



LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 3

וספרתם לכם ממחרת השבת מיום הביאכם את עומר...

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



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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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

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

THE MAAMAR IN BRIEF

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

OUTLINE

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

4 Only the G-dly soul goes out

¶13-14

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

5 The Omer and its counting

¶15-19

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

6 The Giving of the Torah

¶20-23

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

KEY CONCEPTS

Ratzo and shov רצוא ושוב

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

Going out of the straits לצאת מן המצרים וגבולים

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

Havayah and Elokim שם הוי"ו ושם אלקים

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

Yaakov, who redeemed Avraham ליעקב אשר פדה את אברהם

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

The great animal בהמה רבה

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

Encompassing lights (makifim) מקיפים

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

The nullification of will ביטול הרצון

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

SECTION 1 • 11

Counting as light; Pesach and Shavuos

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

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

The maamar opens with the verse that commands the Counting of the Omer: from the day after the first day of Pesach, when the Omer offering of barley was waved in the Temple, seven weeks are counted until Shavuos. The Alter Rebbe hears in usefartem, “you shall count,” the word sapir, sapphire, from the same letters: counting is also an expression of brightness, and so is the word Sefiros, the name of the divine attributes. The reading goes back to his teacher, the Maggid of Mezritch, who said at a Shavuos meal, as HaYom Yom records through the Tzemach Tzedek, that usefartem lachem means one must make one’s own self shine.

וזוהו וספרתם לכם כו' היינו להמשיך ע"ס [עשר ספירות] שיאירו לכם למטה (עיין בפרדס ש"ח פ"ב [פרק ב'] בשם ספר הבהיר אמאי אקרי ספירות ע"ש [על שם] השמים מספרים^{6,7,8} כו'. ועיין בזהר תרומה קל"ו ב' מאי מספרים כו' דנהרין⁹ כו').

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

So the command means: draw the Ten Sefiros down so that they shine for you, here below. In the parentheses the Alter Rebbe gives his sources: the Pardes (Pardes Rimmonim, by the Kabbalist Rabbi Moshe Cordovero) quotes Sefer HaBahir, one of the earliest works of Kabbalah, that the Sefiros are named for “The heavens declare (mesaprim),” and the Zohar explains that mesaprim there means not telling but shining.

ולהבין זאת הנה פסח הוא יציאת מצרים וחג השבועות הוא מ"ת [מתן תורה] וקודם קבלת התורה היו צריכים לספור ז' שבועות שלימות ואח"כ היו יכולים לקבל התורה (ועיין בזוהר פ' אמור דף צ"ז).

To understand this: Pesach is the Exodus from Egypt, and the festival of Shavuos is the Giving of the Torah; and before receiving the Torah they had to count seven complete weeks, and afterwards they could receive the Torah (and see the Zohar, Parshas Emor, page 97).

To explain why this counting is needed, the Alter Rebbe sets out the two festivals it joins: Pesach is the Exodus, Shavuos is the Giving of the Torah, and the Torah could be received only after seven full weeks had been counted. The Zohar on Emor, cited here, gives the reason: in Egypt Israel was like a woman in her days of impurity, and as she counts seven clean days, they counted seven weeks to be purified before receiving the King's Torah.

כי הנה כתיב והחיות ר"ש [רצוא ושוב]¹⁰ שלמעלה הכל בבחי' רצוא ושוב.¹¹

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

The Alter Rebbe's own reason rests on Yechezkel's vision of the Chariot: the chayos, the holy living creatures that bear the divine Throne, "ran and returned." All life above moves in this double motion of ratzo, a rush upward, and shov, a return downward.

וכמ"כ [וכמו כן] פסח הוא בחי' רצוא ושבועות הוא בחי' שוב כי פסח הוא יצ"מ [יציאת מצרים] שהוא בחפזון כמ"ש ואכלתם אותו בחפזון.¹²

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

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

וכתיב בחפזון יצאת¹³ כו', כי אז היה התגלות אלקות מלמעלה כמאמר עד שנגלה עליהם¹⁴ מלך מלכי המלכים הקב"ה וגאלם¹⁵ בבחי' חפזון ולעתיד כתיב כי לא בחפזון תצאו^{16, 17, 18} ובמנוסה לא תלכו¹⁹ כו' שלא יהיה בבחי' חפזון אבל יצ"מ [יציאת מצרים]²⁰ היה בחפזון כו',

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

The haste came because at the Exodus G-dliness was revealed from above, as the Haggadah says: the King of kings revealed Himself and redeemed them before their dough could rise. Of the final redemption, by contrast, Yeshayahu promises that it will come neither in haste nor in flight. The Tzemach Tzedek, in Or HaTorah (quoted by Kehot), suggests why the Exodus had to be hasty: the animal soul was not yet refined, and the seven weeks of the Omer refine it, until the Giving of the Torah is like "not in haste."

(ועמ"ש מזה ברבות ס"פ בא²¹ ובמכילתא פ' בא פרשה ז' וע"ש והובא ג"כ בילקוט פ' בא.²² וע' בסש"ב [בספר של בינונים] פלי"א²³)

(See what is written about this in [Midrash] Rabbah at the end of Parshas Bo, and in the Mechilta, Parshas Bo, section 7, and see there; it is also brought in the Yalkut, Parshas Bo. And see Sefer Shel Beinonim (Tanya), chapter 31.

The parentheses gather the sources on this contrast. The Midrash Rabbah, the Mechilta (the early Midrash on Exodus) and the Yalkut Shimoni (a medieval anthology of Midrash) on Parshas Bo set the haste of the Exodus against the calm of the Time to Come; and Tanya, chapter 31, explains that the people "fled" Egypt because the evil in their souls was still at full strength until the Giving of the Torah, and only their G-dly soul longed to leave.

ועמ"ש ס"פ וישב סדי"ה כה אמר כו' ונתתי לך מהלכים^{24, 25} אבל לע"ל [לעתיד לבוא] כשיתגלה בחי' סוכ"ע כו' שיהיה גם השוב בבחי' הליכה כמו הרצוא כו', ומ"ש סדי"ה והיה מספר בני ישראל²⁶ בענין שלעתיד תהיה מעלת אתעדל"ת [אתערותא דלתתא] גדולה וגבוה לאין קץ כו'. ומכ"ז [ומכל זה] יובן ענין כי לא בחפזון)

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

In Torah Ohr, Vayeshev, at the end of the discourse on "I will give you places to walk," the Alter Rebbe explains that now divine service moves in ratzo and shov, but in the Time to Come, when the light that encompasses all worlds is revealed, even the shov will be a steady "walking," like the ratzo. In Likkutei Torah, Bamidbar, at the end of the discourse "And the number of the children of Israel shall be," he explains that now the arousal from below needs an arousal from above, but in the Future it will be great and high beyond measure in its own right; together they explain why the final redemption will not be "in haste."

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

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

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

והנה כתיב למען תזכור את יום צאתך²⁸ מארץ מצרים כל ימי חיך וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] בכל דור ודור²⁹ כו'. שצ"ל בכל יום בחי' יצ"מ [יציאת מצרים].

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

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

SECTION 2 • 12-7

The daily Exodus in the Shema

2 והיינו בק"ש [בקריאת שמע] ואהבת כו'. וחיותם אני ה' אלקיכם אשר הוצאתי³⁰ כו'. ובפרט מן ב"ש [ברוך שאמר] עד ק"ש [קריאת שמע] הוא הכנה שיבוא לבחי' יצ"מ [יציאת מצרים] ואהבת כו'.

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

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

והיינו כשיתבונן איך שכל צבא השמים לך משתחווים³¹ והאופנים וחיות הקדש³² ברעש גדול כו' והחיות זעות מחיל כסא³³ נושאות ומנושאות עם כסא אלף אלפים ורבו רבבן³⁴ ישמשוניה וכולם הם בבחי' ביטול תמיד.

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

The preparation is contemplation. The prayers describe all the host of heaven bowing to G-d, the ofanim and the holy chayos (orders of angels) rising with a great noise, the chayos trembling before the divine Throne that they both carry and are carried by, and the angels serving Him in myriads; all of them are constantly nullified before Him. Kehot traces the phrases to Nechemiah, to the blessing Yotzer before the Shema, to the piyut VeHachayos in the Musaf of Rosh Hashanah, and to Daniel.

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

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

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

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

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

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

4 ואין שום דבר מלבישו כלל היה הוה ויהיה בלי שינוי כלל כמ"ש אני ה' לא שניתי³⁷ אתה הוא קודם³⁸ שנברא העולם ואתה הוא לאחר שנברא כו' בלי שום שינוי כלל

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

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

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

And nothing at all covers over or conceals before Him; rather, only the mere radiance of "the Name of the glory of His kingship": this is the life-force and the coming-into-being of all the worlds.

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

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

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

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

עכ"ז [עם כל זה] הם אין ערוך כלל לגבי אורו כו' שהוא בחי' א"ס ממש

nevertheless they bear no relation at all to His light, etc., which is truly the level of the Infinite One (Ein Sof).

Yet all of them together bear no relation at all to His light, which is truly infinite (Ein Sof).

וכנודע שאפילו אחד לגבי רבוא רבבן יש לו ערך שהוא חלק קטן ממנו. אבל רבוא רבבן לגבי בלי גבול⁴² בבחינת א"ס ממש אין ערך כלל.⁴³

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

Even the number one has some relation to a hundred million (ten thousand times ten thousand), since it is a tiny part of it; but no finite number, however large, has any relation to the infinite. Tanya, chapter 48, uses the same reasoning, and the same five hundred years, to show that the light that enlivens the worlds is as nothing beside the light that encompasses them.

6 ועי' שמשגיגים את כל הנ"ל עי"ז הם בבחי' ביטול תמיד

And through their comprehending all the above, through this they are constantly at the level of self-nullification.

Because the angels grasp all this, that the worlds are as nothing before G-d's infinite light, they are constantly nullified before Him.

ועי' התבוננות כל הנ"ל בעומק הדעת אזי ממילא יבא לבחי' רצוא בק"ש [בקריאת שמע] להיות ואהבת את⁴⁴ הוי' אלקיך בכל לבבך

And through contemplating all the above in the depth of Daas (knowledge), then, of itself, one will come to the level of ratzo in the Shema, so that there will be "And you shall love Havayah your G-d with all your heart":

A person who contemplates the same in the depth of Daas, the faculty that binds the mind to an idea until it is felt, comes by himself to the ratzo of the Shema, "And you shall love Havayah your G-d with all your heart." The Tzemach Tzedek's notes on this maamar, quoted by Kehot, point here to Likkutei Torah, Va'eschanan, where this love comes when one sets one's heart on the "One" of the Shema, at the level of the Yechidah, the innermost point of the soul.

לצאת מן המצרים וגבולים⁴⁵ שכולם הם בבחי' גבול, כמו מהלך ת"ק שנה הן בגשמיות הן ברוחניות הוא בבחי' מצר וגבול המכסים ומסתירים להיות נראה ליש ודבר בפ"ע [בפני עצמו] רק לדבקה בו כו' שהוא בלי גבול בחי' א"ס ממש.

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

This love is a going out of all meitzarim, straits and limits, a play on Mitzrayim, Egypt, written with the same letters. Every created thing, physical or spiritual, even the vast distances of the heavens, is a limit that hides G-d and makes the world look like an entity of its own; the love of the Shema longs to leave all such limits and cleave only to Him, the Infinite One.

7 וזהו נקי יצי"מ [יציאת מצרים] לצאת מן המצרים וגבולים כנ"ל,

And this is what is called the Exodus from Egypt (Mitzrayim): going out of the straits (meitzarim) and limits, as mentioned above.

That is why this love is called the Exodus from Egypt: Mitzrayim, Egypt, is read as meitzarim, the straits and limits that hide G-d, and leaving them is the Exodus.

וזהו שבגלות מצרים נאמר בפרעה לא ידעתי את⁴⁶ ה' ששם הוי"ה שהוא היה הוה ויהיה בלי שינוי לא ידעתי רק שם אלקים המכסה ומסתיר להיות יש ודבר בפ"ע [בפני עצמו] דוקא.

And this is why, in the exile of Egypt, it is said of Pharaoh, "I do not know Havayah": that the Name Havayah, which [means that] He was, is and will be without change, "I do not know"; [I know] only the Name Elokim, which covers over and conceals so that there be, specifically, an entity, a thing unto itself.

Pharaoh, the ruler of that exile, said, "I do not know Havayah." The Name Havayah holds the letters of hayah, hoveh, yihyeh, "was, is, will be": G-d beyond time and change; Pharaoh knew only Elokim, the Name through which G-d conceals Himself in nature and lets things seem to exist on their own.

וזהו לא ידעתי את הוי"ה שהדעת הי" [היה] בבחינת גלות. וזהו שחותם בק"ש [בקריאת שמע] אני הוי"ה אלקיכם אשר הוצאתי⁴⁷ כו' אני הוי"ה דוקא:

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

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

SECTION 3 • ¶8-12

The Patriarchs in prayer

8 ב וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] תפלות אבות תקנום.⁴⁸ פ"י אבות הם חג"ת [חסד גבורה תפארת] שנמשך מהם אהוי"ר [אהבה ויראה] ורחמנות⁴⁹ שהם אברהם יצחק ויעקב.

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

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

והיינו שכל התפלה היא בג' מיני פסוקים,

That is, the whole of prayer consists of three kinds of verses:

So prayer is built from three kinds of verses, one for each of the Patriarchs, and the following paragraphs take them in turn.

היינו פסוקים של חסד שנעשה מהם בק"ש [בקריאת שמע] ואהבת כו' ע"י ההתבוננות כנ"ל שהוא בחי' אברהם אוהבי⁵⁰ להיות גילוי האהבה בנפש בחי' רצוא ועי"ז אח"כ והיו הדברים האלה אשר אנכי מצוך⁵¹ ודברת בהם⁵² כו'.

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

The first kind, verses of Chesed (kindness), lead through the contemplation described above to the love of the Shema, "And you shall love": love revealed in the soul, the quality of Avraham, whom G-d calls "who loves Me," and this love is ratzo. From it follow the next verses of the Shema: "these words" are to be on one's heart, and "you shall speak of them," that is, Torah study.

9 ואף שבפ' שניה כתיב ואספת דגנך⁵³ עכ"ז [עם כל זה] נעשה תורתן קבע ומלאכתן עראי.⁵⁴

And although in the second section [of the Shema] it is written, "And you shall gather in your grain," nevertheless it comes to be "their Torah fixed and their work occasional."

The second paragraph of the Shema speaks of gathering in one's grain, that is, working for a living. Even so, the love of the first paragraph lets a person make his Torah fixed and his work occasional, as the Talmud says the early generations did.

וזהו כי האדם עץ השדה⁵⁵ שהוא כמו אילן⁵⁶ הצומח בארץ שהעיקר הוא הפרי שעליו עכ"ז [עם כל זה] יש גם קוצין ועלין וגוף האילן והעיקר הוא רק הפירות כו'.

And this is [the meaning of] "For man is the tree of the field": that he is like a tree that grows in the ground, whose main thing is the fruit upon it. Even so, it also has thorns and leaves and the body of the tree; and the main thing is only the fruit, etc.

The Torah says, "For man is the tree of the field." In its plain sense the verse asks, "Is the tree of the field a man?", but the Alter Rebbe reads it as a statement, a person is like a tree: a tree's purpose is its fruit, and its thorns, leaves and trunk exist only for the fruit's sake.

כמ"כ [כמו כן] האדם העיקר הוא הפרי היינו תורה ומצות כמארז"ל [כמאמר רבותינו זכרונם לברכה] מאי פרי מצות⁵⁷ וזהו ענין תורתן קבע ושאר כל צרכי גופו הם כמו העלים לגבי הפרי.

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

A person's fruit is Torah and mitzvos, as the Talmud reads "fruit" as mitzvos; the rest of his bodily needs are like leaves beside the fruit, and to treat them so is to make one's Torah fixed. In Likkutei Torah, Shir HaShirim, the Alter Rebbe explains why mitzvos are called fruit: as a seed sown in the earth grows into fruit, the light drawn from G-d is called "sown," and through the mitzvos it bears fruit.

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

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

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

ובחי' יעקב הוא בחי' רחמנות דהיינו מי שלבו כלב האבן שאף שמתבונן בכל הנ"ל לא יבא לבחי' ואהבת שבק"ש [שבקריאת שמע] מחמת שקשור מאד בהבלי העולם להיות יש ודבר בפ"ע [בפני עצמו]

And the level of Yaakov is the level of compassion: that is, [for] one whose heart is like a heart of stone, so that even though he contemplates all the above, he will not come to the level of "And you shall love" of the Shema, because he is very bound up in the vanities of the world, so as to be an entity, a thing unto himself;

Yaakov is compassion, and this is the path for one whose heart is like stone: even after contemplating all that was said, he does not come to the love of the Shema, because he is deeply bound to the vanities of the world and feels himself an entity of his own.

ומחמת זה לבו כלב האבן. אזי העצה לזה הוא לעורר רחמים רבים על נפשו.

and because of this his heart is like a heart of stone. Then the counsel for this is to arouse great compassion upon his soul.

That is what keeps his heart hard. The counsel is to arouse great compassion on his own soul, and the next paragraph explains how.

11 וכמ"ש ליעקב אשר פדה את אברהם⁶⁰ וזהו ע"י פסוקי רחמנות שבתפלה⁶¹ והוא המלך המרומם כו' ברחמך הרבים רחם עלינו.

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

Yeshayahu speaks of "Yaakov, who redeemed Avraham," and the Alter Rebbe reads it as compassion, Yaakov's attribute, redeeming love, Avraham's attribute. This happens through the verses of compassion in the blessings before the Shema, "The King Who alone is exalted..." and "In Your abundant compassion, have compassion on us." In Likkutei Torah, Ki Seitzei, the Alter Rebbe explains that some verses of prayer speak of G-d's love and some of His awe, and from both is born compassion: these three are Avraham, Yitzchak and Yaakov.

אבינו אב הרחמן⁶² רחם עלינו ותן בלבנו בינה להבין ולהשכיל ולא נבוש לע"י [לעולם ועד].

"Our Father, compassionate Father, have compassion on us, and put understanding (binah) in our heart, to understand and to comprehend, and let us not be ashamed forever and ever."

The blessing Ahavah Rabbah asks, "Our Father, compassionate Father ... put understanding in our heart ... and let us not be ashamed forever." The next lines explain what that shame is.

פ"י כי הנה כתיב כי לא יראני האדם וחי⁶³ וארז"ל [ואמרו רבותינו זכרונם לברכה] בחייהם אינם רואים⁶⁴ אבל⁶⁵ במיתתם רואים כי בחייהם שהנפש מלוּבש בגוף ומכסה ומסתיר עליו להיות נראה לו זה העולם ליש ודבר בפ"ע [בפני עצמו].

The explanation: for it is written, "For man shall not see Me and live," and our Sages, of blessed memory, said, "In their lifetime they do not see, but in their death they see." For in their lifetime, when the soul is en clothed in the body, [the body] covers over him and conceals, so that this world appears to him as an entity, a thing unto itself.

The Alter Rebbe cites G-d's words to Moshe, "For man shall not see Me and live," and the Sages' reading: in their lifetime people do not see G-d, but at death they do. In life the soul is en clothed in a body, which hides the truth, so that this world seems to exist on its own.

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

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

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

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

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

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

ולכן בקשתנו ברחמיך הרבים רחם עלינו ותן בלבנו בינה היינו להבין דבר מתוך דבר⁶⁶

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

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

היינו אף בעוד שהנשמה מלוכש בגוף יבין וישכיל שבאמת הכל בטל בתכלית כמו קודם שנברא העולם בלי שום שינוי ממש כנ"ל ולא נכוש לע"ו [לעולם ועד]. בכדי שלא יהיה אח"כ הבושה לעולם ועד.

That is, even while the soul is enclothed in the body, one will understand and comprehend that in truth everything is utterly nullified, just as before the world was created, truly without any change, as mentioned above; "and let us not be ashamed forever and ever": so that afterwards there will not be the shame forever and ever.

The request is to grasp, while the soul is still in the body, that in truth everything is utterly nullified, unchanged since before creation. That is what "let us not be ashamed forever" asks: to know now what the soul would otherwise see only after death, so that afterwards there will be no shame, forever.

וזהו ליעקב אשר פדה את אברהם [עייין בד"ה מה יפו פעמיו]:⁶⁷

And this is [the meaning of] "To Yaakov, who redeemed Avraham." [See the discourse beginning "How beautiful are your steps."]

This compassion, which frees one's love, is "Yaakov, who redeemed Avraham." In the discourse "How beautiful are your steps," in Likkutei Torah on Shir HaShirim, the Alter Rebbe explains the same: the plea for compassion in the blessings before the Shema is for the G-dly spark, which lacks love and awe for want of contemplation, so we ask for binah, to understand how all of creation comes from one divine word.

SECTION 4 • ¶13-14

Only the G-dly soul goes out

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

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

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

וכמו שאמר פרעה לא ידעתי את⁶⁸ הו"י כו'. וכמ"ש אנכי ארד עמך מצרימה ואנכי אעלה⁶⁹ כו' שזהו שנאמר ליעקב שהוא הנפש האלקית בלבד.

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

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

יו"ד עקב⁷⁰ יעקב חבל נחלתו⁷¹ כי חלק⁷² הו"י עמו.

Yud akev (yud and heel): "Yaakov is the cord of His inheritance," "for Havayah's portion is His people."

Yaakov (יעקב) is read as yud akev: the letter yud (י), whose value is ten, followed by akev (עקב), "heel"; as Kehot quotes from Rabbi Chaim Vital's Etz Chaim, these are ten sparks of light set in the heel, the lowest part. In Likkutei Torah, Rosh Hashanah, the Alter Rebbe explains yud akev as divine wisdom come down into the "heels," the lowest levels, from which the souls of the "sons of Yaakov" are drawn. "Yaakov is the cord of His inheritance, for Havayah's portion is His people": the G-dly soul is G-d's own portion, bound to Him like a cord.

כמ"ש וירא ישראל את היד הגדולה ⁷³ אשר עשה ה' שישראל בלבד שהוא הנפש האלקית כי ישראל עלה במחשבה ⁷⁴ ישראל לי ראש ⁷⁵ כו' וישראל בלבד ראו אשר עשה הו"י כו'.

As it is written, "And Israel saw the great hand that Havayah had wrought": that Israel alone, which is the G-dly soul—for "Israel arose in [G-d's] thought," [and] Yisrael is li rosh, "a head for Me," etc. —Israel alone saw what Havayah had wrought, etc.

At the sea, "Israel saw the great hand that Havayah had wrought": the Alter Rebbe reads "Israel" as the G-dly soul alone, which "arose in [G-d's] thought" before creation, and whose name Yisrael (ישראל) has the letters of li rosh (ראש), "a head for Me." So it alone saw what Havayah had done; the animal soul did not. In Likkutei Torah, Sh'lach, the Alter Rebbe explains li rosh: Israel become, as it were, a "head" for G-d, for they draw down His supreme will.

14 וכמ"כ [וכמו כן] בק"ש [בקריאת שמע] בח"י רצוא יצ"מ [יציאת מצרים] הנ"ל ואהבת כו' אינו אלא לנפש האלהית בלבד אבל נפש הבהמית מ"מ הוא רוצה לאכול כמעשה בהמה כו'.

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

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

וכדי לקבל את התורה שהוא גילוי רצונו ית' כביכול למטה הוצרך להיות מקודם בח"י ביטול נפש הבהמית ג"כ. [ועמ"ש ע"פ אדם כי יקריב ⁷⁶ כו' תקריבו ⁷⁷ כו' ע"ש].

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

To receive the Torah, the revelation of G-d's will below, the animal soul too had first to be nullified. In Likkutei Torah, Vayikra, on "When a man of you brings an offering ... from the animals ... you shall bring," the Alter Rebbe sets out the same order: at Pesach the arousal from above stirred only the G-dly soul, so "the people fled"; then came the barley Omer, animal food, and the counting, to refine the seven middos of the animal soul, and only then the Giving of the Torah.

SECTION 5 • ¶15-19

The Omer and its counting

15 והיינו ע"י הנפת העומר וספה"ע [וספירת העומר]. כמ"ש והניף את העומר⁷⁸ לפני הוי' לרצונכם ממחרת השבת יניפנו הכהן,

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

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

כי הנה העומר הוא מן השעורים⁷⁹ שהוא מאכל בהמה וכמ"כ [וכמו כן] למעלה יש ג"כ בחי' בהמה והוא המרכבה העליונה פני אריה אל הימין⁸⁰ ופני שור מהשמאל כי חיה בכלל בהמה⁸¹

For the Omer is from barley, which is animal food. And likewise above there is also the level of an animal (behemah): this is the supernal Chariot (Merkavah), "the face of a lion on the right, and the face of an ox on the left," for a wild animal (chayah) is included in [the term] behemah.

The Omer was of barley, which is animal food. Above too there is an "animal": the supernal Chariot (Merkavah) that Yechezkel saw, with the face of a lion on the right and the face of an ox on the left. A lion is a wild beast, not a domestic one, but the Talmud rules that a chayah, a wild animal, is included in the term behemah, so the whole Chariot can be called behemah.

כמ"ש על הים שעשה שלמה עומד על שנים עשר בקר⁸² שלשה פונים צפונה⁸³ כו' שהיא המרכבה העליונה

As it is written of the Sea that Shlomo made, "It stood upon twelve oxen, three facing north," etc., which is the supernal Chariot;

Shlomo's Sea, the great copper basin of the Temple, stood on twelve oxen, three facing each direction; these oxen are the supernal Chariot.

והים עליהם מלמעלה שהיא בחי' ים העליון בחי' בהמה רבה שם ב"ן [שם ב"ן] גימטריא בהמה שהוא שרש המרכבה לפני אריה כו',

“and the Sea was upon them, above,” which is the level of the supernal Sea, the level of the great animal (behemah rabbah), the Name Ban (52), numerically [equal to] behemah, which is the root of the Chariot of “the face of a lion,” etc.

The Sea above the oxen is the supernal sea, called “the great animal” (behemah rabbah). It is the Name Ban, the Name Havayah spelled out so that its letters total 52, the numerical value of behemah (ב=2, ה=5, מ=40, נ=5), and it is the root of the Chariot with the lion’s face.

והמרכבה הנ"ל הוא שרש ומקור לכל הבהמות ונפש הבהמית שלמטה שנמשכים ממנה.

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

That Chariot is the source of all animals and of the animal soul below. So the refinement of the animal soul is bound up with this supernal “animal.”

16 ושעורה שעור⁸⁴ ה' והיינו מברורים שלמטה שנבררים ונכללים בבחי' בהמה רבה הנ"ל

And barley (se'orah) is shi'ur hei, “the measure of hei”: that is, [it is] from the refinements (birurim) below, which are refined and included in the level of the great animal mentioned above.

The Zohar reads se'orah (שעורה), barley, as shi'ur hei (שעור ה'), “the measure of hei.” The barley stands for the birurim, the sparks of holiness refined from the world below and absorbed into the great animal.

כמאמר יוצר משרתים⁸⁵ שיש מלאכים שהם בטלים בכל יום ונבלעים ונכללים בבחי' בהמה רבה⁸⁶ הנ"ל. כמו המאכל שעורים שנבלע בבהמה שלמטה וחוזרים ומתחדשים בכל יום כו'.

As in the saying, “Who forms ministering [angels]”: for there are angels that are nullified every day, and are swallowed and included in the level of the great animal mentioned above, like the food of barley that is swallowed into an animal below; and they are renewed again every day, etc.

So too the angels: the blessing Yotzer calls G-d “Who forms ministering angels,” and the Talmud (Chagigah 14a) says that every day ministering angels are created, sing and pass away. They are swallowed into the great animal as barley is eaten by an animal below, and are formed anew each day.

17 וזהו יניפנו הכהן שהוא בחי חסד העליון העלה את בחי בהמה רבה הנ"ל [עיין בזהר פי בלק דקפ"ח ע"ב] ע"י עומר שעורה שעור⁸⁷ ה' הנ"ל.

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

"The kohen shall wave it": the kohen stands for supernal Chesed, and through the barley Omer he lifts the great animal upward. The text refers to the Zohar on Balak, which explains that the Omer of waving must be raised upward and that barley is "the measure of hei."

לפני הוי' למעלה מהוי' כנודע. וזהו ממחרת השבת ולא ממחרת יו"ט [יום טוב] שהוא למעלה מבחי שבת וד"ל [ודי למבין].

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

In the verse, lifnei Havayah means "before Havayah," in His presence; but lifnei also means "prior to," and so the Alter Rebbe reads it as above Havayah, as is known. Likewise the Sages teach that "the morrow of the Shabbos" is the day after the first day of Pesach, a Yom Tov; the verse calls it Shabbos, not Yom Tov, to hint that the Omer reaches beyond Shabbos, a level higher still.

18 ועי"ז אח"כ ע"י ספה"ע [ספירת העומר] היו המשכות מקיפים מלמעלה למטה לעומר כו'. וזהו היום יום א' לעומר יום הוא בחי חסד כמ"ש יומם יצוה⁸⁸ ה' חסדו

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

After the waving, the counting drew down makifim, encompassing lights: light too high to be absorbed within, which surrounds and acts from beyond. The words of the count say it: in "Today is one day to the Omer," the prefix usually rendered "of" also means "to," and the Alter Rebbe reads it so; and "day" signifies Chesed, as in "By day Havayah commands His kindness."

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

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

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

19 וזהו לרצונכם⁸⁹ כדי שיהיה ביטול הרצון שלכם ע"י המשכת המקיפים הנ"ל ע"י ספה"ע [ספירת העומר] כו'.

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

In the verse, lirtzonchem means “for your favor,” that the offering be accepted for you; the Alter Rebbe hears in it ratzon, will: its purpose is the nullification of your own will, brought about by the encompassing lights drawn down through the counting.

וזהו וספרתם לכם⁹⁰ היינו להמשיך הארת המקיפים הנ"ל שהוא ממחרת השבת⁹¹ דוקא כנ"ל לכם למטה להפוך את נפש הבהמית ג"כ שיהיה ביטול רצונכם.

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

So “you shall count for yourselves” means: draw down the light of these makifim, which comes from “the morrow of the Shabbos,” a level above Shabbos, “for yourselves,” here below, to transform the animal soul too, until your own will is nullified. The Tzemach Tzedek, in Or HaTorah, explains that Shabbos is Chochmah, so what lies above it comes from Atik, the innermost level of Keser.

SECTION 6 • ¶20-23

The Giving of the Torah

20 וזהו מיום הביאכם את עומר⁹² פי' מאות ו יום שהניפו את העומר שהוא לפני הוי' אזי וספרתם לכם תמשיכו לכם ע"י ספה"ע [ספירת העומר] שבע שבתות שהם מ"ט מדות.

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

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

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

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

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

21 ואהבת בכל לבבך⁹³ שעדיין אינו בבחי ביטול בתכלית כי יש מי שאוהב כו'. משא"כ בלימוד התורה שהוא דבר ה' ממש בפיו.

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

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

כמ"ש ואשים דברי בפיו⁹⁴ דברי ממש. אני המשנה המדברת בפיו. וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] אלו ואלו דברי אלקים חיים⁹⁵ כו' שהם דברי אלקים ממש גילוי רצונו ממש למטה.

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

G-d says, "I have put My words in your mouth": His actual words. The heavenly Maggid who taught Rabbi Yosef Karo said, "I am the Mishnah that speaks in your mouth," and the Sages say of both sides of a dispute, "These and these are the words of the living G-d": both reveal His will below.

וזהו ודברת בם⁹⁶ בם ממש והוא בחי ובכל נפשך היינו לקשר מחשבה במחשבה כו'. (ועמ"ש סד"ה וארא אל אברהם).

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

So "you shall speak in them," plainly "of them," means in G-d's words themselves. This is "with all your soul": binding one's own thought to G-d's thought, which the Torah is. At the end of the discourse "And I appeared to Avraham" in Torah Ohr, Va'eira, the Alter Rebbe explains that love "with all your heart" unites Havayah with Elokim in the emotions, while "with all your soul" is the revelation of Havayah alone, the whole soul's mind, thought and speech bound to Him, as in "I have put My words in your mouth."

אך הנה ארז"ל [אמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה אפילו תורה אין לו⁹⁷

But our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' even Torah he does not have."

Yet the Sages say that whoever says he has nothing but Torah does not have even Torah.

שמאחר שהוא יש ודבר בפ"ע [בפני עצמו]. אזי אף כשמדבר ד"ת [דברי תורה] אין זה דבר הי כלל. ואין זה גילוי רצונו כלל, רק צריך להיות מקודם בחי' הרצוא יצ"מ [יציאת מצרים] ממטה למעלה כנ"ל.

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

The reason is that he still feels himself an entity of his own, so even his words of Torah are not G-d's word and do not reveal His will. First there must be the ratzo, the inner Exodus from below upward described above.

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

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

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

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

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

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

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

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

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

ועיז אח"כ ע"י ספ"ע [ספירת העומר] היה המשכת המקיפים למטה לעומר וספרתם לכם כו' שבע שבתות⁹⁸ כו'.

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

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

והיה יכול להיות אח"כ מתן תורה בשבועות שהוא גילוי רצונו כביכול למטה באותיות התורה [ועיין בזהר פ' תצוה דף קפ"ב סע"ב [סוף עמוד ב] וכיון כו' ודף קפ"ג ע"א עד אפיק אורייתא⁹⁹ כו' ועי' לקמן]:¹⁰⁰

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

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

IN ONE'S AVODAH

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

QUESTIONS FOR DISCUSSION

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

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וספרתם לכם**

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

KEHOT'S NOTE

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

2 **וספרתם לכם ממחרת השבת**

G-d commands Israel, through Moshe, to count seven full weeks from the day the Omer is brought, the day after the first day of Pesach (which the Sages take "the Shabbos" here to mean), up to Shavuot. Plainly usefartem means "you shall count"; the Alter Rebbe also hears in it sapir, brightness: the counting draws light down "for yourselves."

ויקרא כ"ג:ט"ו Leviticus 23:15

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

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

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KEHOT'S NOTE

ויקרא כג, טו.

3 **וספרתם לכם ממחרת השבת מיום הביאכם**

The Zohar on Emor (97a-b) expounds this verse: in Egypt Israel was like a woman in her days of impurity, and as she counts seven clean days, they counted seven weeks to be purified before uniting with the King and receiving His Torah. The Alter Rebbe cites it for why the seven weeks had to come before the Giving of the Torah.

ספר הזוהר, אמור ל"ב:קנ"ה-ל"ד:קס"ב Zohar, Emor 32:155-34:162

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

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

4 **וספרתם הוא לשון בהירות**

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

KEHOT'S NOTE

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

5 **אבן ספיר**

In Yechezkel's vision of the Chariot, above the firmament over the heads of the chayos is the likeness of a throne, "like the appearance of a sapphire stone." The word sapir, from the same letters as Sefiros, shows that a sefirah is brightness.

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.

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

KEHOT'S NOTE

יחזקאל א, כו.

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

ספר הבהיר קכ"ה Sefer HaBahir 125

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

Torat Emet Sefer HaBahir (Public Domain)

7 **אמאי אקרי ספירות ע"ש השמים מספרים**

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

פרדס רמונים ח':ב'2:2 Pardes Rimmonim

... והם נקראים ספי"ג מלשון סיפור וכן פי' רבי שם טוב י' ש"ט בספר האמונות ש"ד פ"ד וז"ל בבהיר מצאתי אמאי אקרי ספי"ג משום השמים מספרים כבוד אל. והנה הכונה כמו שהדבור והמכתב יבאר

בהגבלתו להיות מורגש הדברים הנעלמים בתוך מחשבת החכם, כן השמים מורים על ה' יתברך, שכן הספרי הם המגלות מחשבות הנעלמות והצורות הנבדלים משום גשם ולא שום תפיסה וציור. עכ"ל ודפח"ח. כי הספירות מספרות ומגבילות הבלתי בעל גבול, ולא גבול ממש ח"ו כמו שבארנו בשערים הקודמים. ויש שפי' מלשון מספר כי המספר מבעלי הגבול. ואע"פ שאינם ...

Pardes Rimonim (Public Domain)

8

השמים מספרים

David's psalm opens, "The heavens declare (mesaprim) the glory of G-d": plainly, the heavens tell of His glory. The Bahir names the Sefiros for this word, and the Zohar reads mesaprim as "shining": the word for counting and telling is also a word of light.

Psalms 19:2: תהילים י"ט:ב

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יְדֵיו מְגִיד הֶרְקִיעַ:

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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

9

מאי מספרים כו' דנהרין

The Zohar on Terumah asks what mesaprim means: not telling a story, but that the heavens shine and sparkle with the sparkle of the supernal light. The Alter Rebbe cites it to show that counting is illumination.

ספר הזהר, תרומה ט"ו:קפ"ב-16:192: ז"ל:קצ"ב

What is the meaning of the word "tell" (mesaprim) P Assuredly not the mere telling of a tale. Far otherwise! It signifies that they are illumined from the flashing of the supernal Point and ascend in the Name which is contained in the light-stream of the supernal perfectness.

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

10

והחיות רוי"ש

In Yechezkel's vision the chayos, the living creatures of the Chariot, "ran and returned, like the appearance of a flash," darting to and fro. Chassidus takes ratzo vashov, running and returning, as the rhythm of all spiritual life: a rush upward and a return downward.

Ezekiel 1:14: יחזקאל א':יד

וְהַחַיּוֹת רָצוּא וְשׁוּב כְּמֵרָאָה הַבֹּקֶץ:

And the living creatures ran and returned as the appearance of a flash of lightning.

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11

והחיות רצוא ושוב

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

KEHOT'S NOTE

שם א, יד.

12

ואכלתם אותו בחפזון

G-d tells Moshe and Aharon in Egypt how the Pesach offering is to be eaten: loins girded, shoes on, staff in hand, "and you shall eat it in haste," as people about to set out.

...וספרתם לכם ממחרת השבת מיום הביאכם את עומר

The Alter Rebbe cites it to show that the Exodus was marked by haste, the sign of ratzo.

Exodus 12:11: שמות י"ב:יא

וְכָכָה תֹאכְלוּ אֹתוֹ מִתְּנִיכֶם חֲגָרִים נָעֲלִיכֶם בְּרַגְלֵיכֶם וּמַקְלֵיכֶם בְּיָדְכֶם וְאָכַלְתֶּם אֹתוֹ בְּחִפְזוֹן פֶּסַח הוּא לֵה'

And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste—it is the L-RD's passover.

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KEHOT'S NOTE

שמות יב, יא.

13

בחפזון יצאת

Moshe commands eating matzah, "the bread of affliction," for seven days, "for in haste you went out of the land of Egypt." The haste of the Exodus is the mark of ratzo. (Kehot: Deuteronomy 16:13)

Deuteronomy 16:3: דברים ט"ז:ג

לֹא-תֹאכַל עֲלֵיו חֶמֶץ שִׁבְעַת יָמִים תֹּאכִל־עֲלֵיו מִצּוֹת לֶחֶם עֲנִי כִי בְּחִפְזוֹן יֵצֵאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ:

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

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KEHOT'S NOTE

דברים טז, ג.

14

עד שנגלה עליהם

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

KEHOT'S NOTE

הגדה של פסח.

15

עד שנגלה עליהם מלך מלכי המלכים הקב"ה וגאלם

The Haggadah explains the matzah: our fathers' dough had no time to rise before the King of the kings of kings revealed Himself to them and redeemed them. The Alter Rebbe uses it to show that the haste came from a revelation from above.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things הגדה של פסח, מגיד, פסח מצה ומרור ד'

מִצָּה זוֹ שֶׁאֵין אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצֻקָם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מְלָכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וְגֵאֻלָם, שֶׁנֶּאֱמַר: וַיֹּאפֶוּ אֶת-הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת, כִּי לֹא חֶמֶץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמֵה, וְגַם-צָדָה לֹא-עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust

out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

16

כי לא בחפזון תצאו

The prophet promises the exiles that at the final redemption "not in haste shall you go out, nor shall you go in flight, for Havayah goes before you," unlike the Exodus from Egypt. The Alter Rebbe sets it against the haste of the Exodus.

ישעיהו נ"ב:י"ב:י"ג

כי לא בחפזון תצאו ובמנוסה לא תלכו כִּי־הִלֵּךְ לִפְנֵיכֶם ה' וּמִאֲסָפְכֶם אֶלְקֵי יִשְׂרָאֵל:

For ye shall not go out in haste, Neither shall ye go by flight; For the L-RD will go before you, And the G-d of Israel will be your rearward.

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KEHOT'S NOTE

ישעיה נב, יב.

17

כי לא בחפזון תצאו

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

מכילתא דרבי ישמעאל, Tractate Pischa 7:4

ישמעאל, מסכתא דפסחא ז:ד

אבא חנן אומר משם רבי אליעזר: זה חפזון שכניה. אף על פי שאין ראיה לדבר, זכר הוא: (שיר השירים ב, ח) "קול דודי הנה זה בא, מדלג על ההרים, מקפץ על הגבעות." ואומר: (שיר השירים ב, ט) "הנה זה עומד אחר כתלנו, משגיח מן החלונות, מציץ מן החרקים." ואף לעתיד לבא יהי בחפזון? תלמד לומר: (ישעיה נב, יב) "כי לא בחפזון תצאו, ובמנוסה לא תלכו", ומפני מה? "כי הילך לפניכם יי, ומאספכם אלקי ישראל." "פסח הוא ליי", שיהיו כל מעשיו לשם שמכם.

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

Beeri Edition, Koren, Jerusalem, 2019 (CC-BY-NC) • Mechilta, translated by Rabbi Shraga Silverstein (CC-BY)

18

כי לא בחפזון תצאו

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

Yalkut Shimoni on Torah 199:3

... ואומר "הנה זה עומד אחר כתלנו" יכול לעתיד לבא יהא בחפזון, תלמוד לומר (ישעיה נב, יב) "כי לא בחפזון תצאו" וגו'. פסח לה, שיהיו כל מעשיו לשם שמכם. ואכלתם אתו בחפזון, אתו בחפזון ואין אחר בחפזון.

Torat Emet (CC-BY-NC)

19

ולעתיד כתיב כי לא בחפזון תצאו ובמנוסה לא תלכו

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

Shemot Rabbah 19:6

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

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

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

20

אבל יצ"מ הי' בחפזון

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

KEHOT'S NOTE

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

21

ועמ"ש מזה ברבות ס"פ בא

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

KEHOT'S NOTE

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

22

בילקוט פ' בא

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

KEHOT'S NOTE

רמז קצט.

23

בס"ש פ' פליא

Tanya asks why the people "fled" from Egypt, and answers that the evil in their souls was still at full strength, for their

impurity did not cease until the Giving of the Torah; their aim was only to free the G-dly soul from its exile.

KEHOT'S NOTE

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

24

סד"ה . . ונתתי לך מהלכים

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

KEHOT'S NOTE

תו"א ל, ד. ראה באוה"ת פ' בא ע' רצב.

25

In Zechariah's vision G-d promises the high priest Yehoshua that if he walks in His ways, "I will give you places to walk among these who stand," among the angels standing there. The Torah Ohr discourse cited here calls the angels "standing" and souls in bodies "walking," and reads the verse as the walking of the Time to Come.

Zechariah 3:7:זכריה

כה-אמר ה' צבאות אם-יבדרכי תלך ואם את-משמרת תשמר וגם-אתה תדון את-ביתי וגם תשמר את-הצרי ונתתי לך מהלכים בין העמדים האלה:

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

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26

סד"ה והי' מספר בני ישראל

There the Alter Rebbe explains that now the arousal from below in prayer needs the "waters" of an arousal from above, but in the Time to Come it will be great and high without end in its own right, as in "a woman conceives first" and bears a male, without an arousal from above.

KEHOT'S NOTE

לקו"ת במדבר ו, ג.

27

וירד ה' על הר סיני

At Sinai "Havayah descended upon Mount Sinai, to the top of the mountain," and called Moshe up. The Alter Rebbe cites it to show that the Giving of the Torah was a drawing down from above, the level of shov.

Exodus 19:20:שמות י"ט:כ

וירד ה' על-הר סיני אלי-ראש ההר ויקרא ה' למשה אלי-ראש ההר ויעל משה:

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

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KEHOT'S NOTE

שמות יט, כ.

...וספרתם לכם ממחרת השבת מיום הביאכם את עומר

28

למען תזכור את יום צאתך מאמ"צ

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

Deuteronomy 16:3:דברים ט"ז:ג

לא-תאכל עליו חמץ שכעת ימים תאכל-עליו מצות לחם עני כי בחפזון יצאת מארץ מצרים למען תזכר את-יום צאתך מארץ מצרים כל ימי חייך:

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

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KEHOT'S NOTE

דברים טז, ג.

29

בכל דור ודור חייב אדם

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

Pesachim 116b:3-4:ד"ב:פסחים קט"ז

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים. שנאמר: "והגדת לבנה ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים". לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרומם, לתדור, לברך, לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו. הוציאנו מעבדות לחרות, מגנון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו הלהויה.

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

KEHOT'S NOTE

פסחים קטז, ב.

PARAGRAPH 2

30

אני ה' אלקיכם אשר הוצאתי

The last verse of the Shema, closing the passage of tzitzit: "I am Havayah your G-d, Who brought you out of the land of Egypt, to be your G-d." The daily recital ends with the Exodus.

Numbers 15:41:מ"א:טו במדבר

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

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

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31

צבא השמים לך משתחוים

The Levites' prayer in Nechemiah's day, said also in the morning prayers: "You alone are Havayah ... You give life to them all, and the host of heaven bow down to You." It describes the nullification of the heavenly hosts.

Nehemiah 9:6:נחמיה ט:ו

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא

הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

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

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KEHOT'S NOTE

נחמ"י ט, ו.

32

והאופנים וחיות הקדש

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

KEHOT'S NOTE

ברכת יוצר.

33

והחיות זעות מחיל כסא

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

KEHOT'S NOTE

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

34

אלף אלפים ורבוא רבבן

In Daniel's vision of the Ancient of Days on His throne, "a thousand thousands serve Him, and ten thousand times ten thousand stand before Him." The countless angels are all nullified before G-d.

Daniel 7:10 זי:י

נָהַר דִּינֹר נֶגַד וְנִפְק מִן־קִדְמוֹהִי אֶלְף אֲלָפִין יִשְׁמְשֻׁנָּה וְרַבּוֹ רַבְּבָן קִדְמוֹהִי יְקוּמוּ דִּינָא יְתֵב וְסִפְרִין פְּתִיחוּ:

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

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KEHOT'S NOTE

דניאל ז, י.

PARAGRAPH 3

35

להודיע לבני האדם

David's psalm (Ashrei): "To make known to the sons of man His mighty deeds and the glory of the splendor of His kingship." The Alter Rebbe reads "the splendor of His kingship" as the nullification of all beings before Him.

Psalms 145:12 זי:י

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הָדָר מַלְכוּתוֹ:

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

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KEHOT'S NOTE

תהלים קמה, יב.

36

מלכות דמלכות כ"ע

Malchuscha malchus kol olamim: plainly, "Your kingship is a kingship for all ages," eternal. The Alter Rebbe reads

...וספרתם לכם ממחרת השבת מיום הביאכם את עומר

olamim as "worlds": all the worlds live from His kingship alone, a mere radiance of His Name.

Psalms 145:13 זי:י

מִלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 4

37

אני ה' לא שניתי

G-d tells Israel through the prophet, "For I, Havayah, have not changed, and you, the sons of Yaakov, have not come to an end": His constancy is why they endure. The Alter Rebbe cites it to show that creation brings no change in G-d.

Malachi 3:6 זי:י

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כָלִיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

38

אתה הוא קודם שנה"ע

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

KEHOT'S NOTE

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

PARAGRAPH 5

39

מלכותך מלכות כל עולמים

Plainly "Your kingship is a kingship for all ages"; the Alter Rebbe reads olamim as "worlds": however many the worlds, all of them live from His kingship alone.

Psalms 145:13 זי:י

מִלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

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

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40

אלף אלפים ורבוא רבבן

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

Daniel 7:10 זי:י

נָהַר דִּינֹר נֶגַד וְנִפְק מִן־קִדְמוֹהִי אֶלְף אֲלָפִין יִשְׁמְשֻׁנָּה וְרַבּוֹ רַבְּבָן קִדְמוֹהִי יְקוּמוּ דִּינָא יְתֵב וְסִפְרִין פְּתִיחוּ:

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

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41 היש מספר לגדודיו

Bildad the Shuchite, answering Iyov, speaks of G-d's dominion: "Is there any number to His legions?" The worlds and their hosts are beyond counting.

איוב כ"ה:ג' Job 25:3

הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו וְעַל־מִי לֹא־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.

42 אבל רבוא רבבן לגבי בלי גבול

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

KEHOT'S NOTE

ראה תניא פרק מח. אוה"ת ראה ע' תשפב.

43 ומהארץ לרקיע ת"ק שנה

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

חגיגה י"ג א' Chagigah 13a:3

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

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KEHOT'S NOTE

חגיגה יג, א.

PARAGRAPH 6

44 ואהבת את הוי' אלקיך בכל לבבך

Moshe's command in the first paragraph of the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Here this love is the ratzo, the soul's own going out of Egypt.

דברים ו' Deuteronomy 6:5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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45 בכל לבבך לצאת מן המצרים וגבולים

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

KEHOT'S NOTE

באוה"ת ויקרא-ג ע' תתסו מצייני ע"י: "ועי' בלקי"ת פ' ואתחנן ד"ה ענין ק"ש אחד ואהבת ושם פ"ב גבי וכשישים האדם אל לבו בחי' אחד זה בקי"ש איי"ה ואהבת בכל לבבך בבחי' יחידה שבנפש כו").

PARAGRAPH 7

46 לא ידעתי את ה'

Pharaoh answers Moshe and Aharon, "Who is Havayah, that I should heed His voice ...? I do not know Havayah." Plainly he denies knowing this G-d; the Alter Rebbe reads it as the exile of the knowledge (Daas) of Havayah.

שמות ה' Exodus 5:2

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֲשַׁמַּע בְּקוֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח:

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

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KEHOT'S NOTE

שמות ה, ב.

47 אני הוי' אלקיכם אשר הוצאתי

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

במדבר ט"ו:מ"א Numbers 15:41

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵמִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי ה' אֱלֹהֵיכֶם:

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

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PARAGRAPH 8

48 תפלות אבות תקנום

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

ברכות כ"ו ב' Berachot 26b:4-5

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

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

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KEHOT'S NOTE

ברכות כו, ב.

49

אהו"ר ורחמנות

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

KEHOT'S NOTE

ראה אוה"ת ויקרא-ג ע' תתסו הגה"ה.

50

אברהם אוהבי

G-d comforts His people through the prophet: "But you, Israel, My servant, Yaakov whom I have chosen, the seed of Avraham who loves Me." Avraham's attribute is love.

Isaiah 41:8:ח"ח:שעיהו

ואתה ישראל עבדי יעקב אשר בחרתיך ורע אברהם אהבי:

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

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KEHOT'S NOTE

ישע"י מא, ח.

51

והיו הדברים האלה אשר אנכי מצוך

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

Deuteronomy 6:6:ו'דברים

והיו הדברים האלה אשר אנכי מצוך היום על-לבבך:

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

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52

ודברת בם

Plainly, "and you shall speak of them": the duty to speak words of Torah at all times. Here it follows the love; later the maamar reads bam as "in them," speaking within G-d's own words.

Deuteronomy 6:7:ו'דברים

ושננתם לבניך ודברת בם בשבתך בביתך ובלכתך בדרך ובקומך:

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

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PARAGRAPH 9

53

ואספת דגנך

G-d's promise in the second paragraph of the Shema: "I will give the rain of your land in its season ... and you shall gather in your grain, your wine and your oil." It speaks of earning a living.

Deuteronomy 11:14:ד"א:דברים

ונתתי מטרארצכם בעתו יורה ומלקוש ואספת דגנך ויתירשך ויצהרך:

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

and thy wine, and thine oil.

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54

תורתן קבע ומלאכתן עראי

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

Berachot 35b:10:י"ב:ברכות

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

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

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KEHOT'S NOTE

ברכות לה, ב.

55

כי האדם עץ השדה

In the law forbidding the destruction of fruit trees in a siege, the verse asks, "Is the tree of the field a man, to come under siege before you?" The Alter Rebbe reads the words as a statement, "For man is the tree of the field": a person, like a tree, exists for his fruit.

Deuteronomy 20:19:ט"ז:דברים

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

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

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KEHOT'S NOTE

דברים כ, יט.

56

שהוא כמו אילן

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

KEHOT'S NOTE

"כמו בעץ יש פרי ועליו כן באדם — אוה"ת ויקרא-א ע' קיז.

57

מאי פרי מצות

Explaining the heifer whose neck is broken, the Talmud asks what "fruits" are and concludes: mitzvot. A person's

fruit is his mitzvos.

סוטה מ"ו א:ב'2:46a Sotah

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

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KEHOT'S NOTE

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

PARAGRAPH 10

58

פחד יצחק

Yaakov tells Lavan, "Had not the G-d of my father, the G-d of Avraham and the Fear of Yitzchak, been with me, you would have sent me away empty." Yitzchak's attribute is awe.

בראשית ל"א:מ"ב2:31 Genesis

לולי אלקי אבי אברהם ופחד יצחק ה"ה לי כי עתה ריקם שלחתי את-עניי ואת-יגיע כפי ראה אלקים ויזכח אמש:

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

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KEHOT'S NOTE

בראשית לא, מב.

PARAGRAPH 11

59

ליעקב אשר פדה את אברהם

The prophet: "Therefore thus says Havayah to the house of Yaakov, who redeemed Avraham: Yaakov shall not now be ashamed." Plainly "Who redeemed Avraham" can describe G-d, Who rescued Avraham; the Midrash reads it of Yaakov, in whose merit Avraham was saved. The Alter Rebbe reads it as Yaakov's compassion redeeming Avraham's love, and the verse's promise that Yaakov will not be ashamed is the shame the prayer asks to be spared.

ישעיהו כ"ט:כ"ב29:22 Isaiah

לכן כה-אמר ה' אלי-בית יעקב אשר פדה את-אברהם לא-עתה יבוש יעקב ולא עתה פניו יחורו:

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

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KEHOT'S NOTE

ישעיי כט, כב. עלי"ק [במדבר] סד"ה וארשתיק ט, א. ובשה"ש רד"ה מה יפו פעמיק מג, ב. ובתו"א רד"ה מחייב [חייב] אינש לבסומי [צה, ב]. ועלי"ק בפי חקת [סא, ג] רד"ה וזה הטהור ושם ד"ה אז ישיר ישראל ספ"ב [סג, א]. וע"ע סד"ה הנך יפה רעיתי פ"ג [יד, א]. [כ]. וראה תניא פי לב, מה, ובהנעתק בליקוט פירושים ומ"מ שם.

...וספרתם לכם ממחרת השבת מיום הביאכם את עומר

60

ליעקב אשר פדה את אברהם

Rabbi Shmuel bar Rav Yitzchak says that Avraham was saved from Nimrod's furnace only in the merit of Yaakov, who was to descend from him: "Yaakov redeemed Avraham." This is the reading of the verse that the Alter Rebbe follows.

בראשית רבה ס"ג:ב'2:63 Bereshit Rabbah

... כדאי הוא אברהם להנצל בזכותו של יעקב. הה"ד (ישעיה כט): לכן כה אמר ה' אל בית יעקב, אשר פדה את אברהם יעקב, פדה את אברהם. דבר אחר: עטרת זקנים בני בנים, ואלה תולדות יצחק בן אברהם:

"The crown of elders is grandchildren" (Proverbs 17:6). The fathers are the crown of their children, and the children are the crown of their fathers. The fathers are the crown of their children, as it is stated: "And the glory of children is their fathers" (Proverbs 17:6). And the children are the crown of their fathers, as it is written: "The crown of elders is grandchildren." Rabbi Shmuel bar Rav Yitzhak said: Abraham was rescued from the fiery furnace due only to the merit of Jacob. This is analogous to ...

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61

פסוקי רחמנות שבתפלה

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

KEHOT'S NOTE

ראה לקו"ת פי תצא לה, א.

62

המלך המרומם . . ברחמים הרבים . . אבינו אב הרחמן

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

KEHOT'S NOTE

ברכות ק"ש.

63

כי לא יראני האדם וחי

When Moshe asks to see G-d's glory, G-d answers, "For man shall not see Me and live." The Sages read it as seeing at death.

שמות ל"ג:כ"י33:20 Exodus

ויאמר לא תוכל לראת את-פני כי לא-יראני האדם וחי:

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

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64

בחייהם אינם רואים

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

Bamidbar Rabbah 14:22ב”כ”ד: במדבר רבה

65

בחייהם אינם רואים אבל

The Zohar on Vayechi: at the time of death a person receives an added spirit and sees what he did not merit in his lifetime; so “For man shall not see Me and live”: in their lifetime they do not merit it, at their death they do. Kehot lists it among the sources of this teaching.

Zohar I, 218ב”א ר”ח, בב”א

KEHOT’S NOTE

כלה רבתי ג. ספרא ויקרא פ”א. וכ”ה במדבר”ר סופי”ד. ובילקוט ריש ר”מ]ז] תלא בויקרא. ועי’ זח”א ר”ח, ב. [כ].

PARAGRAPH 12

66

בינה היינו להבין דבר מתוך דבר

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

Eruvin 100b קי’ עירובין

Chagigah 14a:12ב”א י”ד חגיגה

”יועץ” — ש”יודע לעבר שנים ולקבוע חדשים. ”והקם” — זה תלמיד המחקרים את רבותיו. ”תלשים” — בשעה שפותח בדברי תורה הכל נעשין כחשיו. ”ונבון” — זה המבין דבר מתוך דבר. ”לחש” — זה שראוי למסור לו דברי תורה שניתנה בלחש.

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Sanhedrin 93b:3ג”ב: סנהדרין

ואמר רב יהודה אמר רב: כל הפסוק הזה לא אמרו דואג אלא בלשון הרע. ”ידע נגון” — ש”יודע לישאל, ”גבור” — ש”יודע להשיב, ”איש מלחמה” — ש”יודע לישא וליתן במלחמה של תורה, ”איש תארה” — ש”מראה פנים בהלכה, ”ונבון דבר” — ש”מבין דבר מתוך דבר, ”וה’ עמו” — ש”הלכה כמותו בכל מקום.

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KEHOT’S NOTE

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

67

בד”ה — מה יפו פעמיו

There prayer holds the three Patriarchs, verses of love, of awe and of compassion, and “Yaakov, who redeemed Avraham” is the plea for compassion in the two blessings before the Shema, for the G-dly spark that lacks love and awe for want of contemplation.

KEHOT’S NOTE

לקו”ת שה”ש מג, ב.

PARAGRAPH 13

68

לא ידעתי את הוי

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

Exodus 5:2ה”ב: שמות

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

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

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69

אנכי ארד עמך מצרימה ואנכי אעלה

G-d speaks to Yaakov at Beer Sheva as he sets out for Egypt: “I will go down with you to Egypt, and I will also surely bring you up.” The promise is to Yaakov, the G-dly soul.

Genesis 46:4ד”ו: בראשית

אנכי ארד עמך מצרימה ואנכי אעלה גם־עלה ויוסף ישית ידו על־עיניך:

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

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KEHOT’S NOTE

בראשית מו, ד.

70

יו”ד עקב

the passage shares nothing with the note

KEHOT’S NOTE

עי’ דרושים לר”ה לקמן סב, ריש אי ושי”ג. ות”ל מצאתי הלי’ הזהב בעי”ח ש”ג (סדר אצ”י למהר”ח) ספ”ב וזה”ל שהוא סוד [יסוד] יעקב י” עקב כי הי’ (הם) עשר ניצוצי אורה הניתנים בעקב כו’ עכלה”ט. [כ].

71

יעקב חבל נחלתו

In Moshe’s song Haazinu: “For Havayah’s portion is His people; Yaakov is the cord (chevel) of His inheritance,” the measured lot of His possession. Chassidus hears in chevel a cord bound to G-d: the G-dly soul is His own portion.

Deuteronomy 32:9ט”ב: דברים

כי חלק ה’ עמו יעקב חבל נחלתו:

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

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KEHOT’S NOTE

דברים לב, ט.

72

כי חלק ה’ עמו

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

KEHOT’S NOTE

שם.

73

וירא ישראל את היד הגדולה

After the splitting of the sea, "Israel saw the great hand that Havayah had wrought against Egypt, and the people feared Havayah." Plainly it is the people; the Alter Rebbe reads "Israel" here as the G-dly soul, which alone saw.

Exodus 14:31 שמו"ת י"ד:ל"א

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה'

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

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KEHOT'S NOTE

שמו"ת יד, לא.

74

ישראל עלה במחשבה

The Midrash counts Israel among the things that arose in G-d's thought before the world was created; the G-dly soul is rooted there. (Kehot: Bereshit Rabbah 1:5)

Bereshit Rabbah 1:4 רבא רבא

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

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

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KEHOT'S NOTE

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

75

ישראל לי ראש

There the name Yisrael is read as the letters of li rosh: Israel become, as it were, a "head" for G-d; the discourse goes on to explain that they draw down His supreme will, as when He "nods His head" at Israel's praise in the synagogues.

KEHOT'S NOTE

עלי"ק שלח מה, ב וש"נ. [כ].

PARAGRAPH 14

76

ע"פ אדם כי יקריב

There "When a man of you brings" is the arousal from above that reaches only the G-dly soul, and "from the animals ... you shall bring" is the refining of the animal soul.

KEHOT'S NOTE

לעיל פ' ויקרא

77

אדם כי יקריב כו' תקריבו

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

ויקרא א':כ"ב:1

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יָקָרִיב מִכֶּם קָרְבָן לַה' מִן־הַבְּהֵמָה מִן־הַבֶּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קָרְבַּנְכֶם:

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

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PARAGRAPH 15

78

והניף את העומר

G-d commands that on the morrow of the Shabbos the kohen wave the Omer of barley "before Havayah, for your favor," so that it be accepted for them. Each phrase is explained in the following paragraphs.

ויקרא כ"ג:י"א:23

והניף אֶת־הָעֹמֶר לִפְנֵי ה' לְרִצְוֹנְכֶם מִמַּחֲרַת הַשַּׁבָּת יְנִיפֻנּוּ הַכֹּהֵן:

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

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KEHOT'S NOTE

ויקרא כג, יא.

79

העומר מן השעורים

The Talmud establishes that the Omer offering comes from barley.

Menachot 84a:10-11 י"א-י"ב:84a

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

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KEHOT'S NOTE

מנחות פד, א.

80

פני ארי אל הימין

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

יחזקאל א':10

וידמות פניהם פני אדם ופני אריה אל הימין לארבעתם ופני שור מהשמאל לארבעתם ופני נשר לארבעתם:

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

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KEHOT'S NOTE

יחזקאל א', י.

81

חיי בכלל בהמה

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

Bava Kamma 17b:3-4 ב:ג:ד' קמא י"ז

וטעמא מאי? אמר רב אשי: תנא שן דחיה, וקתני שן דבהמה. סלקא דעתך אמינא: "ושלח את בעירה" כתיב, בהמה - אין, חיה - לא; קא משמע לן דחיה בכלל בהמה. אי הכי, הא מבצי לקה למיתני ברישא! האי דאתנא לקה מדרשא - תביבא לקה.

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

KEHOT'S NOTE

ב"ק יז, ב.

82

עומד על שנים עשר בקר

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

I Kings 7:25 מלכים א':25

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

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

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KEHOT'S NOTE

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

83

עומד על שנים עשר בקר שלשה פונים צפונה

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

II Chronicles 4:4 דברי הימים ב':4

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

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

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PARAGRAPH 16

84

שעורה שעור ה'

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

Zohar III, 188b זח"ג קפה, בבב

KEHOT'S NOTE

זח"ג קפה, ב.

85

יוצר משרתים

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

KEHOT'S NOTE

ברכת יוצר.

86

בהמה רבה

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

Yonah 4:11 יונה ד':11

ואני לא אחוס עלי-נינה העיר הגדולה אשר לש-בה הרבה משתים-עשרה רבו אדם אשר לא-ידע ביו-מיניו לשמאלו ובהמה רבה:

and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?

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KEHOT'S NOTE

יונה ד, יא.

PARAGRAPH 17

87

ע"י עומר שעורה שעור ה'

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

Sf. H. Zohar, Balak 6:67-78 ס"ו-ע"ו ע"ו-ע"ו

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

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

PARAGRAPH 18

88

יומם יצוה ה' חסדו

The psalmist, longing for G-d in distress, says: "By day Havayah commands His kindness, and at night His song is

with me.” “Day” is the level of Chesed.

Psalms 42:9 ט"ז: תהילים מ"ב

יומם יצוה ה' חסדו ובלילה שירה עמי תפלה לאל תי:

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

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KEHOT'S NOTE

תהלים מב, ט.

PARAGRAPH 19

89

לרצונכם

In the verse lirtzonchem means “for your favor,” that the Omer be accepted for you. The Alter Rebbe hears in it ratzon, will: the nullification of your own will.

ויקרא כ"ג:11 Leviticus 23:11

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

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

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90

וספרתם לכם

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

ויקרא כ"ג:15 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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91

להמשיך הארת המקיפים . . ממחרת השבת

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

KEHOT'S NOTE

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

PARAGRAPH 20

92

מיום הביאכם את עומר

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

ויקרא כ"ג:15 Leviticus 23:15

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

...וספרתם לכם ממחרת השבת מיום הביאכם את עומר

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

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PARAGRAPH 21

93

ואהבת בכל לבבך

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

דברים ו':5 Deuteronomy 6:5

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

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

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94

ואשים דברי בפיו

G-d tells His people through the prophet, “And I have put My words in your mouth.” Plainly He gave Israel His words; the Alter Rebbe takes it to show that in Torah study G-d's own words are in a person's mouth.

ישעיהו נ"א:16 Isaiah 51:16

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון צמיאָתָהּ:

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

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95

אלו ואלו דברי אלקים חיים

After Beis Shammai and Beis Hillel had disputed for three years, a heavenly voice declared, “These and these are the words of the living G-d, and the halachah follows Beis Hillel.” Both sides of a Torah dispute are G-d's own word.

עירובין י"ג ב"י-11א Eruvin 13b:10-11

אמר רבי אבא אמר שמואל: שלש שנים נחלקו בית שמאי ובית הלל, הללו אומרים: הלכה כמותנו, והללו אומרים: הלכה כמותנו. יצאה בת קול ואמרה: אלו ואלו דברי אלקים חיים הן, והלכה כבית הלל. וכי מאחר שאלו ואלו דברי אלקים חיים, מפני מה זכו בית הלל לקבוע הלכה כמותן? מפני שנזחין ועלובין היו, ושונין דברייהן ודברייהן בית שמאי, ולא עוד אלא שמקדימין דברי בית שמאי לדבריהן.

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

96

ודברת בהם

Plainly “and you shall speak of them,” the duty to speak words of Torah. The Alter Rebbe reads bam as “in them”: one speaks within G-d's own words.

דברים ו':7 Deuteronomy 6:7

ושננתם לבניך ודברת בהם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך:



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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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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