

U'Sfartem Lachem: Sefiras HaOmer - The Additions of The Tzemach Tzedek

From the teachings of Rabbi Schneur Zalman of Liadi; adapted by Eli Touger

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- i. See *Pardes, Shaar 8*, ch. 2, which cites the statement of *Sefer HaBahir*: “Why are they called *Sefiros*? This recalls [the phrase (*Tehillim* 19:2)]: *Hashamayim mesaprim*, ‘The heavens relate....’” Note also the *Zohar*, [Vol. II,] *Parshas Terumah*, [p.] 136b: “What is the intent of the term *mesaprim*? Shining.”
- ii. See the *Zohar*, [Vol. III,] *Parshas Emor*, p. 97, [which compares the seven weeks of the Counting of the *Omer* to a woman's seven days of purification].
- iii. See the relevant statements in *Shmos Rabbah*, the end of *Parshas Bo*, and in the *Mechilta, Parshas Bo*, sec. 7, also cited in the *Yalkut Shimoni*.
- See also *Tanya*, ch. 31, [which explains that the Jews fled Egypt because they had not refined themselves and did not desire to expose the evil within themselves to the undesirable influences of Egypt, lest they experience a spiritual descent]. See also [*Torah Or*, p. 30d,] the end of *Parshas Vayeishev*, the end of the *maamar* entitled *Ko Amar... Venasati Lecha Mehalchim*, which states: “In the ultimate future, when [the Divine light that] is *sovev kol almin* will be revealed... even the *shov* will reflect a forward movement like the *ratzo*.” [See also] the *maamar* entitled *VeHayah Mispar Bnei Yisrael*, [*Likkutei Torah, Bamidbar*, p. 6a, which states that] in the ultimate future, “the positive dimension of the arousal from below will be great and elevated to an infinite degree.”
- From all this, one can understand the intent [of the prophecy: “You shall] not [depart] in haste.”
- iv. Note the *maamar* entitled *Mah Yafu Paamaiyich*, [*Likkutei Torah, Shir HaShirim*, p. 43c].
- v. See the interpretation of the verse, [*Vayikra* 1:2]: “A man of you shall offer... you shall offer...,” [*Likkutei Torah, Vayikra* 3a]. Consult that source.
- vi. Note *Zohar*, [Vol. III,] *Parshas Balak*, p. 188b.
- vii. See the statements at the end of the *maamar* entitled *Va'eira El Avraham*, [*Torah Or*, p. 56d, which speaks of the identification with G-d's word established through Torah study].
- viii. Note the passage in the *Zohar*, [Vol. II,] *Parshas Tetzaveh*, p. 182b, beginning “Since”; and that on p.

183a which states: "Until the Torah was brought forth." Note the later statements [in this text].

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Rabbi Shneur Zalman of Liadi (18 Elul 1745-24 Tevet 1812), known as "the Alter Rebbe," was one of the main disciples of the Maggid of Mezritch, and the founder of the Chabad Chassidism. He is the author of Shulchan Aruch HaRav and Tanya as well as many other major works in both Jewish law and the mystical teachings.

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