



---

# LESSONS IN LIKUTAY TORAH

---

PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
TO DIVINE SERVICE FROM THE HOLY MASTER  
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧  
TRANSLATED AND EXPLAINED

לקוטי תורה

פְּרִשְׁת אִמּוֹר

דְּבוּר הַמְתַּחִיל

וּסְפָרְתֶם לָכֶם

“Making Ourselves Shine”

---

---

www.**LEARN CHASSIDUS**.com

---

---

In collaboration with:

[www.ChassidutBehirah.com](http://www.ChassidutBehirah.com)



**Likutay Torah English translation project:**

With Hashem's help we would like to present this installment of **Lessons in Likutay Torah**.

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

**The Goal**

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

The Ma'amarim of LIKUTEI TORAH and TORAH OR are copyright by the Kehot Publication Society, a division of Merkos L'inyonei Chinuch Inc., and are reprinted here with special permission. To purchase the original visit [www.Kehot.com](http://www.Kehot.com).

I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website [www.ChassidutBehirah.com](http://www.ChassidutBehirah.com), and to R' Baruch Katz for creating the website and the editing.

**Please Donate to Keep this Project Going**

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website [www.LearnChassidus.com](http://www.LearnChassidus.com)

For comments and questions please email me at [avraham.t.katz@gmail.com](mailto:avraham.t.katz@gmail.com)

# Likutay Torah

## לקוטי תורה

### פרשת אמור

דבור המתחיל

וספרתם לכם<sup>1</sup>

דף לה' עמוד ב'

## “Making Ourselves Shine”

(א) Chapter 1

In Parshas Emor, it describes all the Jewish Festivals, the Yomim Tovim. There it describes the Mitzvah of bringing the Omer offering on the second day of Pesach, and of counting the days from bringing that offering until Shavuos:

”[וַיִּדְבֹר ה' אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן  
לָכֶם וְקָצַרְתֶּם אֶת קְצִירָהּ וְהֵבֵאתֶם אֶת עֹמֶר  
רֵאשִׁית קְצִירְכֶם אֶל הַכֹּהֵן: וְהִנִּיף אֶת הָעֹמֶר לִפְנֵי  
ה' לְרִצְוֹנְכֶם מִמַּחֲרַת הַשַּׁבָּת יִנִּיפְנוּ הַכֹּהֵן:]

“Hashem spoke to Moshe saying: Speak to the Children of Yisrael and tell them: When you will come to the land that I give you, and you harvest its grain, you shall bring an Omer measure of the first harvest to the Kohen. He shall wave the Omer [of harvested grain] before Hashem [in the Beis Hamikdash], this will bring Hashem’s goodwill to you, from the day after the first day of the Yom Tov of Pesach the Kohen shall wave it.

<sup>1</sup> (נֶאֱמַר יוֹם ה' פְּרִשַׁת אֲמֹר, ו' אֵייר תַּקס"ז בְּמֵאֵה לֵיב. נדפס בשינויים קלים בהנחות הר"פ ע' מ'. ביאור על מאמר זה הוא ד"ה הניף נדפס אחר מאמר זה בלקו"ת דף לו א. הערות וקיצורים על מאמר זה- באוה"ת ויקרא-ג ע' תתסו, והקיצורים מובאים כאן בשולי הגליון.)

וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת, מִיּוֹם  
הַבִּיאְכֶם אֶת עוֹמֵר הַתְּנוּפָה, שִׁבְעַת  
שָׁבָתוֹת [תְּמִימוֹת תְּהִינָה: עַד מַמְחֲרַת הַשַּׁבָּת  
הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה  
חֲדָשָׁה לַה'"].<sup>2</sup> (פְּרָשְׁתֵנו כג, ט-י, טו-טז):

And you shall count for yourselves from the day after the first day of Yom Tov [of Pesach], from the day when you bring the Omer Wave offering [in the Beis Hamikdash], they shall be seven complete weeks. Until after the seventh week, you shall count up to fifty days, and then [on Shavuot], you shall bring a new flour offering to Hashem.” (Vayikra 23: 9-10, 15-16)

הַנֵּה "וּסְפַרְתֶּם" הוּא לְשׁוֹן בְּהִירוֹת,  
כְּמוֹ "אֶבֶן סַפִּיר" (יְחִזְקָאל א, כו).

The word “and you shall count” can be read as an expression of “shining” as is the term “אֶבֶן סַפִּיר-a radiant stone” (Yechezkal 1:26) since it has the same root letters .ר.פ.ס as the word for “shine.”

The Hebrew root word of .ר.פ.ס is used in different words with various meanings. In this maamar,<sup>2</sup> he mentions two: 1- לִסְפּוֹר-to count, 2- סְפִירוֹת-shining/radiance.

וְכֵן 'עֶשֶׂר סְפִירוֹת' הוּא לְשׁוֹן בְּהִירוֹת.

So too, the “Ten סְפִירוֹת-Sefiros” of Atzilus are an expression of “radiance.”

The Ten Sefiros of Atzilus are ten modes by which Hashem reveals Himself to us, He “shines” His Divine Light to us.

וְזֶהוּ "וּסְפַרְתֶּם לָכֶם כו", הֵינּוּ  
לְהַמְשִׁיךְ עֶשֶׂר סְפִירוֹת שִׁיאִירוּ "לָכֶם"  
- לְמַטָּה.<sup>3</sup>

This is how we can interpret the phrase “וּסְפַרְתֶּם לָכֶם- (lit. “you shall count for yourself)”: “you shall draw down the Ten סְפִירוֹת-Sefiros

<sup>2</sup> See the maamar for Parshas Emor 5730, where the Rebbe goes through four different words using the root .ר.פ.ס and how they are all connected to counting the Omer.

<sup>3</sup> (עֵינֵינוּ בְּפִרְדָּס" שֶׁעַד ח', פָּרַק ב', בְּשֵׁם "סִפּוֹר הַבְּהִיר": אֲמַאי אֶקְרִי סְפִירוֹת? עַל שֵׁם (תְּהִלִּים יט, ב): 'הַשְּׁמַיִם מְסֻפְּרִים כו'. וְעֵינֵינוּ בְּזֵהָר תְּרוּמָה קל"ו, ב': "מַאי מְסֻפְּרִים כו? דְּנִהְרִין כו").

of Atzilus” so that they should shine “לְכֶם-into you” as you exist here below in the physical world.

In other words, the inner meaning of the counting of the Omer is not just to count the passage of days leading up to Shavuos, but it is also about a special process of shining Divine Light into ourselves.

In the third chapter of Tanya, it mentions that the Divine soul of every Jew derives from the Ten Sefiros of Atzilus. To “shine the Sefiros” into ourselves means to cause all the ten soul powers of the Divine soul to become fully manifest so that they should reflect their source Above in the Ten Sefiros. By increasing in our Torah study and prayer, we bring down Divine Light to help reveal our Divine soul. This strengthening of our service of Hashem, which “shines” the Sefiros into us, will be explained later in the maamar.

וְלִהְיוֹן זֹאת, הִנֵּה פֶסַח הוּא יְצִיאַת  
מִצְרַיִם, וְחַג הַשְּׁבוּעוֹת הוּא מִתֵּן  
תּוֹרָה,

**To understand this: Pesach was the time of “Leaving Mitzrayim (Egypt),” and Shavuos was the time of the “Giving of the Torah.”**

וְקוֹדֵם קִבְּלַת הַתּוֹרָה הָיוּ צְרִיכִים  
לְסַפּוֹר ז' שְׁבוּעוֹת שְׁלִימוֹת, וְאַחַר כֵּן  
הָיוּ יְכוּלִים לְקַבֵּל הַתּוֹרָה.

**Before receiving the Torah, they needed to count seven complete weeks, and only after were they able to receive the Torah.**

כִּי הִנֵּה כְּתִיב (יְחִזְקֵאל א, יד): "וְהָחִיּוֹת  
רָצוּא וְשׁוּב", שְׁלִמְעֵלָה הַכֹּל בְּבַחֲיִנַת  
רָצוּא וְשׁוּב.

**It is written, “the Chayos Angels רָצוּא-run in yearning for Hashem, and then שׁוּב-return to their spiritual place” (Yechezkal 1:14). This shows how Above in the spiritual worlds, everything happens in these two stages of רָצוּא-running in yearning for Hashem, and then שׁוּב-returning to one’s place.**

וְכִמוֹ כֵּן, פֶּסַח הוּא בְּחִינַת רָצוּא

**Similarly, Pesach was an experience of רָצוּא-running in**

<sup>4</sup> (וְעֵינַי בְּזֵהָר פְּרִשְׁת אָמוֹר, דָּף צ"ז).

וְשׁוֹבוֹת הוּא בְּחִינַת שׁוֹב:

yearning for Hashem, and Shavuot was an experience of שׁוֹב-returning to bring down Hashem's revelation into our place.

כִּי פֶסַח הוּא יְצִיאַת מִצְרַיִם, שְׁהוּא בְּחִפְזוֹן, כְּמוֹ שֶׁכָּתוּב (בֵּא יב, יא): "וְאֶכְלֶתֶם אוֹתוֹ בְּחִפְזוֹן"; וְכָתִיב (שׁוֹפְטִים טז, ג): "בְּחִפְזוֹן יֵצְאֶת כּוֹ",

We see that Pesach was a רְצוּא־running away experience since the Jewish People left Mitzrayim in a hurry, as it is written "you shall eat [the Korban Pesach] in a hurry" (Shemos 12:11), and it is written "you left [Mitzrayim] in a rush" (Devarim 16:3).

כִּי אִזְ הָיָה הַתְּגִלוֹת אֶלְקוֹת מְלִמְעָלָה, כְּמֵאֲמָר (הַגְּדָה שֶׁל פֶּסַח): "[מִצָּה זוֹ שְׁאֵנוּ אוֹכְלִים עַל שׁוּם מָה, עַל שׁוּם שְׁלֵא הִסְפִּיק בְּצִקֵּם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ] עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ־הוּא וְגֵאֲלֵם" - בְּבְחִינַת חִפְזוֹן.

This is because at that time the revelation of Hashem came from Above, from Hashem's initiative, as it says (Hagada Shel Pesach): "We eat this unleavened bread- Matzah- because the dough of our ancestors didn't have time to rise before the King of all kings, the Holy One Blessed be He revealed Himself by saving them," this shows that they left in a great hurry.

וְלַעֲתִיד כְּתִיב (יִשְׁעִיָּה נב, יב): "כִּי לֹא בְּחִפְזוֹן תֵּצְאוּ, וּבְמִנוּסָה לֹא תֵלְכוּן כּוֹ", שְׁלֵא יִהְיֶה בְּבְחִינַת חִפְזוֹן, אֲבָל יְצִיאַת מִצְרַיִם הָיָה בְּחִפְזוֹן כּוֹ. וְהֵינּוּ בְּחִינַת

However, regarding the Future Era of Redemption, it is written, "you will not go out in a hurry, and you will not travel in a rush"

<sup>5</sup> (וְעֵינַי מֵהַ שְׁנֵתָבָאָר מִזֶּה בְּרַבּוֹת, סוֹף פְּרִשָּׁה בֵּא. וּבְמִכִּילֵתָא, פְּרִשָּׁה בֵּא, פְּרִשָּׁה ז'. וְעֵינַי שָׁם. וְהוּבֵא גַם כֵּן בְּיִלְקוּט, פְּרִשָּׁה בֵּא (רְמֵז קצט). וְעֵינַי בְּ"סֵפֶר שֶׁל בֵּינוּנִים" פֶּרֶק ל"א.

וְעֵינַי מֵהַ שְׁנֵתָבָאָר סוֹף פְּרִשָּׁת וַיֵּשֶׁב, סוֹף דְּבוּר הַמִּתְחִיל "כֹּה אָמַר כּוֹ וְנִתְּתִי לְךָ מִהַלְכִים" (תּוֹרָה אור ל, ד): אֲבָל לַעֲתִיד־לָבֵא, כְּשִׁיתְגַּלֶּה בְּחִינַת 'סוֹבֵב כָּל עֲלָמִין' כּוֹ, שִׁיְהִיָּה גַם הַשׁוֹב בְּבְחִינַת הַלִּיכָה כְּמוֹ הַרְצוּא כּוֹ.

וּמֵהַ שְׁנֵתָבָאָר סוֹף דְּבוּר הַמִּתְחִיל "וְהָיָה מִסְפֵּר בְּנֵי יִשְׂרָאֵל" (לְקַמֵּן בְּמִדְבָּר ו, ג), בְּעֵנִין שֶׁלַּעֲתִיד תִּהְיֶה מַעֲלַת אֲתַעֲרוּתָא דְלִתְתָא גְדוּלָה וְגִבוּתָא לְאִין קָץ כּוֹ. וּמִכָּל זֶה יוֹבֵן עֵנִין "כִּי לֹא

רצוא, ממטה-למעלה. (Yeshaya 52:12), without needing to hurry, whereas leaving Mitzrayim was in a hurry. This shows how it was an experience of רצוא-running from below to Above in yearning for Hashem.

מה שאין בן שבועות הוא בחינת שוב, שהיא בחינת מתן-תורה - גילוי רצונו למטה, כמו שקתוב (יתרו יט, כ): "ויירד ה' על הר סיני" - המשכה מלמעלה-למטה.

This was not the case with Shavuot, which was an experience of שוב-returning to bring down Hashem's revelation into our place, since it was the Giving of the Torah, which is the revelation of His Will below in the physical world, as it is written, "And Hashem came down onto Mount Sinai" (Shemos 19:20), which is the process of drawing down Hashem's revelation from Above to below.

והנה כתיב (שופטים טז, ג): "למען תזכור את יום צאתך מארץ מצרים כל ימי חייך", וכמאמר רז"ל: "בכל דור ודור [חייב אדם לראות את עצמו כאלו הוא יצא ממצרים] כו". שצריך להיות בכל יום בחינת יציאת מצרים.

Now, it is written, "You shall remember the day you came out of Mitzrayim all the days of your life" (Devarim 16:3), and as our Sages say, "In every generation, each person needs to see himself as though he left Mitzrayim" (Pesachim 10:5), which means that every day a person needs to spiritually experience "Leaving Mitzrayim."

Even though in the statement of the Sages quoted it only said that in every "generation" one needs to experience Leaving Mitzrayim; however we see from the verse quoted above that says we must remember Leaving Mitzrayim

ב"חפזון".

<sup>6</sup> ("חייב אדם לראות את עצמו כאלו הוא יצא ממצרים". פסחים קטז, ב).

“all the days of our lives,” meaning every single day we must personally relive Leaving Mitzrayim.

וְהֵינּוּ בְקִרְיַת-שְׁמַע: "וְאֶהְבֶּתָּ [את ה']  
אֵל-הָיִךְ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ] כִּי"  
[וְאֶתְחַנֵּן ו, ה), וְחֻרְתֶּם (שְׁלַח טו, מא): "אֲנִי  
ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי כִי".

**This spiritual “Leaving Mitzrayim” happens daily during the recital of the Shema when we come to fulfill “you shall love Hashem with all of your heart, soul, and might” to the extent that it takes out of all of our limitations, and as we end the recital of Shema: “I am Hashem who took you out of Mitzrayim to be your G-d.”**

In Tanya chapter 47 the Alter Rebbe explains how saying Shema is the idea of “Leaving Mitzrayim”: The word “מִצְרַיִם-Mitzrayim” comes from the word מִיצַר-limitation, in our case the spiritual limitation that the animal soul imposes on the Divine soul. The animal soul’s physical desires and thoughts encompass the person and block out his Divine soul’s desire to connect to Hashem. When a Jew says Shema and thinks about Hashem’s Oneness and remembers that the only thing that matters to him in his life is to give himself over to Hashem; with this, he breaks out of the spiritual limitations created by the animal soul.

וּבִפְרָט, מִן "בְּרוּךְ שְׁאֵמַר" עַד קְרִיַאת-  
שְׁמַע הוּא הַכְּנֵה שְׂיָבוֹא לְבַחֲנֵת  
יְצִיאַת מִצְרַיִם - "וְאֶהְבֶּתָּ כִי".

**Specifically, from the prayer entitled Baruch Sheamar until Krias Shema is a process of preparation so that the person should experience “Leaving Mitzrayim” and fulfill “you shall love Hashem.”**

וְהֵינּוּ, כְּשִׁיתְבוֹנֵן אִיךָ שְׁכָל "צָבָא  
הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים" (נְחֵמְיָה ט, ו),  
"וְהָאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גְּדוֹל  
[מִתְנַשְׂאִים לְעַמּוֹת הַשָּׁרְפִים, לְעַמְתֶּם מִשְׁבָּחִים  
וְאוֹמְרִים: בְּרוּךְ כְּבוֹד ה' מִמְקוֹמוֹ:]" (בְּרַכַּת  
"יִצְרָ", וְהַ"חַיּוֹת זְעוֹת מִחִיל בְּסֵאת",

**This preparation involves thinking deeply into how “the hosts of Heaven bow to You [Hashem]” (Nechemya 9:6), and about we say in the daily prayer before Shema “the Ofanim angels and holy Chayos angels with a great**

<sup>7</sup> (ראה פיוט "וחיות" במוסף לראש השנה אחר "קדוש").



נושאות ומנושאות עם כסא", אֶלֶף  
אֶלְפִים וְרַבּוּא רַבָּן יִשְׁמְשׁוּנִיהָ, וְכוּלָם  
הֵם בְּבַחֲיִנַת בֵּיטוּל תְּמִיד.

**thunderous sound rise facing the Serafim angels, and say: Blessed is the Glory of Hashem from His place," and the Chayos angels tremble from awe of Hashem's Throne," as they "lift up and are uplifted together with His Throne," and He has thousands and millions and countless myriads of angels that serve Him, and they are all constantly in a state of complete selflessness before Him.**

וְזֶהוּ "לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרוֹתָיו  
וְכַבּוֹד הַדָּר מְלָכוֹתוֹ" (תְּהִלִּים קמ"ה, יב),  
שֶׁהוּא בַּחֲיִנַת "הַדָּר מְלָכוֹתוֹ", שְׂכוּלָם  
בְּטִלִּים לְגַבִּיּה מִמֶּשׁ. וְנִמְשָׁךְ לָהֶם  
הַבֵּיטוּל עַל יְדֵי שְׁמִשׁוּנֵיהֶם כִּי "מְלָכוֹתָךְ  
מְלָכוֹת כָּל עוֹלָמִים" (שם, יג).

**This is the meaning of the verse, "To make known to mankind His mighty deeds, and the glorious majesty of His Malchus/Kingship" (Tehillim 145:12). This refers to the "Majesty of His Malchus/Kingship" that all of the angels are completely overawed by. This feeling of selflessness to Hashem comes to them through their awareness of how "Your Malchus/Kingship is the kingdom of all worlds" (ibid. verse 13).**

פִּירוּשׁ "מְלָכוֹתָךְ", שְׁחִיּוֹת כָּל  
הָעוֹלָמוֹת אֵינּוּ אֶלָּא מִבְּחִינַת  
"מְלָכוֹתָךְ" - הָאֶרֶץ שָׁמוּ בְּלָבָד.

**The meaning of "Your Malchus/Kingship is the kingdom of all worlds" is that the life of all of the worlds is only from the level of "Your Malchus/Kingship of Atzilus," which is only like the "Radiance of His Name."**

<sup>8</sup> (על פי דניאל ז, י: "אֶלֶף אֶלְפִים יִשְׁמְשׁוּנִיהָ, וְרַבּוּ רַבָּן קְדְמוּהִי יְקוּמוּ").

A person doesn't need a name for himself, only to relate to others. In addition, a person's name doesn't give direct information about the person at all. Similarly, the revelation of Hashem through Malchus is just how Hashem makes Himself relate to the worlds, not how He is for Himself, and the beings created from Malchus only know the existence of Hashem but have no idea what Elokus/Divinity actually is. A "Radiance" of His Name means that even the level of Malchus, His "Name," doesn't fully descend into the creations, only a glimmer of Malchus, like a light that is reflected off of a mirror from the original source. This shows how many stages removed are the worlds from any direct experience of Elokus/Divinity.

לֹא כְמוֹ שֶׁהַנְּשָׁמָה מְחַיֶּה אֶת הַגּוּף,  
שֶׁעֲצָמִיּוֹת חַיּוֹת הַנְּשָׁמָה מְלוּבָשׁ בְּתוֹךְ  
הַגּוּף מִמֶּשׁ.

**This descent of Malchus to create worlds is not like how the soul of a person gives life to the body, where the essential life-force of the soul is actually invested into the body.**

אֲבָל מֵהוּוֹתוֹ וְעֲצָמוֹתוֹ - "רֵם וּמִתְנַשֵּׂא  
כִּי", וְאֵינִן שׁוֹם דְּבָר מְלַבֵּישׁוֹ כָּלֵל; הִיָּה  
הוּוֹה וְיִהְיֶה בְּלִי שִׁינוּי כָּלֵל, כְּמוֹ שֶׁפְּתוּב  
(מְלָאכִי ג, ו): "אֲנִי ה' לֹא שָׁנִיתִי"; "אַתָּה  
הוּא קוֹדֵם שֶׁנִּבְרָא הָעוֹלָם, וְאַתָּה הוּא  
לְאַחַר שֶׁנִּבְרָא כִּי" - בְּלִי שׁוֹם שִׁינוּי  
כָּלֵל, וְאֵינִן שׁוֹם דְּבָר מְכַסֶּה וּמְסַתֵּיר  
נִגְדוֹ,

**However, Hashem's Being and Essence is "exalted and uplifted" (Shachris Rosh Hashana and Yom Kippur) from the worlds, and nothing can 'contain' Him at all, since He always was, is, and will be forever without any changes whatsoever, as it is written "I Hashem have not changed" (Malachi 3:6), and "You were the same before the world was created and you are the same after the world was created" (Shachris Prayer), with no change whatsoever, and nothing can cover over or conceal Him,**

אֲלֹא רַק הָאֶרֶת "שֵׁם כְּבוֹד מְלְכוּתוֹ"  
בְּלִבָּד, זֶהוּ חַיּוֹת וְהִתְהוּוֹת כָּל  
הָעוֹלָמוֹת.

**rather, it is only the "Name of His Glorious Malchus/Kingship" that is the source of life and existence of all the worlds.**

<sup>9</sup> (נוסח תפלת השחר בשינוי לשון).

Since Hashem Himself is infinitely exalted beyond worlds and creation, to the extent that the creation of worlds makes no change in Him whatsoever, the creation and life of worlds cannot come directly from Him. Rather, it must come through a myriad of stages and levels that conceal His Infinite Light until only a “Radiance of His Name,” the level of Malchus, is able to serve as the direct source of the creation.

וְזֶהוּ "מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים",  
 הַיְיִנוּ שְׁ"כָל עוֹלָמִים" אִף שֶׁהֵן "אֶלֶף  
 אֶלְפִים" וְ"רְבוּא רַבְבִּין", כְּמוֹ שֶׁכְּתוּב  
 (איוב כה, ג): "הַיֵּשׁ מִסְפָּר לְגִדּוּדֵיו", ו"מִן  
 הָאָרֶץ לְרִקִיעַ מִהֶלֶךְ ת"ק שָׁנָה כו"<sup>10</sup>.  
 עַם כָּל זֶה הֵם אֵין עָרוֹךְ כָּלֵל לְגִבּוֹ אִוְרוֹ  
 כו', שֶׁהוּא בְּחִינַת אֵין-סוּף מִמֶּשׁ.

**This is the meaning of “מַלְכוּתְךָ-Your Malchus/Kingship is the kingdom of all worlds”: Meaning that all of the worlds, even though there are “thousands and millions,” and “hundreds of millions” of spiritual worlds (Daniel chapter 7), and actually “there is no limited number<sup>11</sup> to His legions of angels” (Iyov 25:3), and “from the earth to the heaven is a distance of 500 years of traveling” (Chagiga 13a), nonetheless, they are all completely incomparable to His Light which is literally Infinite.**

וְכַנּוּדָע, שֶׁאֶפִּילוֹ אֶחָד לְגִבּוֹ רְבוּא רַבְבִּין  
 יֵשׁ לוֹ עֵרֶךְ - שֶׁהוּא חֵלֶק קָטָן מִמֶּנּוּ.  
 אֲבָל רְבוּא רַבְבִּין לְגִבּוֹ בְּלִי-גְבוּל,

**As is known, that even one out of a hundred million has value since it is a small amount that has relative value compared to the larger**

<sup>10</sup> (חגיגה יג, א).

<sup>11</sup> By saying that there is no limit to His legions of angels, implies that there is some aspect of infinity, so how are we saying that only His Light is Infinite? There are several ways to the answer this question, here are a few: 1- The worlds themselves are numerous but not infinite, however they can be subdivided infinitely. Therefore, there can be in potential an unlimited amount of variations of different types of angels Hashem can have. 2- In “Infinite” there are many levels, and everything described as “unlimited” in the created beings just means that it is unlimited in some aspect, but in another aspect, it is limited. For example, an idea is “unlimited” in time, it can exist forever, but limited in context to what it applies. The only true Infinity is Hashem, and His Light is a reflection of His Infinity.

בְּבַחֲנֵינָת אֵין־סוּף מִמָּשׁ - אֵין עֶרֶךְ  
כָּלֵל..

וְעַל יְדֵי שְׁמִשְׁיִיגִים אֶת כָּל הַנֵּ"ל, עַל יְדֵי  
זֶה הֵם בְּבַחֲנֵינָת בֵּיטוּל תָּמִיד

וְעַל יְדֵי הַתְּבוּנָנוֹת כָּל הַנֵּ"ל בְּעוֹמֵק  
הַדַּעַת, אֲזִי מִמִּילָא יבֵּא לְבַחֲנֵינָת רְצוּא  
בְּקִרְיַאת־שְׁמַע, לְהִיּוֹת "וְאָהַבְתָּ אֶת  
הַיְוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ" (וְאֶתְחַנֵּן וּ, ה).  
לְצֵאת מִן הַמְצָרִים וּגְבוּלִים.

שְׂכוּלָם הֵם בְּבַחֲנֵינָת גְּבוּל, כְּמוֹ "מִהֲלֶךְ  
ת"ק שָׁנָה" - הֵן בְּגִשְׁמִיּוֹת הֵן בְּרוּחָנִיּוֹת  
- הוּא בְּבַחֲנֵינָת מְצָר וּגְבוּל, הַמְּכַסִּים  
וּמְסַתִּירִים לְהִיּוֹת נִרְאָה לִישׁ וְדָבָר  
בְּפָנֵי עֲצָמוֹ; רַק לְדַבְּקָה בּוֹ כו', שֶׁהוּא  
בְּלִי־גְבוּל, בְּחִינַת אֵין־סוּף מִמָּשׁ.

וְזֶהוּ נִקְרָא 'יְצִיאת מְצָרִים' - לְצֵאת מִן  
הַמְצָרִים וּגְבוּלִים כְּנ"ל.

וְזֶהוּ שְׁבַגְלוֹת מְצָרִים נֶאֱמָר בְּפִרְעָה  
(שְׁמוֹת ה, ב): "לֹא יֵדְעֵתִי אֶת ה'" - שֶׁשֵּׁם

amount. However, a hundred million compared to true Infinity has no relative value whatsoever.

Since the angels understand all of the above concepts, they are always totally overawed before Hashem, who is Infinite.

Through a person thinking into all of the above concepts with deep concentration, then automatically he will come to 'run' in yearning for Hashem when reciting the Shema, to fulfill "you shall love Hashem with all of your heart" and leave all of the spiritual מְצָרִים-limitations and boundaries of this world.

Since all creations are limited, even the heavens have a limitation of "500-year travel distance," both the physical and the spiritual creations are limited, and they cover over and conceal Hashem's Light, causing that we should instead see the world as though it has its own independent existence; rather the only thing a Jew should want is to connect to Hashem Himself, who is truly Infinite.

This is the inner meaning of "Leaving מְצָרִים-Mitzrayim": to leave all מְצָרִים-limitations and boundaries, as explained above.

This is why in the Exile in Mitzrayim Pharaoh said: "I do not know הַיְוָה-Havayah" (Shemos

'הַיְוָיָה', שְׁהוּא הָיָה הוֹה וְיִהְיֶה בְּלִי  
 שִׁינוּי - "לֹא יִדְעֵתִי", רַק שֵׁם 'אֱלֹקִים' -  
 הַמְכַסֶּה וּמְסַתֵּיר לְהִיּוֹת יֵשׁ וְדָבָר בְּפָנָי  
 עֲצָמוּ דְיוֹקָא.

5:2), meaning the name of Havayah, that Hashem was, is, and will be without any changes, this name he doesn't know, he only knows the Name of Elokim, which causes Hashem to hide and conceal Himself so that the world should have its own seemingly independent existence.

The four-letter name of Hashem of Yud, Hei, Vav, Hei, is referred to in Chassidus as the name הַיְוָיָה-Havayah, which contains the same letters as the four-letter name but in a different order, since due to its great holiness it may not be pronounced as it is written in order. This name of Havayah represents Hashem as He is to Himself, beyond being the source of creation for worlds. The name Elokim represents how Hashem conceals Himself in the process of creation. Pharoh said that he only knows about Hashem. He is in the creation of the world but refused to accept that there is anything completely beyond worlds. This limited understanding is the spiritual idea of Exile (besides the physical Exile the Jewish People endured). Leaving that perspective of only seeing Elokim is spiritual liberation.

וְזֵהוּ "לֹא יִדְעֵתִי אֶת הַיְוָיָה" - שְׁהִדְעַת  
 הָיָה בְּבַחֲנֵינָת גְּלוּת.

**This is why he said, "I don't know Havayah," since the idea of Exile is that the knowledge of Havayah is hidden.**

וְזֵהוּ שְׁחֹתֶם בְּקִרְיַת־שֹׁמֵעַ: "אֲנִי  
 הַיְוָיָה אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי כו' - "אֲנִי  
 הַיְוָיָה" דְיוֹקָא.<sup>12</sup>

**This is why we end Krias Shema by saying, "I am Havayah, your G-d who took you out of Mitzrayim," meaning that specifically, it is the**

<sup>12</sup> קיצורים אלו מהצ"ע על ד"ה וספרתם דף לה ב נדפסו באוה"ת ויקרא ג תתס-ח

(א) וספרתם לכם, וספרתם הוא לשון בהירות, הנה פסח הוא יצ"מ, והוא בחי' רצוא וחג השבועות מתן תורה הוא בחי' ושוב, וביניהם צ"ל ספירת העומר ויצ"מ בחפזון יצאת, שנגלה עליהם ממ"ה וגאלם בבחי' חפזון ולע"ל כתיב כי לא בחפזון תצאו כו', (הגהה: ואפ"ל כיון יצ"מ הוכרח להיות בחפזון שלא נתברר עדיין נה"ב ע"כ לתקן זה צ"ל ספה"ע ז' שבועות שעי"ז מתברר נה"ב עד שמתן תורה הוא דוגמת כי לא בחפזון, עד כאן) ושבועות גילוי רצונו למטה וירד ה' על הר סיני. והנה כתיב למען תזכור את יום צאתך מאמ"צ כל ימי חיירך, שצ"ל יצ"מ בכל יום, שמע ישראל וחותרם אשר הוצאתיך מאמ"צ, והיינו כשיתבונן איך שכל צבא השמים משתחווים כו' ע"י שמישיגים כי מלכותך

## level of “I am Havayah” that takes out of Exile.

### Summary of Chapter 1:

The word “**וּסְפַרְתֶּם**-and you shall count” the Omer, is an expression of “**סְפִירוֹת**-radiance,” meaning we need to shine Hashem’s Light into us to enable our self-refinement. Pesach is a time of running away from spiritual limitations in yearning for Hashem, and Shavuot is the time of the Giving of the Torah when we bring back down Hashem’s revelation. Between these two times, we need to count the Omer to refine the animal soul, just like the Jewish People who ran away from Mitzrayim with a strong animal soul intact needed to refine their animal soul before receiving the Torah. On Shavuot Hashem’s Essential Will was revealed to us when He descended on Mount Sinai to teach us the Torah.

We have to remember Leaving Mitzrayim every day, and this happens when we say Shema properly, which ends with saying, “I am Hashem who took you out of Mitzrayim.”

We have a spiritual Leaving Mitzrayim by awakening a love for Hashem during prayer. This happens when think about the fact all of the angels bow to Hashem and are totally overawed by Hashem’s exaltedness. They realize that all of the life of the world is only from Hashem’s Malchus, a mere “Radiance of His Name,” that is far removed from Hashem’s Essence, not like the soul that is directly invested in the body. They further understand that all the myriad spiritual levels are like nothing compared to Hashem, since even Hashem’s Light is infinite, which is totally incomparable to the highest number, unlike a small number compared to a large number.

By coming to this understanding and awakening a love for Hashem, a Jew experiences a spiritual “Leaving Mitzrayim.”

---

מלכות כל עולמים כו' לא כמו שהנשמה מחיה את הגוף כו' הם אין ערוך כלל לגבי אורו כו' שהוא בחי' א"ס (הגה: אפ"ל שזהו ג"כ בחי' מלכותך הוא בחי' א"ס ואצ"ל מהו"ע ית', וע' לק"ת בשה"ש ד"ה קול דודי) כי דבר שהוא בגדר מספר אין לו ערוך כלל לגבי א"ס כו' וע"י שמשגיגים את כל הנ"ל הם בבחי' ביטול תמיד כו' ולכן ע"י התבוננות האדם בכל הנ"ל בעומק הדעת יבא לבחי' רצוא בק"ש להיות ואהבת כו' לצאת מן המיצרים כו' (וע' בלק"ת פרשת ואתחנן ד"ה ענין ק"ש אחד ואהבת ושם פ"ב גבי וכשישים האדם אל לבו בחי' אחד זה בק"ש אזי יהי' ואהבת בכל לבבך בבחי' יחידה שבנפש כו') וזהו שבגלות מצרים נאמר לא ידעתי את הוי'.

This is why Exile is associated with “not knowing Havaya,” since spiritual exile means not perceiving the real truth of Hashem, and redemption means to come to a yearning for Hashem’s Essence, who is beyond all worlds and limitations.

## ב. Chapter 2

וְזֶהוּ מֵאָמַר רַ"ל<sup>13</sup>: "תְּפִלוֹת אָבוֹת  
תִּקְנוּם":

**This is the meaning of the saying of our Sages (Brachos 26b), “the daily prayers were instituted by our Forefathers, Avraham, Yitzchok, and Yaakov.”**

On a simple level, this means that Avraham prayed in the morning, establishing the Shachris morning prayer; Yitzchok prayed in the afternoon, establishing the Minchah afternoon prayer; and Yaakov prayed in the evening, establishing the Maariv evening prayer.

The Alter Rebbe will interpret this on a deeper level:

פִּירוּשׁ: "אָבוֹת" הֵם חֶסֶד-גְּבוּרָה-  
תִּפְאָרֶת-

**Meaning: the “Forefathers” represent the three attributes of Hashem in Atzilus known as Chesed-Kindness, Gevura-Severity, and Tiferes-Beautiful Blending of opposite traits,**

שֵׁנִימֵשׁ מֵהֵם אֱהָבָה וְיִרְאָה וְרַחֲמָנוּת;

**from which are derived our love and fear of Hashem, and mercy on our Divine soul trapped in physicality.**

שֵׁהֵם אַבְרָהָם, יִצְחָק וְיַעֲקֹב.

**These three holy emotions are embodied in Avraham- who embodied love of Hashem, Yitzchak- who embodied fear of Hashem, and Yaakov- who**

<sup>13</sup> (בְּרֵכוֹת כו, ב).

embodied arousing mercy on our Divine soul.

וְהֵינּוּ, שְׁכַל הַתְּפִלָּה הַיָּא בְּג' מֵינֵי  
פְּסוּקִים:

**Thus, the meaning** of saying that “Our ‘Forefathers’ instituted the prayers” **is that every prayer consists of three types of verses** corresponding to the three Forefathers, Avraham, Yitzchok, and Yaakov.

הֵינּוּ פְּסוּקִים שֶׁל חֶסֶד שְׁנַעֲשֶׂה מֵהֶם  
בְּקִרְיַת־שִׁמְעַ "וְאַהֲבֵת כו", עַל יְדֵי  
הַתְּבוּנָה כַּנֶּ"ל, שֶׁהוּא בְּחִינַת  
"אַבְרָהָם אוֹהֵבִי" (יִשְׁעִיָּה מֵא, ח), לְהִיּוֹת  
גִּילּוֹי הָאַהֲבָה בְּנַפְשׁ בְּחִינַת רְצוּא.

**Meaning, that there are verses describing Hashem's Kindness** to us, which help us **produce a feeling of love for Hashem when reciting Shema, which corresponds to “Avraham, who loved Me [Hashem]”** (Yeshaya 41:8), these verses help **to reveal the love for Hashem hidden in the Divine soul in a manner of running in yearning to connect to Hashem.**

וְעַל יְדֵי זֶה אַחַר כֵּן (וְאַתְחִנּוּ ו, ו, ז): "וְהָיוּ  
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ [ . .  
וְדַבַּרְתָּ בָּם כו".

**Through this** awakening of love for Hashem, **this leads afterward to fulfill the verse, “and these words of the Torah that I [Hashem] command you** today should be on your heart, and **you shall speak of them...”** (Devarim 6:6-7)

When someone loves Hashem, he will express that love in connecting to Him by studying Torah.

וְאַף שֶׁבְּפֶרֶשׁה שְׁנִיָּה כְּתִיב (שָׁם, יד):  
"וְאַסְפַּת דְּגַנְךָ",

**Even though in the second passage** of the Shema (entitled “Vehaya Im Shamo”) **it is written, “and you will gather in your grain”** (ibid. verse 14),



This implies that even after experiencing love for Hashem in Shema, he will still be involved in material occupations, like farming. So how can we say that he truly loves Hashem, if the love of Hashem can only be expressed in learning Torah and fulfilling Mitzvos? Seemingly, after experiencing true love of Hashem, he should have no interest in any material pursuits?

עם כל זה נעשה "תורתן קבע ומלאכתן עראי"<sup>14</sup>.  
**Nonetheless**, he is still expressing his love for Hashem despite his material occupation, since he **“has made his Torah study of primary importance and his mundane work of secondary importance.”** (See Brachos 35b)

Since he is passionate about his Torah study and deep down, this is what he is thinking about all day, therefore the fact that many hours a day he must be involved in material matters doesn't take away his love for Hashem.

וזהו "כי האדם עץ השדה" (חקת כ, יט):  
**This idea is** also expressed in the verse **“for a man is like a [fruit-bearing] tree of the field”** (Bamidbar 20:19).

שהוא כמו אילן הצומח בארץ, שהעיקר הוא הפרי שעליו, עם כל זה יש גם קוצין ועליו, וגוף האילן והעיקר הוא רק הפירות כו' -  
**Meaning**, that just like a tree that grows from the ground, its primary purpose is the fruit it produces, even though it also has thorns and leaves and a trunk, but its primary purpose is just for its fruits.

כמו בן האדם, העיקר הוא הפרי היינו תורה ומצוות. במאמר רז"ל<sup>15</sup>: 'מאי פרי? מצוות'. וזהו ענין "תורתן קבע". ושאר כל צרכי גופו הם כמו העלים לגבי הפרי.  
**So too a person**, his primary purpose is his “fruit,” meaning his Torah and Mitzvos. As our Sages say (Sotah 46a), “What are a person's main ‘fruits?’ His Mitzvos.” This is the idea of

<sup>14</sup> (ברכות לה, ב).

<sup>15</sup> (סוטה מו, א: 'מאי פירות? .. אלא מצוות').

**“establishing one’s Torah study as primary.” All the rest of his bodily needs he views as being like “leaves” compared to the “fruit.”**

In other words, establishing whether something is primary or secondary isn’t dependent on quantity but quality. Most of the tree is its trunk and root and leaves, and the fruits are very small compared to the rest of the tree. Nonetheless, the entire importance of a fruit-bearing tree is the fruit it produces. So too a person who truly appreciates the value of Torah and Mitzvos will view them as being of primary importance, even though the majority of his day he is involved in material matters.

וְזוֹה נַעֲשֶׂה הַכֹּל מִבְּחִינַת "וְאֶהְבֶּתְךָ כֹּי",  
שֶׁהוּא בְּחִינַת אַבְרָהָם.

**This entire change of perspective comes from his love of Hashem, which corresponds to the aspect of Avraham.**

וְכֵן יִצְחָק - בְּחִינַת גְּבוּרָה, שֶׁנַּעֲשֶׂה  
מִזֶּה בְּחִינַת יְרָאָה בְּנַפְשׁ - "פֶּחַד יִצְחָק"  
(וַיֵּצֵא לֵא, מ.ב.).

**Similarly, Yitzchok corresponds to the Gevurah-Severity of Hashem, which produces a fear of Hashem in a person’s soul, which is the aspect of “the fear of Hashem of Yitzchok.” (See Bereishis 31:42)**

When someone sees how Hashem uses severity to punish the wicked, this inspires a fear of Hashem in a person. The verses in prayer describing how Hashem uses His might to punish the wicked helps a person reveal the aspect of “Yitzchok” in his soul, his innate fear of Hashem.

וּבְחִינַת יַעֲקֹב הוּא בְּחִינַת רַחֲמֹנוֹת.

**The aspect of Yaakov corresponds to “awakening mercy from Hashem on his Divine soul.”<sup>16</sup>**

<sup>16</sup> The maamar said earlier that Chesed-Kindness corresponds to Avraham and love of Hashem, Gevurah-Severity corresponds to Yitzchok and fear of Hashem, and Tiferes-Beautiful Blending of opposites corresponds to Yaakov and awakening mercy on one’s soul. The connection between Hashem’s Kindness and Severity and our corresponding love and fear of Him is understandable, since we are reflecting the type of attribute Hashem is showing.

However, what is the connection between Tiferes-Beautiful Blending of

דְּהֵיִינוּ מִי שֶׁלְבוֹ כָּלֵב הָאֶבֶן, שֶׁאֵף  
שִׁמְתוֹבוֹנֵן בְּכֹל הַיּוֹם לֹא יָבֵא לְבַחֲיוֹנֵת  
וְאֶהְבֵּת" שֶׁבְקִרְיַאת־שְׁמַע,

**Meaning: Someone whose heart is hard as a stone, and despite contemplating Hashem's Kindness, as described above, he does not experience a love of Hashem when reciting Shema.**

מִחֲמַת שֶׁקְּשׁוֹר מְאֹד בְּהַבְּלֵי הָעוֹלָם  
לְהִיּוֹת יֵשׁ וְדָבָר בְּפָנָי עֲצָמוֹ, וּמִחֲמַת זֶה  
לְבוֹ כָּלֵב הָאֶבֶן -

**This is due to his strong connection to the vanities of this world that cause him to feel his ego as though he is separate from Hashem, causing his heart to be as hard as a stone.**

אֲזֵי הָעֶצֶה לָּזֶה הוּא, לְעוֹרֵר רַחֲמִים  
רַבִּים עַל נַפְשׁוֹ.

**Then the only advice for this person is to awaken great mercy on his Divine soul that is trapped in the coarse materialism of his animal soul.**

וְכִמּוֹ שֶׁכָּתוּב ל'יַעֲקֹב אֲשֶׁר פָּדָה אֶת  
אַבְרָהָם" (יִשְׁעִיָּה כט, כב).

**This is the meaning of the verse "Yaakov who has redeemed Avraham" (Yeshaya 29:22), as will be further explained in the maamar.**

וְזֶהוּ עַל יְדֵי פְּסוּקֵי רַחֲמָנוּת שֶׁבְּתַפִּלָּה,

**This is accomplished through the verses in prayer that request Hashem's mercy,**

---

opposites and awakening mercy on one's soul?

Mercy itself is a blend/combination of kindness and severity. Pure kindness is to all, even those totally undeserving. Severity demands that only those completely worthy receive kindness. Mercy balances between these two and asks that anyone who will truly benefit from kindness should receive it, excluding only those who take kindness use it for something bad, but including those who are not truly worthy. This aspect of mercy is called "beauty" since the combination of opposite attributes is "beautiful."

וְהוּא<sup>17</sup>: "הַמֶּלֶךְ הַמְרוֹמֵם כִּי, בְּרַחֲמֶיךָ  
הַרְבִּים רַחֵם עָלֵינוּ"; "אָבִינוּ אָב הַרַחֲמָן  
רַחֵם עָלֵינוּ, וְתֵן בְּלִבְנוּ בִינָה לְהַבִּין  
וְלִהְשִׁכִּיל [ . ] וְלֹא גִבוּשׁ [ . ] לְעוֹלָם  
וָעֶד."

such as, "Exalted King, in your great mercies have mercy on us," and "Our Father, Merciful Father, have mercy on us, and place in our heart understanding to know and discern, perceive, learn, teach, practice, and fulfill all the teachings of Your Torah with love...so that we will not be embarrassed or ashamed forever." (The Blessings before the Shema)

פירוש:

The meaning of asking to "not be embarrassed forever":

כִּי הִנֵּה כְּתִיב (תשא לג, כ): "כִּי לֹא יִרְאֵנִי  
הָאָדָם וְחַי", וְאָמְרוּ רַז"ל<sup>18</sup>: "בְּחַיֵּיהֶם  
אֵינָם רוֹאִים, אָבֵל בְּמִיתָתָם רוֹאִים". כִּי  
"בְּחַיֵּיהֶם" - שֶׁהַנֶּפֶשׁ מְלוּבֶשׁ בְּגוֹף  
וּמְכֻסָּה וּמְסֻתָּר עָלָיו - לְהִיּוֹת נִרְאָה  
לֹא זֶה הָעוֹלָם לֵישׁ וְדָבָר בְּפָנָי עֲצָמוּ.

Now, it is written, "for no man can see Me [Hashem] and live" (Shemos 33:20). Regarding this, our Sages said, "In a person's life he cannot see Hashem, but when he dies, he can see Hashem" (Kallah Rabasi 3 and other places). Because, in a person's lifetime, his soul is invested in his body, which covers over and conceals it, and causes this world to appear as though it has its own existence independent of Hashem.

אָבֵל בְּצֵאת הַנֶּפֶשׁ מֵהַגּוֹף, אֵזִי רוֹאִים  
שֶׁבְּאֵמַת מְהוּתוֹ וְעֲצָמוּתוֹ כִּי -

However, when the soul leaves the body, then he sees that in truth, the real existence of the world was really nothing other than Hashem's Very Being and Essence.

<sup>17</sup> (ברכות קריאת שמע).

<sup>18</sup> (בלה רבתי ג. ספרא ויקרא פרק א. וכן הוא במדבר רבה סוף פרשה י"ד. ילקוט שמעוני ויקרא ריש רמז תלא. וראה זהר חלק א ריח, ב.)

הָיָה הוֹיָה וַיְהִיָּה בְּלִי שׁוּם שִׁינוּי, This is because Hashem existed before the word **was** created, **exists now, and will exist** forever **without any change whatsoever**.

The creation of the world made no change in Hashem at all. Before the world was created, He was the only existence, so too now that we see a world, Hashem is the only true existence. Otherwise, there would be a change in Hashem's Oneness, G-d forbid, by the creation of the world. The fact that there is no change in His Oneness through the creation of the world is because it is not separate from Him at all, and since it has no independent existence whatsoever, so even now Hashem is still the only true existence.

וְאִין שׁוּם דְּבָר יָכוֹל לְהַלְבִּישׁוּ בְּלָל וְלְהַסְתִּירוּ, **And nothing can clothe and conceal Hashem from His perspective at all.**

Even though we see the world as concealing Hashem, it doesn't hide anything from Hashem at all, and Hashem sees that there is nothing besides for Himself.

וְהָיָה מְקַח טְעוֹת לְגַמְרֵי מַה שְּׁהָיָה נִרְאָה לוֹ הָעוֹלָם לִישׁ וְדָבָר בְּפָנָי עֲצָמוּ. **It was completely “false advertising” that he bought into to look at the world as though it has its own existence independent of Hashem.**

The world is lying to us by making itself look as though it is separate from Hashem. Since we see this lie all day every day, we buy into it.

וְאִזִּי הַבוֹשָׁה גְדוֹלָה עַד לְמָאד, עַל שֶׁכָּל מַחְשְׁבוֹתָיו וּמַגְמוֹתָיו הָיוּ בְּהַבְלֵי הָעוֹלָם וּבְעִסְקָיו, כְּאֵלוֹ הוּא דְּבָר בְּפָנָי עֲצָמוּ מִמֶּשׁ, וְהוּא חוֹצֵפָא וְהָעִזָּה גְדוֹלָה כִּי. **Then, when a person dies, his embarrassment will be very great, since almost all of his thoughts and pursuits were regarding the vanities of this world and its matters, instead of being primarily focused on Torah and Mitzvos, as though he and the world are totally disconnected from Hashem, and this is extreme brazenness and disrespect to Hashem.**

When someone is in the presence of a king, and he is focused on his own petty matters instead of the king, this is a great disrespect. Similarly, we are always in Hashem's presence, and "there is no place where He is not." Hence, it is disrespectful to Hashem to be involved in material matters with no intention of how it will help him serve Hashem. This subtly implies that that place is separate from Hashem, G-d forbid, and that's why he isn't focused on Hashem there.

As the maamar explained before, this doesn't mean that no one should have any material pursuits at all. Instead, he should make the Torah and Mitzvos his main purpose in life, and all his material matters as secondary to help him be able to learn Torah and fulfill Mitzvos. When his thoughts are constantly on serving Hashem, then even in his material pursuits, he is aware of Hashem and not disrespectful, since his purpose in those matters is also to serve Hashem ultimately.

וְלָכֵן בְּקִשְׁתָּנוּ: "בְּרַחֲמֶיךָ הַרְבִּים רַחֵם  
עָלֵינוּ, וְתֵן בְּלִבֵּנוּ בִּינָה",

Therefore, we ask Hashem: "In Your great mercies, have mercy on us, and place in our heart understanding."

הֵינּוּ לְהִבִּין דְּבַר מֵתוֹךְ דְּבַר<sup>19</sup>,

Meaning, we ask for help to understand things the way they really are,

הֵינּוּ, אִף בְּעוֹד שֶׁהַנְּשָׂמָה מְלוּבֶשׁ בְּגוֹף  
זָבִין וַיִּשְׁכִּיל שְׂבָאֲמַת הַכֹּל בְּטֹל  
בְּתַכְלִית כְּמוֹ קוֹדֵם שֶׁנִּבְרָא הָעוֹלָם,  
בְּלִי שׁוּם שִׁינוּי מִמֶּשׁ כֵּן<sup>ל</sup>;

so that while our soul is invested in our body, we should understand and perceive how in truth, everything has no independent existence other than Hashem, just like before the world was created, with no change whatsoever, as explained above.

"וְלֹא נִבּוֹשׁ [ . . ] לְעוֹלָם וָעֶד" - בְּכַדִּי  
שֶׁלֹּא יִהְיֶה אַחֲרַי כִּן הַבּוֹשָׁה "לְעוֹלָם  
וָעֶד".

The verse asking for mercy concludes: "And we will not be embarrassed...forever," we are asking for this insight into reality so

<sup>19</sup> (עירוובין ק, ב. ובפירוש רשי שם. חגיגה יד, א. סנהדרין צג, ב.)

that we should not be embarrassed  
“forever” after we die.

וְזֶהוּ "לִיעֶקֶב אֲשֶׁר פָּדָה אֶת אַבְרָהָם"<sup>20</sup>.  
21: This is the meaning of “Yaakov  
(mercy from Hashem) who has  
redeemed Avraham (love of  
Hashem).”

According to Chassidus (see Tanya chapter 45), the meaning of this verse is that through the attribute of Yaakov, which is awakening mercy from Hashem on our Divine soul, we redeem our hidden love of Hashem, the aspect of Avraham.

### Summary of Chapter 2:

This is the idea of saying that “the three daily prayers were established by the Forefathers, Avraham, Yitzchok, and Yaakov.” On a deeper level, the Forefathers represent love and fear of Hashem, and awakening mercy on our soul.

In the prayers, there are three kinds of verses:

- 1- Verses describing Hashem’s Kindness that help us awaken a love for Him in reciting Shema. These correspond to Avraham, who embodied the love of Hashem. This brings a person to want to increase in learning Torah and performing Mitzvos since these are how he expresses his love in actual connection to Hashem. Even throughout the day that he is involved in material matters, his inner desire will be to connect to

<sup>20</sup> [עֵינַי בְּדַבּוּר הַמִּתְחִיל “מֵה יָפוּ פְעֻמֶיךָ” (לְקַמֵּן שִׁיר הַשִּׁירִים מַג, ב)].

<sup>21</sup> (ב) וְזֶהוּ תַפְלוּת אֲבוֹת תְּקוּנוֹם שֶׁהָאֲבוֹת הֵם אֱהוּ"ר וְרַחֲמֵנוֹת (הַגְּהָה: וַיֵּשׁ מֵאֵן דַּמֶּר תַּפְלוּת כִּנְגַד תְּמִידִים תְּקוּנוֹם וְכ"פ הַרְמַב"ם ב'ה' תַּפְלָה וְהֵינּוּ כַמ"ש פ"ג, שֶׁמִּבְחֵי אֲבוֹת נִמְשָׁךְ הַהֲתַפְעֻלוֹת בְּנֵה"א לְבַד, אֲבָל כְּדֵי שְׂיוּמֶשֶׁךְ גַּם הַהֲתַפְעֻלוֹת בְּנֵה"ב הִי' אַח"כ סִפְה"ע מֵאֵז אַח"כ מ"ת, וְזֶהוּ מֵאֵן דַּמֶּר תַּפְלוּת כִּנְגַד תְּמִידִין תְּקוּנוֹם שֶׁהוּא קֶרֶבֶן מִן הַבְּהֵמָה א"כ זֶהוּ גַם בִּירוּר נֵה"ב, וּמ"מ הֵן מִן הַכִּבְשִׁים כִּי כִבֵּשׁ יוֹרֵה ג"כ עַל כֶּתֶר חו"ב חֲג"ת שֶׁהוּא עֵנִין בִּיטוּל הָעֵלִיּוֹן דְּנֵה"א, עַד כֵּאֵן) וְסוֹדֵר הַתַּפְלָה יֵשׁ בַּה' ג' מֵינֵי פְסוּקִים הֵא' וְאֵהֶבֶת וְעִי"ז אַח"כ וְהִיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצוּךְ כו' וּמִלֹּאכֶתֶן עֲרֵאֵי כו' וְכֵן יִצְחָק בְּחֵי גְבוּרָה שֶׁנַּעֲשֶׂה מִזֶּה יֵרָאֶה וּבְחֵי יַעֲקֹב הוּא רַחֲמֵנוֹת כו' דֵּהֵינּוּ מִי שֶׁלְּבוּ כִּלְב הָאֲבֵן כו' הַעֲצָה הוּא לַעֲוֹרֵר רַחֲמִים רַבִּים עַל נַפְשׁוֹ כו' רַחֵם עֲלֵינוּ וְתֵן בְּלַבְנוּ בֵּינָה כו' וְלֹא נִבּוֹשׁ לַע"ו, וְזֶהוּ לִיעֶקֶב אֲשֶׁר פָּדָה אֶת אַבְרָהָם כו' (הַגְּהָה: וְאֵרֶז"ל ע"ז פ' בַּחֲקֵי בַת שֶׁנִּשְׁאַת לַמֶּלֶךְ ר"ל הַנִּשְׁוֹאֵין לִשְׂוֹקֵלֶת הַדַּעַת בְּפִנְיַמִּי הַלֵּב כַּמ"ש בְּלֶק"ת ד"ה עֵינֵי כָל אֵלֶיךָ יִשְׁבְּרוּ וּבְד"ה ל' בַּעֲוֹרֵי פ"ב, עַד כֵּאֵן).

Hashem, and his material matters will be secondary to his Torah study and Mitzvah performance.

- 2- Verses describing Hashem's Might and Severity. These help us awaken a feeling of fear and awe for Hashem, corresponding to Yitzchok, who embodied fear of Hashem.
- 3- Verses requesting Hashem to have mercy on our soul, corresponding to Yaakov who was embodied the service of awakening mercy from Hashem. The mercy is needed because we are spiritually insensitive to the truth that there is nothing besides Hashem, and therefore our hearts are dulled to the love of Hashem. We ask Hashem to open our mind and heart to perceive His true Oneness and experience a true love of Him. This will enable us to be completely dedicated to Torah study and Mitzvah performance as being the main goal of our life. This is the meaning of "Yaakov who redeemed Avraham," that "Yaakov," which represents awakening mercy from Hashem on our Divine soul, redeems "Avraham," which represents our love of Hashem.

The Tzemach Tzedek adds: There is another opinion in the Gemara (Brachos 26b) that the three daily prayers correspond to the three daily sacrifices in the Beis Hamikdash. The daily morning offering, the daily afternoon offering, and in the night, they would burn the fats and other designated parts of certain offerings on the Mizbeiach. The inner meaning behind saying that the daily prayers correspond to the daily offerings in the Beis Hamikdash is: The purpose of the daily prayer is not only to reconnect the Divine soul (descended from the Forefathers) with Hashem, it is also to refine and elevate the animal soul, which is the idea of a korban-offering.

Thus, the daily prayers accomplish two things: 1- reconnecting the Divine soul with its source in Hashem, 2- refining and elevating the animal soul to have a connection to Hashem. These two concepts are the inner meaning behind the two opinions in the Gemara of whether the daily prayers correspond to the Forefathers or the daily offerings in the Beis Hamikdash.



### 3 Chapter 3

וְהָיָה כָּל הַנֶּלֶל, שֶׁהוּא בְּחִינַת רְצוּא, יִצְיָאת מִצְרַיִם, אִינוּ אֵלָא לְנַפְש־הָאֱלֹקִית בְּלִבָּד, שֶׁהִיא בְּבִחִינַת גְּלוּת בְּתוֹךְ מִצְרַיִם וּגְבוּלִים הַמְכַסִּים כּו'.<sup>22</sup>

Now, this entire process of running in yearning to connect to Hashem in the spiritual process of “Leaving Mitzrayim-Mitzrayim” is only for the Divine soul, which is in exile in the limitations and confinements of the animal soul and physical world that cover over it.

וּכְמוֹ שֶׁאָמַר פַּרְעֹה: "לֹא יָדַעְתִּי אֵת הָיְוָה כּו'".

As Pharoh, who represents unholiness, said, “I do not know Havaya,” Hashem as He is higher than worlds.

וּכְמוֹ שֶׁכָּתוּב (וַיֵּגֶשׁ מו, ד): "אֲנֹכִי אֶרְדּוּ עִמָּךְ מִצְרַיִמָּה וְאֲנֹכִי אֵעֲלֶךָ כּו'", שֶׁזֶהוּ שֶׁנֶּאֱמַר ל"יַעֲקֹב", שֶׁהוּא הַנֶּפֶשׁ הָאֱלֹקִית בְּלִבָּד - יו"ד-עֲקֹב;

As it is written, “I [Hashem] will go down with you [the Divine soul] to Mitzrayim, and I will also go back up with you” (Bereishis 46:4). This statement was made specifically to Yaakov-Yaakov, representing only the Divine soul as it is compacted into a point like a letter “י-yud” coming down into the animal soul which is as coarse the “עֲקֵב-heel” of the body.

The name Yaakov-Yaakov represents the Divine soul as it must become contracted and diminished and then descend into the body. That is why it is a combination of “the letter י-yud” representing the soul in its contracted state, and the word “עֲקֵב-heel” representing the animal soul that is as coarse compared to the Divine soul as the heel is compared to the brain.

"יַעֲקֹב חֶבֶל נַחֲלָתוֹ, כִּי חֵלֶק הָיְוָה עִמּוֹ"<sup>22</sup>.

In addition, “Yaakov is like the rope of his heritage,” and, “His people are a part of Havaya.” (Devarim 32:9)

<sup>22</sup> (הָאֲזִינוּ לָב, ט בְּשִׁנּוּי הַסֵּדֶר).

Just like a long rope can have one end tied on a very high place and the other end tied in a very low place, the Divine soul extends from being “a part of Havaya,” from Hashem as He is beyond creation, all the way down to become invested in an animal soul.

כְּמוֹ שֶׁכָּתוּב (בְּשִׁלַח יד, לא): "וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' - שִׁי"י שְׂרָאֵל" בְּלִבָּד, שֶׁהוּא הַנֶּפֶשׁ הָאֱלֹקִית - כִּי "יִשְׂרָאֵל עָלָה בְּמַחְשָׁבָה"<sup>23</sup>; יִשְׂרָאֵל - לִי-רֵאשׁ כִּי - וַיִּשְׂרָאֵל בְּלִבָּד רָאוּ "אֲשֶׁר עָשָׂה הוֹיָה כִּי".

As it is written: “And Yisrael saw the great ‘hand’ that Havayah used to punish Mitzrayim” (Shemos 14:31). This shows that only the Divine soul referred to as Yisrael - as in the teaching, “Yisrael came up first in Hashem’s thought,” (Bereishis Rabbah 1:5), and because the name “Yisrael-Yisrael” is the same letters as “לִי-רֵאשׁ-they are connected to my [Hashem’s] ‘Head’,” - only they saw how Hashem on the level of Havayah punished Mitzrayim.

וְכִמוֹ כֵּן בְּקִרְיַת-שְׁמַע, בְּחִינַת רְצוּא, יְצִיאַת מִצְרַיִם הַנִּל, "וְאָהֲבֵת כִּי" - אִינוּ אֵלָא לְנֶפֶשׁ-הָאֱלֹהִית בְּלִבָּד,

So too, in Kerias Shema, when we experience running in yearning to connect to Hashem by leaving the ‘mitzrayim-limitations’ of the animal soul through the love of Hashem, this process is only felt in the Divine soul.

אֲבָל נֶפֶשׁ-הַבְּהֵמִית מְכַל מְקוֹם הוּא רוֹצֵה לְאָכּוֹל כְּמַעֲשֵׂה בְהֵמָה כִּי.

However, the animal soul still wants to eat and have other physical enjoyments like an animal.

וְכִי לְקַבֵּל אֶת הַתּוֹרָה, שֶׁהוּא גִילּוּי רְצוֹנוֹ יִתְבָּרַךְ כְּבִיכּוֹל, לְמַטָּה, הוֹצֵרָךְ לְהִיּוֹת מְקוֹדֵם בְּחִינַת בֵּיטוּל נֶפֶשׁ-הַבְּהֵמִית גַּם בֵּין.<sup>24</sup>

To receive the Torah, which is the revelation of Hashem’s Essential Will, is it were, below in this world;

<sup>23</sup> (בְּרֵאשִׁית רַבָּה א, ה).

<sup>24</sup> [וְעַיִן מַה שֶׁנִּתְבָּאָר עַל פְּסוּק "אָדָם כִּי יִקְרִיב כו', תִּקְרִיבוּ כו'"] (לְעֵיל וַיִּקְרָא ב, ב וַאֲיִלָּךְ). עַיִן

first, the animal soul also needs to nullify his ego to Hashem.

וְהִיָּינוּ עַל יְדֵי הַנֶּפֶת הָעוֹמֵר וְסִפִּירַת  
הָעוֹמֵר, כְּמוֹ שְׂכֵתוֹב (פְּרָשְׁתָנוּ כג, יא):  
”וְהִנִּיף אֶת הָעוֹמֵר לִפְנֵי הָוְיָה  
לְרַצּוֹנְכֶם, מִמְּחֶרֶת הַשַּׁבָּת יִנִּיפְנוּ  
הַכֹּהֵן”:

This is accomplished through waving the Omer and counting the Omer, as it is written, “and he shall wave the Omer before Havayah to bring Hashem’s goodwill to you, on the day after the first day of Yom Tov the Kohen should wave it.” (Vayikra 23:11)

כִּי הֵנָּה הָעוֹמֵר הוּא מִן הַשְּׂעוּרִים,<sup>25</sup>  
שֶׁהוּא מֵאֵכֶל בְּהֵמָה.

Now, the Omer offering was flour from barley, which is “בְּהֵמָה-  
domestic animal” food.

וְכִמוֹ כֵּן לְמַעֲלָה יֵשׁ גַּם כֵּן בְּחִינַת  
בְּהֵמָה, וְהוּא הַמֶּרְכָבָה הָעֲלִיוֹנָה:

Similarly, Above in the spiritual realm, there is a level of angels referred to as “animals” known as “the Merkavah-Chariot Above.”

The prophet Yechezkal was in Exile right before the destruction of the Beis Hamikdash. He had a prophetic vision of Hashem coming in “a stormy wind...and raging fire.” He then perceived four angels who were Hashem’s emissaries to carry out different tasks. These angels were called “wild-חַיִּוִּת” animals.” These angels are known as the “Merkavah-Chariot” of Hashem’s Divine Presence. Just like the King travels around in a chariot on various missions, Hashem accomplishes different things using these angels and angels under them. These four angels each had four faces: 1- a man, 2- a lion, 3- an ox, 4- an eagle. Even though they all had these four faces, they were each facing a different direction with their “main face,” so that each one had an emphasis on one of these four faces, even though they also had the other three faces less pronounced.

”וַיְהִי בְשָׁלְשִׁים שָׁנָה...וְאֲנִי בְּתוֹךְ  
הַגּוֹלָה...נִפְתְּחוּ הַשָּׁמַיִם וְאֶרְאָה מְרָאוֹת  
אֱלֹהִים...וְאֶרְאָה וְהִנֵּה רִיחַ סַעֲרָה בָּאָה מִן הַצָּפוֹן

“It was in the 30<sup>th</sup> year [of the Yovel (Jubilee)], and I [Yechezkal] was in Exile, the heavens opened and I saw a

[שם].

(מְנַחוֹת פַּד, א.)<sup>25</sup>

עָנַן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנִגְהָ לּוֹ סָבִיב...]

vision of Divinity...I saw stormy wind come from the north with a raging fire and light surrounding it...

[וּמִתּוֹכָהּ דְמוּת אַרְבַּע חַיּוֹת...וְאַרְבָּעָה פָּנִים  
לְאַחַת וְאַרְבַּע כְּנָפִים לְאַחַת לָהֶם...וְדְמוּת  
פְּנֵיהֶם פְּנֵי אָדָם וְ[פְּנֵי אַרְיֵה אֶל הַיָּמִין  
[לְאַרְבַּעַתָּם] וּפְנֵי שׁוֹר מִהַשְּׂמֹאֵל  
[לְאַרְבַּעַתָּן וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּן]."] (יְחֻזְקָא  
א,א-י).

From this I saw the image of four [angels resembling] “חַיּוֹת-wild animals,” each one had four faces and four wings...their faces were: the face of a man, and **the face of lion on the right side** of all four [angels], and **the face of an ox on the left side** of these four [angels], and the face of an eagle on these four [angels].” (Yechezkal 1:1-10)

The Mittler Rebbe explains that the “four faces” are four aspects of the “Merkavah” angels: The “face of a man” refers to the intellect of these angels, the “face of a lion on the right side” refers to the love of Hashem of the angels, the “face of an ox on the left side” refers to the fear of Hashem of these angels, and the “face of an eagle” refers to the aspect of awakening mercy from Hashem on themselves.

The angels of the Merkavah-Chariot are called “חַיּוֹת-wild animals” and barley is food for “בְּהֵמָה-domestic animals,” so how are we comparing the angels of the Merkavah to barley?

כִּי חַיָּה בְּכָלל בְּהֵמָה<sup>26</sup>.

The answer is that **the word “בְּהֵמָה-animal”** which usually refers to domestic animals, **can also include “חַיּוֹת-wild animals,”** as the Gemara proves from a verse (see Baba Kama 17b).

The Alter Rebbe brings another verse to show how the Divine Presence “stands on” a group of angels referred to as animals:

כְּמוֹ שֶׁכָּתוּב עַל הַיָּם שֶׁעָשָׂה שְׁלֹמֹה  
(מְלָכִים א' ז', כה): "עוֹמֵד עַל שְׁנַיִם עָשָׂר

As it is written (Melachim I 7:25) regarding the “יָם-Sea/Pool” that **King Shlomo made** as a Mikvah for

<sup>26</sup> (בְּבֵא קָמָא יז, ב).

בָּקָר, שְׁלֹשָׁה פּוֹנִים צְפוֹנָה כּו' שְׁהִיא  
הַמְרַכְבָּה הָעֲלִיוֹנָה,

the Kohanim to immerse in the Beis Hamikdash: **“It was standing upon twelve statues of cows, three [cows] facing north, three facing west, three facing south, and three facing east...,”** these twelve cows arranged in four direction **represent the angels of the Merkavah Above**, who were also facing all four directions,

"וְהָיָם עֲלֵיהֶם מִלְמַעְלָה" (שָׁם), שְׁהִיא  
בְּחִינַת 'יָם הָעֲלִיוֹן',

and the verse concludes, **“and the “Sea/Pool” was resting on them [the cow statues] from above.”** This “Sea/Pool” that was positioned above the cows represented **“the Sea Above,” a reference to Malchus of Atzilus.**

The sea receives water from the rivers and clouds and doesn't overflow since it recycles that water back into rivers and its water evaporates to make new clouds. So too, Malchus of Atzilus receives all of the Light and Life from the higher Sefiros, but doesn't keep it for itself, since it uses that power to create the world.

בְּחִינַת "בְּהֵמָה רַבָּה",

This level of Malchus of Atzilus is called **“the General Source of Animals,”** since it is the all-inclusive source of the angels referred to as “animals.”

שָׁם ב'ן גִּימְטְרִיא בְּהֵמָה<sup>27</sup>,

This level of Malchus is called **the Name of Hashem** that adds up to **“ב"ן-52,”** which is the numerical equivalent of the word **“בהמה-animal.”**

<sup>27</sup> (לקוטי תורה להאר"ל) פְּרַשְׁת שְׁמִינֵי רִישׁ דְּבוּר הַמִּתְחִיל "מִצְוֹת בְּדִיקוֹת חֵיוֹת וְעוֹפוֹת". שָׁם תְּהִלִּים סְעִיף לו'. מְאוּרֵי אוֹר אוֹת ב סְעִיף ז'. לְעִיל וְיִקְרָא ג (ב).

The letters of Hashem's Four-Letter Name are 5=ה, 6=ו, 5=ה, 10=י which adds up to 26. However, each letter when spelled out fully adds up to more, e.g. the letter י-yud spelled out is 20=יוד. There are four ways to fully spell out the letters of Hashem's Four-Letter Name. One of them is as follows: 20=יוד 10=הה 12=וו 10=הה, added up altogether equals 52=ב"ץ. This Name of Hashem represents Malchus. The amount of 52 also is the numerical equivalent of the word "בְּהֵמָה-animal, showing that Malchus is sometimes referred to as בְּהֵמָה-animal."

שְׂרָשׁ הַמְרַכְבָּה ד' פְּנֵי אַרְיָה  
כ"י."

Malchus is referred to as a בְּהֵמָה-animal" **since it is the source of the angels of the Merkavah which have "the face of a lion" and other animals.**

וְהַמְרַכְבָּה הַנּוֹכַח לְעֵיל הוּא שְׂרָשׁ  
וּמְקוֹר לְכָל הַבְּהֵמוֹת, וְנַפְשֵׁי הַבְּהֵמִית  
שְׁלֵמָטָה, שֶׁנִּמְשָׁכִים מִמֶּנָּה.

**This Merkavah mentioned above, is the source of all the physical animals, and of the animal soul of the person below in this world, which are derived from it.**

So far, the Alter Rebbe established that Malchus of Atzilus is referred to as "the General Source of Animals" since it is the source of creation of spiritual animals -angels- and physical animals, as well as our animal soul. Now we will explain the idea of barley being "animal food" as a metaphor for Malchus "consuming" sparks of Divinity hidden in angels and our animal soul, which are referred to as "barley":

וְשְׂעוּרָה - שְׂעוּרָה<sup>28</sup>.

**The word "שְׂעוּרָה-barley" is the same letters as "שְׂעוּרָה-Five aspects of Limitation."**

There are five parts of the mouth that enable us to divide up the sound coming out of our vocal cords into twenty-two different letters. Similarly, our mind possesses five aspects of limitation that enable us to take abstract or general knowledge into a conscious detailed awareness that can be fully understood and explained. These five aspects of limitation produce "letters of thought" that we use to process information in a detailed manner. These letters of thought

<sup>28</sup> (זוהר חלק ג קפח, ב).

are the source of the letters of speech. We also have five fingers on each hand that enable us perform detailed processes.

In their spiritual source, these five aspects of limitation are in two levels of Atzilus: Bina-Understanding, and Malchus-Kingship/Divine Speech. When Malchus uses its five aspects of limitation that it receives from Bina, it is able to create limited finite beings, such as angels and people.

These angels and people contain sparks of Divinity (Elokus) from the World of Tohu that is higher than Atzilus. When Malchus creates angels and people, and then reunites them with Hashem, Malchus itself receives an increase in Divine Revelation from the World of Tohu which is the ultimate source of several aspects of angels and people's animal soul.

This process of reconnecting the creations with their source and receiving additional revelation thereby is similar to when we eat. By eating, we also elevate the sparks of holiness in the food to their source and thereby receive an increase in life. This is why angels and our animal soul are like barley: Just like barley is animal food, so too angels and our animal soul are like "food" for Malchus, who receives additional revelation by reconnecting angels and us to our source Above.

וְהֵיוּ מְרוּרִים שְׁלֵמָה שְׁנֵבֵרִים  
וְנִבְלָלִים בְּבַחֲנֵת בְּהֵמָה רַבָּה הַנִּ"ל.

**Meaning, that the redeemed sparks of Divinity that come from below in the creations, which become refined out of the coarseness of the creations and become included in Malchus referred as the "General Source of Animals" as mentioned above, these sparks are the "barley" that Malchus, the "General Source of Animals," can "eat," as it were.**

כְּמֵאֲמַר<sup>29</sup> "יוֹצֵר מְשֻׁרְתִּים", שִׁישׁ  
מְלֻאָכִים שֶׁהֵם בְּטָלִים בְּכָל יוֹם,  
וְנִבְלָעִים וְנִבְלָלִים בְּבַחֲנֵת בְּהֵמָה-  
רַבָּה הַנִּ"ל -

**As we say in the daily prayers: "He [Hashem] creates ministering angels," meaning that there are angels which are created new every day and then become nullified, and absorbed and included back into**

<sup>29</sup> (בְּרַבֵּת יוֹצֵר).

their source in the “General Source of Animals” which is Malchus, as explained above.

כְּמוֹ הַמֶּאֱכָל שְׁעוּרִים שְׁנֹבְלַע בְּבִהְמָה  
שְׁלֵמָטָה, וְחוֹזְרִים וּמִתְחַדָּשִׁים בְּכָל  
יוֹם כּו'.

Similar to how physical barley is consumed into a physical animal here below, and then new barley grows to be eaten again.

וְזֶהוּ "יְנִיפְנוּ הַכֹּהֵן", שֶׁהוּא בְּחִינַת  
חֶסֶד הָעֲלִיּוֹן, הָעֶלָּה אֶת בְּחִינַת  
בְּהֵמָה רַבָּה הַנִּלְ"ל<sup>30</sup> עַל יְדֵי עוֹמֵר  
שְׁעוּרָה - שְׁעוּרָה הַנִּלְ"ל, "לִפְנֵי הַיּוֹיָה"  
- לְמַעַלָּה מֵהַיּוֹיָה כְּנוֹדָע.

This is the meaning of “the Kohen shall wave the Omer,” this Kohen represents the level of Chesed-Kindness which elevates Malchus, the “General Source of Animals” described above, through waving the Omer of barley, which is the idea of Malchus that has “שְׁעוּרָה- Five aspects of Limitation” described above, to a level which is “before Havayah,” a level beyond Havayah, as is known.

Through waving the Omer of barley, which represents Malchus, to the level of Bina, which is higher than Havayah, which is referring to Ze'eir Anpin, this empowers Malchus to be able to refine and elevate the created beings afterwards.

וְזֶהוּ "מִמְחַרַּת הַשַּׁבָּת" וְלֹא "מִמְחַרַּת  
יוֹם-טוֹב" - שֶׁהוּא לְמַעַלָּה מִבְּחִינַת  
שַׁבָּת. וְדִי לְמַבִּין.

This elevation Malchus to Bina which is higher than Ze'eir Anpin is represented in the fact that the verse describes the day of waving the Omer as “מִמְחַרַּת הַשַּׁבָּת” which literally means- the day after Shabbos,” and not “מִמְחַרַּת יוֹם- the day after the Yom Tov of the first day of Pesach,” since this is a waving process that elevates Malchus to Binah which is a level beyond

<sup>30</sup> [עֵינֵי בִזְהֵר פְּרִשֵׁת בָּלֶקֶ, דָּף קכ"ח, עֲמוּד ב'].



“Shabbos” which is referring to Ze’eir Anpin.

There are 10 Sefiros, and from below to above Binah is the eight Sefirah. Shabbos is the 7<sup>th</sup> day, representing Ze’eir Anpin which completes 7 Sefiros together with Malchus. Thus, Binah, the eighth Sefirah, is represented by “the day after Shabbos,” i.e. the eighth day.

This answers a famous question: If the day of the barley Omer offering is always the day after the first day of the Yom Tov of Pesach, i.e. the second day of Pesach, then why doesn’t the verse simply say that? Why does it call the day of the Omer offering “מִמָּחֳרַת הַשַּׁבָּת-the day after Shabbos,” when it could be any day of the week and not necessarily the day after Shabbos. In fact, our Sages needed to explain that “מִמָּחֳרַת הַשַּׁבָּת” actually refers to the day after Yom Tov, which is also called “Shabbos” since it is also a day of rest, and not the regular meaning of Shabbos which is the seventh day of the week.

The answer given here is that the phrase “מִמָּחֳרַת הַשַּׁבָּת-the ‘day’ after Shabbos” is a reference to Binah, the eighth Sefirah from below to above. The process of waving the Omer is to elevate Malchus – “the Omer” – to the level of Binah – “the day after Shabbos.”

The term ‘day’ represents kindness, light, and revelation, in this case, the Sefiros which reveal Hashem’s Light.

The Ten Sefiros from below to above:			
	Sefirah:		
	Malchus	1	
The six sefiros of Ze'eir Anpin	Yesod	2	
	Hod	3	
	Netzach	4	
	Tiferes	5	Also connected to the Name of "Havayah"
	Gevurah	6	
	Chesed	7	The seventh 'day' = Shabbos
	Binah	8	The 'day' which is 'after Shabbos' and 'Before/Higher than Havayah'
	Chochmah	9	
	Keser	10	

ועל ידי זה, אחר כך על ידי ספירת  
העומר, היו המשכות מקיפים  
מלמעלה למטה: "לעומר כו".

Through this waving process, it is then possible through the counting of the Omer to draw down "Makifim-Encompassing Lights" from Above to below to Malchus, referred to as "the Omer," and from there to our own animal soul.

וזהו "היום יום אחר לעומר": "יום"  
הוא בחינת חסד,

This is the meaning of "היום יום אחר לעומר-today is one day of the Omer": The word "יום-day" represents Kindness and revelation of Hashem,

כמו שכתוב (תהלים מב, ט): "יומם יצוה  
ה' חסדו".

as it is written, "By 'day' Hashem commands to send His Kindness." (Tehillim 42:9)

והיינו בחינת חסד עליון, להמשיך  
מלמעלה מעלה לבחינת עומר, כדי  
שיהיה ביטול הרצון מנפש הבהמית  
גם בן דוקא.

Thus, the word when we say "Today is one 'day' of the Omer" this 'day' refers to Hashem's Kindness Above, which we draw down from Above to below to Malchus, a.k.a. "the Omer," in order that this revelation should specifically also reach our animal soul and enable it nullify its desires to Hashem.

וזהו "[והניף את העמר לפני ה']  
לרצונכם", כדי שיהיה ביטול הרצון  
שלכם על ידי המשכת המקיפים  
הנ"ל על ידי ספירת העומר כו'.

This is the meaning of the verse "and he shall wave the Omer before Hashem 'for your goodwill,'" meaning that the purpose of waving the Omer was to enable us to nullify the 'will' and desires of the animal soul to Hashem, and this is accomplished through drawing down these "Makifim-Encompassing Awareness"

**mentioned above through counting the Omer.**

The simple meaning of the verse is that by offering the Omer this brings about a good will from Hashem towards us. The deeper meaning is that ‘לְרִצּוֹנְכֶם -for your goodwill’ is referring to our will and desires, and the intention of the Omer offering and subsequent counting is to transform the will and desire of the animal soul to holiness.

What are these “Makifim-Encompassing Awareness?” There are concepts that our animal soul is able to fully grasp. For example, the idea that Hashem gives life to the world like the soul gives life to the body. Then there are loftier concepts that our animal soul is not able to fully grasp, namely how we are still included in our source in Hashem, and there is nothing separate from Hashem at all. This higher level of awareness isn’t fully grasped, but it is understood to a certain extent, and this deep awareness which is essentially from beyond our realm of direct experience, stays with us and “hovers” over our conscious logical awareness of our reality. This awareness “encompasses” our mind at all times and prevents us from developing an overblown ego, since deep down we know that there is nothing separate from Hashem.

וְזֶהוּ "וּסְפַרְתֶּם לָכֶם", הַיְיָנוּ לְהַמְשִׁיךְ  
הָאֶרֶץ הַמְקִיפִים הַיָּל, שֶׁהוּא  
"מִמְחַרֵּת הַשָּׁבֹת" דּוֹקָא בְּנִל, "לָכֶם"  
- לְמַטָּה, לְהַפּוֹךְ אֶת נַפְשֵׁי הַבְּהֵמָה  
גַּם בֵּן, שְׂיֵהִיָּה בִּיטוּל רְצוֹנְכֶם.

**This is the meaning of “ וּסְפַרְתֶּם -literally ‘and you shall count’ but here translated as ‘and you shall shine’ לָכֶם -into yourselves,” meaning to draw down the revelation of the “Makifim-Encompassing Awareness” which come specifically from the level of Binah referred to as “the day after Shabbos,” to come down “לָכֶם -into yourselves,” in order to also transform the animal soul by nullifying his selfish desires to Hashem’s Will.**

The level of Binah-Understanding is the source of the “Encompassing Awareness” that help us transform the animal soul’s desires. This means that from a deep understanding of Hashem’s Oneness and True Existence he will be able to change the perspective of the animal soul and his desires. The animal soul thinks that the world, and himself, is separate from Hashem. Therefore, he doesn’t see any problem being passionate about desiring physical things, since

he thinks that Hashem is removed from the world, and what's real to him is the physical existence. When the animal soul finds out that the world is not separate from Hashem, and Hashem is the True Existence of everything, then he will understand that it doesn't make sense to get so excited about physicality since really Hashem is what he should be excited about, and the physicality has no substance and value apart from Hashem's purpose for them.

This is the inner meaning of counting the Omer: To empower us to come to new understanding of Hashem in such a way that we can change the animal soul's perspective and feelings.

וְהוּא "מִיּוֹם הַבְּיָאָכֶם אֶת עוֹמֵר" -  
פִּירוּשׁ: מֵאוֹתוֹ יוֹם שֶׁהִנִּיפּוּ אֶת  
הָעוֹמֵר, שֶׁהוּא "לִפְנֵי הַיּוֹהָ", אֲזִי  
וּסְפַרְתֶּם לָכֶם" -

**This is the meaning of counting the Omer "from the day when you bring the Omer offering", meaning: From the 'day' (revelation) that you wave (elevate) the Omer (Malchus) to the level of "Before Havaya" (Binah), then "וּסְפַרְתֶּם-you can shine לָכֶם-into yourselves,"**

תִּמְשִׁיכוּ "לָכֶם" עַל יְדֵי סְפִירַת הָעוֹמֵר  
שֶׁבַע שָׁבָתוֹת" שֶׁהֵם מ"ט מְדוּת.

**meaning that through counting the Omer you will draw down "לָכֶם-into yourselves" a deeper understanding of Hashem so that you can refine the seven emotional attributes of the animal soul, referred to as "seven weeks," since each emotion includes the other six emotions and thus each of the seven emotions has seven aspects, which total in 49 specific emotional attributes.**

וְאִזְ הָיָה יָכוֹל לְהִיּוֹת אַחֵר כֶּךָ מִתּוֹרָה  
תּוֹרָה בְּשָׁבוּעוֹת, שֶׁהוּא גִלּוּי רְצוֹנוֹ  
מִמֶּשׁ מִלְּמַעְלָה לְמַטָּה -

**Then afterward there can be the Giving of the Torah on Shavuot, which is an actual revelation of Hashem's Will from Above to below.**

שֶׁהוּא לְמַעְלָה מִתּוֹרָה, שֶׁהוּא בְּחִינַת  
יְצִיאַת מִצְרַיִם, שֶׁהוּא הָרְצוּא כִּנ"ל,

**This revelation is higher than that of prayer, which is the idea of**

“וְאַהֲבַתְּ [ . . ] בְּכָל לִבְבְּךָ,”

“Leaving Mitzrayim-Limitation,” through a running in yearning to connect to Hashem, when we fulfill “and you shall love Hashem with all aspects of your heart, with the emotions of the Divine soul and of the animal soul,” when reciting Shema.

שְׁעָרֵינֵינוּ אֵינוּ בְּבַחֲיִנַת בִּיטוּל בְּתַכְלִית  
כִּי “יֵשׁ מִי שְׂאוֹהֵב כּו”.

This love of Hashem isn’t total nullification of ego, since there must be some ego involved in any feeling of love.

מֵה שְׂאִין בֶּן בְּלִימוּד הַתּוֹרָה – שְׂהוּא  
דְּבַר ה’ מִמֶּשׁ בְּפִיו.

This is not the case with the study of Torah, which is Hashem’s actual words being said through the person’s mouth.

כְּמוֹ שֶׁכָּתוּב (ישעיה נא, טז): “וְאִשִּׁים  
דְּבָרֵי בְּפִיךָ” – “דְּבָרֵי” מִמֶּשׁ, “אֲנִי  
הַמְשָׁנָה הַמְדַבֶּרֶת בְּפִיךָ”.

As it is written regarding Torah study, (Yeshaya 51:16): “And I [Hashem] have placed My words in your mouth,” meaning the actual words that Hashem is saying is through the person’s mouth, like an angel told Rabbi Yosef Kairo while reciting Mishnayos “I am the Mishna itself speaking through your mouth.”

וּבְמֵאמַר רַז”ל<sup>31</sup>: “אֵלֹהֵי וְאֵלֹהֵי דְבָרֵי  
אֱלֹקִים חַיִּים כּו” , שֶׁהֵם דְּבָרֵי אֱלֹקִים  
מִמֶּשׁ, גִּילוּי רְצוֹנוֹ מִמֶּשׁ לְמַטָּה.

As our Sages have said (Eiruvin 13b) regarding different opinions of the Sages “this opinion and the other opposite opinion are ‘the words of the Living G-d,’” meaning that they are actually the word that the Living G-d is saying, which is an actual revelation of His Will below in this world.

<sup>31</sup> (עירובין יג, ב).

וְזֶהוּ "וּדְבַרְתָּ בָּם" - "בָּם" מִמֶּשׁ. וְהוּא  
 בְּחִינַת "וּבְכָל נִפְשֶׁךָ" (וְאַתְחַנֵּן ו, ה),  
 הַיְיִנוּ לְקִשְׁר מִחֻשְׁבָּה בְּמִחֻשְׁבָּה<sup>32</sup> כו<sup>33</sup>.

This is the meaning of the verse  
 “and you shall speak of them [the  
 words of Toah],” you will be the one  
 to actually day the words of Torah  
 that Hashem says, This is also the  
 level of loving Hashem “with all of  
 your soul,” meaning to connect you  
 thought with Hashem by thinking  
 words of Torah.

אך הנה אמרו רז"ל<sup>34</sup>: "כל האומר אין  
 לי אלא תורה אפילו תורה אין לו".

However, our Sages have said  
 (Yevamos 109b). “Whoever says  
 that he only has Torah study without  
 prayer, then he doesn’t even have  
 Torah.”

שְׂמֵאֲחֵר שֶׁהוּא יֵשׁ וְדָבָר בְּפָנָי עֲצָמוּ,  
 אֲזִי אֶף כְּשֶׁמְדַבֵּר דְּבָרֵי תוֹרָה אֵין זֶה  
 דְּבַר ה' כָּלֵל, וְאֵין זֶה גִּילּוּי רְצוֹנוֹ כָּלֵל.

Since he has an ego and he considers  
 himself as having his own  
 interdependent existence separate  
 from Hashem, so even when he  
 speaks words of Torah, it isn’t  
 Hashem talking through him at all,  
 and therefore it isn’t the direct  
 revelation of Hashem’s Will at all.

רק צריך להיות מקודם בחינת  
 הרצוא, יציאת מצרים ממטה-  
 למעלה כנ"ל.

For that he needs to first have a  
 yearning to connect to Hashem, to  
 “Leave Mitzrayim-Limitations”  
 from below to Above during prayer.

ועל ידי זה "רוח אייתי רוח ואמשיך  
 רוח"<sup>35</sup>, כי באתערוותא דלתתא -

Through this love for Hashem in  
 prayer, this causes that “a spirit of  
 awakening from below brings a  
 spirit of awakening from Above to

<sup>32</sup> ("וּדְבוּר בְּדְבוּר וּמַעֲשֶׂה בְּמַעֲשֶׂה" - רֵאָה תִּנְיָא פֶּרֶק מוה. לְקַמֵּן שִׁיר הַשִּׁירִים מַד, ב וּבְכַמָּה מְקוּמוֹת).

<sup>33</sup> (וְעֵינַי מִה שְׁנַתְבָּאָר סוּף דְּבוּר הַמַּתְחִיל "וְאֶרָא אֶל אַבְרָהָם" (תוֹרָה אור נו, א).

<sup>34</sup> (יְבָמוֹת קט, ב).

<sup>35</sup> (רֵאָה זֶהָר חֶלֶק ב קטב, ב).

אתַּעְרוֹתָא דְּלַעִילָא,<sup>36</sup> draw down a spirit of revelation,” since “an awakening from man below causes an awakening from Hashem Above,”

וּמַעוֹרֵר לְמַעְלָה הַמְּשַׁכֵּת רְצוֹנוֹ בְּבִיכּוּל לְמַטָּה. and causes and awakening Above to draw down Hashem’s Will down here into this world, as it were, into our words of Torah study.

The maamar established that through an awakening of love of Hashem during prayer, this causes that Hashem should reveal His Will in our words of Torah and thoughts of Torah. However, in order that this revelation should come down into actual physical matters this revelation must come from a very high source. This is why there must first be the Omer offering where Malchus ascends to receive from Bina the power to descend into actual physical mitzvos and their laws:

אַךְ שְׂוִתְלִיבֵשׁ בְּדַבְרִים גְּשָׁמִיִּים, כְּמוֹ תְרוּמוֹת וּמַעֲשָׂרוֹת וְקִרְבָּנוֹת כּו', וְ"לֹא אֹרְחָא דְּמִלְכָּא לְאַשְׁתַּעֵי בְּמַלְיָן דְּהַדְיוֹטָא כּו'"<sup>37</sup> – However, in order for Hashem’s Will to become invested in physical matters of Torah and mitzvos, like Terumah<sup>38</sup> and Maasar and Korbanos, this requires a greater effort, since “it isn’t the way of a King to discuss mundane matters,”

A king is involved with matters affecting the entire kingdom, and he has no interest in dealing with minor details of the maintenance of his palace, with paying the janitors etc. There needs to be a special reason why the king should get involved in something that is below his level. Similarly, for Hashem’s sublime revelation to be revealed in physical matters of Torah and Mitzvos there needs

<sup>36</sup> (זְהַר חֶלֶק א פּוּח, א. קסד, א. רלה, א. רמד, א.)

<sup>37</sup> (זְהַר חֶלֶק ג קמט, ב. (רְאֵה לְקַמֵּן פְּרִשְׁת רְאֵה לֵב, ב.)

<sup>38</sup> Terumah=giving a portion of the produce of Eretz Yisrael to the Kohen, Maaser= giving ten percent of the produce of Eretz Yisrael to the Levi, Korbanos=offerings in the Beis Hamikdash.



to be a special effort from the person in his own personal service of Hashem in transforming his animal soul.<sup>39</sup>

וְעַל זֶה הָיָה צְרִיךְ מְקוּדָם שְׂיִנְיָן  
 הַבְּהֵן אֶת הָעוֹמֵר, שֶׁהוּא שְׁעוּרָה -  
 שְׁעוּרָה, מִיִּכְלָא דְבְהֵמָה רַבָּה הֵנִּי ל'  
 "לִפְנֵי הַיּוֹהָ" - לְמַעַלָּה מֵהַיּוֹהָ בְּנֵי ל'

**for this there first needed to be the process of the Kohen waving the Omer, which is made of “שְׁעוּרָה-barley” which is the same letters as “שְׁעוּרָה-Limitation consisting of Five aspects,”** i.e. Malchus, just like barley is animal food so too the beings created by Malchus are called **the “food of [Malchus,] the General Source of all Animals,”** and the Kohen elevates Malchus to the level of Binah called **“Before Havayah,” since this level is higher than the name of Havaya** in Ze’ir Anpinn.

The name Havayah in this context is referring to Ze’ir Anpin, since in Ze’ir Anpin there is the attribute of Tiferes-Beautiful Blending of opposites, which expresses the name Havayah which has the power to combine opposite aspects of Kindness and Severity. Since Havayah here refers to Ze’ir Anpin, so “Before Havayah” must mean the level higher than Ze’ir Anpin, which is Binah-Understanding.

וְעַל יְדֵי זֶה אַחַר כֵּן עַל יְדֵי סְפִירַת  
 הָעוֹמֵר, הָיָה הַמְשָׁכַת הַמְקִיפִים

**Through this** elevation of Malchus to Binah, **then afterward through**

<sup>39</sup> An obvious question on this statement that “it isn’t the way of the king to discuss mundane matters”: Hashem Himself is everywhere, “there is no place where He is not,” and He is directly involved with every detail of creation. So, what does it mean that it isn’t the way of “the King” to get involved in physical matters?

The answer is that even though Hashem is directly and personally involved in all details of physical existence, this involved in hidden behind the “vail” of nature. From our perspective, Hashem’s Light is exalted beyond physicality, and we don’t see “the King” revealed in the physical world (for now). In order to overcome that concealment that we should see “the King” in the physical Mitzvos and their Torah laws, we need to refine our animal soul and bring about a greater revelation of Hashem to ourselves so that we should see “the King” in the “mundane matters.”

לְמַטָּה - "לְעוֹמֵר", וּסְפָרְתֶם לָכֶם כּו' שִׁבְעַ שָׁבָתוֹת כּו'."

counting the Omer, we can bring down the "Makifim-Encompassing Awareness" into Malchus which is called "the Omer," and from there we draw it down **below into** our animal soul which is also called "the Omer," fulfilling the Mitzvah of "וּסְפָרְתֶם לָכֶם-you should shine into yourself," so that we can refine the "שִׁבְעַ שָׁבָתוֹת-seven 'weeks,'" i.e. seven emotional attributes as each emotion has seven aspects.

וְהָיָה יָכוֹל לְהֵיּוֹת אַחֲרַי פֶּךָ מִתַּן-תּוֹרָה בְּשָׁבוּעוֹת, שֶׁהוּא גִילּוּי רְצוֹנוֹ כְּבִיכּוֹל לְמַטָּה בְּאוֹתִיּוֹת הַתּוֹרָה.<sup>40</sup>

Through this, we can afterward experience the "Giving of the Torah" on Shavuot, which is a revelation of Hashem's Will here

<sup>40</sup> [וְעֵינַי בְּזָהָר פְּרִשְׁתַּת תְּצַוֶּה, דָּף קפ"ב, סוּף עֲמוּד ב': "וְכִינּוֹ כּו'", וְדָף קפ"ג עֲמוּד א' עַד: "אֶפִּיק אוֹרֵייתָא כּו'". וְעֵינַי לְקַמֵּן]

<sup>41</sup> (ג) והנה כל הנ"ל שהוא בחי' רצוא יצ"מ אינו אלא לנה"א בלבד, כי יעקב חבל נחלתו, וירא ישראל שהוא הנה"א את היד הגדולה כי ישראל עלו במחשבה, אבל נה"ב הוא בחי' בהמה, וכדי לקבל את התורה שהוא גילוי רצונו ית' למטה הוצרך להיות מקודם בחי' ביטול נפש הבהמית ג"כ (ע' לקמן ד"ה והניף את העומר רפ"ב, בשטה עליו שזהו ענין עשה רצונו כרצונך כדי שיעשה רצונך כרצונו) כי לא יגורך רע, והיינו ע"י הנפת העומר וספירת העומר כמ"ש והניף את העומר לפני ד' לרצונכם ממחרת השבת יניפנו הכהן כי הנה העומר הוא מן השעורים שהוא מאכל בהמה וכמ"כ למעלה יש ג"כ בחי' בהמה והוא המרכבה העליונה פני אר"ל אל הימין לפני שור מהשמאל כי חיה בכלל בהמה וכמ"ש על הים שעשה שלמה עומד על שנים עשר בקר שלשה פונים צפונה כו' שהיא המרכבה העליונה והים עליהם מלמעלה שהוא בחי' ים העליון בחי' בהמה רבה שם ב"ן בגימ' בהמה שהוא שורש המרכבה לפני אר"ל [קיצור. יצ"מ רק לנה"א, וכדי לקבל התורה צ"ל תחלה ביטול נה"ב ג"כ וזהו ע"י הנפת העומר שעורים מאכל בהמה, ויש בהמה למעלה שנים עשר בקר, והים עליהם מלמעלה הוא ש' ב"ן בהמה רבה כו'] והמרכבה הנ"ל הוא שורש לכל הבהמות ונה"ב שלמטה שנמשכים ממנה, ושעורה שער ה' והיינו מבירורים שלמטה נבררים ונכללים בבחי' בהמה רבה הנ"ל כמאמר יוצר משרתים שיש מלאכים שהם בטלים בכל יום ונבלעים ונכללים בבחי' בהמה רבה הנ"ל כמו המאכל שעורים שנבלע בבהמה שלמטה וחוזרים ומתחדשים בכל יום.

קיצור. ושעורה שער ה"א, ע"ד יוצר משרתים, כמו שעורה שנכלל בבהמה, יניפנו הכהן, לפני הוי', ממחרת השבת, ועי"ז אח"כ ע"י ספה"ע המשכת המקיפים מלמעלה למטה, היום יום, יומם יצוה ד' חסדו, לרצונכם שיהי' ביטול הרצון (ואולי ענין שיעשה רצונך כרצונו דלקמן בד"ה והניף את העומר

below, as it were, in the letters of the Torah that we physically say.

---

פ"ב), ואז הי' יכול להיות אח"כ מ"ת גילוי רצונו, ואשים דברי בפוך, ובכל נפשך לקשר מחשבה במחשבה כו', אך כל האומר אין לי אלא תורה כו' רק צ"ל מקודם יצי"מ רצוא כו' ועי"ז רוח אמשיך רוח כו', אך שיתלבש בדברים גשמיים כו' צריך מקודם שיניף הכהן את העומר ועי"ז אח"כ ע"י ספה"ע המשכת המקיפים והי' יכול להיות אח"כ מ"ת.

### Summary of Chapter 3:

The experience of “running in yearning” for Hashem experienced on the first day of Pesach is only for the Divine soul, but the animal soul is animalistic and too coarse to be transformed through a revelation from Above. In order to experience receiving the Torah, Hashem’s Essential Will, in our physical body and animal soul, we need to transform the animal soul to be receptive to Hashem.

To help us in this, Hashem gave the Mitzvah of waving the Omer in the Beis Hamikdash and counting the days of the Omer. The Omer offering was made of barley, which is animal food. So too Above, there is a level of angels referred to as “animals,” the angels of the “Merkavah-Chariot.” The source of the “animal” angels and of our animal soul is Malchus of Atzilus<sup>42</sup>. The word “animal” angels and of our animal soul is Malchus of Atzilus<sup>42</sup>. The word “שְׁעוֹרָה-barley” is the same letters as “שְׁעוֹר ה- Limitation consisting of Five aspects,” i.e. Malchus that has five aspect of limitation it uses to create finite beings. When Malchus creates angels that derive from Tohu and then reconnects them with their source, it receives additional Divine revelation. This is similar to the process of eating and receiving life from the spiritual source of the food. This is why Malchus is referred to “the Omer,” since it is the source of these spiritual “animals” who are like “שְׁעוֹרָה-barley” since they are created using “שְׁעוֹר ה- Five aspects of Limitation,” and it receives spiritual Light from these “barley angels” it creates, like an animal that eats barley and new barley grows in its place.<sup>43</sup>

Thus, the idea of waving the barley Omer offering is to elevate Malchus and ourselves to the level of Binah-Understanding (called “the day after Shabbos” or “Before Havayah) to be able to receive a new revelation from Hashem. Through the subsequent counting of the Omer, we draw down this new revelation of the “Makifim-Encompassing Awareness” of Hashem from the

---

<sup>42</sup> In other places it says that Malchus is the source of the Divine soul, why are we saying that Malchus is the source of the animal soul? Malchus itself has two aspects: The inner aspect as it receives from the Light of Hashem directly is the source of the Divine soul. The outer aspect of Malchus as it descends to create the world is the source of the animal soul, and of the “animal” angels of the Merkavah.

<sup>43</sup> The idea of “שְׁעוֹרָה-barley” having the same letters as “שְׁעוֹר ה- Limitation consisting of Five aspects” actually refers to two things: 1- it refers to Malchus that has “Five aspect of Limitation” to create finite beings, 2- it refers to the angels and souls that are actually limited and were created using the “Five aspects of Limitation.”

level of Binah-Understanding of Atzilus. This refers to a very deep awareness of Hashem's Oneness and True Existence, how there is nothing separate from Hashem at all. This awareness is so deep that it "encompasses" the mind to a certain extent, since it cannot be fully grasped and defined in the human mind. It is this deep awareness that comes into Malchus and into us that enables us to change the perspective and desires of our animal soul.

For two reasons this transformation of the animal soul is a necessary preparation for Receiving the Torah on Shavuos:

- 1- Only through the "awakening from below" in our efforts of transforming the animal soul is there "an awakening from Above" to bring down His Will to be invested and revealed in our physical words of Torah and action of Mitzvos.
- 2- Only through nullifying the ego of the animal soul and his materialistic desires can be refined and receptive to actually receive the revelation of Hashem's Will in ourselves.



### Lessons in the Service of Hashem from the Maamar:

- 1- In order to experience “Leaving Mitzrayim-Limitations” we need to awaken a love for Hashem during prayer, especially when we come to recite the Shema. Something helpful is that there are verses describing Hashem’s Kindness scattered throughout the prayers, that when we think about their meaning and Hashem’s Kindness to us, it helps us come to a feeling of love for Hashem.
- 2- If someone’s heart is hard and insensitive, he should ask Hashem to have mercy on his Divine soul that is trapped in the coarseness of the animal soul. He should realize that there will come a time when he will see that there was never really anything other than Hashem, and this can be very embarrassing to think that we were living a lie our entire life, thinking that the purpose of life is to pursue material gain and pleasure, when it all had no real value for itself at all, only in Hashem’s service. We should ask Hashem to have mercy on us and realize the truth that Hashem is everywhere and the True Existence of everything, and the only thing we should want in our lives is to connect to Him through our Torah and Mitzvos, and our material needs should only be whatever is needed to be able to fulfill Torah and Mitzvos in the physical world.
- 3- The inner meaning of “הַעֹמֵר הַיּוֹמָר”-counting the Omer” is to shine Divine Light into our עֹמֵר-animal soul. This means to come to a deeper awareness of Hashem’s Oneness and True Existence. By developing this deeper awareness of Hashem’s Oneness that there is nothing separate from Him, we can nullify our ego and materialistic desires. This will enable us truly experience “Receiving the Torah” on Shavuot in a revealed manner, to feel how Hashem is speaking through our word of Torah, and His Will is truly revealed in our Mitzvos.

לזכות רפואה שלימה להרב  
חיים שניאור זלמן יהודה בן  
הינדא יוכבד  
JNet מנהל מוסד  
תיכף ומיד ממש  
בתוך שאר חולי ישראל

In merit of a speedy recovery for Rabbi  
Yehuda Dukes, director of JNet,  
together with all the sick among the  
Jewish People, may Hashem send them  
a full and speedy recovery

Sponsored by

Rabbi Roberto and Margie Szerer,

**in loving memory of**

Gladys Szerer-Sarah Bat Shalom Z"L

Victor Sasson-Victor Chayim Ben Saul Z"L

Enrique Szerer-Hersh Ben Aryeh Meyer HaCohen  
Z"L

Andrea Szerer-Leah Bat Chayim HaCohen Z"L

\*\*\*

To see any maamar of Torah Or/Likutei Torah with  
nekudos visit

[www.ChassidutBehirah.com](http://www.ChassidutBehirah.com)

To view previous maamarim translations go to

[www.LearnChassidus.com](http://www.LearnChassidus.com)

To partner by giving monthly (or one time) go to

[www.donorbox.org/learnchassidus](http://www.donorbox.org/learnchassidus)