

LESSONS IN LIKUTAY TORAH

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TRANSLATED AND EXPLAINED

לקוזטי תורה

פרשת אמור

דברור המתחילה

וספרתם לכם

“Making Ourselves Shine”

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Likutay Torah

ליקוטי תורה

פרק א' אמר

דבור המתחיל

וספרתם לכם¹

דף לה' עמוד ב'

“Making Ourselves Shine”

(א) Chapter 1

Parshas Emor commands us to keep the Jewish Festivals, the Yomim Tovim. Included is the mitzvos of bringing the Omer offering on the second day of Pesach, and of counting the days from bringing the Omer offering until Shavuos:

”וַיֹּאמֶר ה' אֶל מֹשֶׁה לְאָמֹר: זָבֵר אֶל בְּנֵי יִשְׂרָאֵל וְאֹמֵר אֲלֵיכֶם כִּי תָבֹאו אֶל הָאָרֶץ אֲשֶׁר אַנְיָנִי נָתַן לְכֶם וְעַרְבְתֶם אֶת קָצִירָה וְהַבָּא תֶם אֶת עַמְרָךְ וְאֲשִׁירָת קָצִירָכֶם אֶל הַפְּנִים: וְהַנִּיף אֶת הַעֲמָר לִפְנֵי ה' לְרַצְנָכֶם מִמְּחֹרֶת הַשְׁבָת יִנְפְּנוּ הַכְּהֵן:”

“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 will 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.

וספרתם לכם מימחרת השבת, מיום הביאכם את עומר התרנופה, שבע שבותות [תמיות תהיינה: עד מימחרת השבת

And you shall count for yourselves from the day after the first day of Yom Tov [of Pesach], from the day

¹ (נאמר יום ה' פ' רשות אמר, ו' איר תקס"ז במאהילב. נדפס בשינויים קלים בהנחות הר"פ ע' מ'. ביאור על מאמר זה הוא ד"ה הניף נדפס אחר מאמר זה בלקור"ת דף לוא. הערות וכיוזרים על מאמר זה- באוחית ויקרא ג' תחסן, והקיוזרים מובאים כאן בשולי הגלון.)

השביעית תשפּרו חמישים ים והקרבתם מנחה
חדרשה לה". (פרק חנוכה כב, ט-ו, טו-טו):

when you bring the waved Omer 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 Shavuos], you shall bring a new flour offering to Hashem." (Vayikra 23: 9-10, 15-16)

הנה "וְסִפְרַתְמָ" הוּא לְשׁוֹן בְּהִירוֹת, בְּמוֹ
"אַבְן סְפִירָה" (יחזקאל א, כו).

The word **וְסִפְרַתְמָ** "and you shall count" can be read as an expression of "shining" as is the term **אַבְן סְפִירָה** "radiant stone," (Yechezkal 1:26) since it has the same root letters ס.פ.ר. as the word for "shine."

The Hebrew root ס.פ.ר. has various meanings. In this maamar,² the Alter Rebbe mentions two meanings: 1- לְסִפּוֹר -to count; 2- סִפְירָה -shining/radiance.

ובן עשר ספירות הוא לשון בהירות.

So too, the "Ten Sefiros" of Atzilus are an expression of "Sefirot-radiance."

The Ten Sefiros of Atzilus are ten modes through which Hashem reveals Himself to us. In effect, He "shines" His Divine Light to us.

וזהו "וְסִפְרַתְמָ לְכֶם נָא", הִינְנוּ לְהַמְשִׁיר
עشر ספירות שיאירו לךם - למטה.³

This is how we can interpret the phrase **וְסִפְרַתְמָ לְכֶם** "(lit. "you shall count for yourself):" "You shall draw down the Ten Sefiros of Atzilus" so that they should shine "into you" as you exist here below in the physical world.

The counting of the Omer is not just to count the passing of days leading up to Shavuos. The inner meaning of this mitzvah is about a special process of shining Divine Light into ourselves.

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

³ (עיין ב"פרק ס" שער ח', פרק ב', בשם "ספר הבהיר": אמאי אקרי ספירות? על שם תהילים יט, ב): 'השמים כספירים' וכו'. ועיין בזוהר תרומה קל"ג, ב: "מאי' מספרים' וכו? דנערין וכו".

In the third chapter of Tanya, the Alter Rebbe mentions that the Divine soul of every Jew is derived from the Ten Sefiros of Atzilus. To “shine the Sefiros” into ourselves means to cause all 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 in the maamar.

ולהבין זאת, הנה פֶּסַח הוּא יֵצֵא מִצְרָיִם, וְחַג הַשְׁבּוּעוֹת הוּא מִתְּנִתּוֹרָה,

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

וקודם קְבָלַת הַתּוֹרָה קַיּוּם עֲרֵיכִים לְסִפּוֹר ז' שְׁבּוּעוֹת שְׁלִימּוֹת, וְאַחֲרֵ בָּרָה קַיּוּם יְכּוּלִים לְקַבֵּל הַתּוֹרָה.

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

בַּי הַנֵּה בְּתִיב (יחזקאל א, יד): “וְהַחֲיוֹת רְצוֹא רְשׁוֹב”, שְׁלָמָעָלה הַכָּל בְּבִחַנִּת רְצוֹא רְשׁוֹב.

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

וְכָמוֹ כֵּן, פֶּסַח הוּא בְּבִחַנִּת רְצוֹא וְשְׁבּוּעוֹת הוּא בְּבִחַנִּת שׁוֹב:

Similarly, Pesach was an experience of רְצֹא-running in yearning for Hashem, and Shavuos was an experience of שׁוֹב-returning to bring down Hashem’s revelation into our domain.

בַּי פֶּסַח הוּא יֵצֵא מִצְרָיִם, שֶׁהוּא בְּחַפּוֹן, בָּמו שְׁבַתּוּב (בְּא. יב, יא): “וְאַכְלָתֶם אֶתְּנָוֶה בְּחַפּוֹן”; וּבְתִיב (שׂוֹפְטִים טז, ג): “בְּחַפּוֹן יֵצֵא תְּנִי”,

We see that Pesach was a רְצֹא-running away experience, since the Jewish People left Mitzrayim in a hurry, as it is written, “You shall eat [the Korban Pesach] in haste,”

⁴ (יעין בזוהר פרישת אמור, דף צ"ז).

(Shemos 12:11) **and it is written, “You left [Mitzrayim] in a rush.”**
(Devarim 16:3)

כִּי אֶזְהָרֶת הַתְּגִלּוֹת אֶלְקֹוֹת מִלְמָעָלָה,
בְּמַאֲמָר (הַגָּדָה שֶׁל פֶּסַח): "מֵאָה זֶה שָׁאָנוּ אֲנָכִים
עַל שָׁום מֵה, עַל שָׁום שְׁלָא הַסְּפִיק בְּצָקָם שֶׁל
אֲבוֹתֵינוּ לְחַמִּיעַ" עַד שְׁנַגְלָה עַלְיָהֶם מֶלֶךְ
מֶלֶבֶי הַמֶּלֶכִים הַקָּדוֹשׁ בָּרוּךְ הוּא וָגָאָלָם"
- בְּבִחִינַת חֲפֹזֹן.

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 did not 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.

ולעתיד **פְּתִיבָה** (ישעיה נב, יב): "כִּי לֹא בְּחַפֹּזֹן
תֵּצֵא, וּבְמְנוּסָה לֹא תַּלְכֹּן כֵּי", שֶׁלֹּא יְהִי
בְּבִחִינַת חֲפֹזֹן, אֲבָל יֵצֵא מִצְרָיִם הַיְהִי
בְּחַפֹּזֹן כֵּי. וְהִיִּינוּ בְּבִחִינַת רָצֹא, מִפְטָה-
לִמְעָלָה.

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

מה שאין בן **שְׁבִיעוֹת** הוא בוחינת שוב,
שהוא בוחינת מתקן-תורה – גִּלְוֹי רָצֹן
למְטָה, במו שְׁבָתוֹב (יתרו ט, כ): "וַיַּרְאֵד ה'
על הַר סִינְיָה" – הַמְשֻׁכָּה מִלְמָעָלָה-לִמְטָה.

This was not the case on Shavuos, which was an experience of **שׁוֹב**-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

⁵ (ועין מה שנתבאר מזה ברבות, סוף פרשה בא, פרשה ז'. ועין שם. והובא גם כן ביליקוט, פרשה בא (רמו' קצט). ועין ב"ספר של בינוונים" פרק לא".

ועין מה שנתבאר סוף פרשת וישב, סוף דבר המתיחיל "בָּה אָמָר כֵּי וְתַתֵּה לְרַמְלָכִים" (חנוכה אור ל, ד): אֲבָל לְעַתִּיד לְבָא, בְּשִׁתְגָּלָה בְּבִחִינַת 'סּוּבָּב כָּל עַלְמַיִן כֵּי, שְׁיִהְיָה גַם הַשׁוֹב בְּבִחִינַת הַלִּיכָה בְּמוֹחָרְצָוָה כֵּי).

ומה שנתבאר סוף דבר המתיחיל "וְהִי מִסְפָּר בְּנֵי יִשְׂרָאֵל" (לקמן בפרק ו, ג), בענין שלעתיד תהיה מעלה אַתְּעַרְתָּא-דְלַתְתָּא גְדוֹלָה וּגְבוֹהָה לֹאַיְן קַץ כֵּי. וּמְכַל זוּ וְיָכוֹן עַזְנִין "כִּי לֹא בְּחַפֹּזֹן".

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.

וְהַנֵּה בְּחִיבָּה (שׁוֹפְטִים טו, ג): “לְמַעַן תָּזַבֵּר אֵת יּוֹם צַאתְךָ מִארְצֵן מִצְרָיִם כֹּל יְמֵי חַיֶּיךָ”, וּכְמַאֲמָר רַבּוֹןָיל: “בְּכָל דָּוָר וּדָוָר [חַיָּב אָדָם לְרֹאֹת אֶת עַצְמוֹ כְּאֶלְוֹ הַוָּא יַצֵּא מִמִּצְרָיִם] כֹּי”.

שְׁצַרְךָ לְהִיוֹת בְּכָל יוֹם בְּחִנָּת יְצָאת מִצְרָיִם.

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.”

In the statement of the Sages quoted above, it only says that in every *generation* one needs to experience the Exodus from Mitzrayim. Nevertheless, we see from the verse quoted above, which says that we must remember the Exodus from Mitzrayim “all the days of our lives,” that it is not just every *generation*, but every single *day* that we must personally relive the Exodus from Mitzrayim.

וְהִיְנוּ בְּקִרְבַּת־שְׁמָעָה: “וְאַהֲבָתְךָ [אֶת הָאֱלֹהִים] הַיְשָׁרֵת בְּכָל לְבָבֶךָ וּבְכָל נֶפֶשֶׁךָ וּבְכָל מְאֹדֶךָ] כֹּי” (אתה חָנָן וְהַחֲנָן, וְחַזְוָתָם (שְׁלַח טו, מא): “אַנְיִי הָאֱלֹהִים אֲשֶׁר הַוֹּצֵאתִי כֹּי”.

This spiritual “Exodus from Mitzrayim” happens daily, during the recital of the Shema, when we come to fulfill the command that “**You shall love Hashem with all of your heart, soul, and might,**” to the extent that it takes us 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 “מִצְרָיִם-Mitzrayim,” comes from the word מִצְרָא- limitation. In our case, the limitation referred to is 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

⁶ (חַיָּב אָדָם לְרֹאֹת אֶת עַצְמוֹ בְּאֶלְוֹ הַוָּא יַצֵּא מִמִּצְרָיִם). פְּשָׁחִים קטו, ב.

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, then this enables him to break out of the spiritual limitations created by the animal soul.

ובפרט, מִן "בָּרוּךְ שְׁאָמֵר" עַד קְרִיאַת שְׁמָעּ הוּא חֲכָנָה שִׁיבוֹא לְבִחִינַת יְצִיאַת מִצְרָיִם - "וְאַהֲבָתָنִי".

Specifically, from the prayer entitled Baruch She'amar until Krias Shema is a process of preparation so that the person should experience the "Exodus from Mitzrayim" and fulfill the command that "You shall love Hashem."

וְהִינֵּן, בְּשִׁיתְבּוּנֵן אֵיךְ שְׁפֵל "עַבְאַתְּשִׁים" לְהַמְשִׁתְחֹווּם" (נְחֵמָה ט, ו), "וְהַאוֹפְנִים וְחַיּוֹת הַקָּדָשׁ בְּרִיעָשׁ גָּדוֹל" [מתנשאים לעמת ה' השׁרְפִים, לעמתם מִשְׁבְּחִים וְאֹמְרִים: בָּרוּךְ נְבֹוד ה' מִמְּקוֹמוֹ:] (ברפת "יָצָר"), וְהַחַיּוֹת זָעוֹת מְחַיל בְּסָא", "נוֹשָׂאות וּמְנוֹשָׂאות עִם בְּסָא", אַלְפִים וּרְבָבוֹא רְבָבוֹן יְשַׁמְשּׁוֹנִיהִי, וּכְלָם הֵם בְּבִחִינַת בִּיטּוֹל תְּמִימִיד.

This preparation involves thinking deeply into how "the hosts of Heaven bow to You [Hashem]," (Nechemya 9:6) and about how we say in the daily prayer before Shema, "The Ofanim angels and holy Chayos angels, with a great thunderous sound rise facing the Serafim angels, and say, 'Blessed is the Glory of Hashem from His place.'" And, "The Chayos angels tremble with 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.

וְזֹהוּ "לְהַזְדִּיעַ לְבַנֵּי הָאָדָם גַּבּוֹרֹתָיו וּכְבּוֹד הַדָּר מִלְכֹותוּ" (תְּהִילִים קְמָה, יב), שַׁהֲוָא בִּחִינַת "הַדָּר מִלְכֹותוּ", שְׁכּוֹלָם בְּטַלִּים לְגַבִּיהַ מִמְּשָׁה. וּנְמַשְּׁר לְהֵם הַבְּיטּוֹל עַל יְדֵי שְׁמַשְׁיגִים בְּיַי "מִלְכֹתָךְ מִלְכֹות כָּל

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-

⁷ (רָאָה פִוִיט וּחִיוֹת בְּמִסְפֵּר לְרֹאשׁ הַשָּׁנָה אַחֲרֵי "קְדוּשָׁה").

⁸ (עַל פִּי דָנִיאֵל ז, י: "אַלְפִים אַלְפִים יְשַׁמְשָׁנָה, וּרְבָבוֹן קְדוּמָה יְקּוּמוּן").

עֲוָלָמִים" (שם, יג).

Kingship,” which all of the angels are completely awestruck by. This feeling of selflessness towards Hashem comes to them through their awareness of how “Your Malchus/Kingship is the kingdom of all worlds.” (ibid. verse 13)

פִּירּוֹשׁ "מֶלֶכְתֶּךָ", שְׁחִיּוֹת כָּל הָעוֹלָמוֹת אַיִּנוּ אֶלָּא מִבְּחִינַת "מֶלֶכְתֶּךָ" - הַאֲרָתָ שָׁמָוֹ בְּלָבֶד.

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

A person doesn’t need a name for himself. He uses it to relate to others. In addition, one’s name doesn’t provide any direct information about the person. Similarly, the revelation of Hashem through the Sefira of Malchus only reveals Hashem’s relation to the worlds, not Hashem in His relation to Himself, and the beings created from Malchus only know that Hashem exists, 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 to the level of the creations. Rather, only a glimmer of Malchus, like a light that is reflected off of a mirror from the original source, descends. This shows how the worlds are many stages removed from any direct experience of Elokus/Divinity.

לֹא בָּמוֹ שְׁחִנְשָׁמָה מְחִיה אֶת הַגּוֹן,
שְׁעַצְמִיוֹת חַיּוֹת הַנְּשָׁמָה מְלוֹבֵשׁ בְּתוֹךְ
הַגּוֹן 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.

אָבֶל מְהוֹתוֹ וְעַצְמוֹתוֹ - “רָם וּמַתְנֵשָׁא כִּי”,
וְאֵין שָׁוֹם דָּבָר מְלֹבֵישׁוּ כָּלָל; הַיְהוּ הַוְה
וַיְהִי בְּלִי שִׁינוּי כָּלָל, בָּמוֹ שְׁכַתּוֹב (מְלָאֵיכִי
גּוֹ): “אַנְיָה ה' לֹא שְׁנִוִּיתִי”; “אַתָּה הַזֶּה קָדוּם
שְׁנִבְרָא הָעוֹלָם, וְאַתָּה הַזֶּה לְאַחֲרֵ שְׁנִבְרָא
כִּי” - בְּלִי שָׁוֹם שִׁינוּי כָּלָל, וְאֵין שָׁוֹם דָּבָר

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

מִכְסָה וּמִסְתִּיר נָגָדוֹ,

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.

אֶלָּא רַק הָאֲרָת “שֵׁם בָּבּוֹד מַלְכֹותוֹ”
בַּלְּבָד, זֶהוּ חַיּוֹת וְהַתְּהוּות בְּלִלְוּלֹת.

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

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 “מַלְכֹותךְ מַלְכֹות בְּלִלְוּלִים”, הַיְינָה
שׁ “כָּל עַולְמִים” אָפְּשָׁהָן “אֶלָּפִים”
וְ “רְבּוֹא רְבּוֹן”, בָּמוֹ שָׁכְנָה (איוב כה, ג):
“הַיְשָׁמֵר לְגֹדוֹלָיו”, וְ “מִן הָאָרֶץ לְרַקְיעַ
מִן הַלְּקָרְבָּן תְּקַשֵּׁה כִּי”¹⁰. עַם כָּל זֶה הַם אֵין
עֲרוֹךְ בְּלָל לְגַבְיוֹ אָרוֹנוֹ כִּי, שֶׁהוּא בְּחִינַת
אַיִן-סְוִיף מִמְשָׁ.

This is the meaning of “**Your Malchus/Kingship is the kingdom of all worlds:**” 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**¹¹ to His legions of angels,”

(**חַגִּיגָה יג, א**).

¹¹ By saying that there is no limit to His legions of angels, it is implied that there is some aspect of infinity. If so, then how are we saying that only His Light is Infinite? There are several ways to 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 that Hashem can have.
- 2- In “Infinite,” there are many levels, and everything from amongst the created beings that is described as “unlimited,” just means that it is unlimited in some particular aspect. However, in another aspect, it is limited. For example, an idea is

(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.

וכנוך, שאפילו אחד לגבי רבוא רבנן יש לו ערך – שהוא חלך קטן מפננו. אבל רבוא רבנן לגבי בליגבול, בבחינת אין סוף ממש – אין ערך כלל.

ועל ידי שימושים אט כל ה"ל, על ידי זה הם בבחינת ביטול תמיד

ועל ידי התבוננות כל ה"ל בעומק הדעת, אזי מミלא יבא לבחינת רצוא בקריאת-שם, להיות “ואהבת את הוייה אליך בכל לבך” (אתחנן ו, ה), לצאת ממן המצריים וגבולם.

שכולים הם בבחינת גבול, כמו “מהלך ת'ק שנה” – הן בGESIMOT הן ברוחניות – הוא בבחינת מצער וגבול, המקרים וMESSHTIRIM להיות נראה ליש ודבר בפנים עצמוו; רק לדקה בוט, שהוא בליגבול, בבחינת אין-סוף ממש.

As is known, that even one out of a hundred million has value, since it is a small amount that has relative value when compared to the larger 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 awestruck before Hashem, who is Infinite.

When a person will think 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 מיצרים-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 us to see the world as though it has its own independent existence and is not

“unlimited” in time. It can exist forever. But, it is limited in context, as to what it applies to.

Thus, the only true Infinity is Hashem, and His Light is a reflection of His Infinity.

just an expression of Hashem's true Existence; rather the only thing a Jew should want is to connect to Hashem Himself, who is truly Infinite.

וַיֹּהּוּ נִקְרָא 'יְצֵאת מִצְרָיִם' - לְצֵאת מִן-
הַמִּצְרָיִם וְגּוֹבְּלִים כֹּנֶל.

וַיֹּהּוּ שְׁבָגְלֹות מִצְרָיִם נִאֵמֶר בְּפִרְעָה (שְׁמָוֹת
ה, ב): "לֹא יְדַעְתִּי אֶת הָ'" - שְׁם 'הָוֵה',
שַׁהֲוָא הָיָה הָוֵה וְיַהְיָה בְּלִי שִׁינוֹן - "לֹא
יְדַעְתִּי", רַק שְׁם 'אֱלֹקִים' - הַמִּכְסָה
וּמִסְתָּיר לְהִיּוֹת יְשָׁאָר בְּפָנֵי עָצָמוֹ
דָּוָא.

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

This is why, in the Exile in Mitzrayim, Pharaoh said, "I do not know know הָוֵה-Havayah," (Shemos 5:2) meaning the name of Havayah, that Hashem was, is, and will be without any changes, this name he doesn't know. Rather, he only knows the Name 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 - Yud, Hei, Vav, Hei, - is referred to in Chassidus as the name הָוֵה-Havayah, which contains the same letters as the four-letter name but in a different order, since due to its great holiness, it is forbidden to be pronounced in the order that it is written in. This name, Havayah, represents Hashem as He is to Himself, beyond being the source of creation for worlds or any relation to the worlds whatsoever. The name Elokim represents how Hashem conceals Himself in the process of creation. Pharaoh said that he only knows about Hashem, as He is within the creation of the world, but refused to accept that there is any Being who is completely beyond worlds. This limited understanding is the spiritual idea of Exile (aside from the physical Exile the Jewish People endured). Leaving that perspective, one of only seeing Elokim and not Havayah, is spiritual liberation.

וַיֹּהּוּ "לֹא יְדַעְתִּי אֶת הָוֵה" - שְׁהָדָעַת הָיָה
בְּבִחְנִית גָּלוֹת.

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

וְזֹהוּ שְׁחוֹתָם בְּקָרְיאַת־שֵׁמֶעֶת: "אָנָּי הוּא
אֱלֹקֵיכֶם אֲשֶׁר הַזְּצָאתִי נָא" - "אָנָּי הוּא
דָּקָא":¹²

This is why we end Krias Shema by saying, “I am Havayah, your G-d who took you out of Mitzrayim,” meaning that it is specifically the level of “I am Havayah” that takes us out of Exile.

Summary of Chapter 1:

The word ספירות “and you shall count” the Omer, is an expression of “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 our yearning for Hashem. Shavuos is the time of the Giving of the Torah, when we bring Hashem’s revelation back down into our world. 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 Shavuos, Hashem’s Essential Will was revealed to us when He descended on Mount Sinai to teach us the Torah.

We have to remember the idea of Leaving Mitzrayim every day. 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 that all of the angels bow to Hashem and are totally overawed by Hashem’s exaltedness. They realize that all of the life

¹² קייזרים אלו מהצ”ע על ד”ה וספרתם דף לה ב נדפסו באוה”ת ויקרא ג תחס-ח
א) וספרתם לכם, וביניהם הוא לשון בהירות, הנה פסח הוא יע”מ, והוא בח’ רעווא ווג השבעות מתן תורה
הוא בח’ ושוב, וביניהם צל ספרית העומר ויצ’ם בחפזון יצאת, שנגלה עליהם ממא”ה ונאלם בבח’ חפזון
ולע’ל כתיב כי לא בחפזון יצאנו כו, (הגהה: ואפ”ל כוין יצ’ם הוכרכה להיות בחפזון שלא נתרבר עדין הנה ב’
ע’כ לתקן זה צל ספרה ע’ שביעות שע”ז מתרברנה ב’ עד שמנתן תורה הוא דוגמת כי לא בחפזון, עד כאן)
ושבעות גוילו רצונו למיטה וירד ה’ על הר סיני. והנה כתיב למען תזכור את יום צאתך ממא”צ כל ימי חירות,
שצל עצ’ם בכל יום, שמע ישראל וחווים אשר הוציאתיך ממא”צ, והיינו שיתובון איך שכל עבא השמים
משתחים כו ע”י שמשיגים כי מלכותך מלכות כל עולמים כו לא כמו שהנשמה מהיה את הגוף כו הם אין
ערוך כלל לבני אוינו כו שהוא בח’ א”ס (הגה: אפ”ל שזהו ג’ כ בח’ מלכותך הוא בח’ א”ס ואצ’ל מהו ע’ית’,
וע’ לך ת בשח”ש ד”ה קול דודיו) כי דבר שהוא בגדר מספר אין לו ערוך כלל לבני א”ס וע’ שמשיגים את
כל הנ’ל הם בח’ ביטול תמיד כו ולמן ע’ התובונות האדם בכל הנ’ל בעומק הדעת יבא לבחי רצוא בק”ש
להיות ואהבת כו לעתה מן המיערים כו (וע’ בלק”ת פרשת ואתחנן ד”ה עניין ק”ש אחד ואהבת שם פ”ב גבי
וכשישים האדם אל לבו בח’ אחד זה בק”ש אווי יהי ואהבת בכל לבך בבח’ ייחידה שבנפש כו) וזהו שבג寥ת
מצרים נאמר לא ידעתה את הו’.

of the world is only from Hashem's Malchus, a mere "Radiance of His Name," that is far removed from Hashem's Essence, unlike the soul, which 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. This is unlike the relativity between a small number and a large number, which can be very distant, but are related inasmuch as they are both numbers.

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

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 the Essence of Hashem, who is beyond all worlds and limitations.

ב Chapter 2

וַיֹּאמֶר רַבָּי¹³: "תְּפִלּוֹת אֲבוֹת
תְּקִנּוּם"

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:

פִּירּוֹשׁ: "אֲבוֹת" הֵם חֶסֶד-גָּבוּרָה-
תְּפִאָת-

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

שָׁגְמַשְׁר מֵהֶם אַבְּבָה וַיְרָאָה וַרְחַמְנוֹת;

From which are derived our love and fear of Hashem, and mercy for

our Divine soul, which is trapped in physicality.

שהם אברָהָם, יִצְחָק וַיַּעֲקֹב.

These three holy emotions are embodied in **Avraham**, who embodied love of Hashem, **Yitzchak**, who embodied fear of Hashem, and **Yaakov**, who embodied arousing mercy on our Divine soul.

והיינו, שבל התפלה היא בג' מיניהם:

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.

הינו פסוקים של חסד שנענשה מלהם בקריאת-שם ואהבתנו על יدي התחבוננות כנ"ל, שהוא בcheinת “אברם אוחבי” (ישעיה מא, ח), להיות גלוי האהבה בנפש בחינת רצואן.

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, which is expressed in a manner of running in yearning to connect to Hashem.

על ידי זה אחר כה (אתהנו ורזה): “והיו [...] דברריהם האלה אשר אנכי מצוך [...] ודברת בם כי”.

Through this awakening of love for Hashem, this leads afterward to the fulfillment of 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.

ונא שברשה שנייה כתיב (שם, יד):

Even though, in the second passage of the Shema, (entitled “Vehaya Im

"וְאַסְפַּת דְּגַנָּה," Shamoa") 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, if the love of Hashem can only be expressed in learning Torah and fulfilling Mitzvos, how can we say that he truly loves Hashem? Seemingly, after experiencing true love of Hashem, he should have no interest in any material pursuits?

עם כל זה נעשה "תורתן קבוע ומלאכתן עראין".¹⁴

Nonetheless, one 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, the fact that he must be involved in material matters for many hours a day doesn't take away his love for Hashem.

וזה כי האדם עץ השדה" (חבקת ב, יט):

This idea is also expressed in the verse, **"For a man is like a [fruit-bearing] tree of the field."** (Bamidbar 20:19)

זהו כמו אילן הצומח בארץ, שהעיקר הוא פרי שליו, עם כל זה יש גם קוצין ועליין, וגוף האילן והעיקר הוא רק הפריות כי -

Meaning that just like a tree that grows from the ground, whose 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 כן האדם, העיקר הוא פרי הינו תורה ומצוות. במאמר רז"ל¹⁵: 'מאי פרי? מצות'. וזה ענין "תורתן קבוע". ושאר כל ערכי גופו הם כמו העליים לגבי הפרי.

So too, with regard to a person, whose 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

¹⁴ (ברכות לה, ב).

¹⁵ (סוטה מו, א: "מאי פירות? .. אלא מצות").

“establishing one’s Torah study as primary.” He must view the remainder of his bodily needs as being like “leaves” compared to the “fruit.”

In other words, establishing whether something is primary or secondary is not dependent on quantity, but on quality. Most of the tree is its trunk and roots and the leaves. 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.

וְזה נָעֲשָׂה הַכָּל מִבְּחִינַת "אַהֲבָתִי כֵּי",
שֶׁהוּא בִּחִינַת אַבְרָהָם.

This entire change of perspective comes from one’s love of Hashem, which corresponds to the aspect of Avraham.

וּבָן יִצְחָק – בִּחִינַת גָּבוֹרָה, שֶׁנָּעֲשָׂה מִזָּה
בִּחִינַת יְרָאָה בְּנֶפֶשׁ – "פְּחַד יִצְחָק" (וַיַּעֲזַב
לֵא, מִבָּ).

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 one’s fear of Hashem. The verses in prayer describing how Hashem uses His might to punish the wicked help a person reveal his soul’s aspect of “Yitzchok,” the innate fear of Hashem.

וּבִחִינַת יַעֲקֹב הוּא בִּחִינַת רַחֲמָנוֹת.

The aspect of Yaakov corresponds to “awakening mercy” from Hashem on his Divine soul.”¹⁶

¹⁶ The maamar mentioned previously 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 the service of awakening mercy on one’s soul. The connection between Hashem’s Kindness and His 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 opposites and awakening mercy on one’s soul?

דְּהַיָּנוּ מִי שָׁלַבּוּ בַּלְבֵד הָאָבָן, שָׁאַף
שִׁמְתַבּוּנִין בְּכָל הַפָּל לֹא יָבָא לְבַחֲנִית
וְאַהֲבָתּוּ שְׁבָקְרִיאַת-שָׁמָע,

מִחְמָת שָׁקָשָׁוּר מִאֵד בַּהְבֵלִי הָעוֹלָם
לְהִיוֹת יְשׁוּרָן וְדָבָר בְּפָנֵי עָצָמוֹ, וּמִחְמָת זוּ
לָבוּ בַּלְבֵד הָאָבָן -

אָנוּ הָעָצָה לְזָה הָוָא, לְעוֹרֵר רְחָמִים רַבִּים
עַל נִפְשׁוֹ.

וּכְמוֹ שְׁבַתּוּב לְ"יַעֲקֹב אָשֶׁר פָּרָה אֶת
אָבָרָהָם" (ישעיה כט, כב).

וְזֹהוּ עַל יְדֵי פָּטוֹקִי רְחָמָנוֹת שְׁבַתְּפָלָה,

וְהוּא¹⁷: "הַמֶּלֶךְ הַמְּרוּם כָּי, בְּרָחְמִיַּךְ
חֲרָבִים רְחָם עַלְינוּ"; "אָבִינוּ אָב הַרְחָמָן
רְחָם עַלְינוּ, וָתַן בְּלָבָנוּ בֵּינָה לְהַבִּין
וְלְהַשְּׁבִיל [..]. וְלֹא נִבּוֹשׁ [..]. לְעוֹלָם וְעַד".

This refers to one 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.

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.

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.

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

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

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

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

(ברכות קריית שמע).¹⁷

discern, perceive, learn, teach, practice, and fulfill all of the teachings of Your Torah with love...so that we will not be embarrassed or ashamed forever.” (The Blessings before the Shema)

פִירּוֹשׁ:

The meaning of asking to “not be embarrassed forever,” is:

כִי הִנֵּה כְתִיב (חֲשָׁא לג, כ): “כִי לֹא יָרַא נִיְמָנָה הָאָדָם וְחַי,” וְאָמְרוּ רַנְ”ל¹⁸: “בְּחַיֵּהֶם אִנּוּ רֹאִים, אָבֶל בְּמִיתְתָּם רֹאִים.” כִי בְּחַיֵּהֶם – שְׁהַנֶּפֶשׁ מִלּוּבֶשׁ בְּגֻוף וּמִכְסֶה וּמִסְתִּיר עַלְיוֹן – לְהִיוֹת נְרָאָה לוֹ זֶה הָעוֹלָם לִישׁ וּדְבָר בְּפָנָיו עַצְמוֹ.

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.

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.

This is because Hashem existed before the word was created, exists now, and will exist forever, without any change whatsoever.

אָבֶל בְּצִאת הַנֶּפֶשׁ מִהֻּגָּפָה, אָזִין רֹאִים שְׁבָאָמָת מִהוּתוֹ וּעֲצָמוֹתוֹ כֵּי –

הִיָּה הָוָה וַיְהִי בְּלִי שָׁוֵם שְׁנִינוּי,

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 despite the creation of the world is because it is not separate from Him at

¹⁸ (כליה רבתי ג. ספרה ויקרא פרק א. וכן הוא במדבר רבבה סוף פרשה י”ד.ילקוט שמעוני ויקרא ריש רמז תלא. וראה זהה חלק א ריח, ב.)

all, and since it has no independent existence whatsoever, even now Hashem is still the only true existence.

וְאֵין שָׁוֹם דָּבָר יִכּוֹל לְהַלְבִּישׁוּ כָּל
וְלְהַסְתִּירוּ

And nothing can clothe and conceal Hashem at all, when viewed from His perspective, Above.

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.

וְהִיא מַקְחֵת טָעוֹת לְגַמְרִי מִה שְׁחִיה נְרָאָה
לֹא הָעוֹלָם לִישׁ וְדָבָר בְּפִנֵּי עַצְמוֹ.

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.

וְאֵין הַבּוֹשָׁה גְּדוֹלָה עַד לִמְאָד, עַל שֶׁכֵּל
מְחַשְׁבָּתוֹתָיו וּמְגַמְּטוֹתָיו הַיּוּ בְּהַבְּלִי הָעוֹלָם
וּבְעַסְקָיו, בָּאָלוּ הוּא דָבָר בְּפִנֵּי עַצְמוֹ
מִמְּלָשׁ, וּהוּא חֹזֵפָא וְהַעֲזָה גְּדוֹלָה 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 on 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 is why he isn't focused on Hashem while he is 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 are only secondary, in order to enable him 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.

ולכן בקשותנו: "ברחמייך הרבבים רחם
עלינו, ותן לבינו בינה",

הינו להבין דבר מותו דבר¹⁹,

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

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

הינו, אף בעוד שהנפשה מלוּבָשׁ בגוף
בין וישבilo שבאותה הפל ביטל בתקלית
במו קודם שנברא העולם, בלי שום שינוי
ממש בפ"ל;

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.

"ולא נבוש [...] לעולם ועד" – ב כדי שלא
ויהי אחרך הבושה לעולם ועד.

The verse asking for mercy concludes, "And we will not be embarrassed... forever," we are asking for this insight into reality so that we should not be embarrassed "forever," even after we die.

וזה "לייעקב אשר פדה את אברהם"²⁰.

This is the meaning of "Yaakov (Hashem's mercy) who has redeemed Avraham (love of Hashem)."

¹⁹ עירובין ק, ב. ובפירוש רש"ם. חגייה יד, א. סנהדרין צג, ב.

²⁰ עיין בדבר הפתחיל "מה יפו פעםיך" (לקמן שיר השירים מג, ב.).

(ב) זהו תפלות אבות ותנום שאבותם הם אוחי"ר ורוחמנות (הגהה: ויש מאן דאמר תפלות כנגד תמידים תקנות וכ"פ הרמב"ם בה' תפלה והינו כמ"ש פ", שסבירי' אבות נשمر ההתפלות בנה"א בלבד, אבל כדי שiomשך גם ההתפלות בנה"ב ה"י א"ח כ ספה"ע מאוז א"ח כ"מ"ת, וזה מאן דאמר תפלות כנגד תמיידן תקנות שהוא קרבן מן הבהמה א"ב וזה גם ידרור נה"ב, ומ"הן מן הכתשים כי כבש וורה ג"ב על כתר ח"ז ב חג"ת שהוא עניין ביטול העליון דנה"א, עד באן) וסדר התפלה יש בה ג' מיני פסוקים הא' ואהבת ועי"ז א"ח כ והיו הדברים האלה אשר אנכי מזכיר בו ומלاكتן עראי כו' וכן יצחק בח' גבורה שנעשה מזה יראה וביח' יעקב הוא רחמנות כו' וזהינו מילולו כלב האבן כו' העזה הוא לעורר רחמים רבים על נפשו כו' רחם עליינו ותן לבינו בינה כו' ולא נבוש לע"ז, וזהו ליעקב אשר פדה את אברהם כו' (הגהה: ואроз'ל ע"ז פ' בחקתי בת נשאות למלך ר' הנושאין שיקולת הדעת בפנימי' הלב כמ"ש בלק"ת ד"ה עניין כל אליך ישברו וב"ה ד' לי בעזרי

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 Torah and Mitzvos are the way to express his love of Hashem in a tangible and practical way, by connecting to Hashem. Even throughout the day when he is involved in material matters, his inner desire will be to connect to Hashem and his material matters will be secondary to his Torah study and Mitzvah performance.
- 2- Verses describing Hashem’s Might and Power. These help us awaken a feeling of fear and awe for Hashem, corresponding to Yitzchok, who embodied fear of Hashem.
- 3- Verses requesting that Hashem have mercy on our souls, corresponding to Yaakov who embodied the service of awakening mercy from Hashem. The mercy is needed because we are spiritually insensitive to the truth [that there is nothing beside 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.” “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 Mizbeiaħ. The inner meaning behind saying that the daily prayers correspond to the daily offerings in the Beis Hamikdash is that the purpose of the daily prayers 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 to the daily offerings in the Beis Hamikdash.

ג. Chapter 3

והנה כל הַנֶּלֶס, שהוא בְּחִנָּת רְצֹוֹת,
יציאת מצרים, אינו אלא לנטפש
האלקית בלבד, שהוא בְּבִחְנִית גְּלוּת
בתוֹךְ מצרים וגבולים הַמִּכְסִים כֵּי.

ובמו שאמר פרעה: "לא ידעתיך את הויה
כוי."

ובמו שברתוב (ויגש מו, ד): "אנכי ארד עמך
מצרים מה ואנכי אעלך כי", שהוא שנאמר
ל"יעקב", שהוא הנפש האלקית בלבד -
ו"ד-יעקב:

Now, this entire process of running in yearning to connect to Hashem in the spiritual process of "Leaving 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.

As Pharaoh, who represents unholiness, said, "I do not know Havaya," Hashem as He is above the worlds.

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 ב-יעקב, 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 as the ע-עקב "ע-heel" of the body.

The name ב-יעקב-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 “עקב” “yud-heel,” representing the animal soul that is as coarse, compared to the Divine soul, as the heel is, when compared to the brain.

“יעקב חבל נחלתו, כי חלק הוייה עמו”²².

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

Just like a long rope, which has one end tied to a very high place and the other end tied to 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 the animal soul.

במו שפטות (בשליח יד, לא): “וירא ישראל את היד הגדולה אשר עשה ה” - שישראל בלבך, שהוא הנפש האלקית - כי ישראל עליה במחשבה²³; ישראל ליראש כי - וישראל בלבד ראו אשר עשה הוייה כי”.

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 “ישראל” “Yisrael” is the same letters as “לי-יראש” - they are connected to my [Hashem’s] ‘Head,’ - saw how Hashem, on the level of Havayah, punished Mitzrayim.

ובמו כן בקריאת-שם, בבחינת רצוא, יציאת מצרים הנ”ל, “ואהבת כי” - אינו אלא לנפש-האליהית בלבד,

So too, in Krias 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.

אבל נפש-ההמיה מכל מקום הוא רוץ לאכול במעשה בהמה כי.

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

²² האזינו לב, ט בשינוי הסדר).

²³ בראשית ר'ה, ה).

ובדי לקבל את התורה, שהוא גילוי רצונו יתפרק בביבול, לטמיה, הוצרך להיות מוקדם בחינת ביטול נפש הבבבמיה גם כן.²⁴

והיינו על ידי הנפת העומר וספרית העומר, כמו שכתוב (פֶּרֶשְׁתָנוּ כ. יא): "וְהִנֵּף אֶת הַעֲמָר לִפְנֵי הָיוֹת לְרַצּוֹבָם, מִמְּחֻרָת הַשְׁבָת יְנִיפְנוּ הַכֹּהֵן":

כִּי הִנֵּה הַעֲמָר הוּא מִן הַשְׁעָרוֹת,²⁵
שֶׁהָוָא מִאֵל בְּהָמָה.

וְכִמוֹ כֵּן לְמַעַלָּה יְשִׁגְנָם כֵּן בְּחִינַת בְּהָמָה,
וְהָוָא הַמְּרַכְבָּה הַעֲלִיוֹנָה:

To receive the Torah, which is the revelation of Hashem's Essential Will, as it were, below in this world, first, the animal soul also needs to nullify its ego to Hashem.

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)

Now, the Omer offering was brought from barley flour, which is "בָּהָמָה" domesticated animal" food.

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 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 the angels under them in spiritual level. 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 the four faces, even though they also had the other three faces, which were less pronounced than the main one.

"וַיְהִי בְּשֶׁלְשִׁים שָׁנָה... וְאַנְּיִ בְּתוֹךְ הַגּוֹלָה... נִפְתָּחוּ"

"It was in the 30th year [of the Yovel (Jubilee)], and I [Yechezkal] was in

²⁴ [ועין מה שנתבאר על פסוק "אדם כי יקריב כו, תקריבו כו" (לעיל ויקרא ב, ב ואילך). עיין שם].

²⁵ (קנחות פד, א).

הַשְׁמִים וְאֶרְאָה מְרוֹאֹת אֱלֹהִים... נְאָרָא וְהַנֶּה רָוֹת
סֻעָרָה בְּאֶה מִן הַצְפּוֹן עַנְן גָדוֹל וְאַשׁ מִתְלַקְחָת וְנֶגֶה
לוֹ סְבִיב...]

[וּמִתּוֹכָה דָמוֹת אַרְבָּע חַיּוֹת... אַרְבָּעָה פָנִים לְאַחַת
וְאַרְבָּע כָנְפִים לְאַחַת לָהֶם... וּדָמוֹת פְנֵיהם פְנֵי אָדָם
וּ[פְנֵי אֲרִיה אֶל הַיְמִין] [לְאַרְבָּעָתָם] וּ[פְנֵי
שׂוֹר מִהָשְׁמָאָול] [לְאַרְבָּעָתָן] וּ[פְנֵי נְשָׁר
לְאַרְבָּעָתָן]." (יחזקאל א, א-ו).

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

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 a 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 Mitteler 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 “**בָּהָמָה**—domesticated animals.” So how are we comparing the angels of the Merkavah to barley?

כִּי חַיָה בְכָל בָּהָמָה.²⁶

The answer is that **the word “בָּהָמָה**—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:

בָמָו שְׁבַתּוּב עַל הַיּוֹם שְׁעַשָּׂה שְׁלָמָה
(מלכים א, ז, כה): “עֹזֶם עַל שְׁנַיִם עַשֶּׁר
בָקָר, שְׁלֹשָׁה פּוֹנִים צְפּוֹנָה כִּי” שְׁהָיָא

As it is written (Melachim I 7:25) regarding the “**בָּיִת**—Sea/Pool” that King Shlomo made as a Mikvah for the Kohanim to immerse in the Beis

²⁶ (בָּבָא קָמָא ז, ב).

המְרֻבֶּה הַעֲלִיּוֹת,

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 directions represent the angels of the Merkavah Above, who were also facing all four directions,**

”וְהָיָם עַלְيָהֶם מִלְּמַעַלָּה” (שְׁמָ), שֶׁהָיָה
בְּחִנִּית יִם הַעֲלִיּוֹן,

and the verse concludes, “**and the “ים-Sea/Pool” was resting on them [the cow statues] from above.**” This “ים-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.

בְּחִנִּית בְּהָמָה רַבָּה,

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

שם בְּנֵי גִּימְטְּרִיא בְּהָמָה,²⁷

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

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=יְוָדָה. There are four ways to fully spell out the letters of Hashem’s Four-Letter Name. One of them is as follows: 12=הה 10=הה 10=הה, added up altogether equals 52. This Name of Hashem represents

²⁷ (לקוטי תורה להארין) לפרשת שמיינ ריש דבר המתחיל “מצות בדיקות חיות ועופות.” שם תהילים סעיף לו. מאורי אורוות ב סעיף ז. לעיל ויקרא ג ב.

Malchus. The amount of 52 is also the numerical equivalent of the word “בָּהָמָה-animal,” showing that Malchus is sometimes referred to as **בָּהָמָה-animal**.”

שַׁהֲוָא שָׁרֵשׁ הַמְּרָכֶבֶת דֶּ"פִּנִּי אֲרִיהַ כִּי.

Malchus is referred to as a **בָּהָמָה-animal**,” since it is the source of the angels of the Merkavah, which have “the face of a lion” and the other animals mentioned in the verse, quoted above.

וְהַמְּרָכֶבֶת הַנּוֹפֵר לְעַילׁ הַוָּא שָׁרֵשׁ
וּמִקּוֹר לְכָל הַבָּהָמוֹת, וְנֶפֶשׁ-הַבָּהָמִית
שְׁלִמְתָּה, שְׁנֶמֶשְׁכִּים מִמְּנָה.

This Merkavah mentioned above is the source of all of 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 that barley is “animal food” as a metaphor for Malchus “consuming” the sparks of Divinity hidden in angels and in our animal soul, which are referred to as “barley:”

וְשֻׁעָרָה - שְׁעֹור ה²⁸.

The word “שְׁעֹור-barley,” is the same letters as “שְׁעֹור ה-Five aspects of limitation.”

There are five parts of the mouth that enable us to manipulate the air 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 detailed, conscious awareness that can be fully understood and explained. These five aspects of limitation produce the “letters of thought” that we use to process the details of information. These letters of thought 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 on two levels of Atzilus: Bina-Understanding, and Malchus-Kingship/Divine Speech. When Malchus uses its five aspects of limitation, which it receives from Bina, it is able to create limited finite beings, such as angels and people.

(זהר חלק ג קפח, ב.)²⁸

These angels and people contain sparks of Divinity (Elokus) from the World of Tohu, which 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 of the animal soul in people.

This process of reconnecting the creations with their source and receiving additional revelation thereby is similar to the process of eating. 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, which receives additional revelation by reconnecting both angels and soul (us) to our source Above.

וְהִינֵּנוּ מִבְּרוּרִים שָׁלְמָתָה שְׁגָבָרִים
וּנְכָלִים בְּבָחִינָת בָּהָמָה רַבָּה הַנֶּל

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 to 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.

בְּמַאֲמָר²⁹ “יֹצֵר מִשְׁרָתִים”, שִׁשְׁ
מְלָאכִים שָׁהֵם בְּטַלִּים בְּכָל יוֹם, וּנְבָלָעִים
וּנְכָלִים בְּבָחִינָת בָּהָמָה רַבָּה הַנֶּל –

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

כְּמוֹ הַמְּאַכֵּל שְׁעֹרוֹרִים שְׁגָבָלָע בְּבָהָמָה
שָׁלְמָתָה, וְחוֹזְרִים וּמַתְחִדְשִׁים בְּכָל יוֹם
כו.

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

וְזֹהוּ "יִנִּיפְנוּ הַכֹּהֵן", שֶׁהוּא בְּחִינַת חֶסֶד הַעֲלִילָן, הַעֲלָה אֶת בְּחִינַת בְּהַמָּה-רְבָה הַנֶּלֶג³⁰ עַל יְדֵי עֹמֶר שְׁעֹורָה - שְׁעוּרִיה' הַנֶּלֶג, "לִפְנֵי חַזְוִיה'" - לְמַעַלָּה מִתְּחִזְוִיה' בְּנֹזֶעֶת.

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. This is accomplished through waving the Omer of barley, which is the idea of Malchus that has “שְׁעוּרִיה’-Five aspects of Limitation,” as described above. This elevation of Malchus, the “General Source of Animals,” reaches to a level which is “before Havayah,” a level beyond and above the level of revelation of Hashem’s Name Havayah, as is known.

Through waving the Omer of barley, which represents Malchus, to the level of Bina, which is higher than Havayah (Ze’er Anpin here), this empowers Malchus to be able to refine and elevate the created beings afterwards.

וְזֹהוּ "מִפְּחָרַת הַשְׁבָתָה" וְלֹא "מִפְּחָרַת יוֹם טוֹב" - שֶׁהוּא לְמַעַלָּה מִבְּחִינַת שְׁבָתָה. וְזֹהוּ לִמְבַין.

This elevation of Malchus to Bina, which is higher than Ze’er Anpin, is represented in the fact that the verse describes the day of waving the Omer as “**מִפְּחָרַת הַשְׁבָתָה** - lit. **the day after Shabbos**,” and not “**מִפְּחָרַת יוֹם טוֹב**” - **the day after the Yom Tov** of the first day of Pesach,” since this is a waving process that elevates Malchus up to the level of Binah, which is a level beyond “**Shabbos**.” In this case “Shabbos” refers to to Ze’er Anpin.

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

³⁰ עיין בזוהר פרשנות בלק, דף קפ”ח, עמוד ב’.

This answers the 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, “**השְׁבָתָה מִמְּחֹרֶת שַׁבָּת**”-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 “**השְׁבָתָה מִמְּחֹרֶת שַׁבָּת**” actually refers to the day after Yom Tov, which is also called “Shabbos,” since it is also a day of rest, rather than the regular meaning of Shabbos, which is the seventh day of the week.

The answer given here is that the phrase, “**השְׁבָתָה מִמְּחֹרֶת שַׁבָּת**”-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, day refers to the Sefiros which reveal Hashem’s Light.

The Ten Sefiros from below to above:

	Sefirah:		
	Malchus	1	

The six sefiros of Ze'ir 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 בר על ידי ספירתה העומר, היו המשכות מקייפים מלמעלה-למטה: "לעומר כי".

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

זהו "היום יום אחד לעומר": "יום" הוא בcheiniet chesed,

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

במו שבחוב (תהלים מב, ט): "יומם יצווה ה' חסדו".

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

וְהִיינוּ בְּחִנַּת חִסְדָּעָלִיּוֹן, לְהַמְשִׁיר
מַלְמָעָלָה מַעֲלָה לְבְחִנַּת עֹמֶר, כִּי
שִׁיחַה בִּיטּוֹל הַרְצׁוֹן מִנְפְּשָׁה-הַבָּהִמִּית
גַּם בְּנֵי דָקָא.

וְזֹהוּ "[וְהִנֵּיךְ אֶת הַעֲמָרָה לְפָנֵי הָ] לְרַצְוֹנֶיכֶם",
כִּי שִׁיחַה בִּיטּוֹל הַרְצׁוֹן שְׁלַכְתֶּם עַל יְדֵיכֶם
הַמְשִׁבְתַּת הַמְקִיפִּים הַנֶּל עַל יְדֵי סְפִירַת
הַעֲמָרָה כֵּן.

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 reach our animal soul as well, and enable it nullify its desires to Hashem.

This is the meaning of the verse, “And he shall wave the Omer before Hashem לְרַצְוֹנֶיכֶם-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 by drawing down these “Makifim-Encompassing Awareness” mentioned above, through counting the Omer.

The simple meaning of the verse is that offering the Omer brings about a good will from Hashem towards us. The deeper meaning is that ‘לְרַצְוֹנֶיכֶם-for your goodwill,’ is referring to our will and desire. 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, the way in which we are 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 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.

וְזֹהוּ "וְסִפְרַתְמָ לְכֶם", הִיינוּ לְהַמְשִׁיר
הַאֲרָתָה הַמְקִיפִּים הַנֶּל, שֶׁהוּא "מִמְחֻרָת

This is the meaning of “וְסִפְרַתְמָ lit. ‘And you shall count,’ but here

השבת" דוקא בג"ל, "לכם" - למשה, להפוך את נפש-הבהמית גם כן, שיהיה ביטול רצונכם.

translated as ‘And you shall shine’ **לכם**-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 **לכם**-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. Therefore, physical existence is the most real thing to him. When the animal soul finds out that the world is not separate from Hashem and that Hashem is the True Existence of everything, then he will understand that it doesn’t make sense to get so excited about physicality. The physicality has no substance and value apart from Hashem’s purpose for them. So really Hashem is what he should be excited about.

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

וזהו “מיום הביאכם את העומר” – פירוש: מאותו יום שהניבו את העומר, שהוא “לפנינו הויה”, אזי “וספרתם לכם

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 **לכם**-You can shine into yourselves,”

תמשיכו “לכם” על ידי ספירת העומר שבע שבועות שיהם מ”ט מודות.

Meaning that, through counting the Omer you will draw down **לכם**-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.**

וְאֵז הִיה יָכֹל לְהִיוֹת אַחֲרָכֶם תְּמִתְןָ-תּוֹרָה
בְּשֶׁבְעָוֹת, שֶׁהָא גִּלְיוֹ רְצָנוֹ מִמְשָׁ
מַלְמָעָלָה-לִמְטָה -

שֶׁהָא לְמַעַלָּה מִתְפָּלָה, שֶׁהָא בְּחִינָּה
יֵצֵאת מִצְרָיִם, שֶׁהָא הַרְצָאוֹ כְּנָלָל,
”וְאַהֲבָתָ [. . . בְּכָל לְבָבֶה ”,

שְׁעָדִין אִינוֹ בְּבָחִינָּת בִּיטּוֹל בְּתִכְלִית כִּי
”יְשִׁ מֵ שָׁאוֹלָה כַּי ”.

מָה שָׁאֵין כִּי בְּלִימֹוד הַתּוֹרָה - שֶׁהָא
דָּבָר ה' מִמְשָׁ בְּפִיו.

כְּמוֹ שְׁכַתּוֹב (יְשַׁעְיָה נא, טז): ”וְאַשְׁוּם דָּבָרִ
בְּפִיךְ” - ”דָּבָרִי” מִמְשָׁ, ”אַנְיַ הַמְשָׁנָה
הַמְּנִכְרָת בְּפִיךְ”.

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

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

This love of Hashem is not total nullification of ego, since there must be some ego involved in any feeling of love.

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

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 are coming through the person’s mouth, like an angel told Rabbi Yosef Kairo while reciting Mishnayos “I am the Mishna itself speaking through your mouth.”

ובמאמ'ר ר' ל³¹: "אלו ואלו דברי אלקים חיים נ", שהם דברי אלקים ממש, גילוי רצונו ממש למטה.

וזהו "ודברת בם" ממש. והוא בחינת "ובכל נפשך" (אתה נ. ה), הינוקשר מתחשבה במתשובה כ³².

אם הנה אמרו ר' ל³⁴: "כל האומר אין לי אלא תורה אפילו תורה אין לו".

שמאחר שהוא יש ודבר בפני עצמו, אין אף בשמךבר דברי תורה אין זה דבר ה' כלל, ואין זה גילוי רצונו כלל.

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 words that the Living G-d is saying, which is an actual revelation of His Will, below in this world.

This is the meaning of the verse, "And you shall speak of them [the words of Torah]." You will be the one to actually say the words of Torah that Hashem says. This is also the level of loving Hashem "with all of your soul," meaning to connect your thought with Hashem by thinking words of Torah.

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

Since he has an ego and he considers himself as having his own independent existence, separate from Hashem, then 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.

³¹ עירובין יג, ב.

³² "(דיבור בברור ומעשָׂה במעשָׂה" - ראה פניא פרק מה. לקמן שיר השירים מד, ב ובקפה מקומות).

³³ (ועין מה שנתבאר סוף דבר המתجيل "ואריא אל אברהם" (תורה אורנו, א).

³⁴ (יבמות קט, ב.).

רְקַעַרְקַעַר לְהִיּוֹת מִקְדָּם בְּחִנַּת הָרְצֹוֹא,
וַיֵּצֵא מִעֲרִים מִמְּטָה-לְמַעַלָּה בְּנֵי לְ

וְעַל יְדֵי זוֹהַר רוח אַיִתִי רוח וְאַמְשִׁיר
רוֹחַ³⁵, בַּיְתַּעֲרוֹתָא-דְּלַתְּתָא
אַתְּעַרוֹתָא-דְּלַעַילָּא³⁶,

וּמְעוֹרֵר לְמַעַלָּה הַמְשִׁכָּת רְצֹנוֹ בְּבִיכּוֹל
לִמְטוֹה.

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

Through this love for Hashem in prayer, this causes that “A spirit of awakening from below brings a spirit of awakening from Above, to draw down a spirit of revelation,” since “An awakening from man below causes an awakening from Hashem Above,”

and causes an 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 for Hashem during prayer, Hashem reveals His Will in our words of Torah and thoughts of Torah. However, in order for this revelation to 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:

אֵיךְ שִׁתְלַבֵּשׁ בְּדָבָרִים גַּשְׁמִים, כְּמוֹ
תְּרוּמוֹת וְמַעֲשָׂרוֹת וְקָרְבָּנוֹת כֵּי, וְלֹא
אוֹרְחָא דְּמַלְכָא לְאַשְׁתָּעֵי בְּמַלְיָן
דְּהַדְּרוֹטָא כֵּי³⁷ –

However, in order for Hashem’s Will to become invested in physical matters of Torah and mitzvos, like Teruma³⁸ and Maasar and Korbanos, a greater effort is required, since “It isn’t the way of a King to discuss mundane matters,”

³⁵ (ראא זהר חלק ב קסב, ב).

³⁶ (זהר חלק א פח, א. קסד, א. רלה, א. רמד, א).

³⁷ (זהר חלק ג קמט, ב. (ראא לקפין פרישת ראה לב, ב).

³⁸ 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.

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 for the king to 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 to be a special effort from the person in his own personal service of Hashem in transforming his animal soul.³⁹

וְעַל זֶה הִיֵּה צְרִיךְ מִקְוָם שִׁינִּיף הַכֹּהֵן
אֶת הַעֲמָר, שֶׁהוּא שְׁעֹרֶת - שְׁעֹרֶת',
מִיכְלָא דְבָהָמָה-רְבָה הַנְּל, "לִפְנֵי הַוִּיה"
- לְמַעַלָּה מַהֲוִיה כְּנָל.

For this, there first needed to be the process of the Kohen waving the Omer, which is made of “שְׁעֹרֶת-barley,” which is the same letters as “ה-שְׁעֹרֶת-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 Anpin.

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, “Before Havayah” must mean the level higher than Ze'ir Anpin, which is Binah-Understanding.

³⁹ 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 involvement is hidden behind the “veil” 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 and see “the King” in the physical Mitzvos and in 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.”

וועל ידי זה אחר בך על ידי ספירת
העומר, היה המשכת המקיפים למטה
- "לעומר", יספרתם לכם כי שבע
שבות ני".

וְהִיא יָכֹל לְהִיוֹת אַחֲרָכֶר מִפְנַתְרוֹתָה
בְּשִׁבְעָוֹת, שֶׁהָוָא גִּילְעָד רָצְנוֹ בְּבִיכָּל
לִמְתָּה בְּאוֹתָיוֹת הַתּוֹרָה.⁴¹

Through this elevation of Malchus to Binah, then afterward, through counting of 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 “**ו-ספְרַתָם לְכֶם** – you should shine into yourselves,” so that we can refine the “**שְׁבֻעָ שְׁבָתוֹת** – seven ‘weeks,’” i.e., seven emotional attributes, as each emotion has seven aspects.

Through this, we can, afterward, experience the “Giving of the Torah” on Shavuos, which is a revelation of

⁴⁰ [ענין באחר פירוש תצוה, דף קפ"ב, סוף עמוד ב': "יכנון כו", ודף קפ"ג עמוד א' עד: "אפיק אודיתא כו".] ענין לפקון

ג) והנה כל הנ"ל שהוא בחו"ל רצואו יצ"מ אינו אלא לנ"ה" בלבד, כי יעקב חבל נחלתו, וירא ישראל שהוא הנה"א את היד הגדולה כי ישראל עלו במחשבה, אבל נה"ב הוא בחו"ל בהמה, וכי קיבל את התורה שהוא גלילי רצונוית למשה והוצרך להיות מקודם בחו"ל ביטול נפש הבחמיית ג"כ (על כן ד"ה והנ"פ את העומר רפ"ב, ובשתה עלייו שזהו עניין עשה רצונו כרצונו כדי שיעשה רצונו כרצונו) כי לא גורר רע, והיינו ע"י הנפת העומר ומספרית העומר כמ"ש והנ"פ את העומר לפני ד' לרצונכם ממחירת השבת יניפנו הכהן כי הנה העומר הוא מן השערורים שהוא מאכל בהמה וכמ"כ למעלה יש ג"כ בחו"ל בהמה והוא המרכיבה העליונה פני אר"י אל הימין וופני שור מהشمאל כי חיה בכללה בהמה וכמ"ש על הים שעשה שלמה ועמד על שנים עשר בקר שלשה פונים עפונה כו' שהיא המרכיבה העליונה והם עליהם מלמעלה שהוא בח"י בהמה רבה שם ב"ג נגימ' בבהמה שהוא שורש המרכיבה דפני אר"י קיצ'ור. יצ"מ רך לנ"ה, וכיי קיבל התורה צ"ל תחלה ביטול נה"ב ג"כ וזהו ע"י הנפת העומר שעורדים מאכל בהמה, ויש בהמה למעלה שנים עשר בקר, והם עליהם מלמעלה הוא"א ב"ג בהמה רבה כו' והמרכבה הנ"ל הוא שורש לכל הבהמות ונ"ב שלמטה שנמשכים ממנה, ושעורו שעורו ה' והוא ינו מבירורים שלמטה נבראים וככלים בחו"ל בהמה רבה הנ"ל כאמור יוצר משרותים שיש מללאכים שהם בטלים בכל יום ונבלעים ונכללים בבח"י בהמה רבה הנ"ל כמו המאכל שעורדים שנבלע בהמה שלמטה וחורפים ומתחדשים בכל יום.

ושועורה שעור ה"א, עד יוצר משרותם, כמו שעורה שנכל בבהמה, יניפנו הכהן, לפני ה'ו', מחרה השבת, ועי' א"ח ב' ספה' העשכת המקיפים מלמעלה למטה, ביום יום, יומם יצוה 'חדרו, לרצונכם שישיה' ביטול הרצון (ואלו עניין שיעשה רצונך ברכזונו דלקמן ב"ד והנקי את העומר פ"ב), ואז ה' יכול להיות אה"כ מ' גילוי רצונו, ואשם דברי בפיק, ובכל נפשך לקשר מחשבה כו', אך כל האומר אין לי אלא תורה כו' רך צ' ל' מקודם יצי' מ רצואו כו' ועי' רוח אמשיך רוח כו', אך שיתלבש בדברים גשיים כו' צרייך

Hashem's Will here below, as it were, in the letters of the Torah that we physically say.

Summary of Chapter 3:

The experience of “running in yearning” for Hashem on the first day of Pesach is only for the Divine soul. The animal soul is too coarse to be transformed through a revelation from Above. In order to receive 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 Atzilus⁴². The word “שְׂעִירָה-barley” is the same letters as “שְׂעִירָה-Limitation consisting of Five aspects.” This is a reference to Malchus, which has five aspects of limitation that it uses to create finite beings. When angels that derive from Tahu are created and reconnected with their source through Malchus, then Malchus itself receives additional Divine revelation. This is similar to the process of eating, in which we receive energy from the spiritual source of the food. This is why Malchus is referred to as “the Omer,” since it is the source of these spiritual “animals” who are like “שְׂעִירָה-barley,” since they are created using “שְׂעִירָה-Five aspects of Limitation.” Malchus receives spiritual Light from these “barley angels” which it creates, like an animal that eats barley and new barley grows in its place.⁴³

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

מקודם שיניף הכהן את העומר ועי"ז אח"כ ע"י ספרה"ע המשכנת המkipim והי' יכול להיות אח"כ מ"ת.

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

⁴³ The idea of “שְׂעִירָה-barley” having the same letters as “שְׂעִירָה-Limitation consisting of Five aspects” actually refers to two things: 1- It refers to Malchus, which has “Five Aspects 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.”

“Makifim-Encompassing Awareness” of Hashem from the 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, enabling 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 actions of Mitzvos.
- 2- Only through nullifying the ego of the animal soul and its materialistic desires, do we become refined and receptive to actually receiving 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 recite the Shema. As part of this, we describe the service of the angels. They tremble in awe before the infinite greatness of Hashem. Even though the angelic hosts are a great multitude, they are in awe of the tremendous greatness of Hashem’s Malchus-Kingship, which is the actual Elokus-Divinity that is creating all the worlds. This level of Malchus is only Hashem’s “Name,” which He uses to come down to the level of creation. However, Hashem Himself is truly infinite and beyond all possible limitations. One compared to a trillion has a relative value, since a trillion is made of one trillion ones. However, a trillion compared to infinity has no relative value whatsoever. So too, there is a relative value of the smallest creation in this world in comparison to the greatest of the angels in the highest spiritual realms. However, all the angels have no relative value whatsoever in comparison to Hashem’s Infinite Light, since it is an altogether different category of existence. From thinking deeply into these ideas, a person will come to awaken a love for Hashem when they recite Shema.

- 2- Another contemplation that helps awaken love for Hashem: There are verses describing Hashem's Kindness throughout the prayers. When we think about their meaning and Hashem's Kindness to us, it helps us come to feel love for Hashem.
- 3- If someone's heart is hard and insensitive, he should ask Hashem to have mercy on the 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, and was only valuable 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. Our material needs should only be whatever is needed to be able to fulfill Torah and Mitzvos in the physical world.
- 4- The inner meaning of “ספירת העומר-counting the Omer” is to shine Divine Light into our 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 to truly experience “Receiving the Torah” on Shavuos in a revealed manner, and to feel how Hashem is speaking through our words of Torah, and His Will is truly revealed in our Mitzvos.

Likutay Torah English translation project:

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.

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