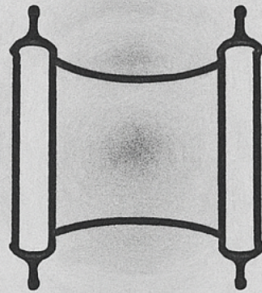


בס"ד

Alter Rebbe

סדר

Lag B'Omer



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תפילות מכל השנה - עפ"י נוסח האר"י ז"ל
עם פירוש המלות עפ"י דא"ח

עד הגל הזה כו

ויאמר לבן, הגל הזה עד ביני וביניך היום; על-כן קרא-שמו גלעד

"And Lavan said: This mound is a witness between me and you today; therefore it was called Gal-ed."

This mound was erected as a boundary and testimony between Lavan and Yaakov — both physically and, as expounded in Chassidus (including the Alter Rebbe's discourse), spiritually — representing a division between holiness and external forces, and more subtly, between the realm of Tohu and that of Tikkun.

"Until this mound" etc. (Genesis 31:48), behold, in this verse there is an allusion to Lag B'Omer in the Torah — in the word, "gal (mound)" in this verse etc.

עד "הגל הזה כו", הנה, בפסוק זה יש רמז ל"ג בעומר בתורה – בתבה ה' בפסוק "גל" כו

(And what is written in Parshas Tazria [Leviticus 12:4] — "and for thirty-three days she shall remain in the blood of purity for a male," is not aligned with the Kabbalistic view of the supernal birth occurring on the 7th day of Pesach etc.)

ומה שכתוב בפרשת תזריע: ושלשים יום ושלשים ימים תשב בדמי טהרה לזכר, לא מתיישב על-פי הקבלה בזמן בחינת לידה למעלה, שהוא (בז' של פסח כו)

For behold, according to the plain meaning, this mound that Lavan made from stones was to form a separation between Eretz Yisrael and Chutz LaAretz, so that they should not pass from one to the other etc.

דהנה, לפי פשוט הענין בגל הזה שעשה לבן מאבנים – להפסק בין ארץ ישראל לחוץ לארץ, שלא יעברו מזה לזה כו

Also above (in the supernal realms), this mound represented a spiritual separation — a mound of spiritual stones between the upper Eretz Yisrael and Chutz LaAretz etc.

גם למעלה היה בנה הגל הפסק רוחני, בגל אבנים רוחני בין ארץ ישראל העליונה לחוץ לארץ כו

And this will be understood according to the above regarding the concept of El HaHodaos (to the G-d of thanksgivings), that there is a form of "thanksgiving" below reason, and a form of "thanksgiving" above reason, etc.

ויובן זה על-פי הנ"ל בענין א-ל ההודאות, שיש הודאה למטה מן הדעת ויש הודאה למעלה מן הדעת כו

For behold, there are two levels in Lavan: one is called the Supernal Whiteness (Loven HaElyon), and it is higher than the level of Yaakov, who is called "the master of the world of Atzilus."

דהנה, יש ב' מדרגות בלבן: אחת הנקראת לובן העליון, והיא למעלה מבחינת יעקב – שנקרא בעל עולם האצילות

Alter Rebbe

סדר

Lag B'Omer

As is known — this refers to the level of the Supernal Whiteness (Loven HaElyon), as it is written: “And streams from Lebanon” (Song of Songs 4:15), and also “Cedars of Lebanon” (Psalms 104:16), and the like.

כידוע, והוא בחינת לובן העליון, וכמו שכתוב:
וַיִּזְלִים מִן לְבָנוֹן, וְכֵן אֲרָזֵי לְבָנוֹן, וְכִיּוֹצֵא

But there is also a level of “Lavan” that is below the level of Yaakov, the master of the world of Atzilus — and this is called Lavan the Aramean (Deuteronomy 26:5), as it is written: “An Aramean sought to destroy my father,” and he represents cunning that opposes the wisdom of Yaakov of holiness, who is called “father.”

וְיֵשׁ בְּחִינַת לָבָן שְׁלִמְטָה מִבְּחִינַת יַעֲקֹב בְּעַל עוֹלָם
הָאֲצִילוֹת, וְהוּא נִקְרָא לָבָן הָאֲרָמִי, וְכֵמוֹ שֶׁכָּתוּב:
אֲרָמִי אָבִד אָבִי, וְהוּא הִעָרְמָה שֶׁמִּגִּיד לְחֻמָּה
דִּי־עֲקֹב דְּקִדּוּשָׁה, שֶׁנִּקְרָא אָבִי

As it is also written (Proverbs 8:12): “I, Wisdom, dwell with cunning (ערמה),” meaning that cunning dwells near holiness in order to receive from it — and this is the root of the kelipah of nogah in the worlds of Beriah, Yetzirah, and Asiyah (BYA).

וְכֵמוֹ שֶׁכָּתוּב: אֲנִי חֻמָּה שֶׁכֵּנִתִּי עֲרָמָה, שֶׁהִעָרְמָה
שׁוֹכֵנֶת בְּקִרְבּוֹ לְקַבֵּל מִן הַקִּדּוּשָׁה, וְהוּא שָׂרֵשׁ
קְלִיפַת נוֹגֵה דְּבִי"ע

With this we can understand what we find regarding Tzaraas blemishes (Negaim) — that some appearances of white indicate complete purity, as it says (Leviticus 13:13), “If it has turned entirely white — he is pure.”

וּבִזְהָ יוֹבֵן מֵה שֶׁמִּצִּינּוֹ בְּנִגְעִים שֶׁמִּרְאֵה הַלָּבָן יֵשׁ בּוֹ
שֶׁפָּלוּ טְהוֹר, וְכֵמוֹ שֶׁכָּתוּב: פָּלוּ הַפֶּה לָבָן טְהוֹר הוּא

And there is also a white appearance that renders completely impure — and this is what is called a whitish red spot (levanah adme'ddemes) or a white baheres (a type of affliction), as explained in the Mishnayos in Tractate Negaim.

וְיֵשׁ מִרְאֵה לָבָן שֶׁפָּלוּ טִמָּא, וְהִיא הַנִּקְרָאֵת לְבָנָה
אֲדָמָדֶמֶת אוֹ בִּהְרֵת לְבָנָה כּו', וְכִמְבוֹאֵר בַּמִּשְׁנָיוֹת
דְּמִסְכַּת נִגְעִים

And the general difference between these two is like the above: the Supernal Whiteness, which is above the level of Atzilus (of Yaakov), is entirely pure — and the external forces (kelipos) have no grasp or sustenance there whatsoever.

וְכָלִיּוֹת הַהֶפְרָשׁ בֵּינֵיהֶם הוּא עַל דֶּרֶךְ הַנ"ל,
שֶׁבְּחִינַת לובן העליון שְׁלִמְעָלָה מִבְּחִינַת הָאֲצִילוֹת
דִּי־עֲקֹב כּו' – פָּלוּ טְהוֹר, וְאֵין לְחִיצוֹנִים שׁוּם שׁוֹרֵשׁ
יְנִיקָה שֶׁם כָּלֵל וְכָלֵל

But the lower whiteness, which fell in the shattering (of the vessels) and is below the level of Atzilus — this is the blemish of the white baheres and the like, and it is entirely impure.

וּבְחִינַת לָבָן הַתַּחְתּוֹן שֶׁנִּפְלַ בַּשְּׁבִירָה מִשָּׁם, שֶׁהוּא
לְמִטָּה מִבְּחִינַת הָאֲצִילוֹת כַּנ"ל – הוּא נִגַּע בִּהְרֵת
לְבָנָה וְכִיּוֹצֵא, שֶׁפָּלוּ טִמָּא כּו', וְדִי לְמִבִּין

And this is the idea of the mound of stones that Lavan made: to divide between two levels — first, to separate between the Supernal Whiteness and Yaakov of Atzilus, and this is called Gal-Ed (mound of witness), “for it is a witness between us,” as it says (Genesis 31:52): “that you shall not pass over to me, and I shall not pass over to you.”

וְזֶה הָעֲנָן שֶׁל גֵּל הָאֲבָנִים שֶׁעָשָׂה לָבָן – לְהַפְסִיק
בִּשְׁתֵּי מִדְּרָגוֹת: הָאֶחָת – בְּהַפְסֵק שְׁבִין בְּחִינַת לובן
הָעֲלִיוֹן לִיַּעֲקֹב בְּעַל הָאֲצִילוֹת, וְנִקְרָא גֵל-עֵד, כִּי עֵד
הוּא בֵּינֵינוּ כּו', אֲשֶׁר אֵתָּה לֹא תַעֲבוֹר אֵלַי וְאֲנִי לֹא
אֲעֲבוֹר אֵלֶיךָ

Alter Rebbe

סדר

Lag B'Omer

For the Supernal Whiteness is higher than the level of Yaakov, as explained above.

And second, to separate between Yaakov of holiness and the lower Lavan, the root of the kelipas nogah of BYA — and this too is a “witness between us,” meaning: you shall not pass over to us, i.e., there shall not be a drawing of added flow of holiness from Yaakov into Lavan and his sons in the realm of nogah.

And likewise, “we shall not pass over to you” — that they should not come to draw nourishment from the holiness of Yaakov, the master of Atzilus.

And regarding this — the mound of stones served as a separation, and this is the level of the Parsa (barrier) that divides between Atzilus and Beriah (see Zohar and Etz Chayim). This Parsa is formed from many combinations of letters, as is known.

And letters are called stones, as it is written in Sefer HaZohar. And this is sufficient for the one who understands.

Similarly, there is a level of Parsa in analogy to this, between the World of Tohu (associated with the Supernal Whiteness) and the level of Tikun (associated with Yaakov), as in the episode of the rods that he made (Genesis 30:37).

Since Yaakov caused the whiteness to be uncovered on the rods, and thereby drew down even from the level of whiteness belonging to Tohu into Tikun, therefore Lavan made with him a mound of stones to serve as a witness and a barrier, so that he should no longer draw from there. And this is sufficient for the understanding.

However, Bilaam altered this boundary which Yaakov and Lavan had established with Gal-Ed, for he wished to draw and bring close the aspect of the Kelipas Nogah, whose root is in Tohu, to Israel, in order that they should receive influence from it.

And they (Kelipas Nogah) are in the realm of Tikun. As it says regarding Bilaam (Numbers 23:7): “From Aram, Balak brought me, from the mountains of the East.”

כי גבוה הוא בחינת לבן העליון הנה מבחינת יעקב כנ"ל

והשני – בהפסק שבין יעקב דקדושה לבחינת לבן התחתון, שרש דקליפת נוגה דבי"ע כנ"ל, והוא גם כן עד בינינו, אשר אתה לא תעבור אלינו – דהיינו שלא יאיר וימשך תוספת וניקה מן בחינת הקדושה דיעקב ללבן ובניו שבבחינת נוגה

וכן אנוחנו לא נעבור אליה – שלא יבואו לקבל תוספת וניקה בקדושה דיעקב בעל האצילות כו'

ועל זה היה גל האבנים להפסק, והוא בחינת הפרסא שמפסקת בין אצילות לבריא, שנעשית מצירופי אותיות הרבה כידוע

והאותיות נקראות אבנים, כמו שכתוב בספר הזהר, ודי למבין

וכן כמו כן יש בחינת פרסא כדגמה זו בין עולם התהו דלבן העליון, לבחינת התיקון דיעקב, במקלות אשר עשה כו'

ולפי שעשה מחשוף הלבן על המקלות והמשיך גם מבחינת הלבן אשר בבחינת התהו לתיקון, על כן עשה עמו גל אבנים לעד ולהפסק שלא ימשיך עוד כו', ודי למבין

אף הנה, בלעם שינה בזה ההפסק שעשו יעקב ולבן בגל-עד, כי הרי רצה בלעם להמשיך ולקרב בחינת קליפת נוגה, ששרשה בבחינת התהו, לישראל – שימקלו וניקה ממנה

והם בבחינת התיקון, וכמו שכתוב על בלעם: מן ארם ינחני בלק מהררי קדם

Alter Rebbe

סדר

Lag B'Omer

And it is known that the “Mountains of the East” refer to the Primordial Kings of Tohu, which are called Bnei Kedem (Children of the East), that fell in the Shattering of the Vessels (Sheviras HaKeilim) and became Kelipos — which is the Kelipas Nogah of BYA.

וידוע שהררי קדם הם מלכיו קדמאין דתהו, שנקראים בני קדם כו', שנפלו בשבירה ונעשו בחינת קליפות, והוא נוגה דבי"ע כו', ודי למבין

And behold, the primary completion and boundary of the place of separation — before this mound of stones — is in the level of Hod shebaHod (glory within glory), because this level of Hod shebaHod is the final boundary of holiness above, and from there onward, the external forces (chitzonim) are able to receive sustenance.

והנה, עקר סיום וגבול מקום ההפסק לפני גל האבנים הנה — הוא בבחינת הוד שבהוד, כי בחינה זו דהוד שבהוד היא סוף הגבול דקדושה למעלה, ומשם והלאה יכולים החיצונים לקבל יניקה

As it is written regarding Yaakov (Genesis 32:26): “And he touched the socket of Yaakov’s hip,” because at that point the power of the main emotions (middos) was exhausted — and that point is specifically the level of Hod shebaHod.

וכמו שכתוב ביצחק: ויגע בכף ירך יעקב, לפי שבירך זה כפר כלה פח בחינת עיקר המדות, והוא בבחינת הוד שבהוד דוקא

And even though there is a disagreement in the Gemara (Chullin 91a) between Rabbi Yehudah and the Sages whether the right thigh specifically is where the Gid HaNasheh (sciatic nerve) is prohibited — as it says “the prominent thigh” — and the level of Hod is always the left thigh, as is known — this is no contradiction.

והגם שיש פלוגתא בגמרא בין רבי יהודה ורבנן אם בירך הימין דוקא הוא שנאסר גיד הנשה, שנאמר הירך הימנית כו', ובחינת ההוד לעולם בירך השמאל כידוע — לית קושיא

Because it is explained in Pardes Rimonim (Shaar Yerech Yaakov) that there are variations, for sometimes Netzach is on the left and Hod is on the right, and sometimes the opposite — and this depends on whether the flow is descending from above downward, or ascending from below upward.

לפי שמבואר בפירוש, בשער ירך יעקב, שיש בזה שנויי אופנים — שלפעמים הנצח בשמאל וההוד בימין, ולפעמים בהפך. וזה תלוי בין ירידת השפעה מלמעלה למטה או בעלית השפעה מלמטה למעלה

See there, where this resolves the two contradictory passages in the Zohar on this concept in Netzach and Hod.

ע"ש שמתרץ בזה ב' מאמרי זהר דסתר אהדדי בענין הכלל שבנצ"ח

And if so, when it says (Genesis 32:32) “and he was limping on his thigh,” — even though according to Rabbi Yehudah, it was the right thigh — nonetheless, it was still the level of Hod, because Hod is sometimes on the right, and this is sufficient for the understanding.

ואם כן, מה שנאמר: והוא צולע על ירכו, אף על גב שהיה ירך הימין לפי דעת רבי יהודה — על כל פנים היה בבחינת ההוד, כי ההוד לפעמים בימין כו', ודי למבין

Alter Rebbe

סדר

Lag B'Omer

And this mound, which serves as the barrier, comes after the power of the core of Yaakov's body — in the level of Hod shebaHod — has been spent, because only then is there a need to interrupt with the mound of stones before the external forces, who can immediately draw influence after Hod shebaHod is exhausted.

As explained above in relation to the statement in the Gemara (Berachos 12b): "Whoever does not bow in Modim, his spine becomes a serpent, and he will not rise in Techiyas HaMeisim," as explained elsewhere — and this is sufficient for the one who understands.

And behold, all this separation is between the level of holiness and the external chambers (heichalos hachitzonim), as mentioned above. But the level of the Parsa, which serves as a separation beyond the mound of stones — which is from letter-combinations — also divides between the level of Tohu of Akudim and the level of Tikun, and this too is in the level of Hod.

That is above da'as (knowledge) — and its concept will be explained at length shortly, with G-d's help. And this is the concept of El HaHodaos mentioned above. And this is sufficient for the understanding.

And with all of this, it is understood that there is a great allusion to Lag BaOmer in the Written Torah in the word "Gal (mound)" from the verse "*Ad HaGal HaZeh*" (Genesis 31:48) — because on the day of Lag BaOmer, the light shines from the level of Hod shebaHod, as mentioned above.

And at that point, the power of holiness is already depleted — therefore a separation is necessary, which is called the mound (Gal), as explained above.

And with this it is also understood the reason why on Lag BaOmer, the students of Rabbi Akiva ceased dying — because this barrier (mechitzah) was put in place against the accuser (mekatreg) upon them. And this is sufficient for the understanding.

והגל הזה המפסיק — הוא אחר שכלה כח עיקר בחינת גופא דנעקב בבחינת הוד שבהוד, מפני שאז דוקא צריך להפסיק בגל אבנים לפני החיצונים, כי יכולים מיד לקבל יניקה אחרי פלות בחינת הוד שבהוד

וכמו שמואר למעלה בענין המאמר: כמאן דלא פרע במודים — שדריה נעשה נחש כו', וגם אינו קם בתחיית המתים, כמו שכתוב במקום אחר, ודי למבין

והנה, כל זה ההפסק הוא בין בחינת הקדושה להיכלות החיצונים כנ"ל, אבל בחינת הפרסא — המפסק מגל האבנים, שהוא מצירופים דאותיות כו' — גם כן בין בחינת התהו דעקודים לבחינת התיקון כו' — הוא בבחינת הוד

שלמעלה מן הדעת, ויובן ענינו באריכות בסמוך בעזרת ה', והוא ענין א-ל ההודאות הנ"ל כו', ודי למבין

ובכל זאת מובן שיש רמז גדול לל"ג בעומר בתורה שכתב בתבת "גל" שבפסוק "עד הגל הזה" כו', והוא מטעם שביום ל"ג בעומר מאיר מבחינת הוד שבהוד כנ"ל

וכבר פלה שם כח הקדושה, על כן צריך הפסק הנקרא גל, כנ"ל

ובזה יובן גם כן הטעם שכל"ג בעומר פסקו תלמידי רבי עקיבא מלמות כו', כי נפסקה מחיצה זו לפני המקטרג עליהם כו', ודי למבין

Alter Rebbe

תתס

Lag B'Omer

[NOTE: Summary]

This maamar (discourse) by the Alter Rebbe presents a deep mystical explanation of the verse “עַד הַגָּל הַזֶּה” (Bereishis 31:48) and its connection to Lag BaOmer, specifically the sefira of Hod shebaHod — the 33rd day of the Omer.

1. Spiritual Meaning of the Gal (Mound)

The discourse explains that the "gal" (mound of stones) created by Lavan as a boundary between himself and Yaakov corresponds to a spiritual separation that exists between realms of holiness and unholiness, and even within different levels of holiness — namely, the Supernal Whiteness (Loven HaElyon) and Yaakov's realm of Atzilus.

Stones, or avanim, represent letters; the gal is a structure of these letters — a spiritual barrier, termed the Parsa, which separates between the worlds of Tohu and Tikkun.

2. Hod ShebaHod — The Final Boundary of Holiness

The Alter Rebbe teaches that the spiritual border between holiness and the forces of kelipah (externality) occurs at the level of Hod within Hod — the final and most vulnerable edge of the emotional attributes (middos) of holiness. Once this level is reached, the chitzonim (external forces) have access to siphon holiness, which necessitates a spiritual cutoff or barrier to prevent further descent.

This is reflected in the story of Yaakov's thigh being struck — at the socket, corresponding to Hod shebaHod — where his spiritual power ended, and so a gal (barrier) must be erected.

3. Lag BaOmer as a Moment of Suspension

On Lag BaOmer, which is Hod shebaHod, the spiritual flow of holiness completes its descent through the middos. At that stage, if left unprotected, holiness could be hijacked by the sitra achra. The "gal" — the separation — must emerge to protect and block further spiritual exposure.

Thus, Lag BaOmer is a day of critical spiritual separation, where the mekatreg (accuser) loses access due to the divine establishment of this "gal."

4. Cessation of Death – Rabbi Akiva's Students

With this mystical framework, the Alter Rebbe explains the historical moment: On Lag BaOmer, the students of Rabbi Akiva ceased dying because this spiritual barrier — the gal — was divinely enacted, blocking the destructive spiritual forces that had been empowered by the lack of unity and humility among

Alter Rebbe

תתס

Lag B'Omer

the students. This moment thus represents the containment of judgment and the return to potential for unity and connection.

Practical Takeaway

Lag BaOmer is not merely a celebration of the cessation of a plague or the passing of Rabbi Shimon Bar Yochai. It is a mystical day of boundary, where spiritual flow halts before falling into the wrong hands. The Sefirah of Hod shebaHod teaches us:

- Spiritual power is strongest at its most humble expression.
- Boundaries — whether emotional, spiritual, or interpersonal — are not walls of division, but tools of protection and preservation.
- Just as Yaakov was injured in his “Hod,” we too are most vulnerable at the point of humility and acknowledgment. That is where we must build our gal — our mound — to shield holiness from being abused.

So on Lag BaOmer, one should:

- Strengthen the boundaries that guard spiritual vitality.
- Seek out modesty, humility, and gratitude, the core of Hod.
- Be especially mindful of how spiritual inspiration is shared, lest it be misused or drained.

Chassidic Story of the Alter Rebbe

The Day the Gal was Built in a Jail Cell

During the first imprisonment of the Alter Rebbe in 1798 — instigated in part by opposition from misnagdim and false accusations of political treason — the Rebbe was held in the Peter and Paul Fortress in Petersburg.

One night, a Russian officer entered his cell. Having heard rumors of the Rebbe's mystical knowledge, he posed a question — surprisingly, one rooted in Torah:

“Rebbe, what is the meaning of the verse ‘And G-d called to Adam: Ayeka — Where are you?’” (Bereishis 3:9)

“Do you believe your G-d didn’t know where Adam was?”

Alter Rebbe

סדר

Lag B'Omer

The Alter Rebbe, without hesitation, responded:

“The verse is eternal. It speaks not only to Adam, but to every person in every generation. When a person reaches a certain age, say 45 — as you are now — G-d calls out: ‘Ayeka? Where are you? What have you accomplished with your time?’”

The officer turned pale. He sat down, shaken. The mystical Gal, the inner barrier between ego and humility, between selfishness and divine awareness, had been built within him.

That conversation changed the officer's stance. He later became one of the officials who advocated for the Alter Rebbe's release. That Gal, the spiritual separation between Tohu (chaos) and Tikkun (rectification), had been restored in a dark prison cell.

On Lag BaOmer, we too must ask:

Where am I? Have I built the Gal that protects holiness inside me?

END NOTE]

In the maamar beginning with "Gal Einai" from the year 5737 (printed in Toras Menachem Sefer HaMaamarim Melukat vol. 3, p. 666 and onward. In earlier printings — vol. 5, p. 667), the explanation presented here is brought, and it is explained that the hint to Lag BaOmer in this verse is that through Rashbi, the barrier and obstruction (see Sefer HaMaamarim 5638, p. 152) was clarified —

the barrier between the supernal Lavan and Yaakov, and also the barrier between Yaakov and the lower Lavan.

Meaning: that even in Beriah-Yetzirah-Asiyah, and even in the world of Asiyah itself, there will be a revelation of Atzilus and also a revelation of the Ein Sof Light that is beyond Atzilus.

And one can add — based on the known principle that everything in Torah is measured with utmost precision — we must say that the fact that the verse “Ad haGal haZeh” [which discusses the mound and barrier between Lavan and Yaakov] hints to Lag BaOmer, whose theme is the clarification of the gal (mound) and mechitzah (barrier) —

בד"ה גל עיני תשל"ז (תו"מ סה"מ מלוקט ח"ג ס"ע רצ"ו ואילך. בהוצאות הקודמות — ח"ה ע' רע"ז) מביא המבואר כאן, ומבאר, שהרמז דל"ג בעומר בפסוק זה הוא — שעל ידי רשב"י נתברר הגל והמחיצה (ראה סה"מ תרל"ח ע' — (קנ"ב

המחיצה שבין לבן העליון ליעקב, וגם המחיצה שבין יעקב ללבן התחתון.

הינו — נגמם בבריאה-יצירה-עשייה, ועד בעולם העשייה גופו — יהיה גילוי האצילות, וגם גילוי אור-אין-סוף שלמעלה מאצילות

וניש להוסיף — דעל פי הידוע, שכל הענינים שבתורה הם בתכלית הדיוק, צריך לומר — דזה שהפסוק "עד הגל הזה" [שמדבר בענין הגל והמחיצה שבין לבן ויעקב] — מרמז על ל"ג בעומר, שענינו הוא ברור הגל והמחיצה

Alter Rebbe

סדר

Lag B'Omer

is because the sign and testimony for “I shall not pass over to you... and you shall not pass over to me...” was made through a mound, not a wall —

this hints that the creation of the barrier was initially done in such a way that there would be room for a future connection — “I will pass over to you and you to me.”

Meaning: the whole purpose of the barrier between higher and lower realms was that ultimately they should be joined.

End quote. And see there further discussion.

And see similarly (in a different style) in Likkutei Sichos vol. 5, p. 129 and onward, Maamar beginning with “Venasati Shalom” from 5730 (Toras Menachem vol. 6, p. 257).

And see further writings on the connection between “Ad haGal haZeh” and Lag BaOmer in Toras Menachem vol. 1, p. 56 and onward (part of which is printed in Likkutei Sichos vol. 3, p. 794), and in Igros Kodesh of the Rebbe, vol. 3, p. 103.

[NOTE Summary

The Rebbe reveals a profound insight into the connection between the verse:

“עד הגל הזה” — *“Until this mound...”* (Genesis 31:52)

and Lag BaOmer, the 33rd day of the Omer, the day of Rashbi's passing and his greatest revelation.

On the surface, the verse describes a barrier (gal) placed between Yaakov and Lavan — a boundary to prevent either side from crossing into the other's domain.

However, the Rebbe explains that this “gal” — unlike a wall, which separates absolutely — is a mound: a porous, symbolic boundary. The fact that it was not a wall hints that the purpose of the separation was not to divide permanently, but rather to eventually allow connection.

This is the deeper theme of Lag BaOmer:

Rashbi removed the “gal” — the spiritual blockage — between the Divine and the worldly, between Atzilus and even the lowest levels of Asiyah. Through his teachings, particularly Pnimiyyus HaTorah, he revealed the light of the Ein Sof even into the lowest worlds.

הוא, כי זה שהסימן והעדויות על "אני לא אעבר אליך גו' ואתה לא תעבר אלי גו' — הנה עלי ידי — גל, ולא שעשו חומה

הוא לרמז שעשיית המחיצה מלכתחילה היא באופן שיש נתינת מקום שיהיה "אני אעבר אליך ואתה תעבר אלי".

והינו — שהפנונה בעשיית המחיצה בין העליונים והתחתונים — מלכתחילה היא בשביל שאחר כך יהיה החבור דעליונים ותחתונים.

עכ"ל. וראה במה שכתוב שם עוד בזה.

וראה על דרך זה (בסגנון אחר) בלקוטי שיחות ח"ה ע' 129 ואילך. דה"י ונתתי שלום תש"ל (תו"מ ח"ו ע' 257).

וראה מה שכתוב עוד בביאור הקשר שבין "עד הגל גו'" ול"ג בעומר — תו"מ ח"א ע' 56 ואילך (חלקו נדפס בלקוטי שיחות ח"ג ע' 794), ובאגרות קדש אדמו"ר זי"ע ח"ג ע' ק"ג.

Alter Rebbe

תתס

Lag B'Omer

And in doing so, he enabled each Jew to break down their own inner “gal” — the boundaries that separate them from Torah, from Hashem, and from their own inner soul.

Practical Takeaway

- Don’t build walls between the “holy” and the “mundane” in your life — instead, reveal the holiness inside everything, even the lowest places.
- When you learn Torah — especially Pnimiyus HaTorah — do it in a way that breaks barriers between you and Hashem. Learn with your entire being.
- Even if you feel far or blocked, Rashbi “opened the pipeline”. Every Jew has access to a spark of that oneness with Hashem. Your mitzvah or word of Torah may be the one that breaks the final “gal.”
- The more we study and spread Rashbi’s Torah (i.e., Chassidus) — the closer we come to Moshiach and the final geulah.

Chassidic Story:

In 5740 (1980), a group of college students from an Ivy League university visited 770 for Lag BaOmer. They were mostly secular but curious. One of the organizers arranged a brief encounter with the Lubavitcher Rebbe, expecting a quick wave or blessing.

Instead, the Rebbe spoke to them — in English — with intensity:

“Do you know what Rashbi did? He removed the barriers. He said, ‘A Jew is never outside.’ He made a way for each of you to not only come back — but to leap forward.”

Then, turning to the organizers, the Rebbe added:

“This is the work now — not only to teach Torah, but to reveal that no Jew is cut off. The walls were never walls — only mounds. And Rashbi cleared the way.”

Following that encounter, several of those students began attending classes in Chassidus. One later remarked:

“The Rebbe made me feel like Rashbi had been waiting for me.”

END NOTE]