causes the voice to be raised. When he departs from this world, then "my beloved goeth straight forward", turning neither to the right nor the left, and none interferes with him; and in that world, too, his lips mutter words of the Torah.' I have further heard that this verse was addressed ...

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

24 חכו ממתקים

The Zohar at the end of Mishpatim, cited in the gloss: when the lights of Chochmah, Binah and Daas join in one crown they are called "His palate is sweetness," the King's palate, and on it depend all His hosts, as it is written, "by the breath of His mouth all their host."

ספר הזהר, משפטים כ"ב:תקכ"ח-536 Zohar, Mishpatim 22:528-536

תקל"ו

25 חין אוכל יטעם

Job asks whether the ear does not test words as the palate tastes its food. The Alter Rebbe uses the palate's tasting for its role in the soul, where taste belongs to Chochmah. (Kehot: Job 12:1)

איוב י"ב:יא Job 12:11

הלא־אֶזֶן מִלִּין תִּבְחֶן וְחַר אֶכֶל יִטְעֶם־לוֹ:

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

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KEHOT'S NOTE

איוב יב, א.

26 של — מוצאות

The note says that the Biur mentioned there has additional material at this point.

KEHOT'S NOTE

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

27 בזהר פ' שמיני דף ל"ט ע"ב

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

KEHOT'S NOTE

באוה"ת שבועות ע' ריב יש כאן הג"ה. וראה בביתא"ז להצ"צ כרך-א ע' שיט.

28 חכלילי עינים

Yaakov blesses Yehudah: his eyes will be red (chachlili) from wine, his teeth white from milk. The discourse cited reads chachlili as "every palate that tastes."

בראשית 49:12 מ"ט: "כחלילי"

חכלילי עינים מיין ולבן-שנים מחלב:

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

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29 וע' בפע"ה בשער השופר פרק א' בענין גיכ"ק מהחידך שהוא החכמה

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

פרי עץ חיים, שער השופר 1:20, שער חיים, א':

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

Pri Etz Chaim (Public Domain)

30 ויפח באפיו

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

בראשית 2:7 ב"ז:

וַיִּצָר ה' אֱלֹקִים אֶת-הָאָדָם עֹפֶר מִדְּהָאָדָמָה וַיִּפֹּחַ בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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

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KEHOT'S NOTE

בראשית ב, ז.

31 עשה את השמים ואת הארץ

In the Ten Commandments, the reason for Shabbos: in six days G-d made the heavens and the earth, and He rested

on the seventh. The word "made" is read as action, the outermost extension, in the World of Asiyah.

שמות כ': י"א Exodus 20:11

כִּי שֵׁשֶׁת-יָמִים עָשָׂה ה' אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ ה' אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

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

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KEHOT'S NOTE

שמות כ, יא.

32 וברוך פיו כל צבאם

The psalmist praises G-d: by His word the heavens were made, and by the breath of His mouth all their host. Here "the breath of His mouth" is a more inward extension than "making."

תהילים ל"ג:6 Psalms 33:6

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל-צִבְאוֹם:

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

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33 אתא בוקר

In Isaiah's prophecy on Dumah, the watchman answers those who ask about the night: "Morning comes (asa), and also night"; the verb is Aramaic. The Alter Rebbe derives otayos, letters, from asa, "comes": letters are what comes forth. (context: Steinsaltz Tanakh)

ישעיהו כ"א:12 Isaiah 21:12

אָמַר שֹׁמֵר אֶתָּה בֹקֵר וְגַם-לַיְלָה אִם-תִּבְעִיּוֹן בְּעִי שְׁבוּ אִתּוֹ:

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

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KEHOT'S NOTE

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

34 ויאמר אלקים יהי אור

The first utterance of creation. Light here is Chesed drawn forth through speech.

בראשית 1:3 ג': Genesis 1:3

וַיֹּאמֶר אֱלֹקִים יְהִי אֹר וַיְהִי-אֹר:

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

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KEHOT'S NOTE

בראשית א, ג.

35 ונהר יוצא מעדן

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

KEHOT'S NOTE

שם ב, י.

36

ונהר יוצא מעדן להשקות את הגן

A river goes out of Eden to water the garden, and from there it divides into four. It illustrates the inward way in which the Divine flow reaches souls, while the angels are “the keepers of the garden.”

Genesis 2:10

ונהר יצא מעדן להשקות את הגן ומשם יפרד ויהיה לארבעה ראשים:

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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37

שבכל — כו'

The note says that at this point the Biur mentioned there gives only a short form of what is explained here.

KEHOT'S NOTE

שם יש כאן קיצור משנ"ת. [כ].

PARAGRAPH 8

38

עומר התנופה

G-d commands that the count of seven weeks begin from the day the Omer of waving is brought. The Alter Rebbe explains what the waving accomplishes.

Leviticus 23:15

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

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

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39

ופי' בזהר בלק קפ"ח ב' תנו פה תנו כבוד

The Zohar on Balak asks why the Omer is called tenufah and answers: tenu peh, “give a mouth,” as in “give honor to Havayah your G-d,” for the supernal mouth is called “honor,” and the Omer must be raised up to it. Here it explains the waving as the ascent of Nukva to her source.

Zohar, Balak 6:67-78

PARAGRAPH 9

40

עה"ד חטה היתה שאין התינוק יודע

Rabbi Yehudah says that the tree from which Adam ate was wheat, for a child does not know to call “Abba” and “Imma” until he has tasted grain. The Alter Rebbe draws from it that wheat brings Daas, and a Daas above comprehension.

Berachot 40a:14

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היה, שאין לו דבר שמביא יללה על האדם אלא יין, שנאמר: “וישת מן היין וישכר”. רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: “ויתפרו עלה

תאנה”. רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות “אבא” ו“אמא” עד שיטעום טעם דגן.

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

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

41

אנכי מי שאנכי

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

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז — פרשיות לעי רט.

42

דלית מחשבה תפיסא ביה

In Eliyahu's prayer (Patach Eliyahu) that opens the Tikkunei Zohar: “You are high above all the high ones, hidden beyond all the hidden; no thought can grasp You at all.” The maamar applies it to Anochi, G-d's own self.

Tikkunei Zohar 17a:10

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

Constantinople, 1740 (CC-BY-NC)

43

בחי' חיצוניות בלבד

The note says that at this point the Biur mentioned there has a long addition.

KEHOT'S NOTE

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

PARAGRAPH 10

44

כי לא על הלחם לבדו

Moshe tells Israel that G-d fed them the manna in the wilderness to teach that man does not live by bread alone but by all that comes forth from G-d's mouth. The Alter Rebbe reads it as the Divine word within the bread that gives man life.

Deuteronomy 8:3

ויענף וירעבך ויאכלך את־המן אשר לא־ידעת ולא ידעון אבתיה למען הודיעה כי לא על־הלחם לבדו יחיה האדם כי על־כל־מוצא פייה יחיה האדם:

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

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KEHOT'S NOTE

דברים ח, ג.

45 כמראה אבן . ועל דמות הכסא

In his vision of the Chariot, Ezekiel sees above the firmament the likeness of a throne, like sapphire, and upon it a likeness like the appearance of a man. The Alter Rebbe brings it to show that the human form belongs to the World of Tikkun.

יחזקאל א': כ"ו Ezekiel 1:26

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

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

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KEHOT'S NOTE

יחזקאל א', כו.

46 ונוגה לו סביב

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

KEHOT'S NOTE

שם א', ד.

47 ונוגה לו סביב

At the start of his vision Ezekiel sees a storm wind, a great cloud and flashing fire, with a brightness (nogah) around it. The Alter Rebbe reads nogah as the realm into which the sparks of Tohu fell.

יחזקאל א': ד' Ezekiel 1:4

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

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire.

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PARAGRAPH 11

48 בלע שהוא הראשון לז' מלכין

Among the kings who reigned in Edom before any king ruled Israel, the first was Bela son of Beor. In Kabbalah these are the seven kings of Tohu, and Bela is the first of them.

בראשית ל"ו: 32 Genesis 36:32

וימלך באדום בלע בן־בעור ושם עירו דנהבה:

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

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KEHOT'S NOTE

בראשית לו, לב.

49 אין לך כל עשב מלמטה

The Midrash teaches that every blade of grass has a mazal in the heavens that strikes it and says, "Grow." Here it de-

scribes how the flow from the higher world descends into wheat.

בראשית רבה י"ו: 6 Bereshit Rabbah 10:6

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

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

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

50 וגבוה מעל גבוה

Koheles tells one who sees the poor oppressed not to wonder, for one higher than the high watches, and higher ones are over them. Here it describes the influence descending through levels, each above the other.

קהלת ה': 7 Ecclesiastes 5:7

אם־עשק רש וגו'ל משפט וצדק תראה במדינה אל־תתמה על־החפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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PARAGRAPH 12

51 כביאור ע"פ כה תברכו

In the explanation of "Thus shall you bless" in Nasso, the Alter Rebbe explains that peace is the intermediary that joins two opposites, and Daas is that intermediary above: Chochmah is ayin and Binah is called yesh, and the higher Daas joins and unites them, so that the yesh of Binah is as the ayin of Chochmah.

KEHOT'S NOTE

לקמן פי' נשא כה, א.

52 כה תברכו

G-d tells Moshe to instruct Aharon and his sons, "Thus shall you bless the children of Israel," the opening of the

Priestly Blessing. Here they are the opening words of a Biur in Likkutei Torah, Nasso, on the higher Daas.

במדבר ו:23 כ"ג:

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם:

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

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53 החלצו מאתכם

Moshe tells the people to arm men from among them for the war against Midian. Here they are the opening words of another discourse cited on the higher Daas.

במדבר ל"א:31 ג':

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

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

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54 ואלה המשפטים

"And these are the ordinances that you shall set before them," the opening of Parshas Mishpatim. Here they are the opening words of a further discourse referred to.

Exodus 21:1 א':

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמֹר לִפְנֵיהֶם:

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

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

Exodus 23:15-16 ט"ו-ט"ז:

אֶת־חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת כַּאֲשֶׁר צִוִּיתְךָ לַמּוֹעֵד חֹדֶשׁ הָאֵכִיב כִּי־בֹ יֵצְאוּ מִמִּצְרַיִם וְלֹא־יֵרָאוּ פָנֶי רִיקָם: וְחַג הַקְצִיר בְּכוּרֵי מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע בַּשָּׂדֶה וְחַג הָאָסֶף בְּצֹאת הַשָּׂנֶה בְּאֶסְפָּךָ אֶת־מַעֲשֵׂיךָ מִן־הַשָּׂדֶה:

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

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56 ששת ימים תאכל מצות

Moshe teaches that six days you shall eat matzos, and the seventh day is a solemn assembly. Here they are the opening words of another discourse referred to.

Deuteronomy 16:8 ח':

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצָרְתָּ לְה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

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

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PARAGRAPH 13

57 מצרים נק' בינה וכינה בגרון שהוא מיצר

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

KEHOT'S NOTE

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

58 מצרים נק' בינה וכינה בגרון שהוא מיצר

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

Pri Etz Chaim, Gate of Passover 1:11 המצות חג המצות פ"א: א"א

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

Pri Etz Chaim (Public Domain)

59 הקול שמעורר הכוונה

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

KEHOT'S NOTE

ראה תושי"ע אר"ח סי' סא, ד.

60 שמעורר הכוונה

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

Shulchan Arukh, Orach Chayim 61:4 אורח חיים ערוך, אורח חיים ס"א: ד'

נוהגין לקרות פסוק ראשון בקול רם כדי לעורר הכוונה:

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

61 ובפ' וארא ע"פ לכן אמור

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

KEHOT'S NOTE

תו"א נז, ג.

PARAGRAPH 14

62

בא"א ש"ע נהורין

In the gate on Arich Anpin, Etz Chaim discusses the 370 lights of the supernal face: 150 of them belong to Z'eir Anpin, and the remaining 220 stay in Arich Anpin, which is named for them (arich, written with the letters of 220). The Alter Rebbe cites it for the fifty gates as they are included in Arich Anpin.

Sefer Etz Chaim 13:14 י"ג:י"ד

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

Sefer Etz Chaim (Public Domain)

63

מורי זלה"ה לא היה מסתפר

Pri Etz Chaim reports that the Arizal did not cut his hair from the eve of Pesach to the eve of Shavuot, because of a tikkun in the skull (gulgalta) of Arich Anpin called "pure wool" (amar naki). The Alter Rebbe cites it for the connection between the days of the Omer and Arich Anpin.

Pri Etz Chaim, Gate of the Omer Count 7:9-10 ש"ע חיים, שער 7:9-10

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

Pri Etz Chaim (Public Domain)

64

בביאור ע"פ על כן יאמרו המושלים

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

KEHOT'S NOTE

לקמן סז, א.

65

על כן יאמרו המושלים בואו חשבון

After Israel's victory over Sichon, the Torah quotes the poets (moshlim): "Therefore the moshlim say, 'Come to Cheshbon,'" Sichon's capital. The Sages read moshlim as those who rule over their inclination and Cheshbon as cheshbon, "reckoning": come, let us reckon the account of

the world; the discourse cited builds on this for the meaning of "a great reckoning." (context: Steinsaltz Tanakh)

Numbers 21:27 כ"א:כ"ז

על-כן יאמרו המושלים באו חשבון ותבנה עיר סיחון:

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

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PARAGRAPH 15

66

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

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

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

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

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67

כל פרוטה מצטרפת לחשבון גדול

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

Bava Batra 9b:1 ב'א:9ב

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

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

68

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

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

Sefer Etz Chaim 13:5 ה"ה:13

... ובאדרא קב"ח אז מנהירו [דהאי חיוורתא] דילהון ירתין צדיקיא ת' עלמין כנז' שם ומנהירו דהאי חיוורתא ירתין צדיקיא ת' עלמין דכסופין הה"ד ארבע מאות שקל כסף עובר לסוחר כי אע"פ שבהיותם למעלה בא"א הם בחשבון גדול של ד' מאות אלף הנה ברדתן למטה הם אז בחשבון מועט ואינן רק ד' מאות לבד ומהם נהרין צדיקיא בעלמא דאתי וז"ס ארבע מאות שקל כסף כי הנה הוי"ה זאת הוא במילוי יודין

שהם גי' ע"ב וג"י חסד שהוא כסף כנודע ולכן הם בחי' שקל כסף. ועוד
כי הנה כסף הוא לבן והוא ...

Sefer Etz Chaim (Public Domain)

69

יאר ה' פניו

In the Priestly Blessing that G-d gives Aharon and his sons for Israel: "May Havayah make His face shine upon you and be gracious to you." Here it is the illumination of the face, a light drawn from Keser to Malchus.

Numbers 6:25ה"כ"ה

יאר ה' פניו אליך ויהנך:

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

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KEHOT'S NOTE

במדבר ו, כה.

PARAGRAPH 16

70

שומרים כ"ד ספרים

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

KEHOT'S NOTE

שוע או"ח סתצ"ד. חק יעקב שם.

71

תרי"ג ארחין

The Idra Rabba: in the parting of the hair of the hidden head goes one path, and from that path divide the 613 paths of the Torah. The Alter Rebbe identifies them as the Torah's source above Chochmah.

Zohar III, 129aקכט, זח"ג

KEHOT'S NOTE

זח"ג קכט, א. קלו, א.

72

מקורה תרי"ג ארחין

A second place in the Idra Rabba, given in the Kehot note: from the path in the parting of the hair divide 613 paths, the paths of the commandments of the Torah.

ספר זוהר, האדרא רבא28:199-25:188Zohar, Idra Rabba
כ"ה:קפ"ח-כ"ח:קצ"ט

73

לכו לחמו בלחמי

Wisdom, personified, invites the simple: "Come, eat of my bread, and drink of the wine I have mixed." It is applied here to the two loaves of Shavuot as a drawing down of mochin.

Proverbs 9:5ה'ט:9

לכו לחמו בלחמי ושתו ביי' מסכת:

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

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74

חמץ תאפינה

The Torah commands that on Shavuot two loaves of the new wheat be brought from Israel's dwellings, baked leavened, as first fruits to G-d, unlike other meal offerings,

which are unleavened. The Alter Rebbe explains why leaven, forbidden on Pesach, is required here. (context: Steinsaltz Tanakh)

ויקרא כ"ג:17Leviticus 23:17

ממושבתיכם תביאו לחם תנופה שמים שני עשרנים סלת תהינה חמץ
תאפינה בכורים לה'

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

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KEHOT'S NOTE

ויקרא כג, יז.

75

לית שמאלא בהאי עתיקא

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

Zohar III, 129aקכט, זח"ג

KEHOT'S NOTE

זח"ג קכט, א.

76

חירות ממ"ה

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

Shemot Rabbah 32:1א"ב:32

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

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

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77

בואו ונחזיק טובה

Reish Lakish says, "Come, let us acknowledge the goodness of our fathers," for had they not sinned we would not have come into the world: at Sinai they were like G-dly beings beyond death, and after the sin it was said, "you shall

die like men.” The Alter Rebbe alludes to the level reached at the Giving of the Torah.

עבודה זרה ה' א:6:ר' Avodah Zarah 5a:6

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

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

KEHOT’S NOTE

ע"ז ה, א.

78

חירות ממה"מ

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

KEHOT’S NOTE

שמ"ר רפלי"ב. וש"נ.

PARAGRAPH 17

79

ע' בע"ח שער מ"ן ומ"ד דרוש ב'

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

Sefer Etz Chaim 39:2:ט"ז עץ חיים

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

Sefer Etz Chaim (Public Domain)

80

יאר פניו אתנו

The psalmist prays: “May G-d be gracious to us and bless us, may He make His face shine with us,” words that echo the Priestly Blessing. The Alter Rebbe stresses “with us”: the illumination depends on our arousal from below.

Psalms 67:2:ט"ז תהילים

אֱלֹקִים יִחַנְנוּ וְיִכְרְכְנוּ יִאֲרֶפְנֵי אֶתְנוּ סֵלָה:

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

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81

העבודה בשמחה

The Zohar on Tetzaveh: the lower world receives according to how it stands; if it shows a shining face below, it is shone upon from above, and if it stands in sadness, judgment is given it. So “serve Havayah with joy,” for a person’s joy draws down a higher joy. (Kehot: Zohar 3:184b)

Zohar, Tetzaveh 11:92-13:101א"ק:ג"צ-ב"צ

And when the Israelites blow the trumpet here below the voice thereof smites the air and breaks through all firma-

ביאור על הדרוש וספרתם לכם דחג השבועות

ments until it reaches the mighty rock which covers up the Moon through the evil power of the “other side”, and when Satan, who has ascended and stands above, perceives that Mercy has been roused he becomes confused, and the trumpet’s voice causes the strength of the Accuser to depart from him, and the voice of judgement to be hushed and rigorous punishments to be revoked. And when Mercy is roused ...

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

82

בשמחה וטוב לבב

Moshe warns that the curses will come “because you did not serve Havayah your G-d with joy and with gladness of heart” amid abundance. Here, serving with joy is what arouses joy above.

Deuteronomy 28:47:מ"ז כ"ח דברים

תחת אשר לא עבדת אתי' אלקיך בשמחה ובטוב לבב מרב כל:

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

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83

מחמת שמחת העבודה . . מעוררין שמחה למע'

Kehot’s note points to Zohar III, 184b for these words.

Zohar III, 184b, זח"ג קפד,

KEHOT’S NOTE

ראה זח"ג קפד, ב.

84

צהבו פניו של רבי

The Talmud tells that when Rabbi Pinchas ben Yair agreed to eat with Rabbi, Rabbi’s face shone with joy. The Alter Rebbe uses it to show that joy reveals the inner self in the face.

Chullin 7b:4-5ה'ד-ב:ד' חולין

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

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KEHOT’S NOTE

חולין ז, ב.

85

בד"ה צאינה וראינה

There the Alter Rebbe asks why the verse says that wine gladdens “to make the face shine from oil,” and explains that the shining of the face is not the flush that wine brings up from the blood but a light from above, the light of a new insight, as “a man’s wisdom makes his face shine”; this is oil, which is higher than wine.

KEHOT’S NOTE

לקו"ת שה"ש כו, ב.

86

ויין ישמח כו' להצהיל פנים משמן

Praising G-d’s gifts, the psalmist speaks of wine that gladdens man’s heart and of oil that makes the face shine. The discourse cited reads the verse as wine gladdening in or-

der that the face may shine from oil, the oil of Chochmah, which is higher than wine. (context: Steinsaltz Tanakh)

Psalms 104:15 ט"ו:ט"ו

וַיִּזְן יְשׁוּעָה לְבַב־אָנוּשׁ לְהַצְחִיל פָּנִים מִשְׁמֶן וּלְהַמְדִּים לְבַב־אָנוּשׁ יִסְעֹד:

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

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PARAGRAPH 18

87 ירום ונשא וגבה מאד

The prophet says of G-d's servant: he will prosper, and be exalted, lifted up and very high. The Midrash reads the servant as Moshiach, and the Alter Rebbe applies the verse to the Time to Come.

ישעיהו נ"ב:י"ג Isaiah 52:13

הִנֵּה יִשְׁכִּיל עַבְדִּי יְרוֹם וְנִשָּׂא וְגָבַהּ מְאֹד:

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

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88 ירום ונשא וגבה מאד אפי' מבחי' משה

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

Yalkut Shimoni on Nach 476 ו"ך תע"ו

89 כעת יאמר ליעקב ולישראל מה פעל

Bilam, hired to curse Israel, declares that no sorcery works against Yaakov; plainly, "now it is said of Yaakov and of Israel, 'What has G-d wrought!'" The maamar reads it as said to Yaakov: as Rashi explains, Israel will stand closer to G-d than the ministering angels, who will ask them what G-d has wrought.

במדבר כ"ג:כ"ג Numbers 23:23

כִּי לֹא־נִחַשׁ בְּיַעֲקֹב וְלֹא־קִסָּם בְּיִשְׂרָאֵל כָּעַת יֹאמֶר לְיַעֲקֹב וּלְיִשְׂרָאֵל מַה־פָּעַל אֵל:

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

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90 ועתידים צדיקים שיאמרו לפניהם קדוש

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

בבא בתרא ע"ה ב:ג'ד'4-3 Bava Batra 75b:3-4

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צְדִיקִים שֶׁנִּקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כָּל הַנִּקְרָא בְּשֵׁמִי וּלְכַבֹּדִי בְּרֵאתִיו, יִצְרָתִיו אֶף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, וְאֵלוּ הֵן: צְדִיקִים, וּמְשִׁיחַ, וִירוּשָׁלַיִם. צְדִיקִים – הָא דְאִמְרוּן. מְשִׁיחַ – דְּכֵתִיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָא הוּא צִדְקָנוּ".

ביאור על הדרוש וספרתם לכם דחג השבועות

ירושל'ים - דְּכֵתִיב: "סָבִיב שְׁמִנָּה עֶשְׂרֵי אֶלֶף, וְשֵׁם הָעִיר מִיּוֹם ה' שְׁמָהּ", אֶל תִּקְרִי "שְׁמָהּ" אֶלָּא "שְׁמָהּ"...

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

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91 גבוה מעל גבוה

Koheles tells one who sees the poor oppressed not to wonder, for one higher than the high watches, and higher ones are over them. Here it describes the appointed angels as intermediaries, level above level.

קהלת ה':ה' Ecclesiastes 5:7

אִם־עֲשֶׂה רֶשׁ וְגִגֹּל מִשְׁפָּט וְצָדִק תִּרְאֶה בְּמִדְיָנָה אֶל־תִּתְמָה עַל־הַחֶפֶץ כִּי גִבָּהּ מֵעַל גִּבָּהּ שֹׁמֵר וְגִבָּהִים עֲלֵיהֶם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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92 ומלאה הארץ דעה

Isaiah, foretelling the days of Moshiach, when the lion will eat straw like the ox, says that no harm will be done, for the earth will be full of the knowledge of G-d as the waters cover the sea. Then all the levels will be within Israel themselves.

ישעיהו י"א:ט"ו Isaiah 11:9

לֹא־יָרְעוּ וְלֹא־יִשְׁחָדוּ בְּכָל־הָהָר קֶדְשִׁי כִּי־מִלְאָהּ הָאָרֶץ דְּעָה אֶת־ה' כַּמִּים לַיָּם מְכַסִּים:

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

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KEHOT'S NOTE

ישע"י יא, ט.



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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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