

Discourse 9

“*U’Sefartem Lachem* - You shall count for yourselves”

Delivered on Lag BaOmer, 5711

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁶³ “You shall count for yourselves – from the morrow of the day of rest, from the day when you bring the Omer of the waving – they shall be seven complete weeks.” In other words, first there is the commandment-*mitzvah* to bring, “the Omer of the wave offering”, followed by the commandment-*mitzvah* to count the Omer. This is as stated,⁵⁶⁴ “It is a commandment to count days and is also a commandment to count weeks.” In other words, this *mitzvah* takes place between the bringing of the Omer offering and the holiday of *Shavuot*.

However, we must understand why the verse states, “You shall count for yourselves – from the morrow of the day of rest.” For, at first glance, since what is meant is the day after the [first day of] Passover,⁵⁶⁵ the verse should have stated, “from the morrow of the Passover.” Why then does the verse

⁵⁶³ Leviticus 23:15

⁵⁶⁴ Talmud Bavli, Menachot 66a

⁵⁶⁵ Talmud Bavli, Menachot 65b

state, “from the morrow of the day of rest (*HaShabbat*),” when what is meant is the holiday of Passover? This question is further strengthened by the fact that the Sadducees actually erred, stating that the verse means the day after Shabbat of [the count of] Creation. As a result, our sages, of blessed memory, had to argue with them and bring proofs demonstrating that the intended meaning of the verse is the day after the [first day of] Passover (*Pesach*).⁵⁶⁶ This being so, why did the Torah not simply specify, “the morrow of the Passover,” instead of stating, “the morrow of the day of rest (*HaShabbat*)”?

2.

This may be understood by prefacing with a general explanation of the matter of the counting the Omer. It states in Mishnah⁵⁶⁷ that, “all other meal offerings are brought from wheat, whereas this meal offering (of the *Sotah*) and the meal offering of the Omer, are brought from barley.” The reason that the meal offering of the *Sotah* is brought from barley, which is considered to be animal fodder, is explained in the Mishnah. Namely, that just as her actions were animalistic, so too, her offering is of animal fodder. Nevertheless, we still must understand why the Omer offering differs from all other meal offerings and is specifically brought from barley. The well-known explanation⁵⁶⁸ is that the service of the Omer meal

⁵⁶⁶ Ibid.

⁵⁶⁷ Talmud Bavli, Sotah 14a

⁵⁶⁸ See discourse entitled “*Mashchen*” 5655 (Sefer HaMaamarim 5655 p. 172 and on); 5668 (Sefer HaMaamarim 5668 p. 272 and on); Shabbat Parshat Bamidbar

offering, relates to the matter of the purification and clarification (*Birur*) of the animalistic soul.

The explanation⁵⁶⁹ of the matter, is that the revelation of the first day of the Passover is from the aspect of an arousal from *HaShem*-יהו"ה above, of His own accord, as the verse states,⁵⁷⁰ “When you take the people out of Egypt, you will serve God on this mountain.” This indicates that the matter of service of *HaShem*-יהו"ה, blessed is He, from below to Above, only began after the exodus from Egypt, whereas in the exodus from Egypt itself, the awakening was from *HaShem*-יהו"ה above to below.

It is about this that the verse states,⁵⁷¹ “Draw me; we will run after You; the King has brought me into His chambers, we will rejoice and be glad in You etc.” The words, “Draw me,” refer to the revelations of the exodus from Egypt, that were in a manner of an awakening from *HaShem*-יהו"ה above, in which the King, King of kings, revealed Himself to them.⁵⁷² In other words, while they were in Egypt, the Jewish people were sunken into the forty-nine gates of impurity. Nevertheless, the King, King of kings, revealed Himself to them and redeemed them from Egypt, which is this matter of, “Draw me,” and is an awakening from *HaShem*-יהו"ה above to below.

5701 (Sefer HaMaamarim 5701 p. 119 and on); Discourse entitled “*Lehavin Inyan Sefirat HaOmer*” and discourse entitled “*Mashcheni*” 5718 (Sefer HaMaamarim 5718 p. 210 and on; p. 218 and on).

⁵⁶⁹ See Likkutei Torah Vayikra 3a; Emor 35b and elsewhere.

⁵⁷⁰ Exodus 3:12

⁵⁷¹ Song of Songs 1:4; See discourses entitled “*Mashcheini*” *ibid.*; Ohr HaTorah Shir HaShirim Vol. 1, p. 59 & p. 75.

⁵⁷² Haggadah for Pesach – “*Matzah Zu*”

It is for this reason that the word, “Draw me-*Mashcheini*-משכני” is written in the singular form. This is because this revelation from Above affected a movement in the Godly soul only, since only the Godly soul can sense revelations from Above. Their animalistic soul, however, remained in its original state and standing.

It is also because of this that it states about the exodus from Egypt,⁵⁷³ “the people had fled.” The Alter Rebbe explained this⁵⁷⁴ as follows, “At first glance, it seems strange. Why would it have been so? Had they demanded of Pharaoh that he set them free forever, would he not have been forced to do so? Rather, the explanation of the matter is that the evil that was in the [animalistic] souls of the Jewish people was still in its full strength, in the left chamber of the heart etc.” This is because the revelation from Above only affected movement within their Godly soul, whereas their animalistic soul remained in its former strength. Thus, the flight and rush to leave was necessary because of the animalistic soul. The reason is because the revelation of the exodus from Egypt was in a manner of illumination from Above to below. In other words, the Jewish people, in and of themselves, were not fitting receptacles for this, and thus, they only sensed the revelation in their Godly souls.

However, after the revelation of the exodus from Egypt there was the matter of the counting of the Omer, which is the service of *HaShem*-יהו"ה, blessed is He, from below to Above.

⁵⁷³ Exodus 14:5

⁵⁷⁴ Tanya Ch. 31; Likkutei Torah Vayikra 3a; Emor 35b

It is about this that the verse continues, “we will run after You.” In other words, this is not in a way of, “Draw me-*Mashcheini*-משכני,” from Above to below, but rather, this running is of their own accord, which is the service from below to Above. Now, since this kind of service is from below to Above, it applies to the animalistic soul as well, and thus, the term used is, “we will run-*Narutzah*-נרוצה,” in the plural form. For, this kind of service even causes movement in the animalistic soul.

Additionally, this is also the reason for the specific use of the term, “we will **run**-*Narutzah*-נרוצה,” which is specifically a term of, “alacrity-*Merutzah*-מרוצה.” For, when the service of *HaShem*-יהו"ה, blessed is He, also involves the animalistic soul, it is performed in a way of “alacrity-*Merutzah*-מרוצה.” This is because the nature of the animalistic soul is such, that when it is drawn to something, it is drawn to it with zeal, specifically in a way of “alacrity-*Merutzah*-מרוצה.” In other words, it is not typical of the animalistic soul to do the things that it is drawn to, little by little. It rather does so in a way of zeal and “alacrity-*Merutzah*-מרוצה.” That is, either it altogether is not drawn to matters of Godliness, but if it is drawn to them, it does so in a way of “alacrity-*Merutzah*-מרוצה.” (That is, when he finally **is** affected to be drawn to Godliness, it happens in a way of “alacrity-*Merutzah*-מרוצה.”)

Beyond this, when the animalistic soul indeed is drawn to matters of Godliness in a way of “alacrity-*Merutzah*-מרוצה,” the Godly soul is also affected to develop this matter of “alacrity-*Merutzah*-מרוצה.” For, in and of itself, the Godly soul does not have this quality of “alacrity-*Merutzah*-מרוצה.” As a

result, its gravitation toward Godliness is measured and limited. However, through the alacrity of the animalistic soul, the Godly soul too is affected with additional light and illumination, so that it too develops this matter of “alacrity-*Merutzah*-מְרוּצָה,” beyond measure and limitation. This then, is why the verse uses the term, “we will run-*Narutzah*-נָרוּצָה,” in the plural form. That is, this matter of running (should not only be a quality of the animalistic soul, but should also be) developed in the Godly soul.

However, the general principle of the words,⁵⁷⁵ “we will run after You,” refers to the toil in the service of refining and clarifying the animalistic soul, which is the service of counting the days of the Omer (*Sefirat HaOmer*) in a manner of ascension from below to Above. This service is preparatory to the giving of the Torah, as indicated by the continuation of the verse, “the King has brought me into His chambers.”

3.

In even greater detail, the refining of the animalistic soul consists of two general matters, that is, the refining of the intellect and the refining of the emotions. These two aspects correspond to the two matters of offering the Omer and counting of the Omer.⁵⁷⁶

Now, the actual service of bringing the Omer offering, corresponds to refining the intellect of the animalistic soul. For,

⁵⁷⁵ Song of Songs 1:4

⁵⁷⁶ Discourse entitled “*Mashcheini*” 5701 (Sefer HaMaamarim 5701, p. 123).

in addition to the general matter that the Omer offering was brought from barley, which is considered to be animal fodder and indicates the refinement of the animalistic soul, beyond that, amongst the various kinds of animal fodder, it is specifically brought from grain, which indicates the intellect. This is understood from the teaching of our sages, of blessed memory,⁵⁷⁷ “A child does not know how to call, ‘father-*Abba*,’ until he has tasted the taste of grain.” However, in this case, it refers to the matter of the intellect of the animalistic soul, for since its primary aspect is emotional, its intellect also is tied to its emotions. It is for this reason that even the grain (the intellect) is specifically animal fodder (meaning that it is intellect as it relates to emotions).

Now, after the Omer offering has been brought, which is the matter of the refinement of the intellect of the animalistic soul, it then is followed by the service of the refinement of the emotions of the animalistic soul, through the counting of the Omer, “by the count of days and by the count of weeks.”⁵⁷⁸ In other words, the offering of the Omer, which is the matter of the refinement of intellect as it relates to emotions, was only on the first day, the 16th of Nissan. In contrast, the counting of the Omer, which is the matter of the refinement of the emotions themselves, are not sufficiently refined through the general refinement, but rather, every particular emotive quality requires its specific refinement, in and of itself. Moreover, this

⁵⁷⁷ Talmud Bavli, Brachot 40a; Matnot Kehunah to Bereishit Rabba 15:7; Mevo She’arim Shaar 5, Vol. 1, Ch. 12 in the Hagahot Tzemach.

⁵⁷⁸ Talmud Bavli, Menachot 66a

refinement requires great detail, in that each particular emotional quality must be refined as it is included in each of the other seven particular emotive qualities.

This indicates that the general refinement is only in an encompassing manner (*Makif*), and therefore does not relate to practical action. Thus, the primary service, in actuality, is in a way of advancing little by little, specifically by one's own strength, which is the particular and detailed refinement of each emotive quality as it includes all seven emotive qualities. It is specifically through this that his service of *HaShem*-יהו"ה, blessed is He, comes to be in a way of,⁵⁷⁹ "Know Him in all your ways." In other words, it is through this kind of refinement that all the particulars of one's thoughts, speech and action, come to be as they should be.

It is for this reason that the *mitzvah* of counting the Omer is not only, "by the count of the week," which refers only to the refinement of each emotive quality in general. Rather, the primary *mitzvah* is, "by the count of the day," which refers to the refinement of each particular emotive quality, such as kindness-*Chessed* within kindness-*Chessed*, and majesty-*Hod* within majesty-*Hod*, concluding with the emotive quality of kingship-*Malchut* within kingship-*Malchut*.

Through this we may explain the view of Rabbeinu Yerucham,⁵⁸⁰ who states that, in our times, there is a distinction between the *mitzvah* to count the days and the *mitzvah* to count

⁵⁷⁹ Proverbs 3:6

⁵⁸⁰ See Toldot Adam V'Chavah, Toldot Adam, Netiv 5, Chelek 4 (43c in Vinezia 5713 edition).

the weeks. For, there are those⁵⁸¹ who state that even during the time of exile⁵⁸² the commandment to count the Omer (*Sefirat HaOmer*) is biblical. There are others,⁵⁸³ on the other hand, who state that during the time of exile, the commandment of counting the Omer (*Sefirat HaOmer*) is rabbinic. However, Rabbeinu Yerucham, makes a distinction between the counting of the days and the counting of the weeks, and states that the counting of the days is a biblical requirement, even during the time of exile, whereas the count of weeks is rabbinic.

This may be understood according to the above explanation, namely, that the count of the weeks is the matter of refining each general emotive quality, whereas the count of the days is the refinement of each particular emotive quality, as it is in each general emotive attribute. Based on this, it is understood that since the count of the days, which is the refinement of each particular emotive quality, is applicable to one's actual service of *HaShem*-יהו"ה, blessed is He, that is, in one's actual thoughts, speech and actions (as mentioned above), it therefore applies and is necessary during all periods and at all times. Thus, the obligation to count the days applies even in our times, as a biblical requirement.

This is not the case, however, with the count of the weeks, which is the matter of the refinement of the general

⁵⁸¹ Rambam Hilchot Tmidin uMusafin 7:22; Chinuch Mitzvah 306 and elsewhere.

⁵⁸² In which the Holy Temple is not standing, and no Omer offering is performed.

⁵⁸³ See Tosefot to Talmud Bavli, Menachot 66a; Mateh Moshe 667; Birkei Yosef, Orach Chayim 489:1; Shulchan Aruch of the Alter Rebbe, Orach Chaim 489:2 & 17 and elsewhere.

emotive qualities. In and of itself, this kind of service does not relate or directly affect one's actual thoughts, speech and action. This is so, even though there is an advantage in this, over and above the service of counting the days, since it is the refinement of the emotive quality in its general totality, which is of a loftier nature. On the other hand, since it is a loftier service, it does not directly relate to tangible action. Thus, during the time of exile we are incapable of refining the totality of the quality, in general. Rather, the power that was given to us is only in relation to tangible action.

4.

Now, the explanation⁵⁸⁴ of the matter of the inter-inclusion of the emotive qualities with each other, is that each emotive quality includes all seven emotive qualities within it. An example is the quality of kindness-*Chessed*. In addition to the general quality of kindness-*Chessed* itself, which is the matter of love of *HaShem*-יהו"ה, blessed is He, it also includes all the other emotive qualities in it.

For example, the quality of kindness-*Chessed* within kindness-*Chessed* is that, due to his love of *HaShem*-יהו"ה, blessed is He, he also will love whoever loves *HaShem*-יהו"ה. That is, if he sees someone who is occupied in the study of Torah and the fulfillment of the *mitzvot* with fear of Heaven, he will be roused with love towards him. Similarly, because of his

⁵⁸⁴ See the discourses entitled "*Mashcheini*" 5655, 5678, and 5701 *ibid*.

love of *HaShem*-יהו"ה, blessed is He, his own involvement in matters of Torah and the fulfillment of the *mitzvot*, will be with zeal and alacrity.

The quality of judgment-*Gevurah* that is within kindness-*Chessed* is when his love of *HaShem*-יהו"ה, blessed is He, becomes pronounced and expressed relative to the opposing line, that is, he will despise all those who oppose *HaShem*-יהו"ה, blessed is He.

The quality of beauty-*Tiferet* that is within kindness-*Chessed* is the matter of the beautification and pride that arises from the quality of kindness-*Chessed*. For example, if he sees a person who studies Torah and fulfills the *mitzvot* in a pleasant and sweet manner (with delight), he takes pride in the beauty of Torah and *mitzvot*, in the measure (and to the extent that) the study of Torah can positively effect a person.

Furthermore, in addition to the inclusion of these three primary emotive qualities (kindness-*Chessed*, judgment-*Gevurah*, and beauty-*Tiferet* – *ChaGa"t*), the general quality of kindness-*Chessed* also includes the offshoots of these primary qualities, (that is, the emotive qualities of conquest-*Netzach*, majesty-*Hod*, and foundation-*Yesod*).

For example, the attribute of conquest-*Netzach* of the attribute of kindness-*Chessed* is when, because of his love of *HaShem*-יהו"ה, blessed is He, even when he faces obstacles and impediments, he nevertheless conquers himself, to overcome all obstacles and adversity in his service of *HaShem*-יהו"ה, blessed is He. Additionally, whenever there is any external opposition and he is overpowered and does not have strength, as in the

verse,⁵⁸⁵ “The multitudes rise up against me,” nevertheless, because of his love of *HaShem*-יהו"ה, blessed is He, he will battle with those who oppose *HaShem*-יהו"ה, which is the matter of majesty-*Hod* within the quality of kindness-*Chessed*.

The matter of foundation-*Yesod* of kindness-*Chessed*, is that even if, for whatever reason, he does not feel drawn to Torah and *mitzvot*, nevertheless, because of his love of *HaShem*-יהו"ה, blessed is He, he will bind himself to Torah and *mitzvot* with all his soul, until he rouses a yearning and desire for Torah and the fulfillment of the commandments. He does so, to the point that all his thoughts, speech and action are solely invested and preoccupied with Torah and the fulfillment of the *mitzvot*, which is the matter of kingship-*Malchut* of kindness-*Chessed*.

Now, just as the attribute of kindness-*Chessed* includes all the other emotive qualities within it, so is it with each of the other emotive qualities. They each include all the other qualities.

Now, just as each of the emotive qualities of the Godly soul include all the other seven emotive qualities, it likewise is so with the animalistic soul, in that,⁵⁸⁶ “God created one thing opposite the other.” Thus, the quality of kindness-*Chessed* of kindness-*Chessed* of the animalistic soul, is the matter of his love for physical things, which is pronounced and manifest in the revealed yearnings and desires for physicality.

⁵⁸⁵ Psalms 3:2

⁵⁸⁶ Ecclesiastes 7:14; Tanya Ch. 6 and elsewhere.

The quality of judgment-*Gevurah* of kindness-*Chessed* of the animalistic soul, is that because of his love of physical things, he despises anything that opposes his desires for these matters. For example, if someone were to tell him, “It is inappropriate for you to be absorbed in these animalistic matters that are unbecoming of a human being,” he will despise that person.

The quality of beauty-*Tiferet* of kindness-*Chessed* of the animalistic soul is that, in addition to the fact that he is drawn to physical matters, beyond that, he also takes pride, is excited (brags and is enthused) by the fact that he is drawn to physical matters.

The attribute of conquest-*Netzach* of kindness-*Chessed* of the animalistic soul, is that even if, for whatever reason, he lacks the pull to physical things, he conquers himself and arouses his desire. Beyond that, when there is any kind of external adversity, such as people who embarrass and degrade him, such as saying, “Look how a Jew, a son of Avraham, Yitzchak and Yaakov, is so deeply absorbed in animalistic behavior, even in forbidden matters,” he nevertheless battles with himself, so that this should not distract him from fulfilling his lusts. This is the attribute of majesty-*Hod* of kindness-*Chessed* of the animalistic soul.

His lust thus becomes so great that he becomes completely bonded to the object of his lust, which is the matter of foundation-*Yesod* of kindness-*Chessed* of the animalistic soul. This continues to the point that all his thoughts, speech and actions are invested in coarse matters and he descends from

level to level, until he comes into the category of forbidden matters entirely, which is the matter of kingship-*Malchut* of the attribute of kindness-*Chessed* of the animalistic soul.

5.

Now, the primary matter of refining the particulars of the emotive qualities is completed on the 33rd day of the Omer (*Lag BaOmer*-ל"ג בעומר),⁵⁸⁷ which is the aspect of majesty-*Hod* within majesty-*Hod*. This is because this quality concludes the primary aspect of the emotive qualities.⁵⁸⁸ The explanation is that majesty-*Hod* within majesty-*Hod* is the lowest level of the matter of acknowledgement and submission (*Hoda'ah*) itself,⁵⁸⁹ in that he acknowledges and submits to the truth, even without understanding it intellectually.

An example for this is two people, one of whom is extremely wise and possesses a wondrous wisdom that is entirely beyond that of the masses, and another who is significantly less wise. In other words, although the second person has some general relationship to matters of intellect, nevertheless, he too does not understand the wondrous wisdom of the great sage. Nevertheless, because he indeed has some relationship to matters of intellect, although he does not fully understand the intellectual matter he hears from the great sage, he nonetheless recognizes that it is an extremely wondrous and

⁵⁸⁷ See Siddur Im Divrei Elokim Chayim, Shaar Lag BaOmer 303c and on.

⁵⁸⁸ See Shaar HaYichud – The Gate of Unity Ch. 36, and the notes there.

⁵⁸⁹ The term majesty-*Hod*-הוד is related to the term submission or acknowledgement-*Hoda'ah*-הודאה.

deep intellectual matter. Therefore, although it is not possible to say that he actually knows or grasps it, nonetheless, he acknowledges it to be true (even though he does not understand), and submits to the wisdom of the great sage. This is because he can sense that this is an extremely deep and wondrous matter, and since he, at least, has some relationship to matters of intellect, at the very least, he understands that he must submit to the wisdom of the great sage, whether or not he fully comprehends it.

Now, in regard to a simpler person, who is not at all intellectual, it is not applicable to say about him that he even understands why he must acknowledge and submit to the wisdom of the great sage. Just the fact that he does acknowledge and submit to him, is itself acknowledgement and submission.⁵⁹⁰

This aspect is the matter of majesty-*Hod*-הוד of majesty-*Hod*-הוד, meaning a submission-*Hoda'ah*-הודאה of the submission-*Hoda'ah*-הודאה. In other words, it is when the majesty-*Hod*-הוד itself (the submission and acknowledgement-*Hoda'ah*-הודאה) is not because of his intellectual faculties of wisdom-*Chochmah*, understanding-*Binah* and knowledge-*Da'at* (*ChaBa"D*), nor is it because of his emotive faculties of kindness-*Chessed*, judgment-*Gevurah* or beauty-*Tiferet* (*ChaGa"T*). Instead, it is solely the matter of submission-*Hoda'ah*-הודאה itself.

⁵⁹⁰ In other words, he acknowledges and submits that he must acknowledge and submit.

This is similar to our recitation of, *Modim D'Rabbanan*,⁵⁹¹ “We submit to You... that we submit to You.” In other words, it is the aspect of submission and acknowledgement-*Hoda'ah* הודאה of submission and acknowledgement-*Hoda'ah* הודאה. This is the lowest level of holiness and it is regarding this that our sages, of blessed memory, stated,⁵⁹² “One who does not bow during the blessing of *Modim* מודים, will not rise upon the resurrection of the dead.” For, even if a person is lacking the matter of knowledge of *HaShem* יהו"ה, blessed is He, nevertheless, since he at least knows that he must submit to *HaShem* יהו"ה, there still is hope for him. Moreover, even if he is lacking in this knowledge itself, he nevertheless is able to cause himself to submit, just out of submission alone, without knowledge. That is, he can, at the very least, attain the level of majesty-*Hod* הוד of majesty-*Hod* הוד, meaning a submission-*Hoda'ah* הודאה of the submission-*Hoda'ah* הודאה, and therefore there is hope for him.

However, “One who does not bow during the blessing of *Modim* מודים,” indicates that he even lacks this manner of submission-*Hoda'ah* הודאה of the submission-*Hoda'ah* הודאה, and, “his spine turns into a snake,”⁵⁹³ indicating that he has no connection to matters of holiness.

From the above, we can now understand the connection between the 33rd day of the Omer (*Lag BaOmer* לעג בעומר) and Rabbi Shimon bar Yochai. Rabbi Shimon bar Yochai affected

⁵⁹¹ The “Rabbinic acknowledgement” (*Modim dRabbanan*) recited during the repetition of the *Shmonah Esreh* prayer.

⁵⁹² Talmud Bavli, Bava Kamma 16a; Zohar II 100a & Zohar III 164a

⁵⁹³ Talmud Bavli, Bava Kamma 16a *ibid*.

a bond between the Depth of the heights (*Omek Rom*) and the depths below (*Omek Tachat*) (as explained before⁵⁹⁴). Because of this, the revelation of the Depth of the Heights (*Omek Rom*), at its very root in the Height of all heights, was specifically on the 33rd day of the Omer (*Lag BaOmer*-ל"ג בעומר), which corresponds to the *Sefirah* of majesty-*Hod* הוד within majesty-*Hod* הוד, which is the lowest level of service of *HaShem* יהו"ה. For, with this attribute there is a completion of the service of refining the primary aspects of the emotive qualities, and it then is possible for the, "pipes," to be opened, so that a drawing forth and revelation of the Root of all roots from the Height of all heights, can occur, through which every single Jew attains a revelation of the inner aspect of Torah.

The power that causes this, "opening of the pipe," is specifically through the service of *HaShem* יהו"ה, blessed is He, in a way of majesty-*Hod* הוד of majesty-*Hod* הוד, which is the matter of submission to *HaShem* יהו"ה and accepting the yoke of the kingdom of Heaven upon oneself, that is, the yoke of Torah⁵⁹⁵ (as explained before⁵⁹⁶). In other words, he does not take the restrictions of time and place into consideration whatsoever, in that his whole service of *HaShem* יהו"ה is not according to the limitations of reason and intellect. Thus, not only do time and space not conceal or hide Godliness from him,

⁵⁹⁴ In the Sicha talk that preceded this discourse, printed in *Torat Menachem* Vol. 3, p. 75 (chapter 5).

⁵⁹⁵ See *Midrash Bamidbar Rabba* 18:21; *Midrash Shmuel* Ch. 29; *Hemshech* 5666 p. 406-407.

⁵⁹⁶ In the Sicha talk that preceded this discourse, printed in *Torat Menachem* Vol. 3, p. 72 and on (chapter 2 and on).

but on the contrary, even within the constraints of time and space he actualizes the matter of,⁵⁹⁷ “You shall count for yourselves-*U’Sephartem Lachem*-וּסִפְּרֶתֶם לָכֶם.”⁵⁹⁸

6.

It is for this reason that the verse specifically states,⁵⁹⁹ “You shall count for yourselves – from the morrow of the day of rest.” The explanation is that the entire chaining down of the worlds (*Hishtalshelut*) was established in a manner of front (*Kadimah*) and back (*Achor*), that is, in a way of, “reaching and not reaching”⁶⁰⁰ (*Mati V’Lo Mati*). In general, this refers to the matter of time and the ordering of the times.⁶⁰¹

Now, for there to be this matter of, “You shall count for yourselves,” which refers to the refinement of the entire chaining down of the worlds (*Hishtalshelut*), up to and including the aspect of the “depth below” (*Omek Tachat*), the power and ability to actualize this is from the aspect of, “from the morrow of the day of rest,” which transcends the entire matter of time.⁶⁰²

⁵⁹⁷ Leviticus 23:15

⁵⁹⁸ The term count-*Sphar*-ספר is related to the term to “shine-*Sapir*-ספיר,” indicating that he even causes time and space, and all therein, to radiate and be illuminated with the Godliness that brings it into being and vitalizes it at every moment.

⁵⁹⁹ Leviticus 23:15

⁶⁰⁰ Zohar I 16b; Etz Chaim Shaar 7 (Shaar Mati V’Lo Mati)

⁶⁰¹ Sefer HaMitzvot of the Tzemach Tzedek 57b & 59a

⁶⁰² See Likkutei Torah Emor 35d; Ohr HaTorah Vayikra Vol. 1 p. 167 & Vol. 3, p. 869 and elsewhere.

This is because the highest level within time is the matter of the day of rest – Shabbat. That is, following the six mundane days of the week, comes the day of rest – Shabbat, which is sanctified and holy relative to all the other days. This is as stated,⁶⁰³ “Shabbat is established as holy and sanctified.” Even so, it still is within the category of time, as the verse states,⁶⁰⁴ “In six-days *HaShem*-יהוה made heavens and earth and on the seventh day He rested and was refreshed.” Now, since it still is within the category of time, even though it is a time of holiness, its holiness is only sufficient to transform itself,⁶⁰⁵ but is insufficient in transforming the folly of the opposing side of evil.

Thus, when it comes to the matter of, “You shall count for yourselves,” which is the matter of refinement, even to the point of transforming the, “depths of below” (*Omek Tachot*), the power and ability to actualize this, specifically comes from the aspect of, “from **the morrow** of the day of rest – Shabbat.” That is, the strength to accomplish this even transcends the matter of Shabbat, which, “is established as holy and sanctified.” That is, it must be drawn from higher than the entire chaining down of the worlds (*Hishtalshelut*).

The explanation is that at the time of the exodus from Egypt, there was an awakening from *HaShem*-יהוה Above, as previously explained regarding the verse,⁶⁰⁶ “the people had fled.” This also was a general preparation for the giving of the

⁶⁰³ Talmud Bavli, Beitzah 17a

⁶⁰⁴ Exodus 31:17

⁶⁰⁵ A play on Talmud Bavli Bechorot 5a

⁶⁰⁶ Exodus 14:5

Torah, through the fact that the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them. We recite this in the Haggadah,⁶⁰⁷ “I and not an angel... I and not a Saraph... I and not a messenger... I and no other!” That is, the Holy One, blessed is He, in His full glory, redeemed the Jewish people from Egypt, Himself.

The reason⁶⁰⁸ is that, since the Jewish people were sunken in the depths of the forty-nine gates of impurity, if anyone else, other than *HaShem*-יהו"ה Himself, would have come to redeem them, even if he were coming from the loftiest levels of holiness, not only would he not have been able to take the Jewish people out, but on the contrary etc.⁶⁰⁹ It therefore was specifically necessary for the King, King of kings, the Holy One, blessed is He, Himself to come, for He utterly transcends everything and has no relation whatsoever to the chaining down of the worlds (*Hishtalshelut*). This is the meaning of the verse,⁶¹⁰ “And *HaShem*-יהו"ה will pass over,” which refers to the matter of a leap (*Dilug*) that transcends the entire chaining down of the worlds (*Hishtalshelut*).⁶¹¹

⁶⁰⁷ Haggadah for Pesach - “*Vayotzi'einu*”

⁶⁰⁸ Siddur of the Arizal, Haggadah shel Pesach; Likkutei Torah Tzav 12c and elsewhere.

⁶⁰⁹ It is explained (in the Likkutei Torah Tzav 12c and on *ibid.*) that had the exodus from Egypt been by the hand of an emissary, it would have been possible for the extraneous husks of evil (*Kelipot*) to derive influence and become strengthened, God forbid.

⁶¹⁰ Exodus 12:23

⁶¹¹ See Likkutei Torah, Shir HaShirim 15b; Discourse entitled “*Kol Dodi*” (1 & 2) and discourse entitled “*U'Sefartem*” 5636 (Sefer HaMaamarim 5636 p. 164 and on; p. 169 and on; p. 211).

It is the same when the Jewish people were given the commandment to count the Omer, which applies to all time. That is, when they were told, “You shall count-*U’Sephartem*-וספרתם for yourselves,” meaning that they should illuminate and shine-*Sphurim*-ספורים for all forty-nine days, in that they are to be refined and purified,⁶¹² they were informed that they would be given the ability to do so, “from the **morrow** of the day of rest – Shabbat.” That is, they were given the ability to do this from **beyond** the order of the chaining down of the worlds (*Hishtalshelut*) entirely, even beyond all the levels of the side of holiness, and even beyond the level of “Shabbat which is established as holy and sanctified.”

Thus, when this aspect of “the morrow of the day of rest” is drawn forth, and the service of “You shall illuminate-*U’Sephartem*-וספרתם yourselves” is performed, they then are capable of finally coming to the subsequent aspect of,⁶¹³ “the King has brought me into His chambers,” which refers to the giving of the Torah. For, it is specifically then that the revelation of⁶¹⁴ “I am-*Anochi*-אנכי,”⁶¹⁵ which is an acronym for “I have placed My soul in My writings-*Ana Nafshi Katavit Yahavit*-יהבית כתבית אנא נפשי,” took place. That is, we were given the very Essential Self of *HaShem*-יהו"ה, the Singular Intrinsic Unlimited Being Himself, blessed is He.

⁶¹² Likkutei Torah, Emor ibid; Pardes Rimonim Shaar 8, Ch. 2

⁶¹³ Song of Songs 1:4

⁶¹⁴ Exodus 20:2; Talmud Bavli Shabbat 105a (Ein Yaakov version of the text); Likkutei Torah Shlach 48d and on; Tanya Ch. 47

⁶¹⁵ The first word of the Ten Commandments (Exodus 20:2) that states, “I am *HaShem*, your God-*Anochi HaShem Elohe*”*cha*-אנכי יהו"ה אלהיך.”

However, in preparation for this, there is the intermediary matter of the 33rd day of the Omer (*Lag BaOmer*), which is when a revelation of the inner aspect of the Torah takes place.⁶¹⁶ In other words, although according to the order of the chaining down (*Hishtalshelut*) of Torah study, one is to first study the revealed aspects of Torah and only afterward come to study the inner aspects of Torah, nonetheless, he should know that the very matter that gives him the ability to learn in this order, is the fact that it was preceded by the matter of the 33rd day of the Omer (*Lag BaOmer*-ל"ג בעומר). In other words, the revelation of the inner aspects of Torah is what empowers the study of the revealed aspects of Torah, for them to be learned properly, as they should be. This is true, even though it is through the revealed aspects of Torah, that one comes to the inner aspect of Torah.

The explanation is as follows: King David requested,⁶¹⁷ “Open my eyes-*Gal Einai*-ג"ל עיני, that I may behold wondrous things (*Nifla'ot*-נפלאות) from Your Torah.” Although he certainly did not only study the revealed aspects of Torah, but also its inner aspects, nevertheless, he did not arrive at the level of beholding, “wondrous things-*Nifla'ot*-נפלאות from Your Torah.” The reason is because these, “wonders-*Nifla'ot*-נפלאות”

⁶¹⁶ Sefer HaMaamarim 5704 p. 211; See discourse entitled “*LeHaveen Inyan Hilulah d'Rashbi*” and discourse entitled “*Gal Einei*” 5737 (Sefer HaMaamarim 5737 p. 214; p. 216; p. 230).

⁶¹⁷ Psalms 119:18; Also see *Hemshech* entitled “*Chayav Adam*” 5638, Ch. 23 and on (*Sefer HaMaamarim* 5638 p. 147 and on).

will only be revealed in the coming future.⁶¹⁸ As stated about the coming future,⁶¹⁹ “Like the days when you went out of Egypt, I will show you wonders-*Nifla’ot*-נפלאות.” The word “wonders-*Nifla’ot*-נפלאות” divides into “*Nun*-נ-50 wonders-*Pla’ot*-פלאות,”⁶²⁰ and refers to the Fiftieth Gate of Understanding (*Sha’ar HaNun*-שער הנון), which will be revealed in the coming future.⁶²¹

Nevertheless, this revelation began on the 33rd day of the Omer (*Lag BaOmer*-ל"ג בעומר), through Rabbi Shimon bar Yochai. For it was he who, “opened the pipe,” thus allowing for the fulfillment of, “Open my eyes-*Gal Einai*-גל עיני that I may behold wondrous things-*Nifla’ot*-נפלאות from Your Torah.” This is specifically true of the day of his passing, on the 33rd day of the Omer – *Lag BaOmer*-ל"ג בעומר – upon which there was this matter of, “Open my eyes-*Gal Einai*-גל עיני.”⁶²² For, although it is true that throughout his life Rabbi Shimon bar Yochai taught the secrets of the Torah, nonetheless, on the day of his passing, he revealed, “hidden secrets that were never revealed before.”⁶²³ It thus is as he stated,⁶²⁴ “There will not be another generation like his generation until the generation of Moshiach,” for in that time, there will be the complete revelation of what Rabbi Shimon bar Yochai began to open up.

⁶¹⁸ See Rashi commentary to Song of Songs 1:2; Likkutei Torah Tzav 17a and on.

⁶¹⁹ Micah 7:15

⁶²⁰ Zohar I 261b

⁶²¹ See Ohr HaTorah Na”Ch to Micah 7:15 (Vol. 1 p. 487).

⁶²² See Pri Etz Chaim, Shaar Sefirat HaOmer, Ch. 7

⁶²³ See Idra Zuta, Zohar III 287b; 290a; 291a

⁶²⁴ Zohar II 147a; Zohar III 58a & 159a

Now, it is well known that each and every year there is a reawakening of all the matters and the general state that took place in the original event.⁶²⁵ Thus, as we stand here today, on the 33rd day of the Omer (*Lag BaOmer*-ל"ג בעומר) and are moved to bond ourselves to the study of the inner teachings of Torah, to follow in the way paved by Rabbi Shimon bar Yochai and to draw it forth throughout the whole year, then this is indeed a preparation and introduction to the giving of the Torah, in which,⁶²⁶ “the King has brought me into His chambers.”

It is also an auspicious time to request, actualize (and invite) that the request of King David be fulfilled, namely,⁶²⁷ “Open my eyes that I may behold wondrous things (*Nifla'ot*-נפלאות) from **Your** Torah.” That is, all of Your Torah, both the study of the revealed parts of Torah and the study of the secrets of Torah, should be with the revelation of wonders-*Nifla'ot*-נפלאות, culminating with the coming of our righteous Moshiach, speedily in our days, who will study the inner aspects of Torah with the entire Jewish people.⁶²⁸

⁶²⁵ See RaMa”Z in the book Tikkun Shovevim, cited and explained in the book Lev David (of the ChiDa”H), Ch. 29.

⁶²⁶ Song of Songs 1:4

⁶²⁷ Psalms 119:18; Also see *Hemshech* entitled “*Chayav Adam*” 5638, Ch. 23 and on (*Sefer HaMaamarim* 5638 p. 147 and on).

⁶²⁸ Likkutei Torah Tzav Ibid.