

קונטרס תמימי דרך

The Wisdom of Simplicity

**Exploring the Sugyah of
"Temimos" in Halacha and
Penimiyus HaTorah**



Rabbi Yaakov Klein



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Dedicated l'illui nishmat

Mendel Ber *ben* Eliezer
and
Shoshana Penina *bat* Tzadok
Chananya

Through the merit of the Torah learned
from this book, may their souls ascend ever
higher in Gan Eden, and may their memory
be a source of blessing for all who study
these words.

Dedicated with love by
The Sheldon family



לע"נ

ר' שלמה ב"ר אריה

"אשרי אדם מצא חכמה ואדם יפיק תבונה"
(משלי ג:י"ג)

Thanking you for illuminating our eyes
and opening our minds to the light.

Family Leibovici



Dedicated l'illui Nishmas

The holy souls who were murdered on October 7th, 2023, and the brave soldiers who gave their lives defending Am Yisrael.

Thank you to our dear friend Yaakov for his unwavering dedication and love for Hashem, His Torah, and His children.

May we soon merit the complete redemption and the rebuilding of Yerushalayim with Moschiach Tzidkeinu!

Hadassah and Akiva Bruck



Dedicated l'illui nishmat

Sylvia & Cyril Barnett
& ישראל חיים בן זאב ומינדל
סאבעל דינה בת אברהם ופיגא

Debby Barnett (née Levy)
דבורה שרה בת בן ציון ומרים

In the merit of the Torah learned from this book, may their *neshamos* have an *aliyah*.



לעילוי נשמת Dedicated

Hilary Weller

חנה רבקה בת ר' דוב בער

on the occasion of her first yahrzeit



Dedicated l'illui nishmat

Leah bat Meir

Yehoshua Ben Yaakov



Preface

It is with overwhelming gratitude to the Infinite One that I present "***Kuntreis Temimei Darech***" to you, my dear reader. It is my fervent hope that the Torah within brings you clarity, warmth, and joy as all authentic Torah should.

In the original introduction to his commentary on *Shas*, Rav Samuel Eliezer Halevi Edeles *zt"l*, more commonly known as the Maharsha, writes that although he produced writings on the *Aggadic* sections of the Gemara, it was his intention to publish them separately. He then expresses regret over this decision:

ובאמת הנני רואה עתה מחכמי התלמוד שעשו חיבור אחד מהלכות שחכמי התלמוד שָׁלְבוּ בתלמוד הלכות ואגדות, כי תורה אחת היא לנו, בפירושה של התורה תורת משה. וכמה וכמה דרכי מוסר וחכמה והוראות על פי תורת משה אשר יוצאים לנו מתוך דבריהם מאגדות. ועל כן תהיתי על הראשונות שחלקתי החיבור הזה לשני חלקים דהיינו: חלק אחד מחדושי אגדות, שמן הראוי היה שלא להפרידן, אך לחברן אשה אל אחותה...

In truth, I now see from the work of the Sages of the Gemara that they made a single *sefer* from the *Halachos* and the *Aggados*, for we have but a single Torah which comes to explain the Torah of Moshe, and so much guidance and wisdom in alignment with Toras Moshe emerges from their words in the *Aggadic* sections of the Gemara. Therefore, I express my regret over this that I split my work into two sections and created a separate section that treats the *Aggados*. **Because it would have been fitting not to separate them, but rather to bind them together as a woman to her sister...**

Rooted in Hashem's Wisdom underlying all of creation, the cognitive aspects of **Chochmah** (visionary, holistic, and creative thinking) and **Binah** (analytical, detail-oriented, and legalistic thinking) manifest in various forms throughout the entire spectrum of reality. One of their primary manifestations is in this "woman and her sister" – the two aspects of the Torah (*Halacha* and *Aggadah*, *Nigleh* and *Nistar*).

Generally speaking, the Torah of "**nigleh**" – the realms of *p'shat* and halachic discussion in Mishna, Gemara, Midrash, and *Poskim* – is associated with the consciousness of *Binah*. This realm of Torah study and practice revolves around the analysis of particular mitzvos and their parameters. It involves studying various cases and determining whether something is *Kosher* or *Passul*, *Tamei* or *Tahor*, *Muttar* or *Assur*, *Binah-thinking*, which can only grasp one facet of reality at a time. This layer of Torah is considered the "body" of Torah - "*Hein hein gufei halachos.*"¹

But there is another element of Torah, considered by those who have the privilege to study and teach it to be "*nishmasa d'Oraysa*", the "soul" of the Torah.² This is the realm of "**Penimiyus haTorah**" in all its various forms, which channels the energy of *Chochmah*. Instead of treating Torah topics issue by issue, this realm of Torah presents windows into the "All", the underlying and overarching frameworks necessary to understand the "big picture" vision of Torah – the *why* (soul) that underlies the *what*, *where*, *how*, and *when* (body).

¹ Avos 3:18.

² See *Zohar*, *B'haalosecha* 12:62.

Ultimately, the Zohar describes *Chochmah* and *Binah* as “two friends that never part”³. As the *Sefer Yetzirah* teaches, “*Havin b’chochmah v’chakam b’binah*”⁴ – these two elements must, if they are to fulfill Hashem’s intention, function **together**. Just as a body without a soul is a corpse and a soul without a body is a “ghost”, so too the “soul and body” of Torah need to be perfectly aligned, without one coming at the expense of the other. Perhaps this is why the venerable *Maharsha* came to regret his decision to separate the two sections of his commentary.

But it’s more than simply ensuring a balance between the two. In truth, these two realms of the Torah are *two sides of the same coin*. Because *Binah*-oriented studies are intended to serve as a mechanism to reveal the unified light of *Chochmah*, there is no such thing as the “spirit of the law”. Just as the soul “copied over” into the physical realm becomes the human body, the law is itself spirit embodied. **When “copied over” into the physical realm, *Nistar* becomes *Nigleh*.**⁵

³ *Zohar*, Vol. 2, 56a. Fascinatingly, this is reflected in the physiological manifestation of the *Sefiros* in our microcosmic *Tzelem Elokim*. While they are generally responsible for their specific functions, the right and left hemispheres (*Chochmah* and *Binah*) of the brain are neuroanatomically linked through the corpus callosum, a large bundle of nerve fibers that directly connects the two hemispheres of the brain and enables communication between them to create a unified sense of perception, allowing for proper functionality.

⁴ *Sefer Yetzirah* 1:4.

⁵ A *penimiyus*-oriented perspective on the relationship between body and soul understands the body to be a physical “copying over”, a lower fractal iteration, of the soul itself. In other words (as we will see later on), what is, in the soul, the *middah* of *Chochmah* becomes the right hemisphere of the

In the words of Rebbe Nachman of Breslov zy"ā:

וזה בחינת הלכה וקבלה: קבלה היא בחינת (תהילים כ"ט:ב): ה'שתחוּ לִה' ב'הדרת קֹדֶשׁ – ראש־יתבות **קבלה**; והלכה היא בחינת (שם ק): ה'ריעו לִה' כֹּל ה'ארץ – ראש־יתבות **הלכה**, כמובא בכונות... וזה בחינת רזין, ורזין דרזין: רזין הוא בחינת הלכה, רזין דרזין הוא בחינת קבלה. התלבשות הקבלה בהלכה הוא בחינת הנהגת הקדוש־ברוך־הוא בששת ימי החל, שהוא בחינת יחודא תתאה.

This is the aspect of *Halacha* and *Kabbalah*. *Kabbalah* is an aspect of "*Hishtachavu laHashem b'hadras Kodesh* - Bow down to Hashem in the grandeur of holiness,"⁶ the initial letters of which spell ***Kabbalah***⁷. *Halacha* is an aspect of "*Hari'u laHashem kol ha'aretz* - Sound a joyful note to Hashem, all the earth,"⁸ the initial letters of which spell ***Halacha***... This is also the aspect of *Razin* (secrets) and *Razin d'razin* (deep secrets). ***Razin*** corresponds to *Halacha*. ***Razin d'razin*** corresponds to *Kabbalah*. The encompassing of the *Kabbalah* within the *Halacha* is the aspect of the Hashem's conduct during the six days of the week, which is an aspect of "the lower unification."

brain. What is, in the soul, the *middah* of *Binah*, becomes the left hemisphere in the brain. The *Sefirah* of *Chessed* becomes the right hand, the *Sefirah* of *Gevurah* becomes the left hand, *Tiferes* becomes the torso and so on. (We will learn more about this in the second section of this work *b'ezras Hashem*.) In this sense, like we said in the text above, there is no "spirit of the law" – **the "law" (body) is itself the "spirit" (soul) rendered into the operational terms of the lower reality, our physical realm.** To live a life of halachic study and engagement is intended as an opportunity to immerse oneself in the experiences of these spiritual dynamics.

⁶ *Tehillim* 29:2.

⁷ *Shulchan Aruch HaAri, Shacharis shel Shabbos* 4.

⁸ *Tehillim* 100:1.

In this teaching, Rebbe Nachman reveals that far beyond a purely technical, dry, legalistic framework, *Halacha* is itself “**razin**” - a spiritual program for consciousness expansion that serves as a vessel for the “*Razin d’razin*” of *Penimiyus HaTorah*, reflecting the way Hashem’s Presence may be experienced through the human condition in our current reality.

Just as a healthy human is one whose body and soul are in total alignment, the ultimate ideal is for our engagement with *Halacha* in both study and practice to serve as a vessel for the theological, philosophical, mystical, and experiential consciousness of *Penimiyus HaTorah* with which it is absolutely unified.⁹

⁹ Rav Avraham Yitzchak Kook zt”l writes (*Oros HaTorah* 3:8): “And so it is with the Torah. Her lofty general principles – those universal concepts, paths of elevated righteousness, and spiritual wisdoms reveal a complete world of greatness, of all-inclusive laws which are like stars in the sky. But specifically from amidst this elevation one must comprehend that **just as there is found an enormous treasure in the great principles, so there is to be found in the piles and piles of novel rulings and formations founded upon each and every crown [of the letters], in every single detail of the Torah** – the exacting boundaries and expanses which, resulting from each and every branch, continuously fragment into leaves and shoots, endlessly. Then, even if one is greatly inclined toward the enlargement of consciousness in the expansive universal principles, it will be pleasurable for him to study Torah for its sake in the exactness of its particularities, and he will succeed in the binding together of a “great thing” and a “small thing”; ‘A great thing – the workings of the chariot. A small thing – the disputes of Abaye and Rava.’ (See *Succah* 28a)”

In another place, the tzaddik writes: “We observe that when one looks at the world in a simple manner, stemming from the influence of the revealed perspective of Torah alone without the influence of *Toras Chessed* which flows forth from the source of a hidden, Godly understanding, *Middas HaDin* proliferates in great measure — hatred of creation and despair

My intention in this *kuntreis*, with Hashem's help, is to demonstrate the way in which a relatively contained *sugya* - the discussion of whether we must delay the beginning of Shavuot in order to preserve the totality ("Temimos") of *Sefiras HaOmer* - serves as a vessel for the most exalted and foundational teachings of *Kabbalah* and *Chassidus*. The first section (***Cheilek Razin***) explores the *sugya* of "Temimos" in *Halacha*. The second (***Cheilek Razin D'Razin***) explores a possible path toward understanding the spiritual dynamics underlying this *sugya*.

It is my hope that, in addition to clarifying this *sugya* and delivering much-needed *chizuk* and inspiration, this presentation will spark the imagination of my readers - far greater scholars than myself - in terms of what is possible when we apply this methodology to the entire corpus of the Torah's Talmudic and Halachic realms. I hope it will cause my readers to imagine learning *every sugya* this way - first creating the "body" by clarifying the halachic principles, parameters, and frameworks, and then infusing this structure with a soul from the soaring realm of *Penimiyus Hatorah*. I hope they will come to see

abound from all sides. There is no way to stand secure, immersed in holiness, in a generation in which boundaries have been so widely breached, without assistance from the sense for nuance granted by the revealed Torah along with the kindness and light of the concealed Torah. It is then that the energies of kindness mix with those of strict judgment to produce sweetness." *Oros HaTorah* 10:16. See also *Pesikta d'Rav Kahana* 101b: "*Panim sochakos l'Aggadah* - One studies Aggadah with a happy face." Also, Aggadah is compared to wine (*Sifrei, Haazinu* 317) about which Chazal teach, "There is no joy without wine" (*Pesachim* 109a), and "There is no song without wine" (*Berachos* 35a).

how easily our Torah would then come to life, how Hashem's Presence would so viscerally be sensed in every detail, in every word!

I close with a *tefillah*:

**אבינו אב הרחמן המרחם רחם עלינו ויתן בלבנו בינה להבין ולהשכיל
לשמוע ללמוד וללמד לשמור ולעשות ולקיים את כל דברי תלמוד
תורתך באהבה.**

Ribbono Shel Olam, please help us to align ourselves in thought, speech, and action with the exoteric aspect of our tradition, to fully embody the "**Binah**" of a Torah lifestyle in all of its multifarious aspects and facets.

**והאר עינינו בתורתך ודבק לבנו במצותיך ויחד לבבנו לאהבה וליראה
את שמך.**

And please help us in our bid to discover within the revealed aspect of Your Torah the "**Chochmah**", the big-picture vision of Torah which, relating to the "why", is bound up with the all-encompassing relationship with Hashem a Torah lifestyle is intended to foster, the realm of the heart and its authentic feelings of awe and love.

You have revealed through Your tzaddikim that in these final moments before the coming of Moshiach, it is only a connection to *Penimiyus haTorah* which, like a soul to a body, enlivens, unifies, and activates one's experience of Torah and mitzvos,¹⁰ that will enable us to fully manifest our *neshamos* and reveal Your Presence in the world. Our embrace of this generally abandoned realm of the Torah will right the tilted ship of our communal consciousness, enabling us to be redeemed from exile with abundant Mercy.¹¹ It is this infusion

¹⁰ See *Shelah HaKadosh, Masechta Shavuot*, p. 183b

¹¹ *Zohar, Nasso* 6.

of existential lucidity, cognitive clarity, and emotional connectivity that will strengthen the essential spiritual identity of our nation as a "*Mamleches kohanim v'goy kadosh* – a Kingdom of Priests and a Holy People," enabling us to carry out the mission with which You charged us at Sinai to fill the world with the consciousness of Your Presence. So that our eyes can witness the day on which the world will be "filled with the knowledge of the glory of Hashem as the waters cover the ocean floor,"¹² "nation shall not lift the sword against nation, neither shall they learn war anymore,"¹³ and Hashem's House "will be called a house of prayer for all nations."¹⁴

This is our only dream. This is our only request.

אמן, כן יהי רצון.



Poschin b'chvod Achsanya shel olam, I would like to thank *Avinu Av Harachaman* Who has guided this project from start to finish, allowing it flow forth almost effortlessly, with very minimal conscious planning or input from my humble self. The *hashgacha* I witnessed through the unfolding of this process was absolutely breathtaking and gave me much *chizuk* and clarity that I was being guided along a charted path. Thank You Hashem!

¹² *Chabakuk* 2:14.

¹³ *Yeshayahu* 2:4.

¹⁴ *Yeshayahu* 56:7.

I would like to express my gratitude to Rabbi Naftali Schiff, CEO of Jewish Futures, for granting me the opportunity to spend my time teaching the redemptive Torah of *emunah* to so many here in the United Kingdom and beyond. My thanks, as well, to the entire staff at Jewish Futures whose work behind the scenes makes all of this possible.

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Thank you to the generous sponsors who have enabled me to print and disseminate this *kuntreis* across the globe free of charge. May Hashem repay your kindness and support with *shefa ad b'li dai!*

Thank you to Rav Yeruchum Olshin *shlita* upon whose beautiful *sefer Yarei'ach L'Moadim* the core of the halacha section is based.

Finally, to my *eishes chayil* Shira: *Sheli, shelcha mamash*. Not a single word of this or any of my other spoken or written projects would be possible without you and everything you do for our family with such grace and love. In the *zechus* of the Torah your partnership enables me to spread, may you only know goodness, sweetness, joy, and blessing.

Yaakov Klein | ט"ו אייר תשפ"ה, London,



חלק רזין



1. "Temimos" in Chazal

In *parshas Emor*, the Torah describes the mitzvah of *Sefiras Ha'Omer* with the following:

וספרתם לכם ממחרת השבת מיום הביאכם את עמר התנופה שבע שבתות
תמימות תהיינה: עד ממחרת השבת השביעית תספרו חמישים יום
והקרבתם מנחה חדשה לה':

"And you shall count for yourselves from the day after Yom Tov, from the day of your bringing the waved *Omer* offering, **seven complete weeks (*temimos*)** shall they be. Until the morrow of the seventh week, the fiftieth day, shall you count, and you shall bring a new *Mincha* offering to Hashem."¹⁵

Because the Torah's wording is incredibly precise and bursting with meaning, the word "*temimos*" ("complete") is taken at face value:

¹⁵ *Vayikra* 23:15-16.

the seven weeks of *sefirah* must be **complete**, with nothing done to detract from their fullness.

This point is made by Chazal, in what is the singular halachic comment on this word “*temimos*” in *Torah SheBaal Peh*, who teach that this word means we must begin counting from the **second night** of Pesach and not the **following day**, to ensure we maintain the totality of the seven weeks and the day is counted in full, with the night included in the count as well.¹⁶ This source doesn’t necessitate our counting *Sefiras HaOmer* at the very beginning of the second night, a point made explicitly by the *Taz*, who writes:

ואין זה נכון שיכניס עצמו לספק לכתחלה ואי משום תמימות אין להחמיר
בזמן הזה אלא כל שסופר בלילה תמימות קרינן ביה.

It isn’t appropriate for one to put himself in a state of doubt (by counting before it is certainly nighttime on the first night of the *Omer*). If he is worried about preserving “*Temimos*”, one needn’t be stringent in our days [when - according to the *Ran* - *Sefiras HaOmer* is a *d’Rabbonon* because we lack the *Beis HaMikdash*]. Rather, all the while that he counted during the nighttime, it is considered “*Temimos*”.¹⁷

Still, we find from Chazal that there is a concept of preserving “*Temimos*”, ensuring that *Sefiros HaOmer* involved the counting of seven complete weeks.¹⁸

¹⁶ *Menachos* 66a, *Toras Kohanim* 12:6 quoted by *Rashi* *ibid*.

¹⁷ *Orach Chaim*, 489:5. See *Tosafos* to *Menachos* 66a, “*Zecher*”.

¹⁸ Although not mentioned in Chazal, it should be noted that there is an earlier source (*BaHaG*, quoted by *Tosafos* to *Menachos* 66a) that uses the word “*Temimos*” to necessitate counting each day, so that if one misses a day entirely (without counting during the daytime with a *beracha* [*BaHaG* in

2. Din of "Temimos" on the Final Day

Notably, it is the *Taz* himself who most prominently features a ruling - found neither in Chazal nor in the Rishonim - in the interest of preserving "*Temimos*". This ruling relates to the final day (*erev Shavuos*) when, in order not to negate the imperative of "*Temimos*", the *Taz* and many other *poskim* hold that one must delay davening *Maariv* or making *Kiddush* until *Tzeis HaKochavim*. In the words of the *Taz*:

מאחרין להתחיל ערבית בכניסת שבועות כדי שיהיו ימי הספירה תמימות.

We delay davening *Maariv* when *Shavuos* enters in order to ensure that the days of *Sefirah* are "*Temimos*".¹⁹

This novel ruling is first found in the *Shelah HaKadosh*, who writes:

חג שבועות הוא אשר צוה הש"י לעשות חג אחר שבעה שבועות של הספירה. וקבלתי ממורי הגאון מהר"ש ז"ל מלובלין שקיבל איש מפי איש מפי הגאון רבינו יעקב פולק ז"ל, שלא לעשות קידוש ולאכול בליל ראשון של חג שבועות עד צאת הכוכבים. והטעם, מפני שבספירה כתיב (ויקרא כג, טו) שבע שבתות תמימות תהיינה, ואם כן כשמקדש בעוד יום, מחסר אותו המקצת ממ"ט ימי הספירה, שהרי חג שבועות הוא לאחר ספירה, וכשיש ספירה אינו שבועות, וכשמקדש אם כן מקבל על עצמו החג ומחסר אותו המקצת מימי הספירה ונמצא שאינן תמימות.

The *chag* of *Shavuos* is the *chag* we were commanded by Hashem to make after the seven weeks of *Sefirah*. And I received from my teacher, the gaon *Maharash z"l* of Lublin who received a direct tradition going back to the *gaon* Rabbeinu Yaakov Pollack *z"l* not to make *Kiddush* and eat the meal on the first night of *Shavuos* until

Hilchos Atzeres #12] or without a *beracha* [BaHaG quoted in *Tosafos* to *Megillah* 20b, "Kol"'], he should no longer continue to count.

¹⁹ *Orach Chaim* 494:1.

Tzeis HaKochavim. And the reason for this is that regarding *Sefirah*, the Torah tells us, “Seven complete weeks shall they be,” and therefore if we would make *Kiddush* while it is still day, we would detract that little bit from the 49 days of *Sefirah*, because *Shavuos* is supposed to be after *Sefirah*, and when we are still in the days of *Sefirah*, it cannot be *Shavuos*. But if he makes *Kiddush*, he is thereby accepting upon himself the onset of *Shavuos* and thus detracting that bit away from the days of *Sefirah* and it emerges that they are not “*Temimos*”.²⁰

Many *poskim*²¹ similarly bring this *halacha*, all echoing the *Shelah*’s warning precisely - not to make *Kiddush* prior to *Tzeis* in order to preserve “*Temimos*”.²²

It is interesting to note that the *Shu”t Shvus Yaakov*²³ goes so far as to advise, based on a comment of the *Maharil*, that we should add the following when counting the final day of the Omer: “...which are seven weeks - **and tomorrow, erev *Shavuos***”, in order to clarify that the entirety of the following day is part and parcel of the seven weeks of *Sefiras HaOmer*.

²⁰ *Shnei Luchos HaBris, Maseches Shavuos – Ner Mitzvah #1.*

²¹ Among them: the *Magen Avraham* (194:1), *Pri Megadim* (10:1), *Shulchan Aruch HaRav* (194:2), *Shulchan Shlomo* (194:1), *Shu”t Shvus Yaakov* (Vol. 3 #52), and others.

²² The *Taz* and *Shulchan Aruch HaRav* alone add that we ought to delay not only *Kiddush*, **but *maariv* as well** (which is indeed the prevailing *minhag*) – despite the *Shelah* explicitly saying, later in the paragraph quoted above, that there is no issue with davening early despite the fact that we mention *zman* in the *tefillah* itself. We will address this distinction later on, *be”H*.

²³ Vol. 3, #52 quoted in *Nitei Gavriel, Hilchos Chag HaShavuos* p. 241.

3. Conflict with the Mitzvah of Tosefes Yom Tov

Aside from the fact that this *halacha* is not mentioned anywhere in Chazal, this ruling is especially novel since it would appear to come up against the biblical injunction of “*Tosefes Shabbos V’Yom Tov*”, adding on to Shabbos and Yom Tov by beginning them earlier than nightfall.²⁴ The source for this mitzvah is learned from a *pasuk* regarding Yom Kippur:

שבת שבתון הוא לכם ועניתם את נפשותיכם בתשעה לחודש בערב מערב
עד ערב תשבתו שבתכם.

“And you shall afflict yourselves; on the ninth of the month in the evening - from evening until evening – you shall rest your Shabbos.”²⁵

One opinion in the Gemara utilizes this verse to teach that one must add from the weekday onto the holy **when Yom Kippur begins** (“on the ninth of the morning in the evening”) and **when it ends** (“from evening until evening”), and that the same applies to **Shabbos** (“you shall rest”) and **Yom Tov** (“your Shabbos”).²⁶ Accordingly, it is a

²⁴ It should be noted that although the majority of *Rishonim* (including the *Rif* to Yoma 2a and the *Rosh* - Yoma 8:18) apply this mitzvah to Shabbos and Yom Tov, the Rambam is not of this opinion. See *Mishneh Torah* to *Hilchos Shevisas Asor* 1:6 and *Beis Yosef* to *Orach Chaim* 161, #2.

²⁵ *Vayikra* 23:32.

²⁶ *Yoma* 81a. See also *Rosh HaShana* 9a where this rule is presented in a *Braisah* and its source is a subject of dispute between Rebbe Akiva and Rebbe Yishmael. (According to the Rambam’s reading [unlike the readings of *Tosafos*, the *Ran*, *Raavad* and others] their dispute is not merely regarding the scriptural source, but also with regard to whether this *halacha* applies across the board to all instances of “Shabbos” – *Shemittah*, Yom Kippur, Yom Tov, and Shabbos [Rebbe Yishmael], or whether it applies to

Mitzvas Asei D'Oraysa to add from the weekday onto the holy when Yom Tov begins. If so, the novel ruling of the *Shelah* and the other *poskim* of pushing off *Kiddush* of Shavuos until after *Tzeis HaKochavim* would seem to negate this mitzvah!

The *Shu"t Binyan Shlomo*²⁷ asks this question explicitly:

הנה זה יותר משלושים שנה אשר עמדתי לתמוה על דברי השל"ה והמגן אברהם, שכתבו שראוי למהר בתפילה ובקידוש בליל שבועות עד שלא יהיה לילה, משום דהוי "שבע שבתות תמימות". והלא ידוע דתוספות יו"ט הוא דאורייתא בין כניסתו ובין יציאתו, ולא מצינו חילוק בזה בין חג השבועות לשאר המועדים.

It is now over thirty years that I have stood in bewilderment regarding the words of the *Shelah* and the *Magen Avraham* who write that one should delay davening *Maariv* and making *Kiddush* on the night of Shavuos until it is certainly nighttime so that we can fulfill "seven complete weeks". Why, it's known that *Tosefes Yom Tov* is a biblical injunction both at the outset of the day and its conclusion, and we haven't found any distinction in this matter between *Shavuos* and the other *chagim*!

Indeed, there are those who negate this ruling altogether. After bringing the ruling of the *Shelah*, the *Yosef Ometz* writes:

אכן באמת שלא ראיתי לרבנן קשישאי בעלי מעשים אשר בארצנו ארץ אשכנז שיחושו לזה, ובפרט אותם המדקדקים העומדים בבית ה' בלילות שעומדים כל הלילה של חג השבועות על עמדם, ללמוד במשך כל הלילה,

Shemittah and Yom Kippur alone [Rebbe Akiva – see Rav Elyashiv's *Ha'aros B'Maseches Rosh HaShana* 9a for the similarity in the nature of the *Tosafos*-addition between the two], in which case because the *halacha* always follows Rebbe Akiva, there is no mitzvah of *Tosefes Shabbos V'Yom Tov* on Shabbos and Yom Tov. See *Mishnah Torah* *ibid.*)

²⁷ Vol. 2, #35.

כמו שאמרו בספר הזוהר, והם לומדים על פי הסדר הכתוב וכו', והמלאכה מרובה לפניהם והלילה קצר עד מאד בעת ההיא, ואם ימתינו בקידוש וסעודה עד לאחר צאת הכוכבים, וגם באכילתם ישהו קצת לקיים מצות שמחת החג הקדוש (כמו שאמרו בפסחים דף סח:), יצא קרוב לחצי הלילה (בארצות אירופה ואשכנז שהנשף מאחר מאד בקיץ), ומתי יעשו לביתם הנצחי והרוחני. לכן נראה לי שמותר לעשות קידוש בבין השמשות, כי מדאורייתא בין השמשות נקרא לילה.

However, in truth, I have not seen the elderly *rabbonim*, men of deeds, in our land – Germany – who did this. Especially those who are scrupulous and “stand in the house of Hashem in the nighttime”, staying up all night to study Torah etc., for the work is plenty and the nights are very brief that time of year. If we were to delay making *Kiddush* and beginning to eat the meal until nighttime – and the eating of the meal itself takes some time etc. – this will cause almost half the night to pass, and when will they construct their eternal home? Therefore, it appears to me that “the Merciful One desires the heart”, and “whether one does a lot or a little, as long as one’s heartfelt intention is turned toward Hashem”, and it is permissible to make *Kiddush bein hashemashos*, for this period is considered nighttime *m’dOraysa*.

In *Siddur Yaavetz*²⁸, Rav Yaakov Emden zt”l delivers a more nuanced critique, specifically addressing the delay of *Maariv* while making a more direct reference to the conflict between this ruling and the *din* of *Tosefes Yom Tov*:

יש אומרים שמאחרין להתפלל עד שחשכה. והוא דקדוק קלוש מחודש מהאחרונים. ומי שמקדים להתפלל בשיעור שמוספין מחול על הקודש (כמ”ש בחלון ד’ דשער האיתון, וכן צריך לפרוש ממלאכה על כל פנים) הרי זה זריז ונשכר בקיום מצוה ומתקיים זה וזה בידו, כי מכל מקום בעוד שמתפללין כבר הוא לילה. ועיקר הקפידא למאן דחש לה הוא שלא לאכול קודם הלילה:

²⁸ *Hilchos Shavuos*, #4.

There are those that say that we should delay davening until nighttime. This is a flimsy inference of the *acharonim*, and one who davens *Maariv* earlier in the amount of time necessary to add from the weekday onto the holy etc., is alacritous and will receive reward for fulfilling a mitzvah. Then, both [the *din* of *Tosefes Yom Tov* and the *din* of *Temimos*] will be able to be fulfilled, because while he is davening, nightfall will have already arrived, and their [the *Shelah* and those who copied his words precisely] primary concern was that one should not *eat* prior to nightfall.

Finally, based on the words of the *Rosh*²⁹ who writes that there is no general concern about bringing in “Shabbos and other Yomim Tovim early” which clearly seems to include Shavuos, the *Korban Nesanel*³⁰ derives that the *Rosh* rejects this concept entirely.

4. “*Temimos*” and the Other Nights

The *Nitei Gavriel*³¹ wonders why the *Shelah* and others who hold that we should delay *Kiddush* of Shavuos to ensure the fulfillment of “*Temimos*” don’t similarly hold that on **the first night**, we should be careful to count at the very outset of the evening so as not to lose out on the beginning of the seven weeks.

He answers that because the institution of *Sefiras HaOmer* is that it is followed by Shavuos, the acceptance of Shavuos truncates *Sefiras HaOmer* in a way that beginning to count a little bit into the first night simply does not. This is why, as noted above, the *Taz* himself

²⁹ *Pesachim* 10:2.

³⁰ *Ibid*, #2.

³¹ *Hilchos Chag HaShavuos* chapter 12:1:1.

(who champions an extreme form of the *Shelah's* ruling - delaying not only *Kiddush* but *Maariv* as well), writes that one needn't count the first night at the earliest opportunity in order to maintain "*Temimos*". All the while he counts that night, the entirety of the night is included in the day he has successfully counted in full.³²

The *Netziv* has a different approach. Wondering why the issue raised by the *Shelah* and the other *poskim* wouldn't apply every other day of *Sefirah* as well (such as the first night, as well as *Motzei Shabbosim* when we extend *Shabbos* and daven later)³³, the *Netziv* rejects this ruling altogether. Instead, he explains that the "*minhag Yisrael*" to delay davening *Maariv* on Shavuos night is because **there is actually no mitzvah of *Tosefes Yom Tov* on Shavuos!** He learns this from the

³² It is interesting to note that the *Chasam Sofer* (*Derashos Chasam Sofer, Sefiras Ha'Omer* #1, "*Temimos Tihyenah*") writes that the delayed counting of the first night of the *Omer* (due to the *Tosefes Yom Tov* of the first day of Pesach) does indeed take away from "*Temimos*" as does our bringing in *Shavuos* early (although *Nitei Gavriel* Chapter 12:1:1 writes that the *Chasam Sofer's minhag* was, in fact, to delay. This requires further investigation.). The *Chasam Sofer* then writes that the only way we can fulfill "*Temimos*" properly is when Shavuos falls out on *Motzei Shabbos*. In this case, we begin Shavuos later as a result of *Tosefes Shabbos* (extending Shabbos) and are thereby able to recoup the time lost on the first day.

³³ Although perhaps we can resolve this question by suggesting that "*Temimos*" applies only to the seven-week period of *Shavuos* (as implied by the words "***Sheva shabbasos temimos*** – seven complete weeks" and says nothing about the way those seven weeks are split up. Therefore, it is specifically the truncation of the final day of *Sefirah* that would negate "*Temimos*" as opposed to the adjustment of the other days. (For a similar approach, see *Terumas HaDeshen, siman* 37 and *Shu"t Tzitz Eliezer* vol. 13, *siman* 59.) However, it is possible that the *Netziv* himself intended to invalidate this answer with the words "and further, '*Temimos*' was said with regard to the weeks, **which are composed not of hours but of days.**"

words "*b'etzem hayom hazeh*" in the *pasuk* referring to Shavuos, "And you shall declare, on this very day ("*b'etzem hayom hazeh*")", a declaration of holiness shall it be before you..." Just as, when it appears in the context of Yom Kippur, this phrase limits the consequences of *Tosefes Yom Tov*³⁴, so too in the context of Shavuos, it removes it entirely.³⁵

5. The Nature of Tosefes Yom Tov on Shavuos

The *Shu"t Binyan Shlomo* raises this same thought³⁶ – not as an alternative explanation as to why we delay *Maariv* or *Kiddush* on the

³⁴ See *Yoma* 81a and *Sifra* to *Emor*, 14:7-8.

³⁵ This correlation is already implied in the Ramban to *Emor* 23:30, where the appearance of this phrase in the context of both Shavuos and Yom Kippur is highlighted (albeit for a different reason – to clarify that although one might think the holiness of these days is dependent on the Beis HaMikdash, they apply in all places and at all times) followed by the presentation of Chazal's teaching ("*b'etzem hayom hazeh' d'mo'adim – itzumo shel yom*"). This *sevara* is also brought by the *Meshech Chochmah* (*Emor*, "*V'karasem*").

³⁶ In *Shu"t Reishis Bikkurim* #14, the author elaborates on this possible extension of the *derasha* of "*b'etzem*" by Yom Kippur to the "*b'etzem*" of Shavuos in the name of his brother, the *Binyan Shlomo*. He explains that because unlike Shabbos and other *Yomim Tovim* where non-*melacha* is learned out from the word "*Shabbason*", that word is not mentioned in the context of Shavuos, whose non-*melacha* status is instead learned out from the words "*mikra kodesh*" (see *Sefer HaMitzvos* of the Rambam #162). Because the words "*b'etzem hayom hazeh*" are directly followed by the words "*mikra kodesh*", this would seem to imply the application of the minimization of "*b'etzem*" to "*mikra Kodesh*", limiting non-*melacha* to the day of Shavuos itself and thus negating *Tosefes Yom Tov* of Shavuos

first night, but rather as a possible biblical source for the concept of preserving “*Temimos*” by doing so. However, he ultimately rejects it on the grounds of the impossibility for us to suggest such a thing on our own without a clear teaching from Chazal on the subject.³⁷

Instead, he learns the words “*b’etzem hayom hazeh*” as coming to limit the first word in the *pasuk*, “*Uk’rasem* – and you shall declare”, which refers to *Kiddush*, telling us that although there **is** *Tosefes Yom Tov* on Shavuos, and one may accept non-*Melacha* without this negating “*Temimos*”, ***Kiddush*** must be made “*b’etzem hayom hazeh*”

altogether. Perhaps it was this thought that similarly enabled the *Ramban*, *Netziv*, and *Meshech Chochmah* to make this leap (from the limiting of consequences of *Tosefes Yom Tov* by Yom Kippur to the total abolishing of *Tosefes Yom Tov* by Shavuos).

³⁷ Although the reasoning (and outcome) of the *Netziv* and the *Binyan Shlomo*’s proposition are the same, there would be two important distinctions between them (clarified by Rav Yeruchum Olshin *shlita* in his *Yareiach L’Moadim* on *Sefiras HaOmer-Shavuos* 25:8-9):

1] According to those who would delay *Maariv* because of “*Temimos*” (*Binyan Shlomo*), this wouldn’t apply to women, who would be allowed to daven *Maariv* and make *Kiddush* earlier, in alignment with those (*Rambam*, *Hilchos Temidin U’Musafin* 7:22 and *Chinuch* #306) who hold that it is a time-bound mitzvah from which women are exempt (unlike the *Ramban*, in his commentary to *Kiddushin* 33b, who holds that *Sefiras HaOmer* is not a time-bound mitzvah – perhaps because the counting is simply up from the 2nd day of Pesach, or to the bringing of the *Shte Halechem* on Shavuos, and not linked to those particular dates [see this approach to the *Ramban* attributed to the *Maharam Chalavah* in *Kovetz Shittos Kamai* to *Kiddushin* 29a, *Divrei Yechezkel* 45:4, and *Avnei Nezer Orach Chaim* #384]).

2] According to those who would delay *Maariv* because of the complete lack of *Tosafos Yom Tov* by Shavuos, this would apply to the second night as well.

and delayed until after *Tzeis* in order to preserve “*Temimos*”, as clearly stated by the *Shelah HaKadosh*.³⁸

The *Panim Yafos*³⁹ similarly explains that although the *Tosefes Yom Tov* of Shabbos and the other *chagim* involves two things, the early acceptance of non-*melacha* as well as the mental acceptance of “*kedushas haYom*”, the *Tosefes Yom Tov* of Shavuos should only involve the acceptance of non-*melacha* and not “*kedushas hayom*” so this will not detract from the condition of “*Temimos*”.⁴⁰

6. The Taz and the Maharshal

There is a related halachic topic which compels us to examine the mechanics of “*Tosefes Yom Tov*” as it relates to the transition from one day to the next. This topic involves a discussion around the final day of Succos and the night of Shemini Atzeres. The *Maharshal*⁴¹ is of the opinion that one may not eat in the Succah on the night of Shemini Atzeres until *Tzeis HaKochavim*. The reason for this is that because one would still need to make the *beracha* of “*Leisheiv baSuccah*” (as it is still the final day of *chol hamoed* Succos), and the *Kiddush* would mark the beginning of Shemini Atzeres, this would be contradictory – a “*tarta d’sasri*” – and must be avoided by waiting until nighttime.

³⁸ The same thought is recorded in *Sefer Pardes Yosef, Vayikra 23:21*, with some important nuances.

³⁹ To *Vayikra 23:16*.

⁴⁰ This approach will be discussed at length below.

⁴¹ *Shu”t Maharshal #64*.

The *Taz* passionately disagrees with this opinion. He writes:

ובאמת סברא שבנה הרב עליו הוא אינו קיום כלל דודאי מי שמוסיף מחול על הקודש הוא עושה ע"פ צווי תורתינו כבר חלף והלך ממנו חובת היום מה שהיה עליו קודם זה והוא כמו בלילה ומחר ממשיך... דהפה הקדוש יתעלה ב"ה שצוה עליו מצוה סוכה ביום ההוא הוא הפה הקדוש שהתיר לו אחר שקיבל עליו ש"ע.

In truth, the theory upon which the Rav [*Maharshal*] built is not stable at all. Because it is certainly true that one who adds from the weekday onto the holy does so in accordance with the Torah's injunction, and therefore the obligations of the previous day that were upon him have already passed and it is like nighttime and tomorrow – literally! ... For the Holy and Elevated Mouth that commanded him regarding the mitzvah of Succah on that day is the same Holy Mouth that permitted this after he has accepted Shemini Atzeres upon himself.⁴²

It appears that while the *Maharshal* understands *Tosefes Yom Tov* as an extension of the ensuing chag that overlaps with the existent day, the *Taz* sees *Tosefes Yom Tov* as a clear break from the previous day, marking bona fide nighttime and the start of a new halachic day.

It is notable that another disagreement exists between the *Taz* and the *Maharshal* regarding the Shabbos *seudah*. Whereas the *Maharshal's* custom was to wait (to eat) until after *Tzeis HaKochavim* to eat the Shabbos *seudah* of Friday night, the *Taz* rules that "because adding from the weekday onto the holy is *d'Oraysa*, if so, it emerges that one may even conclude their Shabbos meal before *Tzeis HaKochavim*."⁴³

⁴² *Taz to Orach Chaim* 668:1.

⁴³ *Taz to Orach Chaim* 191:6.

This would appear to be an extension of their argument regarding Shemini Atzeres night: Because the Taz holds that *Tosefes Shabbos V'Yom Tov* causes the termination of the previous day and marks the beginning of the following day, he allows one to eat in the Succah on the night of Shemini Atzeres without making the *beracha* of "*Leishev baSuccah*"⁴⁴ and also allows one to conclude their Shabbos meal prior to nightfall. However, the *Maharshal*, who seems to hold that *Tosefes Shabbos v'Yom Tov* does not represent a clear break from the previous day, disagrees regarding both of these rulings.

7. The Mechanics of *Tosefes Shabbos V'Yom Tov*

In *sefer Emek Beracha*, Rav Aryeh Pomeranchik zt"l contemplates the very mechanism of *Tosefes Shabbos V'Yom Tov*. How does it work? From *Tosafos'* comment that had the Torah not specified the necessity for the mitzvah of *matzah* and *marror* to be eaten after nightfall one would be able to eat it during the time of *Tosefes Yom Tov*⁴⁵ it appears that this acceptance marks the bona fide activation of the holiness of Shabbos and Yom Tov, and it immediately becomes Shabbos and Yom Tov in a literal sense. However, from a ruling in *Sefer Chassidim*, which states that one only fulfills the mitzvah of eating a *seudah* on Friday night if he eats at least a *k'zayis* after nightfall⁴⁶, it would appear that *Tosefes Shabbos v'Yom Tov* only involves the acceptance of non-*melacha* upon oneself, without the

⁴⁴ See *Succah* 47a.

⁴⁵ *Pesachim* 99b "Ad". See, however, *Tosafos* in *Kesubos* 47a "D'masar".

⁴⁶ *Sefer Chassidim* #269.

day itself ending and transforming into the following day in a literal sense.

The *Levush* addresses this question indirectly by considering whether one who has accepted Shabbos upon himself may ask his Jewish friend to perform a *melacha* on his behalf. He concludes that while this would not be permitted on Motzei Shabbos, since this aspect of *Tosefes Shabbos* is an extension of bona fide Shabbos, this would indeed be permitted on *erev* Shabbos because "the matter is dependent on his personal vow and acceptance of Shabbos upon himself, which allows us to say 'this person has accepted Shabbos upon himself and this one has not yet done so.'"⁴⁷ From this, it would seem that the *Levush* holds like the second side of the Emek Beracha's analysis: *Tosefes Shabbos V'Yom Tov* is merely the personal acceptance of non-melacha on oneself, and not and acceptance of the entirety of *Kedushas Shabbos V'Yom Tov*.

The *Yaavetz* makes this point explicitly in his response to the opinion of the *Taz* with regard to Shmini Atzeres night, stating:

ועל כרחק תוספת דשבת ויו"ט לא נאמר אלא לענין שביתה ממלאכה לבד,
ולא להקדים העונג מדין תורה.

We must therefore say that *Tosefes Shabbos V'YomTov* was said only with regard to non-melacha alone, and not with regard to beginning the enjoyment mandated by the Torah.

In his *Yarei'ach L'Moadim*⁴⁸, Rav Yeruchim Olshin *shlita* wonders whether the arguments between the *Taz* and the *Maharshal* might reflect the two sides of the *Emek Beracha*'s analysis.

⁴⁷ *Levush*, 263:17.

⁴⁸ *Yareich L'Moadim, Sefiras Ha'Omer – Shavuot* 24:10-12.

Perhaps the reason the **Taz** holds that one may make *Kiddush* on Shemini Atzeres night (and needn't make the *beracha* of "*Leishev*") and that one may complete their Friday night Shabbos *seudah* before nightfall is because he holds like the **first side** in the *Emek Beracha's* analysis, namely that *Tosefes Shabbos V'Yom Tov* is the bona fide onset of the new day and represents a clear break from the previous day. This would also explain the *Taz's* ruling with regard to delaying *Maariv* on the first night of Shavuos so that we can maintain "*Temimos*": if *Tosefes Shabbos V'Yom Tov* marks a brand new day, then this would truncate day 49 of *Sefiras HaOmer*!

On the other hand, the reason the **Maharshal** holds that one may not make *Kiddush* on Shemini Atzeres night (because of the *tarta d'sasri* of needing to also make the *beracha* of "*leishev*") and that one must wait until after nightfall to eat the Shabbos meal of Friday night is because he holds like the **second side** in the *Emek Beracha's* analysis, that *Tosefes Shabbos V'Yom Tov* is nothing more than an early acceptance of non-*melacha*. Indeed, as we learned above, the *Yaavetz* - who holds this way - rejects the idea that one must delay davening *Maariv* on Shavuos night for fear of detracting from "*Temimos*".

According to this reasoning, we would expect the *Maharshal* to similarly (like the *Yaavetz*) reject the ruling to delay *Maariv* on the first night of Shavuos to preserve *Temimos*. **However, this is not the case.** Nowhere do we find that the *Maharshal* was of this opinion! Rav Olshin *shlita* sees this omission as evidence that there must be another way of understanding the disagreements between the *Taz* and *Maharshal* with regard to both the first night of Shemini Atzeres and the Friday night *seudah*.

8. Re-examining the Opinion of the Maharshal

Rav Olshin therefore tries a different route. Perhaps we can suggest (based on his silence on the matter) that the *Maharshal* in fact **agrees** with the *Taz* regarding delaying *Maariv* on Shavuot night – not because *Tosefes Yom Tov* causes the termination of the previous day, but because *Tosefes Yom Tov* involves the activation of the *kedusha* of Shabbos and Yom Tov which, in being activated, will detract from “*Temimos*”.

Similarly, although *Tosefes Yom Tov* is valid on the night of Shemini Atzeres and one may theoretically make *Kiddush*, because the day does not thereby transform into nighttime, the mitzvah of Succah yet remains and the irreconcilability of the two (“*tarti d’sasri*”) makes it so that one must wait until the evening.

With regard to Shabbos, even though there is no contradiction with any other element, perhaps the reason the *Maharshal* rules that one must wait until nightfall is because of a local requirement for the meals of Shabbos – learned out from the word “*hayom*”⁴⁹ – to be eaten on the actual day of Shabbos, and not during the time of *Tosefes Shabbos*.⁵⁰

⁴⁹ *Shabbos* 117b.

⁵⁰ See *Eliyahu Rabbah* 267:b and *Bach* 472:1.

9. Re-examining the Opinion of the Taz

In his comments to *Hilchos Rosh HaShana*⁵¹, the *Taz* presents the following case:

A certain community had a shofar on *erev* Rosh HaShana. It was stolen from them, and the messenger sent to procure another for them was inadvertently held up and only arrived on the second day. That year, Rosh HaShana fell out on Thursday and Friday, and by the time the shofar arrived, the community had already davened *Kabbalas Shabbos*.

The question is, what should they do now? Are they still allowed to blow shofar and fulfill the *mitzvas hayom* of Rosh HaShana? Or perhaps, on account of their having accepted Shabbos, it is now too late?

Interestingly enough, the *Taz* rules that they **are** allowed to blow Shofar⁵². Explaining this decision, the *Taz* writes:

משא"כ בקיבל עליו ואוסר על עצמו האיסורים של שבת ודאי יש סברא לומר
דאדעתא דהכי לא קיבל עליו דזה ודאי שכל אדם ניחא לקיים מצות הקב"ה
ואלו היה יודע שיכול אח"כ לקיים מצוה של חובת היום לא היה מקבל עליו
קדושת... ונראה עוד דאפי' היה יודע שיביא שופר אח"כ ואפ"ה קיבל עליו
שבת דל"מ ליה לאפקועי החוב של שופר דקבלה שלו (לא) עדיף משבועה
וקי"ל אין שבוע' חלה לעבור על המצוה.

However, when one has accepted upon and prohibited himself the non-*melacha* status of Shabbos, there is certainly logic in saying that he had not accepted this upon himself with this awareness [that

⁵¹ *Orach Chaim* 600:2.

⁵² Without a *beracha*, in order to avoid the appearance of blowing Shofar on Shabbos.

doing so would prevent him from fulfilling a mitzvah], because certainly every person wants to fulfill Hashem's mitzvos, and if he would have known that it would still be possible to fulfill the obligatory mitzvah of the day [blowing the shofar], he never would have accepted upon himself the holiness of Shabbos... And further, it would seem that even if he had known that a shofar would later be brought and still accepted Shabbos upon himself, it would still be incapable of removing the obligation of Shofar from upon him, because it is no better than a vow, which we hold is incapable of preventing a person from doing a mitzvah.

Taking a step back to think about this ruling in the context of all we have learned above, it would appear to contradict the opinion of the *Taz* regarding bringing in Shemini Atzeres early. There, the *Taz* ruled that once one performs *Tosefes Yom Tov*, the mitzvah of the previous day (succah) is no longer active, implying that *Tosefes Yom Tov* definitively ends one day and marks the beginning of the next. Here, however, the *Taz* rules that the performance of *Tosefes Yom Tov* is completely invalid all the while that there is a mitzvah opportunity (shofar) pending from the previous day! How are we to reconcile the two?

The *Taz* himself picks up on this apparent contradiction and resolves it as follows:

ואין דבר זה סותר מ"ש בא"ח לענין ש"ע דאם קבל עליו קדושת ש"ע יכול לאכול אחר כך קודם ליל בלא ברכת סוכ' ולא כרש"ל בתשו' כמוזכר שם שאני סתם דאין חובת מצות סוכה עליו כדי שתאמר דקבל" שלו הוא נגד המצו' דהא אי בעי לא אכיל כלל ויהיה בשב ואל תעש' משא"כ כאן בשופר דחייבו בקום ועשה וקבלתו מבטלת.

And this decision does not contradict what we've written regarding Shemini Atzeres, that if one accepts upon himself the holiness of Shemini Atzeres, he is able to eat in the Succah before nightfall

without needing to make the *beracha* of “*Leisheiv baSuccah*”, in contrast to the opinion of the *Maharshal*... There it is different, because there is no obligation of the mitzvah of Succah incumbent upon him to compel us to say that his acceptance of *Tosefes Yom Tov* was in **conflict with the mitzvah**. For if he wanted not to eat, he needn't eat at all and could sit passively! However, here, there is a mitzvah incumbent upon him to actively perform it, and his acceptance of Yom Tov is therefore nullified.

The distinction between a passive, optional mitzvah and an active, obligatory one seems reasonable and sound. But let us for a moment return to the *Taz*'s wording in his response to the *Maharshal*'s opinion regarding the first night of Shemini Atezeres:

דודאי מי שמוסיף מחול על הקודש הוא עושה ע"פ צווי תורתינו כבר חלף
והלך ממנו חובת היום מה שהיה עליו קודם זה והוא כמו בלילה ומחר
ממש!

Because it is certainly true that one who adds from the weekday onto the holy does so in accordance with the Torah's injunction, and therefore the obligations of the previous day that were upon him have already passed **and it is like nighttime and tomorrow – literally!**

Above, we took these words at face value to mean that according to the *Taz*, *Tosefes Shabbos V'Yom Tov* marks the bona fide end of the previous day and the beginning of the next. If that were applied here, to the case of the stolen shofar, it would seem that the existence of a pending active mitzvah would be completely irrelevant, because the moment he accepts Shabbos upon himself, **the day is over** (“it is like nighttime and tomorrow – literally!”) and there is no longer any active mitzvah at all to block the onset of the new day!

Due to the strength of this question, Rav Olshin *shlita* suggests a new approach to the opinion of the *Taz*.

Perhaps the *Taz* does not hold (as admittedly implied by his words) that *Tosefes Shabbos v'Yom Tov* marks the **literal** beginning of a new halachic day. Perhaps the true opinion of the *Taz* is actually much closer to the *Maharshal's* conception of *Tosefes Shabbos V'Tom* involving nothing more than the **activation of the kedusha** of Shabbos and Yom Tov. This approach would not disqualify one from eating the Shabbos *seudah* before nightfall (something to which the *Maharshal* would in principle agree if he didn't hold of the local *derasha* of "*hayom*") and would enable the congregation to blow shofar due to the nullification of their acceptance of *Tosefes Shabbos* as a result of the sustained and pending mitzvah obligation.

However, where there is a **fundamental contradiction** between the nature of the day being accepted in *Tosefes Yom Tov* and the previous day, it is specifically in such a case that the new day will override (barring an active mitzvah opportunity as in the case of shofar) and remove the nature of the previous day.

This is the deeper reason for the ruling of the *Taz* relating to the first night of Shemini Atzeres: Because Shemini Atzeres is a fundamental contradiction to Succos, as the essence of Shemini Atzeres (as its name "*Atzeres* – Gathering in" implies⁵³) is the exiting of the succah and entering into the home, accepting *Tosefes Yom Tov* of Shemini Atzeres would entirely negate the nature of the previous day.⁵⁴

⁵³ See *Targum Yonasan Ben Uzeil* to *Bamidbar* 29:35, where the "gathering in" is understood as a reference to re-entering the home with the dissolution of the mitzvah of succah.

⁵⁴ Assuming the *Maharshal* agrees with the *Taz's* conception of the mechanism underlying our acceptance of *Tosefes Shabbos V'Yom Tov*, it emerges that the actual point of distinction between them is far subtler: is this that Shemini Atzeres is founded upon re-entering the home enough of

10. Answering the Netziv's Question

With this new understanding of the *Taz*, we can offer an updated explanation as to why he (and possibly the *Maharshah*) holds that performing *Tosefes Yom Tov* on the first night of Shavuot would detract from the requirement of "*Temimos*" in *Sefiras HaOmer*. It isn't, as we suggested earlier, that *Tosefes Shabbos V'Yom Tov* marks an entirely new day. *Tosefes Shabbos V'Yom Tov* merely marks the introduction of the *Kedusha* of the day to come into the day that currently is. However, since the entire institution of the day of Shavuot is that it begins after the days of *Sefirah*, this fundamental contradiction would – just as it does (according to the *Taz*) on Shemini Atzeres night – completely invalidate the previous day, and force the beginning of the new day, thus detracting from the necessary fullness of "*Temimos*".⁵⁵

This new understanding of why it is that *Tosefes Yom Tov* of Shavuot would detract from "*Temimos*" enables us to provide a deeper answer to the question of the *Netziv* quoted above.

The *Netziv* had asked why the issue of ruining "*Temimos*" would apply only to the final day and not every other day of *Sefirah* as well (especially the first night, as well as *Motzei Shabbosim* when we

a contradiction to Succos to nullify the mitzvah of Succah (*Taz*) or not (*Maharshah*)? Alternatively, it can also be that the *Maharshah* does not draw the same distinction as the *Taz* between the active mitzvah obligation of shofar and the passive mitzvah opportunity of succah.

⁵⁵ Rav Olshin *shlita* points out that this is implied in the original wording of the *Shelah HaKadosh* himself in presenting the ruling: "... because *Shavuot* is supposed to be after *Sefirah*, and when we are still in the days of *Sefirah*, it cannot be *Shavuot*."

extend Shabbos and daven later). With our current understanding that it is specifically the contradictory nature of the final day of *Sefiras HaOmer* and Shavuos that would force the onset of Shavuos and invalidate “*Temimos*”, we can resolve the *Netziv*’s question by simply pointing out that this dynamic is only possible on the final day, and not on any of the previous days.⁵⁶

11. An Apparent Contradiction in the *Mechaber*

As mentioned above, while all the *poskim* who follow the novel approach of the *Shelah HaKadosh* advise delaying *Kiddush* until nightfall in order to preserve “*Temimos*”, it is the *Taz* alone⁵⁷ who writes that not only *Kiddush*, but ***Maariv*** should be delayed as well. The *Pri Megadim*⁵⁸ supports the view of the *Taz* and provides the following explanation:

⁵⁶ This is similar to the *Nitei Gavriel*’s approach quoted above on p. 22, but has the added nuance of clarifying the position of the *Taz* (and potentially the *Maharshal*) vis the mechanism of *Tosefes Shabbos v’Yom Tov*. It should be noted that unlike the position of *Tosafos* to *Menachos* 65b that we are only to count 49 days and not 50 full days, the *Rokeach* writes that we do, in fact, count the 50th day – in *maariv* and *Kiddush*, when we mention Shavuos. According to this opinion, perhaps Shavuos would not be seen as fundamentally contradictory to the 49th day of *Sefiras HaOmer* since it itself is part of it.

⁵⁷ Followed by the *Chok Yaakov*, *Shulchan Aruch HaRav*, and the *Mishna Berurah*.

⁵⁸ *Mishbetzos Zahav*, 494.

יראה דגם בערבית ממתנין כמ"ש הט"ז ז"ל דהא באבילות ונדה י"א אם התפללו הקהל ערבית שכבר עשאו לילה כו' א"כ הא בעי' תמימות מ"ט יום וכשמתפלל ערבית ומזכיר בתפלה יום השבועות מבע"י הרי חסר ממ"ט יום.

It appears that we delay *Maariv* as well, as the *Taz* writes. This is because with regard to the *halachos* of *Aveilus* and *Niddah* there is an opinion that if the congregation has davened *Maariv*, they have already made it 'night'.⁵⁹ Now, because we require 49 "complete" days, if we were to daven *Maariv* and mention Shavuot prior to nightfall, this would detract from the 49 days.⁶⁰

Let's take a step back to examine this issue more broadly. We find two relevant rulings in the *Shulchan Aruch*, both relating to *hilchos Shabbos*.

In the first, the *Mechaber* writes:

אחר עניית ברכו אע"פ שעדיין יום הוא אין מערבין ואין טומנין משום דהא קבלו לשבת עליהן ולדידן הוי אמירת מזמור שיר ליום השבת כעניית ברכו לדידהו:

⁵⁹ This is a reference to the opinion of the *Terumas HaDeshen* quoted by the *Rema* to *Yoreh De'ah* 196:1.

⁶⁰ It is interesting to note that there are two alternative suggestions brought by the *poskim* as to why we would delay *Maariv* of Shavuot night:

1] It was a *minhag* in the time of the *Taz* so as to prevent people from making *Kiddush* earlier, thus protecting the ruling of the *Shelah*. (*Shu"t L'horos Nossan*)

2] If *Maariv* would not be delayed, *Kriyas Shema* would need to be repeated. Because it is the *minhag* to remain awake the entire night and we therefore can't rely on the recitation of *Kriyas Shema* *Sh'Al HaMita*, we are worried that people might forget. (*Shu"t Hisorerus Teshuvah*)

After the answering of "*Barchu*", even though it is still day, one does not make an *eiruv* and does not insulate food because they accepted Shabbos on themselves.⁶¹

This source seems to clearly state that answering "*Barchu*" marks the true onset of Shabbos. However, in the second source, the *Mechaber* rules:

א' עירובי חצירו' וא' שתופי מבוא' מערבין אותם בין השמשו' ואפילו אם כבר
קיבל עליו תוספ' שבת ויש אוסרים אם קיבל עליו תוספת שבת:

Both *eruvei chatzeiros* and *shitufei mevo'os* may be made during *bein hashmashos*. And even if he has already accepted *tosafos Shabbos*, it is still permitted. But there are those who prohibit it if he has already accepted the additional time of Shabbos.⁶²

Here, although a dissenting opinion is quoted, the *Mechaber* clearly writes that even though one has accepted upon himself *Tosefes Shabbos*, he is still permitted to make an *eiruv*. This suggests that *Tosefes Shabbos* does not mark the true onset of Shabbos.

How can we resolve this apparent contradiction?

12. A Resolution – Gavra and Cheftza

The *Dagul Meir'vava* suggests the following explanation. Making an *eiruv* and *hatmanah* are *issurei shvus*, Rabbinic enactments. When the *Mechaber* permitted creating *eiruvin* in the time of *bein hashmashos* even after accepting Shabbos, he was referring to an

⁶¹ *Orach Chaim* 261:4.

⁶² *Orach Chaim* 393:2.

individual who accepted upon himself *Tosefes Shabbos*. In this case, all that happens is the beginning of *issur melacha* (without the full activation of *kedushas Shabbos*)⁶³, and in such a scenario, *issurei shvus* are not included. In the first source, the *Mechaber* is referring to where a person said "*Barchu*" in *Maariv*, **thus fully accepting upon himself *kedushas Shabbos***. In such a scenario, one may no longer perform *issurei shvus*.

A similar resolution is presented by the *Baal HaTanya*:

דהתם לא הזכיר כלל ברכו ולא תפלת ערבית אלא שקיבל עליו סתם תוספת שבת, כמו שמצות התורה היא להוסיף מחול (על הקדש) אף בלא תפלה... ולהכי לא מיתסר בשבותים... אבל כשהתחיל ערבית של שבת קיבל עליו עיצומו של יום ולא תוספת... ולפיכך חלו עליו כל חומרותיו ולהכי מיתסר אף בשבותים.

There (in *siman* 393), there is neither mention of "*Barchu*" nor *tefillas Maariv*, only the plain acceptance upon oneself of *Tosefes Shabbos* in accordance with the Torah's mitzvah to add on to the holy from the mundane even without *tefillah* etc. and in this scenario, *issurei shvus* are not prohibited... However, here (*siman* 261), where he has begun the *Maariv* prayer of Shabbos, he has accepted upon himself the essence of the day ("*Itzumo Shel Yom*") etc. and therefore all of the stringencies activate, including *issurei shvus*.⁶⁴

Rav Yeruchum Olshin *shlita* explains that the difference between one's own acceptance of *Tosefes Shabbos* and "*Kedushas Shabbos*" or "*Itzumo Shel Yom*" is a classic distinction between "*Gavra*", the subjective and self-anchored change in status, and "*Cheftza*", an objective change related to the nature of reality itself.

⁶³ See *Tsafos to Kesubos* 47a, "*D'masar*".

⁶⁴ *Shulchan Aruch HaRav* 261:3 (*Kuntreis Acharon*). The same distinction is made in the text itself in *Orach Chaim* 393:2.

When a person accepts Shabbos or Yom Tov upon themselves, this causes a change in the "**Gavra**": Irrespective of the objective reality (it is not yet Shabbos or Yom Tov), this particular individual has accepted *issur melacha* upon himself (which does not include *issurei shvus*). However, once a person davens *Maariv* of Shabbos, this indicates an objective change in the "**Cheftza**": The holiness of Shabbos, the "*Itzumo Shem Yom*", has now activated along with the full application of its stringencies.⁶⁵

According to this distinction, we can explain why the *Taz* and *Pri Megadim* hold that not only *Kiddush*, but also *Maariv* of Shavuot night ought to be delayed, because although *Tosefes Yom Tov* may be accepted (the *Gavra*) with no consequence relating to the onset of Yom Tov⁶⁶, once one davens *Maariv*, this is a bona fide acceptance of *Kedushas Yom Tov* (the *Cheftza*), which – in fundamental

⁶⁵ It should be noted that the *Bi'ur Halacha* (261, "Ein") resolves the contradiction in another way. He writes that in the first source (261:4), the *Mechaber* was referring to the **congregation's** acceptance of Shabbos, while in the second (393:2) he was referring to that of an **individual**.

⁶⁶ Proof of this is that none of the *poskim* make any mention of delaying *hadlakas neiros*. In fact, in *Halichos Shlomo* (*Chag HaShavuot* 12:2), Rav Shlomo Zalman Aurbach *zt"l* explicitly writes: "Women who have the minhag to light candles in honor of Yom Tov while it is yet day do so on *erev* Shavuot as well." The *Devar Halacha* there explains, "Because there is no concern in this matter regarding the preservation of "*Temimos*" like the *poskim* write regarding *Kiddush* and *Maariv*." Even though women accept Shabbos and Yom Tov upon themselves when they light candles (see *Rema, Orach Chaim* 263:10), this is only the acceptance of *issur melacha* (*Gavra*) and not the objective activation of "*Itzumo Shel Yom*" (*Cheftza*).

contradiction with the state of the previous day – would force the onset of Shavuos, detracting from *Temimos* of Shavuos.⁶⁷

13. Understanding the Magen Avraham

The resolution of the *Dagul Meir'vava* and the *Baal HaTanya* to the apparent contradiction in the *Mechaber* explains why the Taz rules that *Maariv* is to be delayed. This that the *Shelah*, *Magen Avraham*, and many others specify that **Kiddush** is to be delayed and not *Maariv*, can be explained as follows.

It is possible that these *poskim* reject the idea that the davening of *Maariv* is itself what causes the activation of “*Itzumo Shel Yom*”. While it may be true that there is a valid distinction between accepting *issur melacha* and *Itzumo Shel Yom* as expressed in the two contrasting sources in the *Mechaber*, the reason “answering ‘*Barchu*’” works to activate the *issurei shvus* of creating an *eiruv* and *hatmanah* are because the person **consciously intended** to accept the “*Itzumo Shel Yom*” via that act. Were a person simply to daven *Maariv* without this expressed intent – even though the *tefillah* itself makes

⁶⁷ In *Shu"t L'horos Nosson*, Rav Nosson Gestetner zt"l writes, based on Rashi to *Bereishis* 2:2, that the essence of *Tosefes Yom Tov* is our inability – as a result of human frailty - to know the exact time that the kedusha of Yom Tov enters. This distinction between the acceptance of *issurei melacha* and the activation of “*Itzumo Shel Yom*” would yet preserve this essential aspect of *Tosefes Yom Tov* by Shavuos, where, although we do not accept the *kedushas Yom Tov* until later, we are yet protected against human error by having accepted *issurei melacha* prior.

mention of the Yom Tov etc. – this is not enough to herald the onset of “*Itzumo Shel Yom*.”⁶⁸

Kiddush, on the other hand, is a different story. When a person makes *Kiddush*, the very act is an explicit declaration of our intention to sanctify the day and activate the “*Itzumo Shel Yom*”. Therefore, these *poskim* hold that it is only *Kiddush* that must be delayed on Shavuos night to preserve *Temimos*, and not *Maariv*.

In light of all the above, it emerges that according to all the *poskim* (aside from the *Netziv*) – even those who advocate for the preservation of the “*Temimos*” by delaying *Maariv/Kiddush*, the mitzvah of *Tosefes Yom Tov* applies to Shavuos just like the other *chagim*. It is only that – as explained by the *Binyan Shlomo*, *Panim Yafos*, *Pardes Yosef*, *Dagul Meir’vava*, and *Baal HaTanya* – the *Tosefes Yom Tov* of Shavuos can only be the individual acceptance of *issur melacha* (**Gavra**) and not the acceptance of “*Itzumo Shel Yom*” (**Cheftza**) via *Maariv* (according to *Taz* and *Shulchan Aruch HaRav*) or *Kiddush* (according to the *Shelah*, *Siddur Yaavetz*, *Magen Avraham* etc.).

⁶⁸ Instead, it is seen by the *Magen Avraham* and other *poskim* as identical to *Hadlakas Neiros* (see footnote 63 above). Support for this assertion, quoted by the *Shelah* and others, is the generally relevant *sugya* in *Berachos* 27b which tells us that Rav Yoshiya davened *Maariv* of motzei Shabbos while it was still Shabbos, seeming to indicate that *Maariv* is inconsequential from the standpoint of changing a halachic status. (It would seem that a distinction can be drawn between *Maariv* of motzei Shabbos, where there is obviously no concept of “*Tosafos chol*” and therefore no possible mechanism as to change the status of the day, and erev Shavuos where “*Tosefes Yom Tov*” – at least according to most *poskim* – might indeed exist. This requires further investigation.)

14. Halacha L'Maaseh

The *Nitei Gavriel*⁶⁹ rules that because there were those who didn't delay davening Maariv, if there is an extenuating circumstance and it's difficult for one to delay, there is no need to do so.⁷⁰

In *Shu"t Malamed L'hoil*⁷¹, Rav Dovid Tzvi Hoffman zt"l similarly rules that if it is particularly difficult to wait, one may delay until *bein hashemashos*.

In *Shu"t Yechaveh Da'as*⁷², Rav Ovadya Yosef zt"l writes that where it is possible to delay until *Tzeis HaKochavim* one should certainly do so, but in places like Europe where this will require delaying the *seudah* until very late and cause frustration to one's family or one's own plans for Torah study that night, one needn't delay – although one should try to wait until the beginning of *sh'kiya* if possible, and to eat a *k'zayis* of the meal after *tzeis*.

In *Shu"t L'horos Nosson*⁷³, Rav Nosson Gestetner zt"l writes that because this novel concept of the *Shelah* was brought *l'halacha* in the *Taz* and *Magen Avraham*, one should certainly try to delay making *Kiddush* until *Tzeis HaKochavim*. However, he clarifies that if

⁶⁹ *Hilchos Chag HaShavuot*, Chapter 12:1.

⁷⁰ From the primary text it seems that he is speaking specifically about delaying *Maariv*. However, his attribution of this ruling to the words of the *Yosef Ometz* in the footnote suggests this leniency applies to delaying *Kiddush* as well.

⁷¹ Vol. 1, *siman* 108.

⁷² Vol. 6, *siman* 30.

⁷³ Vol 7, *siman* 31.

one did make *Kiddush* prior, the *Kiddush* is certainly valid according to everyone.

Following the ruling of *Shulchan Aruch HaRav*, chassidei Chabad are stringent in this matter and delay *Maariv* and *Kiddush* of Shavuot night without exception.

As in all areas of Halacha, one should consult their Rav regarding personal queries.



חלק רזין דרזין



15. The Spiritual Work of Sefiras HaOmer

Now that we have constructed the “**body**” of the *sugya* - in the aspect of “*Vayyitzer... afar min ha’adamah...*”⁷⁴ - by examining the various halachic factors it entails, it now behooves us, in the interest of a fully balanced and integrated experience of *limmud haTorah*, to discover its “**soul**”: “*Vayipach b’apav nishmas chayim.*”⁷⁵

When we take a step back from the *sugya* and consider its fundamental pillars, we need to contemplate the nature of the elements in question: The *Korban Omer*, the *avodah* of *Sefiras HaOmer*, the spiritual energy of the final day, and the special light of Shavuos.

⁷⁴ *Bereishis* 2:7.

⁷⁵ *Ibid.*

Let's begin with a question: What is the deeper meaning of *Sefiras HaOmer*, this bridge between the *Korban Omer* and the *Shtei HaLechem* offering of Shavuot?

In *Shaar HaKavanos*⁷⁶, Rav Chaim Vital transcribes the following teaching from the Arizal zy"l:

כי גדלו' הזה... היה לפי שעה בליל ראשון של פסח כדי שיוכלו ישראל ליגאל ואחר יום ראשון של פסח מסתלקי' כל המוחין הנז' וחוזר לקדמותו... ואח"כ מליל שני ואילך אנו חוזרים להמשיך המוחין הנז' שנכנסו בליל פסח ונסתלקו ועתה חוזרים לכנס כפי סדר המדרגו' כל מדרג' ביום שלה ע"י מצות ספי' העומר בנ' יום שבין פסח לעצרת.

This state of "*Gadlus*"... is only temporary on the first night of Pesach, so that the Jewish nation could be redeemed. After the first day of Pesach, all the higher spiritual energies ("*mochin*") depart and return to their initial position... Afterwards, from the second night and on, we return to draw down these energies that had entered on the first night of Pesach and then departed. Now they return and enter in order, each energy on its particular day via the mitzvah of *Sefiras HaOmer* during the 50 days between Pesach and Shavuot.

In this paragraph, the Arizal is teaching us that on account of their lowly spiritual level, the Jewish nation were only able to be redeemed from Egypt by an incredible infusion of unearned spiritual illumination. "*B'chipazon*" – in an instantaneous fashion, Am Yisrael skipped ("*Pesach*") all the levels and was granted access to remarkably lofty degrees of consciousness and holiness - mirrored by this that we, in our reexperiencing of the redemption every year, begin the *seder* with "*Kadesh*", skipping all the ordinary steps and leaping straight into *kedusha*. However, because we have no vessels for these awesome spiritual lights, they soon depart, leaving us in

⁷⁶ *D'rushei Pesach* 8.

the dark once again. Newly redeemed, we are now granted the freedom to begin the work of building vessels for these lights, drawing them back down into our lives one by one throughout the days of *Sefiras Ha'Omer*. Finally, on the 50th day, the totality of redemptive energy comes down anew in the form of the Torah, as Chazal teach, "Don't read the words '*charus al haluchos* – the *aseres hadibros* were **etched** into the *luchos*'", but rather '*cheirus al haluchos* – that they represented **freedom** upon the *luchos*."⁷⁸

This is explained by Rav Levi Yitzchak of Berditchov zy"q, who builds on the teaching of the Arizal:

מה שאין כן בחג הפסח שעדיין אינם ראויים לקבל ההשפעה, כי עדיין לא הזדככו מטומאת מצרים בשלימות ובחג הפסח הם צריכים להזדכך ולעלות במעלות המדרגות, כי אז הוא זמן עליות העולמות על ידי שנהפך הים ליבשה בשינוי הטבע. וכמו שנהפך הים ליבשה בשינוי הטבע בעולם התחתון, כמו כן נהפכו כל בחינות ים ויבשה שבכל עולם ועולם. ומחמת שנהפכו ונשתנו כל העולמות מאיכותם ועצמותם מכמו שהוטבעו בעת הבריאה לכן גם הן אין ביכולתם לקבל ההשפעה ולעצור ולהקליט אשר נשפע להם. אך בחג השבועות אחר ימי ספירת העומר, אז יוכלו לקבל ההשפעה מטעם כי בימי הספירה שנזדככו מחומריותם וגשמיותם בעולות לפני ה' במסירות נפש באהבה עזה וכלות נפשם ומטהרים בטהרת הנפש וטהרת הגוף אז בחג השבועות הם ראויים להיותם כלי לקבל אור וחיות האלקי הנשפע להם בכל ז' ימי חג הפסח מהבורא ברוך הוא... וכל זה הוא בחג השבועות שאחר הספירה, שאז כולם ראויים ונכונים להיות כלי לקבל

⁷⁷ *Shemos* 32:17.

⁷⁸ *Avos* 6:2. See *Kedushas Levi to Vayigash*, "Anochi ered" #4, where the tzaddik comments on the *pasuk* "Anochi ered imcha Mitzrayma v'Anochi e'alchah gam aloh" that it was the energy of "**Anochi**", the spirit of the Torah encapsulated in "**Anochi Hashem Elokecha**" that sustained klal Yisrael throughout their slavery in Egypt and that ultimately brought about their redemption.

השפעת ה' כנ"ל. ולכן גם חג השבועות נקרא עצרת בלשון המשנה, כי גם אז ביכולתם לעצור ולהקליט השפעת ה' בתוכם:

... This is not the case regarding Pesach, when they weren't yet fitting to receive the spiritual flowing abundance, for they were not yet completely cleansed from the impurity of Egypt, and on Pesach they needed to be refined and lifted through all the layers, because this was a period of "the ascension of the worlds", by way of the sea turning to dry land and the transformation of the natural order. Just as the sea turned to dry land with the transformation of nature in our physical world, so too all aspects of "sea" and "dry land" we overturned in each and every world. Because all the worlds suddenly transformed and deviated from the nature and strength with which they were endowed at the time of creation, they were therefore unable to receive this influx of flowing abundance and to hold on to or retain that which was granted them. However, on Shavuot, after the days of *Sefirah*, we are then able to receive the flowing abundance. This is because during the days of *Sefirah*, we cleanse ourselves from our corporeality and physicality⁷⁹, rising before Hashem with self-sacrifice, powerful love, and desperate longing, becoming spiritually and physically pure. Then, on Shavuot, we are fitting vessels to receive the Light and Vitality that Hashem granted them on the seven days of Pesach.... All this is true for Shavuot which comes after the days of *Sefirah*, for it is then that all are fitting and prepared to become vessels to receive the flowing abundance of Hashem. This is why Shavuot is called "*Atzeret*" in the Mishna, for it

⁷⁹ Perhaps the earliest source for this that the days of *Sefirah* are days of spiritual cleansing, see *Zohar Chadash* 31a. Many of the tzaddikim (See, for example, the words of the Baal HaTanya in *Likutei Torah*, Emor "*Usefartem*") interpret the phrase "*usefartem lachem*" to mean not only "And you shall count", but "and you shall shine" (as the root "*saphar*" appears in the phrase "*sapir v'nahir*" – see *Likutei Moharan* 101).

is then that they are able to gather ("la'atzor") and contain the blessing of Hashem within themselves.

16. The Ten Sefiros

With this general understanding of the *avodah* of *Sefiras HaOmer*, let's go a bit deeper. Although all the Torah's mitzvos contain a deeper, esoteric meaning (as discussed in the preface), the one mitzvah most universally associated with Kabbalistic ideas is *Sefiras HaOmer*. Although on the surface, the mitzvah is simply to count each day in the manner prescribed by *halacha*, few today are unaware - especially in our generation, with an abundance of books, apps, and social media projects devoted to the topic - that each day contains a different *middah* to work on; seven *middos* (days) within seven *middos* (weeks). Because these seven *middos* – *Chessed*, *Gevurah*, *Tiferes*, *Netzach*, *Hod*, *Yesod*, and *Malchus* – are rooted in the seven lower of Hashem's Ten *Sefiros*, the words "*Sefiras HaOmer*" take on a deeper meaning. "*Sefiras HaOmer*" isn't merely about the counting of days, but also about our attempts to rectify the seven lower *Sefiros*, or "illuminations"⁸⁰ – lenses through which Hashem's Singular Light shines.

But what are the Ten *Sefiros*?

There are many ways of approaching the fundamental framework of the *Sefiros* that sit at the very core of existence as we know it. In one sense, the Mekubalim teach that in order to make Himself known to His creation, Hashem emanated ten spiritual channels through which

⁸⁰ As in the verse, "K'maaseh livnas *hasapir* – like glowing sapphire brickwork." (*Shemos* 24:10)

the world was created and by which different aspects of His absolute unity are continuously revealed. Each of these *Sefiros* represents a unique expression of the way Hashem governs the world and guides the course of history. The Ramak explains this foundational concept with the analogy of stained-glass windowpanes: just as ten differently colored panes reveal various hues of the all-encompassing sunlight - colors that would otherwise be imperceptible to the naked eye - the Ten *Sefiros* reveal distinct qualities of Hashem's infinite Divine Light in a way that the human mind can grasp.⁸¹ Describing the *Neviim* (who were masters of the Kabbalistic tradition), the Midrash states, "The *Neviim* have great ability, because they are able to associate form with its Source (*l'damos tzurah l'Yotzrah*)."⁸² In other words, the *Neviim* were able to recognize the Divine energy within everything that exists by way of the Ten *Sefiros*.⁸³

Another way to understand the Ten *Sefiros* is as a creative process Hashem underwent in creating our world. In this sense, each *Sefirah* represents a subsequent step in that process – steps that immediately became an essential blueprint for every human creative process within creation. In this sense, the *Sefiros* describe how the realm of pure Divine Energy, the *Ohr Ein Sof*, expressed a Will to create (*Kesser*), formulated an all-inclusive vision of this creation (*Chochmah*), contemplated the various details that would make up

⁸¹ It is crucial to emphasize that, as this analogy suggests, the *Sefiros* do not in any way compromise the Oneness of Hashem, *chas veshalom*. Rather, they are spiritual instruments created to make the notion of Hashem's perfect unity accessible to our limited understanding.

⁸² *Bereishis Rabbah* 27.

⁸³ See *Shelah HaKadosh*, introduction to *Asarah Maamaros*.

this vision (**Binah**), went ahead and poured all possible creative energy onto the “canvas” (**Chessed**), reactively responded by pulling back all creative energy from the canvas (**Gevurah**), found the appropriate balance between giving and withholding (**Tiferes**), gave in such a way that would be beneficial only to the Giver (**Netzach**), gave in such a way that would be beneficial only to the receiver (**Hod**), identified a balanced way of giving that would benefit both (**Yesod**), and then completed the project (**Malchus**). Here you can see how the *Sefiros* “bridge the gap” between Creator and creation. Ultimately, this system becomes the blueprint of everything that exists in creation, the “back-end” code of which everything we experience is a “front-end” manifestation.

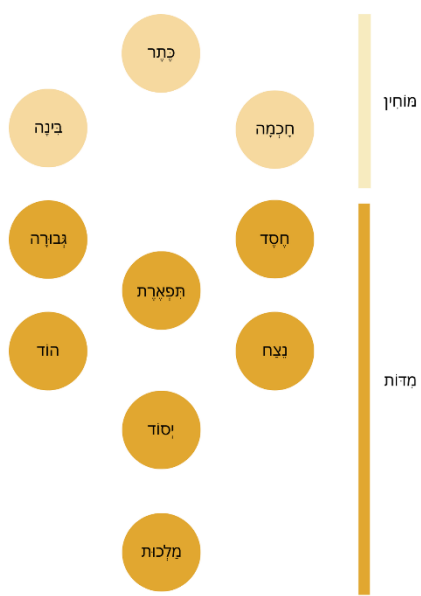
While categorized in many ways, perhaps the most fundamental groupings within the Ten *Sefiros* are the first three (*Kesser*, *Chochmah*, *Binah*) and the lower seven (*Chessed*, *Gevurah*, *Tiferes*, *Netzach*, *Hod*, *Yesod*, and *Malchus*). The first group are referred to as “**Mochin**”, the cognitive and generative energies that form the “engine” of creation. The second group are referred to as the “**Middos**”, the emotional traits through which the Divine Plan is carried out.

The Torah teaches that we are created *b’tzelem Elokim*⁸⁴ - in the form of the way Hashem, Who is Himself infinitely beyond form, relates to the world. The *tzaddikim* reveal the inner meaning of this concept: reflecting the Ten *Sefiros* through which Hashem reveals Himself in creation, the “DNA” of the soul consists of ten powers that serve as the blueprint for both a person’s inner makeup and external appearance.⁸⁵ On the emotional level, our inborn capacity for

⁸⁴ *Bereishis* 1:27.

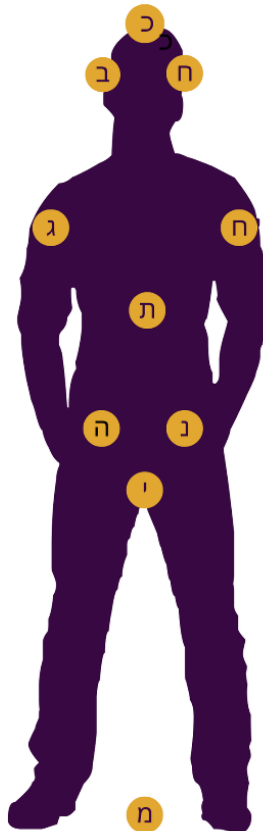
⁸⁵ This is one of the many interpretations of “*Tzelem Elokim*” found among

Chessed enables us to act with unrestrained kindness and love toward others. **Gevurah** allows us to exercise restraint, strictness, and even anger when necessary. **Tiferes** serves as the seat of confidence and pride. **Netzach** expresses our soul’s drive toward survival and the experience of eternity, while **Hod** allows for gratitude and the praise of Hashem and others. **Yesod** expresses our desire for social connection and impact, and **Malchus** reflects our capacity to receive, internalize, and reciprocate.



the Rishonim. See *Rabbeinu Bachya to Bereishis* 1:27.

This inner system finds expression in the physical body as well. The human **skull** corresponds to *Kesser*. The **mind**, with its two hemispheres, serves as the vessel for the intellectual *Sefiros*: *Chochmah*, which represents holistic, intuitive thought, and *Binah*, the ability to analyze, compare, and differentiate. The heart encompasses the six emotional *Sefiros*: *Chessed* and *Gevurah*, which manifest in the right and left **arms**; *Tiferes*, which manifests in the **torso**; *Netzach* and *Hod*, which express themselves in the right and left **legs**; *Yesod*, which corresponds to the **bris**; and *Malchus*, which manifests in the **mouth** and its capacity for speech.



With this basic overview of the Ten *Sefiros*, we are now able to understand that the seven weeks of *Sefirah* parallel the seven lower *Sefiros* which manifest within our personal *Tzelem Elokim* as seven distinct traits. Because each *Sefirah* contains all the others, the seven days in each of the seven weeks of *Sefirah* grant us an opportunity to rectify one of the seven middos each day within the broader *middah* of that week; "*Chessed sheb'Chessed*", "*Gevurah sheb'Chessed*", "*Tiferes sheb'Chessed*" and so on.

17. *Malchus Sheb'Malchus*

Considering our *sugya* of "*Temimos*" through the lens of *penimiyus haTorah* avails us the insight that the entire conversation revolves around the possible truncating of the **final day of *sefirah***, the energy of *Malchus* within the week of *Malchus* – "*Malchus sheb'Malchus*."

What is the energy of *Malchus*?

As the final *Sefirah*, *Malchus* is seen as the vessel. Instead of contributing its own unique energy, *Malchus* receives all the input from the higher *Sefiros* and, like a mother's womb, develops these energies to produce the final product in the birth of expression – the world we see around us, words which express our thoughts and feelings. In and of itself, however, *Malchus* has nothing of its own.

Describing the importance of a spiritual vessel which will enable a person to reach the great light of *Chochmah*, which is represented by the Hebrew letter "*Ches*", Rebbe Nachman of Breslov zy"א teaches:

אך מחמת שאור השכל גדול מאד, אי אפשר לזכות אליו כי אם על ידי בחינת נון שהוא בחינת מלכות, כמו שכתוב (תהילים עב:ז): לפני שמש ינון שמו, ופרש רש"י: לשון מלכות. וזה בחינת לבנה, כי הלבנה אין לה אור מעצמה כי

אם מה שמקבלת מהשמש (זוהר ויחי דף רלח. ודף רמט:). וזהו בחינת מלכות, דלית לה מגרמה כלום.

However, because the light of *Chochmah* is extremely powerful, it is impossible to merit it other than by way of the aspect of “*Nun*”, which is the aspect of ***Malchus***, as the verse states, “Before the sun, may his name grow great (“*yinon*”). Rashi comments on those words: “A word related to Kingship (*Malchus*)”. And this is the aspect of the moon. For the moon has no light of its own other than what it receives from the sun. **This is the aspect of *Malchus*, which has nothing of its own.**⁸⁶

Explaining these words, Rav Alter Tepliker writes⁸⁷:

היינו שאי אפשר לילך בדרך הזה, הנ"ל, כי אם על ידי בחינת מלכות שיקבל עליו עול מלכות שמים באמונה ובתמימות, כמו שכתוב: "ויעקב איש תם".

This means that it is impossible to walk the path described above (to find Hashem's Presence in everything) other than by way of the aspect of *Malchus*, which is that one accepts the yoke of Heavenly Kingship upon himself with faith and with simplicity, as the verse states. “And Yaakov was a wholesome man.”

Malchus, the *Sefirah* with nothing of its own, symbolizes the consciousness of humility, faith, and simplicity, the very essence and purpose of our entire tradition; “And all the mitzvos – *emunah*,⁸⁸” “Chabakuk came and established all the mitzvos on a single principle: ‘The righteous one lives by his *emunah*.’”⁸⁹ The final week

⁸⁶ *Likutei Moharan* 1.

⁸⁷ *Mei HaNachal* to *Likutei Moharan* 1.

⁸⁸ *Tehillim* 119:86. See *Likutei Halachos*, *Hilchos Eiruvei Techumin* 5:4 and many other places.

⁸⁹ *Makkos* 24a.

of *Sefirah*, therefore, reflects this energy – culminating in the final day of *Sefiras HaOmer*, “*Malchus Sheb'Malchus*”, **simplicity within simplicity**.

18. From *Maachal Beheima* to *Maachal Adam*

In truth, the energy of this final day of a period of time linked by name to the **Korban Omer** brought on the second day of Pesach (“*Sefiras HaOmer*”) represents the perfect climax of its energy. In the context of *Minchas Sotah* (which, similar to the *Korban Omer*, is a *mincha* offering composed of *asiris ha'eifah* of barley), Chazal point out that this *Korban* is composed of “*Maachal Beheima*”, food generally consumed by animals – barley, and not wheat.⁹⁰

Reb Nosson of Breslov zy”a sees the *Korban Omer* at the beginning of the *Sefiras HaOmer* journey as symbolizing the general energy of humility and simplicity that underlies the entire process of rectifying our *middos* in preparation for the great light of Shavuot:

כי זהו עקר סוד שרש היחוד כשמקשרין ומיחדין הנהגת כל העולמות אליו יתברך שמאמינים שהוא יתברך מלך ומנהיג ומושל בעצמו בכל העולם הגשמי הזה ומכל שכן בכל העולמות כלם. ועל נקודה זאת סובב כל כונת התורה והמצוות וכל סודות הכונות של כל כתבי הארי ז”ל וזוהר הקדוש... וזהו בחינת הנפת העמר שמניפין אותו בכל הששה קצוות כדי להמליכוהו למעלה ולמטה ובארבע רוחות כנ”ל. ועל כן היה בא מן השערים שהם מאכל בהמה, כי אי אפשר להבין זאת בדעת כי אם על ידי אמונה לבד. שצריכין לסלק דעתו לגמרי. בבחינת ואני בער ולא אדע בהמות הייתי עמר. ועל כן ספירת העמר היא הכנה לקבלת התורה בשבועות, כי עקר קבלת התורה תלוי בזה על ידי שמאמינים בהשגחתו יתברך שמאמינים שאף על פי שה' יתברך הוא למעלה מהמדות והכלים למעלה מהזמן, אף על פי כן הוא

⁹⁰ *Mishna Sotah* 2:1.

יתברך בעצמו משגיח ומחיה ומשפיע לתוך כל הגשמים ומקיים את הזמן בהשגחתו לבד⁹¹.

For this is the primary secret of the source of the unity with which we bind and unify the entire functionality of the worlds with Hashem, believing that He is King, alone directing and ruling the entire physical world and, certainly, the realms above. All the Kabbalistic intentions for the entire Torah and mitzvos, all the mystical intentions of the entire *Kisvei Arizal* and the *Zohar HaKadosh* are focused around this point... And this is the aspect of the waving of the Omer, which is waved in six directions in order to proclaim Hashem's Sovereignty upwards, downwards, and in the four directions. **This is also why the Omer was brought from barley, which is the food of animals. For it is impossible to understand any of this with our intellect – only with faith alone. One needs to remove his intellect entirely, in the aspect of, "I was ignorant and I did not know, I was an animal with You."** This is why *Sefiras HaOmer* is a preparation for the acceptance of the Torah on Shavuot, for the primary acceptance of the Torah depends on this that we believe in Hashem's watchful Governance, believing that even though Hashem is beyond all the *Middos* and vessels and beyond time, even so, He Himself watches, gives life, and sustains everything physical and the realm of time with His direct supervision.

According to Reb Nosson, the entire process of *Sefiras HaOmer*, a journey of self-rectification in order to build ready vessels to contain that redemptive Light of the Torah, is saturated with the energy of animal-like simplicity and faith. This explains why the apex of *Sefiras HaOmer*, the final day, is the aspect of "*Malchus sheb'Malchus*" – the ultimate expression of simplicity, self-nullification, and faith.⁹²

⁹¹ *Likutei Halachos*, *Hilchos Masa U'Matan* 4:8-9.

⁹² See also *Kedushas Levi*, *D'rush l'Pesach "V'e'evor"*.

Once the animal-like *middah* of "**Maachal Beheima** – *Malchus Sheb'Malchus*" is completed, it is then that we are ready to receive the Torah on Shavuot when we offer the *Shte HaLechem* which represents "**Maachal Adam**", food fit for humans. This process is reflected in the *pasuk*, "*Adam ub'heima toshiya Hashem* – Hashem saves Man and animal alike."⁹³ Chazal comment on this *pasuk* with the following: "This refers to human beings who possess cunning consciousness and yet present themselves [humbly] like animals."⁹⁴ It is when we are able to humble ourselves like Har Sinai, staying faithfully beyond the boundaries set by Hashem and proclaiming "*Naaseh v'Nishma* – We will do and we will hear,"⁹⁵ that we are then capable of accessing the great light of the Torah, using our human intellect to process and develop the Words of Hashem.

In another place, Reb Nosson writes:

זהו בחינת ספירת העמר, כי עמר שעורים הוא מאכל בהמה, שזהו בחינת ואני בער ולא אדע בהמות הייתי עמר, היינו בחינת אמונה שמסלקין דעתם ומשימין עצמם כבהמה וסומכין על אמונה לבד. ואז מתחילין לספור הימים והשבועות לעמר... ועכשו אנו ממשיכין כל הימים והמדות שהם כל החכמות לתוך האמונה, שהוא בחינת עמר שעורים, כי אנו סופרין ומונין כל הימים לעמר שממשיכין הכל אל האמונה כנ"ל, שעל ידי זה זוכין אחר כך לקבלת התורה, כי עקר קבלת התורה על ידי אמונה, כי באמת ההתחלה מאמונה והסוף הוא אמונה והתוך הוא אמונה, כי עקר האמונה זוכין על ידי תריג עטין דאורייתא, שהוא בחינת קבלת התורה.⁹⁶

And this is the aspect of *Sefiras HaOmer*. The *Omer Se'orim* is *Maachal Beheimah*, the aspect of "and I was ignorant and unaware, I

⁹³ *Tehillim* 36:7.

⁹⁴ *Chullin* 5b.

⁹⁵ *Shemos* 24:7.

⁹⁶ *Likutei Halachos, Hilchos Pesach* 7:24.

was an animal with you,” meaning – *emunah*, this that a person removes their intellect and places themselves like an animal, relying on *emunah* alone. Then, we begin to count the days and the weeks to the Omer... we are now drawing all the days and the *Middos*, all the wisdoms, into *emunah*, into the aspect of *Omer Se’Orim*, for we count all the days “*la’omer*”, drawing them all into *emunah*. It is by way of this that we then merit to receive the Torah, because the essence of *Kabbalas HaTorah* is by way of *emunah*, because the beginning is *emunah*, the end is *emunah*, and the middle is *emunah*, for one merits *emunah* by way of the Torah’s 613 pieces of advice, the aspect of *Kabbalas HaTorah*.

This journey from *Maachal Adam* to *Maachal Beheima* may be seen reflected in the following, fascinating Gemara:

אמר רבי יהושע בן לוי: בשעה שאמר הקדוש ברוך הוא לאדם (בראשית ג, יח) וקוץ ודדר תצמיח לך, זלגו עיניו דמעות, אמר לפניו: רבונא של עולם, אני וחמורי נאכל באבוס אחד? כיון שאמר לו (בראשית ג, יט) בזעת אפך תאכל לחם – נתקררה דעתו. אמר רבי שמעון בן לקיש: אשרינו אם עמדנו בראשונה, ועדיין לא פלטינן מינה דקא אכלין עיסבי דדברא.

Rav Yehoshua Ben Levi said: When Hashem said to Adam, “And thorns and thistles will sprout for you”, his eyes dripped with tears. He said, “Master of the world, **shall I and my donkey eat from the same trough?**” Once Hashem told him, “By the sweat of your brow you shall eat bread,” he calmed down. Rav Shimon Ben Lakish said: “We would’ve been fortunate if we had withstood the first set of decrees. We have not yet escaped it, for we yet eat the grasses of the field.”⁹⁷

On one level, Hashem’s response to Adam seems to reflect movement away from the evocative visual of humans and animals eating out of the same trough. But as Reish Lakish points out, the

⁹⁷ *Pesachim* 114a.

later declaration of “by the sweat of your brow shall you eat bread” didn’t nullify the curse of “thorns and thistles etc.” entirely, “for we yet eat the grasses of the field.” The implication is that had we “withstood the initial set”, maintaining our connection to the Tree of Life (a reference to the Torah) and not sinning with the Tree of Knowledge of Good and Evil (a reference to the breach of the Torah on account of our own hubris and sophistication), we would have no need for an aspect of humans and animals “eating from the same trough.” However, because Adam sinned and the energy of the Torah was removed, he would now be required to experience “**Maachal Beheima**” (days of *Sefiras HaOmer* culminating in *Malchus Sheb’Malchus*) before being able to attain the level of **Maachal Adam** (the *Shtei HaLechem* of Shavuot with the return of the Torah on a national level, undoing Adam’s Primordial Sin).

19. The Special Emunah of the Asiris Ha'Eifah

We have now explored the unique energy of the day in question, the final day of *sefirah*, **Malchus Sheb’Malchus**, discovering that the *Middah* of this day is one of simplicity and deep faith. In a remarkable teaching, Reb Nosson reveals a very particular kind of faith encapsulated in this day which mirrors and clarifies the nature of the *Korban Omer*:

זוה שכתב במדרש רבה פרשת ויקרא ובמדרש רבה פרשת לך לך כל הקרבנות גלה הקדוש ברוך הוא לאברהם אבינו עליו השלום חוץ מעשירית האיפה. כי זה הסוד של קרבן מנחה שהיא עשירית האיפה שהיא קרבן עני ודל בדלי דלות וכו', זה אי אפשר להשיג מחמת שהגאולה האחרונה תלויה בזה. כי בזה תלוי עקר תיקון התשובה לבלי ליאש עצמו אפילו בדלי דלי דלות וכו' בכל הבחינות כנזכר לעיל. אף על פי כן יתגבר עצמו במה שיוכל שהיא בחינת עשירית האיפה שהיא קרבן עני, דהיינו שתשובתו היא בקטנות

עצום מאד. וכמו שאמרו רבותינו זכרונם לברכה שלמדו מזה שגם מעט העבודה והתפלה של הקטנים והנמוכים בחינת עניים ודלים יקר אצל ה' יתברך. כמו שכתוב נאמר בקרבן בהמה ריח ניחוח ונאמר בעוף וכו'. ונאמר במנחה ריח ניחוח ללמדך שאחד המרבה ואחד הממעט וכו'. ועל כן זה הסוד לא נתגלה אפילו לאברהם אבינו עליו השלום, כי אי אפשר לגלות זה הסוד רק כל אחד צריך להבין מדעתו כי רחמיו לא כלים. כאשר גלו לנו הצדיקים בדורות אלה, כי עקר זה הענין אי אפשר לגלות כי אם על ידי הצדיקים שבדורות האחרונים האלה שהסיטרא אחרא התפשטה מאד. **אבל ה' יתברך שולח בסוף צדיקים שהם בחינת התנוצצות משיח כמובא בכתבי האר"י ז"ל הרבה בזה.** כי עקר זה הענין לגלות ולהודיע עצם החסד הזה שיכולים להתתקן אפילו על ידי בחינת עשירית האיפה, זה מתגלה רק בכל דור ודור על ידי הצדיקים הגדולים שממשיכין התנוצצות משיח, שהוא בחינת דוד שעשה עצמו תמיד עני ואביון כמו שכתוב ואני עני ואביון וכו'. כי משיח הוא בחינת עני ורוכב על החמור ובו כתיב וחסו בו עם עני ודל. וכתוב יחוסו על דל ואביון ונפשות אביונים יושיע. ובו יחוסו עניי עמי. וכתוב כי אתה עם עני תושיע...

And this is (the explanation of) what is written in the *Midrash Rabbah* on *parshas* Vayikra and *parshas* Lech Lecha: "All the *korbanos* were revealed by Hashem to Avraham Avinu aside from the '*asiris ha'eifah*' (*Korban Mincha*)."
For this is the secret of the *Korban Mincha* which is an *asiris ha'eifah*, which is the *korban* of a pauper who is entirely destitute etc. This is impossible to grasp, **because the final redemption depends on this. For it is upon this that the primary rectification of *teshuvah* relies – to never give up on oneself, even if one finds oneself in a state of total spiritual impoverishment, in every aspect.** Even so, one should strengthen oneself with whatever he is able – the aspect of the *asiris ha'eifah*, the offering of a pauper; meaning, even if his *teshuvah* is incredibly small and apparently insignificant. As our sages teach that we can learn from here that even the small quantity of *avodas Hashem* and *tefillah* of those small in stature and lowly are precious to Hashem. As it is written "a pleasant scent" by an animal offering, as well as a bird offering, as well as a *Mincha* offering to demonstrate that whether one does a lot or a little – as long as one's heart is focused toward Heaven.

Therefore, this secret was not even revealed to Avraham Avinu, for it is impossible to reveal this. But everyone must know for himself that Hashem's Mercy is Infinite. As the tzaddikim of our generation [a reference to the *talmidei Baal Shem Tov*, Rebbe Nachman in particular - YK] have revealed regarding this matter. For it is impossible for anyone other than the tzaddikim in these final generations, when the *Sitra Achara* is so powerful, to reveal this matter. **But Hashem sends tzaddikim at the end of time who are an aspect of "a glimmering of Moshiach" as is written many times in the writings of the Arizal.** For the essence of the matter, the revelation and making known the tremendous Kindness of Hashem that enables us to rectify ourselves even by way of the *asiris ha'eifah*, is revealed in each and every generation by way of the great tzaddikim who are drawing down the glimmering of Moshiach, who is an aspect of David HaMelech, who constantly referred to himself as a pauper – "and I am destitute and a pauper"⁹⁸. For Moshiach is the aspect of "a pauper riding on a donkey"⁹⁹, and about him it is written, "and in him will take refuge an impoverished nation of paupers."¹⁰⁰ And it written, "He will have mercy on he impoverished and the paupers, and will save the souls of the poor."¹⁰¹ And in him "will take refuge the paupers of My nation."¹⁰² And it is written, "For You save an impoverished nation..."¹⁰³

⁹⁸ *Tehillim* 70:6.

⁹⁹ *Zechariya* 9:9.

¹⁰⁰ See *Tzefania* 3:12.

¹⁰¹ *Tehillim* 72:13.

¹⁰² *Lecha Dodi*.

¹⁰³ *Tehillim* 18:28.

In these incredible lines, Reb Nosson reveals that the *asiris ha'eifah* represents a spiritual truth so deep and hidden that it wasn't even able to be revealed to Avraham Avinu: there is absolutely no despair in the world at all, and even our tiniest spiritual accomplishments – provided they are sincere and authentically reflect our strongest effort – are infinitely precious to Hashem. This secret is a “Messianic Truth”, a teaching intended for the final generations who are in the throes of the *Yetzer Hara's* last-ditch (and ultimately hopeless) efforts to extinguish our holy flame. Now, Reb Nosson focuses in on the *Korban Omer*.

זוה בחינת מנחת שעורים שהיא מנחת העמר שמביאין בתחלת ההתקרבות ישראל שהיא תחלת התשובה. כי עמר שעורים הוא פלא יותר, כי גם הקמץ מנחה הוא משעורים שהוא מאכל בהמה, שהיא בחינת העדר הדעת בתכלית, בחינת תכלית הדלות והעניות. ומשם דייקא צריך להביא מנחת שעורים שהיא בחינת תשובה ותפלה שהיא בתכלית הקטנות והשפלות. ועל ידי זה עקר התחלת התקרבות ישראל לאביהם שבשמים שעל ידי זה זוכין להכין עצמם בכל יום מימי הספירה עד שזוכין לקבלת התורה בשבועות¹⁰⁴:

And this is the aspect of the *minchas se'orim*, the *minchas ha'omer* brought at the outset of am Yisrael's drawing close to Hashem, the outset of *teshuvah*. The *Omer Se'orim* is an even bigger wonder, for the *kometz Mincha* is from barley, “**Maachal Beheimah**”, which is an aspect of an utter lack of spiritual consciousness – the ultimate extent of impoverishment. It is specifically from there that we must bring the *Minchas Se'orim*, the aspect of *teshuvah* and *tefillah* in a way of smallness and lowliness. This is the primary essence of am Yisrael's drawing close to our Father in heaven, through this that we are able to prepare ourselves throughout the days of *Sefirah* until we merit to receive the Torah on *Shavuos*.

¹⁰⁴ *Likutei Halachos, Hilchos Mincha* 7:46.

The final day of *Sefirah*, **Malchus Sheb'Malchus**, represents the fullest expression of the simplicity embodied in the *Korban Omer*. It symbolizes a faith so profound that despite all evidence to the contrary, the Jew will never stop showing up with his "*asirah ha'eifah*", continuing to offer Hashem the little bit he is able, even in the most impoverished of spiritual states. This sense of superrational commitment, this "*temimus sheb'temimus*" is the true vessel that is capable of containing the entire Torah which descends upon the humble mountain of Har Sinai on the following day.¹⁰⁵

¹⁰⁵ Commenting on the words "**Tamim** tihyeh im Hashem Elokecha" (*Devarim* 18:13), Rashi quotes the *Sifrei* (*Devarim* 173:3): "Walk before Him whole-heartedly, put your hope in Him and do not attempt to investigate the future, but whatever it may be that comes upon you, accept it whole-heartedly, and then you shall be 'with Him' and become His portion." In *sefer Yichud HaHisbodedus* (pp. 54-55), Rav Avraham Tzvi Kluger *shlita* interprets Rashi's words regarding "investigating the future" to mean that the definition of *temimus* is to live fully in the present moment, with total acceptance of what is. When a person is anchored in their present circumstances (including, as we see from Reb Nossan, the degree of spiritual investment of which they are currently capable), without allowing worries about the future to consume their heart and mind, this is the ultimate definition of "**Tamim tihyeh**". Then, instead of being resistant or in opposition to the flow of Hashem's Plan, they will genuinely be "**im Hashem Elokecha**", completely aligned with the Will of the Divine. Then, from a place of acceptance, they can proceed to make the necessary changes as time progresses – from a place of calm, stability, and open-heartedness.

20. Temimos - Temimus

B'siyata d'Shmaya, we are now able to understand the *sugya* of "Temimos" in a much deeper way.

As we've learned, when *Tosefes Yom Tov* is in fundamental contradiction with the previous day – as it is here (the preparation of vessels for the Torah and the giving of the Torah) – this will override the existing day and force the beginning of the next. In this case, detracting from the final moments of construction on the vessel of *Malchus Sheb'Malchus* would result in a catastrophic lack of capacity to receive the Torah! If the vessel of *Malchus Sheb'Malchus* is the ultimate culmination of the *Korban Omer* and absolutely necessary for access to the receiving of the Torah to take place on Shavuot, then how could we possibly consider cutting it short by davening *Maariv* (*Taz* and *Pri Megadim*) or making Kiddush (other *poskim*) before *tzeis*?

The *pasuk* clearly says, "*Sheva shabbasos temimos tihyena* – they shall be seven complete weeks." The word "**temimos**" (תְּמִימוֹת) has the same letters as the word "**temimus**" – simplicity (תְּמִימוּת), hinting to us that the seven complete weeks of Sefirah – beginning with the *Korban Omer* and culminating in *Malchus sheb'Malchus* – are a time for us to deepen our simplicity, our faith in even the little bit we are able to muster ("*asiris ha'eifah*"), and our ability to receive the Torah with radical openness and humility. This connection between *Temimos* and *Temimus* is made by the *Sefas Emes*, who writes:

על אלה הימים נאמר יודע ה' ימי תמימים דרשו חז"ל כשם שהם תמימים כך שנותיהם תמימים. וכמ"ש במד' אימתי הם תמימים כשעושין רצונו של מקום.

כי התמימות הוא הדביקות בהשורש שזה עיקר מצות העומר לתת הראשית להקב"ה...¹⁰⁶

Regarding these days it is written, "Hashem knows the days of the wholesome (*y'mei temimim*)."¹⁰⁷ Chazal comment, "Just as they are complete, so are their years complete."¹⁰⁸ And as it is written, "When are they (the weeks of *Sefirah*) "*temimos*"? When am Yisrael are following the Will of the Divine."¹⁰⁹ **Because wholesomeness, *Temimus*, is attachment to the Source.** This is the essence of the *mizvah* of the *Omer*, which is to give of our first grains to Hashem...

To further demonstrate the way in which *Kabbalas HaTorah* of Shavuos completely depends upon the "*temimos*" of "*temimus*" represented by a completed final day, let's read together from Rebbe Nachman:

וישראל בעת קבלת התורה היו להם חכמות גדולות, כי אז היו עובדי עבודה זרה שבימיהם, שהיה טעותם על-פי חכמות וחקירות גדולות כידוע. ולולי שהיו ישראל משליכין מעצמן החכמות, לא היו מקבלים התורה. כי היו יכולים לכפר בכל, חס ושלום, ולא היה מועיל להם כל מה שעשה משה רבנו עמהם. ואפלו כל האותות והמופתים הנוראים שעשה לעיניהם, לא היה מועיל להם, כי גם עתה נמצאים אפיקורסים הכופרים על-ידי שטות וטעות חכמם. אך ישראל עם קדוש ראו האמת, והשליכו החכמות, והאמינו בה' ובמשה עבדו, ועל-ידי-זה קבלו התורה. והינו שתרגם אונקלוס (דברים ל"ב:ו'): **עם נבל** ולא חכם – עמא דקבילו אוריתא ולא חכימו. כי עקר קבלת התורה היה על-ידי ולא חכימו, הינו על-ידי שהשליכו מאתם כל החכמות כנ"ל.¹¹⁰

¹⁰⁶ *Sefas Emes, Emor*, (1884) "*B'mitzvas*".

¹⁰⁷ *Tehillim* 37:18.

¹⁰⁸ *Bereishis Rabbah* 58:1.

¹⁰⁹ *Vayikra Rabbah* 28:3.

¹¹⁰ *Likutei Moharan* 123.

At the time of *Kabbalas HaTorah*, am Yisrael had attained great levels of sophistication, for there were then many idol worshippers who had strayed on account of their philosophical speculations, as is known. Had am Yisrael not cast off these sophisticated “wisdoms”, they would not have received the Torah. For they could have denied everything, and then nothing Moshe did with them would have helped at all. Even the wonders and miracles wouldn’t have helped, because even today there are those who deny them on account of their foolish and mistaken academia. But am Yisrael, the holy nation, saw the truth, and they cast off their intellect, “and they believed in Hashem and in His servant, Moshe,” and were thus able to receive the Torah. This is the meaning behind the translation of Onkelos of the *pasuk*, “A foolish nation (**am naval**) that isn’t wise” – “A nation that **received the Torah and didn’t over-intellectualize**,” meaning that they casted off all philosophical speculations.

Here Rebbe Nachman makes it explicitly clear that our ability to receive the Torah was completely reliant on the level of total *temimus* we had attained. “Fortunate are those of wholesome way (**temimei darech**), who walk with the Torah of Hashem.” “*V’nasan lanu Toras emes*,”¹¹¹ Hashem granted us a Torah of truth, a trait associated with Yaakov Avinu (“*titein emes l’Yaakov*”¹¹²), who is defined as an “*ish tam*”¹¹³, because it is this consciousness of *temimus* that enables one to access the redemptive spirit of our holy Torah.

If it is so crucial for the vessel of *Malchus Sheb’Malchus* to be totally complete “**temimos**” in order for us to fully inculcate the trait of “**temimus**” that will then allow us to receive the Torah on Shavuos,

¹¹¹ *Birchas HaTorah*.

¹¹² *Micha* 7:20.

¹¹³ *Bereishis* 25:27.

we are now able to understand the perspective of those who advise delaying *Kiddush* (or even *Maariv*) on the final day of Shavuot so as not to detract from the completion of *Malchus sheb'Malchus*, *Temimus sheb'Temimus*.¹¹⁴ This also answers the *Netziv's* question as to why we are not worried about davening *Maariv* every other night of *Sefirah*, as it is specifically the vital *middah* of *Malchus Sheb'Malchus* which requires this degree of completion.

It is also possible to suggest that the *Netziv* himself, who holds that the word "**etzem**" in the context of Shavuot comes to negate *Tosefes Yom Tov* by Shavuot altogether¹¹⁵, similarly recognizes the consciousness of *temimus* as a fundamental prerequisite for receiving the Torah. However, instead of seeing it reflected in the period of *Sefirah*, he sees it as innate to Torah itself, which warns against adding anything on to it, the *lav* of "*Bal Tosif*"¹¹⁶. To fulfill

¹¹⁴ Going back to the *sugya*, we had learned that all the *poskim* – with the exception of the *Netziv* – hold that there is indeed *Tosefes Yom Tov* on Shavuot, but that we only activate the aspect of *issur melacha* (**Gavra**), and not the "*Itzumo Shel Yom*" (**Cheftza**) which kicks in either (according to most *poskim*) with *Kiddush*, or (according to the *Taz* and *Pri Megadim*) with *Maariv*. In a footnote above, we had learned that *Shu"t L'horos Nosson* points out that essential aspect of *Tosefes Yom Tov*, our inability to know the exact time that the *kedusha* of *Yom Tov* enters (as *Rashi* comments on *Bereishis* 2:2), is still preserved in this arrangement where the aspect of *issur melacha* is indeed applicable to Shavuot. This fits beautifully with our approach: because this aspect of *Tosefes Yom Tov* is founded upon **human frailty and our fundamental limitation** in distinguishing between different times in a precise manner, it perfectly aligns with the humble energy of the *temimus* of *Malchus Sheb'Malchus*, thus certainly not negating the *din* of "*Temimos*".

¹¹⁵ See above pp. 23-24.

¹¹⁶ See *Devarim* 4:2 and 13:1, *Rambam* in *Sefer HaMitzvos*, *Lavin* #313.

"*Tamim tihyeh im Hashem Elokecha*"¹¹⁷, one must show up in a fully authentic manner; the energy of "**Matzah**" (which, as we've seen, extends through *Sefiras HaOmer* and culminates in Shavuos), and not **Chametz**, which puffs itself up and portrays itself as something it is not.

According to this, the reason the word "*etzem*" appears in the context of Shavuos is because the *Toras Emes* is founded on the principle of authenticity, the *temimus* of being fully present with no ulterior motivations or sophisticated schemes. Perhaps this is why the Netziv sees the word "*etzem*" as negating "*Tosefes Yom Tov*": The Torah is so entirely concentrated in itself, so perfectly encapsulates the *middah* of *temimus*, that the *chag* infused with its energy (Shavuos) must remain within its exact boundaries, without any "*Tosafos*". The Torah requires *temimus* because it itself is completely composed of "**etzem**", without anything added on in the aspect of "*Baal Tosif*". Therefore, as we learn from the word "*etzem*", Shavuos must similarly reflect this energy and remain contained ("*Atzur – Atzeres*") within its definite boundaries, without any *Tosefes Yom Tov*.

¹¹⁷ *Devarim* 18:13.

21. The Greatest Wisdom of All

But what of the other opinions (*Yosef Ometz* and *Rosh* according to the *Korban Nesanel*)? Is there a deeper layer to their rejection of this concept, their perspective that it is better to daven Maariv and make *Kiddush* early on Shavuos regardless of “*Temimos*”?¹¹⁸

Perhaps it is possible to suggest that, from the universal imperative of *Tosefes Yom Tov* applied to Shavuos just as much as Shabbos and the other *chagim*, these *poskim* feel that the final day of *sefirah*, *Malchus Sheb'Malchus*, is indeed intended to be truncated by the early start of Shavuos. Perhaps this is because they feel that the prospect of “*Temimus sheb'Temimus*” reaching its ultimate totality **would actually make it impossible** for us to receive the Torah on the following day, in line with the words of the Gemara:

אמר רבי יוחנן: אין הקדוש ברוך הוא נותן חכמה אלא למי שיש בו חכמה, שנאמר: “יהב חכמתא לחכימין ומנדעא לידעי בינה.” שמע רב תחליפא בר מערבא ואמרה קמיה דרבי אבהו. אמר ליה: אתון מהתם מתניתו לה, אנן מהכא מתנינן לה, דכתיב: “ובלב כל חכם לב נתתי חכמה”¹¹⁹.

Rav Yochanan said: Hashem does not give wisdom except to those who already have wisdom, as it says, “He gives wisdom to the wise and knowledge to those who know.”¹²⁰ Rav Chalafta from Eretz Yisrael heard this and repeated it before Rav Avahu. Rav Avahu said

¹¹⁸ Of course, it is entirely possible that they simply reject the very notion that accepting Yom Tov early would detract from “*Temimos*” (a prospect considered by Rav Olshin *shlita* in *Yareiach L'Moadim* on *Sefiras HaOmer-Shavuos* 24:2, fn. 110). However, with Hashem's help, I would like to suggest a deeper understanding *al pi penimiyus haTorah*.

¹¹⁹ *Berachos* 55a.

¹²⁰ *Daniel* 2:21.

to him: "You learn it from there, we learn it from here, as it is written: "I have placed wisdom in the heart of every wise person."¹²¹

From this Gemara, it is clear that wisdom – especially the Wisdom of the Torah – can only be granted to a person who has **still retained some of their own intellect**.¹²² Therefore, if the total completion of the day of *Malchus Sheb'Malchus* ("Temimos") will bring a person to a state of "*Temimus sheb'Temimus*", a point at which he relinquishes all his intellect, how will he be able to receive the Torah on Shavuot? Perhaps it is for this reason that these *poskim* advocate for bringing in Shavuot early, reflecting the delivery of the Torah to a nation that, while abiding in a state of humility and simple faith, yet retains the bit of wisdom necessary for Hashem to bestow "wisdom to the wise."

In order to understand how the other *poskim* would respond to this consideration, we need to return to Rebbe Nachman's teaching:

זזה: נבל – ראשי-תבות ל"ב נתיבות, שהוא כלליות התורה, והיא החכמה האמתית, אשר אצלה כל החכמות בטלים. והינו נבל, שהיא בחינת התורה, הנקראת נובלות החכמה העליונה (ב"ר פ' יז.) (ובוא וראה שעתה מבאר ומישב התרגום הזה, שהוא פליאה גדולה, וכל העולם תמהים עליו, מה ענין תבת נבל לתרגמו על קבלת התורה. אך עתה מה נמלצו לחרך דברי התרגום האלו). והעקר העבודה – להיות תם וישר, ירא אלקים וסר מרע, בלי שום חכמות. ושלמה המלך, עליו השלום, אחר שכתוב בו (מלכים-א ה): ויחכם מכל האדם; אמר (משלי ל:ב'): כי בער אנכי מאיש, ולא בינת אדם לי; וכן

¹²¹ *Shemos* 30:6.

¹²² This is reminiscent of Rebbe Nachman's teaching (*Likutei Moharan* 7:2) that it is impossible to come to faith (**emunah**) without truth (**emes**); there must always be a degree of intellect that enables the person to identify the proper path among the various paths. Only then, upon discovery, can one relinquish their own limited understanding.

אמר אסף (תהילים ע"ג:ב): ואני בער ולא אדע, בהמות הייתי עמך; וכן
כתיב (משלי כ"א:ל'): אין חכמה ואין תבונה ואין עצה לנגד ה':¹²³

This word "**naval**" (in the phrase "*am naval v'lo chacham*") is an acronym for "**Lamed Beis Nesivos**" [the 32 Paths of Chochmah]¹²⁴ which are the collectivity of the entire Torah, the true Wisdom in comparison with which all other wisdoms are null and void. This is the intention of the word "**naval**", the aspect of the Torah which is referred to as "from the dregs (*m'novlos*) of the Upper Wisdom." [Reb Nossan adds: Come and see how the comment of *Onkelos* is now readily understood. Because it is a tremendous wonder at which the entire world expressed shock: how does the Onkelos see in the word "**naval**" a reference to *kabbalas HaTorah*? But now, the words of Onkelos are sweet to the palate.] The essence of *avodah* is to be simple and straightforward, to be in awe of Hashem and to stay away from evil without any sophisticated calculations. And Shlomo HaMelech, after it is written about him, "And he was wiser than all men"¹²⁵ said: "For I am more brutish than a man, and I have not the understanding of a human being."¹²⁶ Similarly, Asaf said: "But I was ignorant and did not know; I was an animal with You."¹²⁷ And it is also written: "There is no wisdom, nor understanding, nor counsel against Hashem."¹²⁸

¹²³ Continuation of *Likutei Moharan* 123 quoted above.

¹²⁴ *Sefer Yetzirah* 1:1. In Kabbalah, various *Sefiros* are associated with different metaphorical constructs, such as 620 **Pillars** in *Kesser*, 32 **Paths** of *Chochmah*, 50 **Gates** of *Binah*, and 72 **Bridges** of *Chessed*.

¹²⁵ *Melachim* I, 5:11.

¹²⁶ *Mishlei* 30:2.

¹²⁷ *Tehillim* 73:22.

¹²⁸ *Mishlei* 21:30.

In this text, Rebbe Nachman clarifies that the *middah* of *temimus* - accessed via one's intellect, in line with Reb Nosson's teaching that during the days of *Sefirah* we are "drawing all the days and the *Middos*, all the wisdoms, into *emunah*" - is, in fact, itself reflective of a very deep wisdom. The words "*Naval v'lo chacham*", which hint to the most extreme form of simplicity, contain within them a reference to the root of the entire Torah, **the 32 Paths of Wisdom**.

In another place, Rebbe Nachman is even more explicit:

גם מחכמות שיש בעבודת השם בעצמו צריך להרחיק מאד. כי כל אלו החכמות של העולם, שיש להנכנסין ומתחילין קצת בעבודת השם, אינם חכמות כלל, והם רק דמיונות ושטותים ובלבולים גדולים. ואלו החכמות מפילין מאד את האדם מעבודת השם, דהינו מה שחושב וחוקר ומדקדק ביותר, אם הוא יוצא כראוי במה שעושה. כי בשר'ודם אי אפשר לו שיצא ידי חובתו בשלמות, ואין הקדוש־ברוך־הוא בא בטרוניא וכו' (ע"ז ג.), ולא נתנה תורה למלאכי־השרת (קדושין נד). ועל אלו המדקדקים ומחמירים בחמרות יתרות, עליהם נאמר (ויקרא י"ח:ה'): וחי בהם, ולא שימות בהם, (יומא פה:) כי אין להם שום חיות כלל, ותמיד הם במרה שחרה, מחמת שנדמה להם שאינם יוצאים ידי חובתם בהמצוות שעושין, ואין להם שום חיות משום מצוה מחמת הדקדוקים והמרה שחרות שלהם (והוא בעצמו אינו מחמיר שום חמרא כלל): ובאמת, אחר כל החכמות, אפלו מי שידע חכמות באמת, אחר כל החכמות צריך להשליך כל החכמות ולעבד את ה' בתמימות בפשיטות גמור בלי שום חכמות. וזה היא החכמה הגדולה שבכל החכמות, לבלי להיות חכם כלל. כי באמת אין חכם בעולם כלל, ואין חכמה ואין תבונה נגדו יתברך. והעקר הוא, כי רחמנא לבא בעי (סנהדרין קו: זוהר תצא דף רפא:)

One must also distance themselves from intellectual sophistication in *avodas Hashem* itself. For all of these sophisticated ways that beginners often experience when they enter a bit to serve Hashem are not "wisdoms" at all, but are rather delusions, folly, and mighty confusions. These "wisdoms" cast a person down from *avodas Hashem* very greatly, meaning this that one thinks, and investigates, and is overly critical with regard to whether or not he fulfilled his obligation. For human beings are never able to perfectly fulfill their

obligations, and "Hashem doesn't intend to torment His creatures,"¹²⁹ and "the Torah was not given to angels."¹³⁰ It is regarding those who are overly meticulous and stringent with extraneous stringencies, that the *pasuk* states: "And you shall live by them,"¹³¹ "and you shall not die by them."¹³² For they have no vitality at all, and they are constantly depressed because it appears to them they are not fulfilling their obligations with the mitzvos they perform, and they have no enjoyment from any of the mitzvos because of their extreme meticulousness and depressive perspectives. (Reb Nosson adds: And he [Rebbe Nachman] did not observe any *chumrah* at all.) In truth, after studying all the wisdoms, even a person who truly knows the various wisdoms, after all of these wisdoms, one much cast away all wisdom and serve Hashem with total wholesomeness and simplicity, without any intellect at all. And this is the greatest wisdom of all the wisdoms: not to be "wise" at all. Because in truth, there is no "wise person" in the world at all, and "There is no wisdom, nor understanding, nor counsel against Hashem."¹³³ The main thing is, "For Hashem desires the heart."¹³⁴

According to these sources, the argument can be made that true *temimus* - founded upon the identification of the truth (**emes**) that leads to a person abandoning their intellect and walking in a way of humility and simplicity (**emunah**) - is itself the very "*Chochmah*"

¹²⁹ *Avodah Zara* 3a.

¹³⁰ *Kedushin* 54a.

¹³¹ *Vayikra* 18:5.

¹³² *Yoma* 85b.

¹³³ *Ibid.*

¹³⁴ *Sanhedrin* 106b; *Zohar, Ki Seitzei* 281a.

necessary for Hashem to grant us the Wisdom of the Torah.¹³⁵ Because there truly is no greater wisdom than achieving total simplicity, which is comprised of faith in Hashem, faith in oneself, faith in one's mitzvos, and a spirit of humility that underlies one's service of Hashem. This sense of mission, an engagement with the Torah rooted in the premise of "*Shivisi Hashem l'negdi samid*" – getting ourselves out of the way and doing whatever we can, simply and sweetly to reveal Hashem's Presence in the world – is the most profound and advanced form of wisdom there is.¹³⁶

¹³⁵ In the opening teaching of *Likutei Moharan* quoted above, Rebbe Nachman teaches that in order to receive the blinding light of *Chochmah* – represented by the letter "**Ches**" (because Hashem's *Chochmah* is the source of creation's vitality – *chiyus*) – one must attain *Malchus*, which is represented by the letter "**Nun**". How remarkable it is that in the 50 (the numerical value of the letter "**Nun**") days between Pesach and Shavuos, we journey from the *Korban Omer* of *Maachal Beheima* to *Malchus Sheb'Malchus*, building vessels of humility to be able to receive the great light of the Torah. Indeed, the opening letters of the words "*tisperu chamishim yom* – You shall count 50 days", spell the word "**Ches**", a reference to the *Chochmah* our efforts during these days make it possible for us to attain. It is also interesting to note that the *Bas Ayin* (*Acharei Mos*, "*Vayidaber*") writes that the words "**Chamishim Yom**" have the numerical value as the word "**Chosam**", a reference to Hashem's seal which is *emes* (*Shabbos* 55a). This, again, is because the 50 days of *emunah* are what enable a Jew to attain the *Toras Emes* on Shavuos.

¹³⁶ For more on the contrast between one who has attained the *middah* of *temimus* and one who has not merited, see *Sippurei Maasiyos* #9, "The Sophisticate and the Simpleton".

22. It Doesn't Happen Automatically!

I'd like to close with an anecdote about the Rebbe Rashab zy"א, the 5th Rebbe of Lubavitch, recounted by his son, the Rebbe Razyatz zy"א. The tzaddik wites:

On the first night of Shavuos in the year 5656 (1896), my father delivered the *maamar* that begins "*VeAsisa Chag Shavuos*." It began long before candle-lighting time and lasted two-and-a-half hours... My father then davened *Maariv* in his study... One of the guests at the evening *seudah*, a chassid by the name of R' Baruch Shneur, addressed my father. He said, "Today we attained "(*Sheva Shabbasos*) *temimos tihyena*" effortlessly ("b'derech m'meilah"). The *maamar* was long, and then there was *Maariv*, so all in all, *temimos* was available spontaneously!"

It seems that R' Schneur (the seventh Lubavitcher Rebbe's grandfather) was making a point regarding the halachic imperative to delay beginning Shavuos until *tzeis* in order to preserve "*Temimos*", commenting that they had fulfilled this *halacha* without even being consciously aware of it. However, seeing "*Temimos*" as linked to "*Temimus*" in line with the approach we have taken, the Rebbe Rashab used this as an opportunity to make a salient point about the attainment of this all-important trait.

To this my father responded: "Chassidim do not value gains that are attained after the event and spontaneously, even if they come about via *Chassidus*. True *temimus* is earned by toiling in *avodah*, by exertion. To earn *temimus* one must work hard: that which comes of its own accord is not *temimus*. The above applies to *temimus* in terms

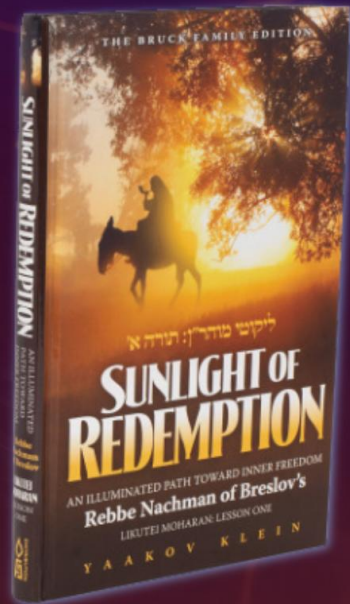
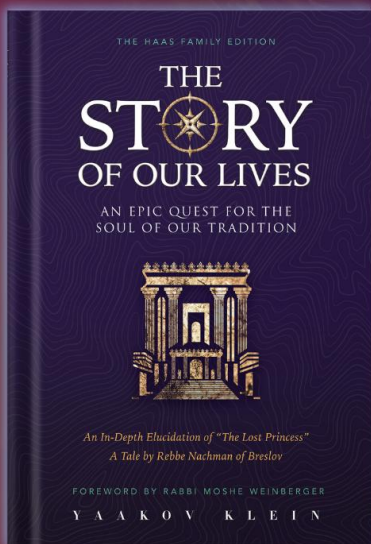
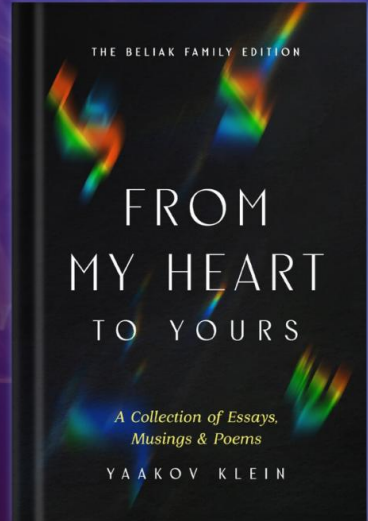
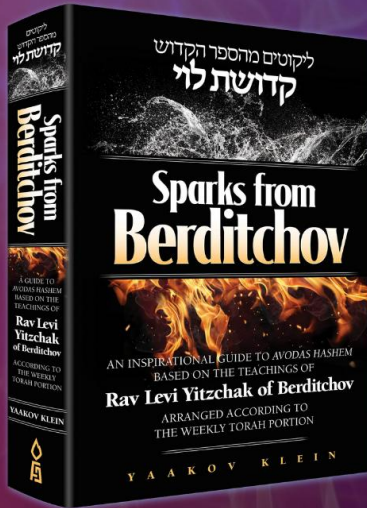
of time. *Temimus* also exists in the dimension of space. And above all, one should strive to attain *temimus* in one's soul...¹³⁷

I hope you have enjoyed this thought-journey, a fully integrated and balanced experience of true *limmud haTorah*. May Hashem help us to contemplate these concepts deeply and strive to actualize the *middah* of *Temimus* in our lives, thus becoming ready vessels for the spirit of the Torah to settle within.

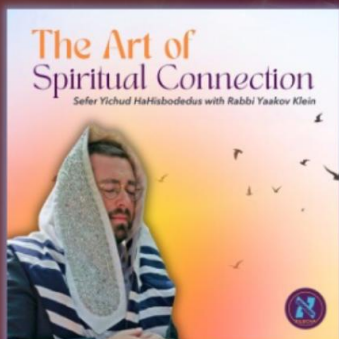
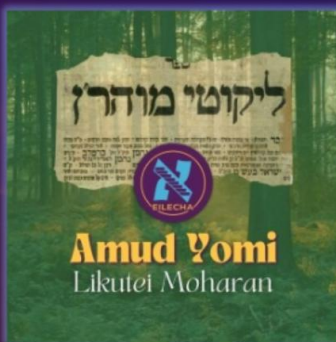
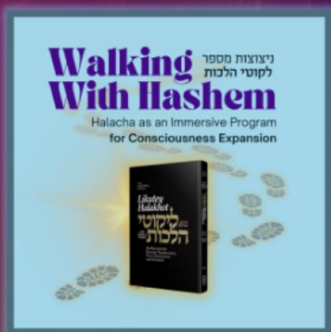
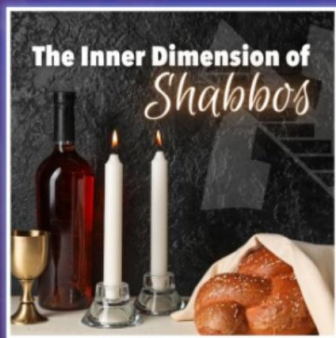
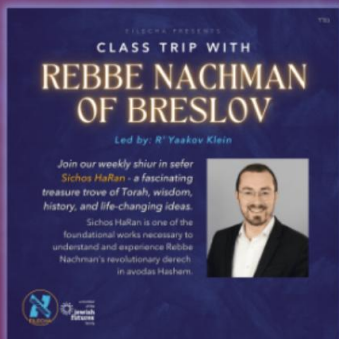
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¹³⁷ *Sefer HaSichos* 5702, Chapter 26.

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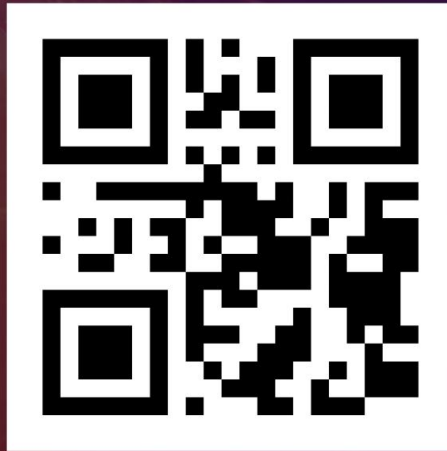
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