

Discourse 21

“Lehavin Inyan Sefirat HaOmer - To understand the matter of the counting of the Omer”

Delivered on Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5718
By the grace of *HaShem*, blessed is He,

1.

We must understand⁵⁶⁸ the matter of the counting of the Omer (*Sefirat HaOmer*) that is [counted on] the intermediary [days] between the exodus from Egypt on the holiday of Pesach and the giving of the Torah on the holiday of Shavuot, as stated,⁵⁶⁹ “You shall count for yourselves – from the morrow of the day of rest (that is, from the morrow of Pesach),⁵⁷⁰ from the day when you bring the Omer wave [offering] – seven weeks, they shall be complete. Until the morrow of the seventh week you shall count fifty days etc.” The fiftieth day is the holiday of Shavuot, and the intermediary between [Pesach and Shavuot] is the matter of counting the Omer (*Sefirat HaOmer*).

Now, two matters are stated about the counting of the Omer (*Sefirat HaOmer*). The first is as stated in the verse,

⁵⁶⁸ On the transcript of this discourse that is in the library of Agudat Chassidei Chabad, the Rebbe added a note “*Acharei* 255” (referring to the discourse entitled “*Mashcheini*” of Shabbat Parshat Acharei, 5655, printed in Sefer HaMaamarim 5655 p. 172 and on).

⁵⁶⁹ Leviticus 23:15-16

⁵⁷⁰ Talmud Bavli, Menachot 65b and on; Torat Kohanim and Rashi to Leviticus there.

“seven weeks, they shall be complete,” specifying that they must be “complete (*Temimot*-תמימות).” The second matter is as stated,⁵⁷¹ “You shall count seven weeks for yourselves; from when the sickle is first put to the standing crop you shall begin the count of seven weeks.” About this, the Rishonim stated,⁵⁷² “Do not only read it as the ‘standing crop-*Kamah*-קמה,’ but read it as the, ‘stature-*Komah*-קומה,” referring to the form of the stature of man etc. That is, the sickle must be waved in order to cut off and destroy all (undesirable) matters that need removal from the full stature (*Komah*-קומה) of man.⁵⁷³ This must take place between the time of the exodus from Egypt and the time of the giving of the Torah.

Now, the difference between the exodus from Egypt and the giving of the Torah, is that, in the exodus from Egypt all the revelations came from an arousal from Above, that is, from Above to below. For, about the [condition of the Jewish people at the time of the] exodus from Egypt, the verse states,⁵⁷⁴ “You were naked and bare.”

That is, they had no matter of toiling in the service of *HaShem*-יהו"ה, blessed is He, and their only exemplary quality was that of faith (*Emunah*) alone, which [in the service of *HaShem*-יהו"ה, blessed is He] is an immature level and aspect.⁵⁷⁵ In other words, this itself was insufficient to awaken

⁵⁷¹ Deuteronomy 16:9

⁵⁷² See Rabbeinu Asher (Rosh) to the end of Tractate Pesachim; Kessef Mishneh, Hilchot Temidin uMusafin, 7:23 citing the Rishonim; Shulchan Aruch of the Alter Rebbe, Orach Chaim 489:4; Also see Zohar II 83a and elsewhere.

⁵⁷³ See Likkutei Torah, Bamidbar 15d, 16d, 17c; Also see the discourse entitled “*v’Asita Chag Shavu’ot*” 5676 (Sefer HaMaamarim 5676 p. 104).

⁵⁷⁴ Ezekiel 16:7

⁵⁷⁵ See the introduction to Shaar HaEmunah (The Gate of Faith) of the Mittler Rebbe, translated as Essential Faith.

and draw down all that was drawn down in the exodus from Egypt. Rather, all that was drawn down was not the result of their toil in serving *HaShem*-יהו"ה, blessed is He, but stemmed solely from Above to below.

This is also explained elsewhere⁵⁷⁶ on the words of the Midrash,⁵⁷⁷ “He could not stop loving her until he called her ‘my daughter (*Beetee*-בתי),’ ‘my sister (*Achotee*-אחותי),’ ‘my mother (*Eemee*-אמי).” As explained, the aspect of, “my mother (*Eemee*-אמי),” applies to the holiday of Sukkot (and the whole month of Tishrei in general), the aspect of, “my sister (*Achotee*-אחותי),” applies to the holiday of Shavuot, and the aspect of, “my daughter (*Beetee*-בתי)” applies the holiday of Pesach. In other words, on Pesach the Jewish people are like a “daughter (*Bat*-בת),” which is the aspect of a recipient (*Mekabel*). This is because [in the exodus from Egypt] everything that was drawn down from Above to below stemmed solely from an arousal from Above.

However, *HaShem*’s-יהו"ה ultimate Supernal intent is that all drawings down [from Above] should specifically result from our toil in serving *HaShem*-יהו"ה, blessed is He. This matter, that we draw down the influence by specifically toiling in service of *HaShem*-יהו"ה through fulfilling His Torah and *mitzvot*, was newly introduced at the giving of the Torah.

Now, the preparation for this is the counting the Omer (*Sefirat HaOmer*). This is why in counting the Omer (*Sefirat*

⁵⁷⁶ See Ohr HaTorah, Bo, Vol. 1, p. 258, Vol. 8 p. 2,918; Shmini Atzeret, p. 1,773 and on; Sefer HaMaamarim 5654 p. 138 and on; Discourse entitled “*Vayedaber... Koh Tevarchu*” 5747.

⁵⁷⁷ Midrash Shemot Rabba 52:5; Shir HaShirim Rabba Ch. 3; Bamidbar Rabba 12:8; Rashi to Song of Songs 3:11

HaOmer) there must be a similarity to the matters introduced at the giving of the Torah. That is, there must be toil in serving *HaShem*-יהו"ה, blessed is He, by way of ascent from below to Above.

About this the verse specifies, "You shall count for **yourselves**," meaning that this must be done by ourselves. This toil [of counting the Omer] begins "when the sickle is first put to the standing crop-*Kamah*-קמה," meaning, "the stature-*Komah*-קומה," referring to the full stature of man.

More specifically, this is as stated in the Torah portion *Bechukotai* (which the Ge'onim⁵⁷⁸ established to be read before *Shavuot*). The verse states,⁵⁷⁹ "I made you walk upright-*Komemiyut*-קוממיות," [written in the plural], referring to, "two statures-*Komot*-קומות,"⁵⁸⁰ the stature (*Komah*-קומה) of the Godly soul, and the stature (*Komah*-קומה) of the animalistic soul. In other words,⁵⁸¹ one refines the full stature of his animalistic soul, and through this, he also brings additional strength, light, and vitality to his Godly soul, in that the additional strength granted to one's Godly soul results from his toil in refining his animalistic soul. Thus, even the stature (*Komah*) of his Godly soul stems from his toil in serving *HaShem*-יהו"ה, blessed is He, by refining his animalistic soul, that is, this too is included in the matter of "His handiwork, in which to glorify."⁵⁸²

⁵⁷⁸ See Tosefot to Talmud Bavli, Megillah 31b

⁵⁷⁹ Leviticus 26:13

⁵⁸⁰ See Talmud Bavli, Bava Batra 75a and Chiddushei Aggadot of the Maharsha there; Also see Sanhedrin 100a.

⁵⁸¹ See the discourse entitled "*v'Asita Chag Shavu'ot*" 5676 (Sefer HaMaamarim 5676 p. 104); Also see Likkutei Torah, Bamidbar 15d, 16d, 17c *ibid*.

⁵⁸² A play on Isaiah 60:21

This is preparatory to the giving of the Torah [on Shavuot], because the matter of Torah is,⁵⁸³ “to introduce peace (*Shalom*-שלום) in the upper entourage and the lower entourage,” through which peace between the Godly soul and the animalistic soul is also drawn forth.⁵⁸⁴ Thus the toil of counting the Omer (*Sefirat HaOmer*) applies to both the stature of the Godly soul and the stature of animalistic soul. Through this toil in serving *HaShem*-יהו"ה, blessed is He, [throughout the counting of the Omer] we merit to have both statures (*Komot*-קומות) at the giving of Torah [on Shavuot], in that through one's toil both statures come about.

This then, is the general matter of counting the Omer (*Sefirat HaOmer*) in the intermediary period between the exodus from Egypt [on Pesach] and the giving of the Torah [on Shavuot]. That is, the very same matters that stemmed from Above to below in the exodus from Egypt, are worked in a way of toil by ascending from below to Above with the counting of the Omer (*Sefirat HaOmer*), by which they then are drawn down at the giving of the Torah [on Shavuot]. The general toil of counting of the Omer (*Sefirat HaOmer*) begins “when the sickle is first put to the standing crop-*Kamah*-קמה,” referring to the matter of refining (*Birur*) the whole form and stature-*Komah*-קומה of both one's statures-*Komot*-קומות. This is the toil of refining one's emotional characteristics (*Midot*), which is the meaning of “You shall count seven weeks for yourselves.” That is, the seven weeks correspond to the seven emotions (*Midot*), and since each emotion includes all seven emotions (*Midot*)

⁵⁸³ Talmud Bavli, Sanhedrin 99b

⁵⁸⁴ See Likkutei Torah, Matot 85d and on.

within it, we therefore must count the Omer (*Sefirat HaOmer*) for forty-nine days, meaning we must count all the particulars of the emotions as they are included one within the other.

2.

Now, the way each emotion includes all seven emotions, may be understood as follows: Kindness-*Chessed* is the quality of love, as the verse states,⁵⁸⁵ “I loved you with eternal love, therefore I drew kindness to you.” Now, within the emotion of kindness-*Chessed* all emotions are included, for there is kindness-*Chessed* in kindness-*Chessed* and might-*Gevurah* in kindness-*Chessed* etc.

Kindness of kindness (*Chessed of Chessed*) is that one’s love is not merely innate, hidden love, but becomes openly revealed with strength. For example, this is when the innate kindness of a person who is kind, becomes revealed to do an actual act of goodness to his fellowman. The same is so of the natural and essential love of a parent for his child. Thus, when the innate love of a parent for his child is revealed with strength, this is kindness of kindness (*Chessed of Chessed*).

Might-*Gevurah* within kindness-*Chessed* is when the kindness-*Chessed* itself manifests in a matter of might-*Gevurah*. That is, what is meant here is not the matter of the inter-inclusion (*Hitkallelut*) of might-*Gevurah* with kindness-*Chessed*, in which the *Sefirah* of might-*Gevurah* as a quality unto itself, becomes included in the kindness-*Chessed*.

⁵⁸⁵ Jeremiah 31:2

Rather, what is meant here is the quality of might-*Gevurah* that is part and parcel of the essential quality of kindness-*Chessed*. In other words, out of one's love and kindness, he does an act, which on the surface, appears to be a matter of might-*Gevurah*. This might-*Gevurah* is part and parcel of the essential quality of kindness-*Chessed*.

For example, if one hates the enemies of the one he loves, the hatred comes from the quality of love itself, in that because his love for his beloved is so great, he therefore hates those who are enemies of his beloved. Similarly, in the love of a parent for his child, "he who loves him, disciplines him in his youth."⁵⁸⁶

Here might-*Gevurah* is itself the result of kindness-*Chessed*. Therefore, to the degree of the greatness of one's love, will be the greatness of the might [that results from it]. This is because it does not actually come from the quality of might-*Gevurah* itself, but is rather the quality of kindness-*Chessed* as it comes out in a matter of might-*Gevurah*.

Splendor-*Tiferet* within kindness-*Chessed*, is that the kindness-*Chessed* comes out in a way of splendor-*Tiferet*, as in the teaching,⁵⁸⁷ "That which is splendid-*Tiferet* to himself and brings him splendor-*Tiferet* from mankind." As explained elsewhere, it can be that a person will be kind and bestow kindness to everyone, including the wicked [who are underserving of kindness], without any kind of discernment. In such a case, his kindness does not bring him splendor-*Tiferet* from mankind, and is therefore also not splendid-*Tiferet* for

⁵⁸⁶ Proverbs 13:24

⁵⁸⁷ Mishnah Avot 2:1

himself. Kindness is only considered to be splendid-*Tiferet* in the eyes of mankind when it is discerning, and as such, is also splendid-*Tiferet* for himself.

Victory-*Netzach* of kindness-*Chessed* is that because of his great love for his beloved, he awakens the quality of victory-*Netzach* [within himself] to overcome and vanquish all obstacles and barriers that separate him from closeness to his beloved.

What is meant here is not the quality of victory-*Netzach* as it is, in and of itself, without the revelation of the light of love. That is, it can be that after the heartfelt emotion of love recedes [in a person] and all that remains is its impression, he nevertheless stands steadfastly with strength and stubbornness to vanquish all obstacles and barriers to it.

In such a case, the quality of victory-*Netzach* is included in the two willow branches (*Aravot*), (for as known,⁵⁸⁸ victory-*Netzach* and majesty-*Hod* are called the two willow branches), in that they have neither flavor nor scent.⁵⁸⁹ This is because here, there is no heartfelt emotion, but only the matter of bringing it to action. However, what is meant here is the matter of victory-*Netzach* as it is in kindness-*Chessed*, in that it literally is part and parcel of the quality of kindness-*Chessed*.

That is, the quality of kindness-*Chessed* itself is expressed in a way of victory-*Netzach*. In other words, as a result of his great love, he is steadfast to be victorious etc. Therefore, to the degree of the greatness of his love, will be the

⁵⁸⁸ See Zohar I 220b, 262a; Likkutei Torah, Masei 90c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35, and the notes there.

⁵⁸⁹ See Midrash Vayikra Rabba 30:12

greatness of his determination to be victorious-*Netzach* [and overcome all obstacles].

Majesty-*Hod* within kindness-*Chessed* is as stated in Pardes Rimonim,⁵⁹⁰ that it is called majesty-*Hod* when it manifests in the quality of might-*Gevurah*, to humble His enemies, win battles, and save those who love the Supernal One, *HaShem*-יהו"ה, blessed is He.

However, what is meant here is not the quality of majesty-*Hod* as it is, in and of itself, but is like the explanation above about might-*Gevurah* within kindness-*Chessed*, which is part and parcel of the quality of love itself. That is, because of his love, he hates those who are the enemies of his beloved.

The same is so of majesty-*Hod* of kindness-*Chessed*, that his battle [against the enemies of his beloved] etc., is the result of his love. The difference between might-*Gevurah* of kindness-*Chessed* and majesty-*Hod* of kindness-*Chessed*, is that might-*Gevurah* is just heartfelt hatred in his heart, whereas majesty-*Hod* is when he actually comes to do battle.

Foundation-*Yesod* of kindness-*Chessed* is when, as a result of his love, he bonds with his beloved, and to the degree that his love is great, so will be the greatness of his bond (*Hitkashrut*) to his beloved.

Kingship-*Malchut* of kindness-*Chessed* is that as a result of his love, he speaks words of love [to his beloved], or even talks about other things, just to be with his beloved. The

⁵⁹⁰ See Pardes Rimonim (citing Shaarei Tzeddek of Rabbi Yosef Gikatilla), Shaar 23 (Erchei HaKinuyim), section on “*Hod*-הוד.” Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*).

Rav, the Maggid of Mezhritch,⁵⁹¹ explains this on the verse,⁵⁹² “They came to Eilim,” that, “Sometimes a person will even talk about other things to his beloved because of his love for him, as we find with Shaul,⁵⁹³ that the girls prolonged their conversation with him and included extraneous matters [that were not pertinent to his question] so that they could gaze longer upon his handsomeness etc.”

3.

Now, the above-mentioned particulars of the emotional qualities (*Midot*) are also present in the Godly soul. For, the quality of kindness-*Chessed* of the Godly soul is love of *HaShem*’s-יהו"ה, and includes all the other qualities (*Midot*) within itself.

Here, kindness-*Chessed* within kindness-*Chessed* is when love of *HaShem*’s-יהו"ה is openly revealed in one’s soul. On a deeper and more inner level, this is like the explanation above, that kindness-*Chessed* of kindness-*Chessed* is not the innate love within oneself, but is when it comes out with dominant and felt strength.

The same is so of the Godly soul. The matter of kindness-*Chessed* of kindness-*Chessed* is that his love of *HaShem*-יהו"ה, blessed is He, is strong. In other words, his love of *HaShem*-יהו"ה, blessed is He, is not just as expressed in the words, “You shall love *HaShem*-יהו"ה your God with all your

⁵⁹¹ Ohr Torah, Section 152 (p. 203 in the 5766 edition).

⁵⁹² Numbers 33:9

⁵⁹³ Samuel I 9:11-13 and Rashi there.

heart (*Bechol Levavecha*),”⁵⁹⁴ but is also, “with all your soul (*Bechol Nafeshecha*).”

To clarify,⁵⁹⁵ like all the other emotional qualities (*Midot*), love (*Ahavah*) is a heartfelt emotion in the heart, in that the heart loves. However, it could be that one’s whole heart is not full of love of *HaShem*-יהו"ה, blessed is He, but place remains in himself to also love things that are alien to *HaShem*’s-יהו"ה Godliness.

The words “You shall love *HaShem*-יהו"ה your God with all your heart (*Bechol Levavecha*),” indicate that not only should love of *HaShem*-יהו"ה be heartfelt, but that his love of *HaShem*-יהו"ה, blessed is He, should be wholehearted, so much so, that it is utterly inapplicable for him love anything other than *HaShem*-יהו"ה alone.

However, the love indicated by the words “You shall love *HaShem*-יהו"ה your God with all your heart (*Bechol Levavecha*),” is just heartfelt love, and does not apply to the other limbs and organs of the body. Therefore, the love of “with all your soul (*Bechol Nafeshecha*)” is higher than this. That is, one’s love of *HaShem*-יהו"ה, blessed is He, is so great, that not only is it wholehearted, but it even spreads to the other limbs and organs of his body.

For example, he runs [with his feet] to do a *mitzvah*.⁵⁹⁶ This stems from the spreading forth of the heartfelt love until it manifests in the power of mobility of his feet, which are the lowest limbs of the body. Nonetheless, as a result of his love,

⁵⁹⁴ Deuteronomy 6:5 and Rashi there.

⁵⁹⁵ Also see Sefer HaMaamarim 5689 p. 354 and on.

⁵⁹⁶ See Shulchan Aruch, Orach Chaim 90:12; Shulchan Aruch of the Alter Rebbe 90:13.

he (does not just walk to do a *mitzvah*, but) runs, which is incomparably different [than merely walking].

However, there is an even greater love of *HaShem*-יהו"ה. This is when his love of *HaShem*-יהו"ה, blessed is He, is so great, that his sense of self-existence becomes completely nullified as a result of his tremendous love of *HaShem*-יהו"ה, blessed is He. For example, because of his great love of *HaShem*'s-יהו"ה Torah, [when he studies Torah] he forgets his hunger, thirst, and all his other bodily needs. This is because his self-existence is utterly nullified as a result of his tremendous love of *HaShem*-יהו"ה, blessed is He.

Might-*Gevurah* in kindness-*Chessed*, is when love of *HaShem*-יהו"ה, blessed is He, manifests in a way of might-*Gevurah*. That is, as explained above, this is not the matter of might-*Gevurah* as a quality in and of itself, but inter-included with kindness-*Chessed*. Rather, here the might-*Gevurah* is of the quality of kindness-*Chessed*.

An example is hating the enemies of *HaShem*-יהו"ה, blessed is He, as the verse states,⁵⁹⁷ "I hate them with the utmost hatred, they have become my enemies." In other words, commensurate to the degree of one's great love of *HaShem*-יהו"ה, blessed is He, will be his hatred for the enemies of *HaShem*-יהו"ה, blessed is He, [and to the degree that his love of *HaShem*-יהו"ה grows, so will his hatred of *HaShem*'s-יהו"ה enemies grow].

Splendor-*Tiferet* of kindness-*Chessed* is that his love of *HaShem*-יהו"ה, blessed is He, is in a way of beauty, in that he beautifies Him and brings out His splendor, as expressed in the

⁵⁹⁷ Psalms 139:22

teaching,⁵⁹⁸ “That which brings splendor-*Tiferet* to Him, and brings Him splendor-*Tiferet* from mankind.”

Victory-*Netzach* of kindness-*Chessed* is that, because of his love of *HaShem*-יהו"ה, blessed is He, he stands steadfastly against all obstacles and barriers that distance him from *HaShem*'s-יהו"ה Godliness. He overpowers and vanquishes them, to bring *HaShem*-יהו"ה close to himself, or to come close to *HaShem*'s-יהו"ה.

Majesty-*Hod* of kindness-*Chessed* is that, because of his love of *HaShem*-יהו"ה, blessed is He, he is in a motion of majesty-*Hod*, meaning that he lowers *HaShem*'s-יהו"ה enemies and conquers them in battle, in order to save those who love *HaShem*-יהו"ה, the Supernal One, blessed is He.

Foundation-*Yesod* of kindness-*Chessed* is that because of his love of *HaShem*-יהו"ה, he bonds himself to *HaShem*'s-יהו"ה Godliness. When he then is bound to *HaShem*'s-יהו"ה, it becomes utterly inapplicable for him to bond to anything other than *HaShem*-יהו"ה. This is like the known idiom,⁵⁹⁹ “If we are attached above, we do not fall below.”

Kingship-*Malchut* of kindness-*Chessed* is that, because of his love of *HaShem*-יהו"ה, blessed is He, he speaks words of love and expresses “the glory of His greatness,”⁶⁰⁰ or other matters, such as speaking about *HaShem*'s-יהו"ה Torah and *mitzvot* etc.

Now, just as we explained how the quality of kindness-*Chessed* includes all the emotional qualities, this is likewise so

⁵⁹⁸ Mishnah Avot 2:1

⁵⁹⁹ Sefer HaSichot 5696 p. 95 and on; Torat Menachem, Reshimat HaYoman, p. 265.

⁶⁰⁰ See Isaiah 2:19; Also see Zohar II 7b

of the quality of might-*Gevurah* and fear of *HaShem*-יהו"ה, blessed is He. The same applies to all the other qualities (*Midot*), each of which includes all seven qualities (*Midot*) within itself.

Now, just as we explained the inter-inclusion (*Hitkallelut*) of the emotional qualities (*Midot*) of the Godly soul, this is likewise so of the animalistic soul. That is, the quality of kindness-*Chessed* of the animalistic soul, which is love of worldly matters, also includes all the emotional qualities (*Midot*) of the animalistic soul. That is, there is kindness-*Chessed* of kindness-*Chessed*, might-*Gevurah* of kindness-*Chessed* etc. This applies to all emotional qualities (*Midot*) of the animalistic soul. That is, each one includes them all.

However, this requires further explanation. For, at first glance, it makes sense that the emotional qualities of the Godly soul are included one within the other, being that the Godly soul is rooted in the world of Repair-*Tikkun*, which is the matter of inter-inclusion (*Hitkallelut*). However, in regard to the animalistic soul, the name of which indicates what it is, in that it is called an “animal-*Beheimah*-בהמה,” it is rooted in the world of Chaos-*Tohu*, which is in a state of division and separateness. This being so, a person may think to say that there is no matter of inter-inclusion (*Hitkallelut*) in the emotional qualities (*Midot*) of the animalistic soul.

However, the explanation is that, as known,⁶⁰¹ there is the view that even in the world of Chaos-*Tohu* there is a matter of inter-inclusion (*Hitkallelut*), except that the inter-inclusion (*Hitkallelut*) is only within a division of ten, but not beyond

⁶⁰¹ See Sefer HaMaamarim 5658 p. 24.

that. That is, in the world of Repair-*Tikkun*, there is the inter-inclusion of ten, and those ten include ten etc., and it then is called a *Partzuf*-Stature. However, in the world of Chaos-*Tohu*, the inter-inclusion (*Hitkalellut*) is only of ten, and no more, and it then is called a *Sefirah*-Emanation.⁶⁰² Thus, since even in the world of Chaos-*Tohu* there is an inter-inclusion of ten, therefore, even in the animalistic soul, which is rooted in the world of Chaos-*Tohu*, each emotional quality includes all the emotional qualities (*Midot*).

This then, is the matter of counting the Omer (*Sefirat HaOmer*), which is toil in the form and stature of the animalistic soul, and the form and stature of the Godly soul. For, every soul has a full form and stature, being that each emotional quality includes all the emotional qualities (*Midot*). It therefore is necessary for there to be the toil in service of *HaShem*-יהו"ה, blessed is He, of affecting refinement (*Birur*) throughout the full stature of the animalistic soul. This comes about through the manifestation of the Godly soul within the animalistic soul, to refine and purify it, causing it to ascend and unify with the Godly soul. Through this, even the general stature of the Godly soul receives additional light and illumination, as discussed before.

4.

Now, as explained above, those matters that were present during the exodus from Egypt by way of arousal from

⁶⁰² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

Above to below, must also be present during the counting of the Omer (*Sefirat HaOmer*) by way of toil from below to Above, and then those very same matters are drawn down with the giving of the Torah [on Shavuot]. Since the toil in serving *HaShem* יהו"ה, blessed is He, during the counting of the Omer (*Sefirat HaOmer*) is in both statures (*Komot*-קומוֹת), that of the Godly soul and that of the animalistic soul, these being the aspects of bestower (*Mashpia*) and recipient (*Mekabel*), therefore, the empowerment for this begins with the exodus from Egypt, in which there also is the matter of the bestower (*Mashpia*) and recipient (*Mekabel*).

In other words, even though the general revelations of the exodus from Egypt were in a way of arousal from Above to below, nevertheless, in this itself there are the two categories of Bestower (*Mashpia*) and recipient (*Mekabel*), these being the matter of the exodus from Egypt, and the matter of the splitting of the sea.

The explanation⁶⁰³ is that about the exodus from Egypt the verse states,⁶⁰⁴ "It is a finger of God-*Elohi*" מ"מ-אלהי," refer to the aspect of *HaShem* 's-יהו"ה Kingship-*Malchut*.⁶⁰⁵ That is, in the exodus from Egypt there primarily was a revelation from the aspect of *HaShem* 's-יהו"ה Kingship-*Malchut*, as it states,⁶⁰⁶ "The King, King of kings, the Holy One, blessed is He, was revealed upon them," referring to the aspect of the Kingship-

⁶⁰³ See the discourse entitled "*U'Sfartem*" 5673 (*Sefer HaMaamarim* 5673 p. 247 and on).

⁶⁰⁴ Exodus 8:15

⁶⁰⁵ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

⁶⁰⁶ See *Haggadah shel Pesach*, Maggid, section beginning "*Matzah Zu*."

Malchut of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Though it is true that there also was the revelation of the aspect of “(the King, King of kings), the Holy One, blessed is He (*HaKadosh Baruch Hoo*),” which specifically refers to the aspect of *Zeir Anpin*, nonetheless, the primary revelation was of the aspect of *HaShem*’s-יהו"ה Kingship-*Malchut*. This is as stated,⁶⁰⁷ “(ובמורא גדול-*Mora Gadol*)” – “This refers to the revelation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*),”⁶⁰⁸ and the *Shechinah* refers to the aspect of Kingship-*Malchut*.⁶⁰⁹

The reason it states, “And with great dread-*Mora Gadol*-גדול-מורא,” is because the revelation of the aspect of Kingship-*Malchut* was as it is in its mature and expanded state (*Gadlut*), meaning, the matter of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

However, about the splitting of the sea the verse states,⁶¹⁰ “Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt,” (that is, not just a finger, but the whole hand) which is the revelation of the aspect of *Zeir Anpin*. Even though it is true that there also was a revelation of the aspect of Kingship-*Malchut*, as it states,⁶¹¹ “He split the sea-*Yam*-ים,” [and “the sea-*Yam*-ים”] refers to Kingship-*Malchut*,⁶¹²

⁶⁰⁷ Deuteronomy 26:8

⁶⁰⁸ See Haggadah shel Pesach, Maggid, section beginning “*b’Yad Chazakah*.”

⁶⁰⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) *ibid*.

⁶¹⁰ Exodus 14:31

⁶¹¹ Psalms 78:13

⁶¹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) *ibid*.

nevertheless, the primary revelation was from the aspect of *Zeir Anpin*.

In other words, in both these matters, (both the exodus from Egypt, as well as the splitting of the sea), there was a revelation of the aspect of *Zeir Anpin* and the aspect of Kingship-*Malchut*. This is the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukvah*. Nevertheless, there is a difference between them, in that during the exodus from Egypt the primary aspect was that of Kingship-*Malchut*, whereas during the splitting of the sea the primary aspect was *Zeir Anpin*, and *Zeir Anpin* and Kingship-*Malchut* are the aspects of bestower (*Mashpia*) and recipient (*Mekabel*).

However, all the above was in a way of revelation stemming from Above to below, which was then withdrawn so that we could draw them down by way of toil in the service of *HaShem*-יהו"ה, blessed is He, [in counting the Omer]. This is why after the first days of Pesach, these matters become diminished and withdrawn, so that we can then draw them down through our toil in the service of *HaShem*-יהו"ה, blessed is He.⁶¹³

This then, is the matter of counting the Omer (*Sefirat HaOmer*), during which time the toil is by way of ascent from below to Above. About this the verse states,⁶¹⁴ "You shall count for yourselves." About the word "You shall count-*u'Sfartem*-וּסְפַרְתֶּם" the Alter Rebbe explained that, in its root, it is related to the word [*Sapeer*-ספיר] which indicates [brilliance and] illumination.⁶¹⁵ That is, we must illuminate the two

⁶¹³ See Likkutei Torah, Tzav 14d

⁶¹⁴ Leviticus 23:15-16

⁶¹⁵ See Likkutei Torah, Emor 35b and elsewhere.

statures (*Komot*-קומות), the stature of the Godly soul and the stature of animalistic soul, which are the bestower (*Mashpia*) and recipient (*Mekabel*), (as explained above).

This is also why the verse states, “You shall count for yourselves – from the morrow of the day of rest,” referring to the morrow of Pesach.⁶¹⁶ For, the empowerment for the toil in serving *HaShem*-יהו"ה, blessed is He, by counting the Omer (*Sefirat HaOmer*) in the matter of the bestower (*Mashpia*) and the recipient (*Mekabel*), stems from the fact that on Pesach there was an illumination of the matters of Bestower (*Mashpia*) and recipient (*Mekabel*) from Above to below. Through this, empowerment is granted to draw these matters down through our toil in service of *HaShem*-יהו"ה, blessed is He.

Now, even though the toil in serving *HaShem*-יהו"ה, blessed is He, by counting the Omer (*Sefirat HaOmer*), is in a way of ascent from below to Above, nevertheless, even then, there is a drawing forth not only of the aspect of Kingship-*Malchut* as it is in a diminished and immature state (*Katnut*), but even as it is in an expanded and mature state (*Gadlut*), meaning the aspect of Kingship-*Malchut* as it stems from the brains and intellect (*Mochin*), and beyond that, as it is in its root before the restraint (*Tzimtzum*), and even higher.

The same is so of the aspect of *Zeir Anpin*, that the drawing forth is not just of *Zeir Anpin* as it is in a diminished and immature state (*Katnut*), but even as it is in an expanded and mature state (*Gadlut*), meaning, as *Zeir Anpin* stems from

⁶¹⁶ Talmud Bavli, Menachot 65b and on; Torat Kohanim and Rashi to Leviticus there.

Zeir Anpin and Kingship-Malchut. It may thus be said that this is also the meaning of what is stated about the counting of the Omer (*Sefirat HaOmer*),⁶²¹ “It is a *mitzvah* to count days, and it is a *mitzvah* to count weeks.” For, days and weeks correspond to *Zeir Anpin* and Kingship-Malchut.

Thus, through our toil in serving *HaShem*-יהו"ה, blessed is He, by counting the Omer (*Sefirat HaOmer*), in the aspects of *Zeir Anpin* and Kingship-Malchut, we draw these matters down on the holiday of Shavuot. This is the meaning *HaShem*'s-יהו"ה utterance that begins the giving of the Torah,⁶²² “I am *HaShem*-יהו"ה your God-Elohe”*cha*-אלהיך,” in which *HaShem*-יהו"ה and “your God-Elohe”*cha*-אלהיך” refer to *Zeir Anpin* and Kingship-Malchut.

5.

This then, is the matter of counting the Omer (*Sefirat HaOmer*), which is the intermediary between the exodus from Egypt and the giving of the Torah. That is, the very same matters that illuminated from Above to below in the exodus from Egypt, must be brought about in a way of ascent from below to Above with the counting of the Omer (*Sefirat HaOmer*), by which we thereby draw these matters down when the Torah is given [on Shavuot]..

This is also the meaning of the verse,⁶²³ “Draw me, after You we shall run; The King has brought me to His chambers,

⁶²¹ Talmud Bavli, Menachot 66a

⁶²² Exodus 20:2; Deuteronomy 5:6

⁶²³ Song of Songs 1:4; See the discourse entitled “*Mashcheini*” in Ohr HaTorah, Shir HaShirim, Vol. 1 p. 59 and on.

we shall delight and rejoice in You.” The word “Draw me-*Mashcheini*-משכני” refers to the time of the exodus from Egypt, like a person who draws someone close without his knowledge. This refers to the pull and drawing up that comes by way of an arousal from Above to below.

The continuing words, “after You we shall run-*Acharecha Narutzah*-אחרריך נרוצה” refers to the time of the counting of the Omer (*Sefirat HaOmer*). About this it says “we shall run-*Narutzah*-נרוצה” in the plural, indicating toil in both statures (*Komot*-קומות), the stature of the Godly soul and the stature of the animalistic soul.

The continuation, “The King has brought me to His chambers,” refers to the time of the giving of the Torah, for through Torah the Jewish people become attached to the Holy One, blessed is He, as in the teaching,⁶²⁴ “Israel bond with the Torah, and the Torah [bonds] with the Holy One, blessed is He.” Through this, we come to the conclusion of the verse, “we shall delight and rejoice in **You**,” in which the term “in You-*Bach-bach*”⁶²⁵ refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.⁶²⁶

⁶²⁴ Zohar III 73a

⁶²⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate of the Twenty-Two (כ"ב-22) Letters.

⁶²⁶ See *Ohr HaTorah* *ibid.* p. 67; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 6, and elsewhere.