
LESSONS IN LIKUTAY TORAH

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

לקוטי תורה

פְּרִשְׁת צו - חג הפסח
ד"ה "ששת ימים" (הב')

“Rejoicing in Hashem on the 7th day of Pesach”

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Likutay Torah English translation and commentary project:

ב"ה

With Hashem's help we would like to present this installment of **Lessons in Likutay Torah**.

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goals:

- 1- The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.
- 2- Besides for giving tools for the beginner, it should give clarity to the even more experienced students struggling with confusing or difficult passages, by explaining the concepts based on other places in Chassidus (especially from other versions of the maamar or maamarim which were written as explanations of the maamar (like those from the Mittler Rebbe and Tzemach Tzedek)).

Credits:

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Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website www.learnchassidus.com

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The Rebbe said in the Sicha of Chayei Sarah 5752 that every Jew learning Likutay Torah will help bring Moshiach, Please take part in making the Rebbe's plan of everyone learning Likutay Torah become a reality.

- Avraham Katz,

for comments and questions please email me at avraham.t.katz@gmail.com

לקוטי תורה

דבור המתחיל "ששת ימים" (הב'), פרשת צו דף ט"ו עמוד ב'

Rejoicing in Hashem on the 7th day of Pesach (Part 1)

This verse describes the Yom Tov of the Seventh Day of Pesach (Shevi'i shel Pesach):

"שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת, וּבְיוֹם הַשְּׁבִיעִי עֲצַרְתָּ לַה' אֱלֹקֶיךָ, לֹא תַעֲשֶׂה מְלָאכָה" (דְּבָרִים טז, ח): "For the first six days of Pesach you will eat matzos, and on the seventh day you will have a day to stop and celebrate (i.e. a Yom Tov) for Hashem your G-d, on that day you will not do mundane work." (Devarim, 16:8)

The Alter Rebbe asks two questions on the above verse:

לְהִבִּין, שְׁבַשְׁמִינֵי עֲצַרְתָּ כְּתִיב (בַּמִּדְבָּר כֵּט, לַה): "עֲצַרְתָּ תַּהְיֶה לָכֶם", וְכֵן כְּתִיב: "עֲצַרְתָּ לַה' אֱלֹקֶיךָ"? We need to understand the following about the above verse: First of all, why is it that regarding Shemini Atzeres it is written in the verse (Bamidbar, 29:35) "You will have a day to stop for yourself", whereas here in regards to Shevi'i shel Pesach it is written: "You will have a day to stop for Hashem your G-d"?

וְגַם, מֵהוּ עֲנִין "לֹא תַעֲשֶׂה מְלָאכָה" - Also, we must understand: What is the idea behind the wording "you will not do מלאכה (work)", which implies that no kind of work may be performed as on Shabbos?

דְּהִנּוּ לִיה לְמִימַר "מְלָאכָת עֲבוּדָה", דְּהָא "מְלָאכָת אוֹכַל נֶפֶשׁ" מוֹתֵר בְּיוֹם טוֹב? It should have said not to do "מלאכת עבודה" (laborious work)", which would not include food preparation, since work needed for food preparation is permissible on Yom Tov!²

The answer to the second question:

וְהֵעֵנִין, דְּהִנּוּ בְּגִמְרָא פְּרָק ו' דְּפִסְחִים אֵיכָא פְּלוּגְתָּא דְּתַנְאֵי, בְּעֵנִין יוֹם טוֹב: The idea will be understood as follows: In the Gemara, in the 6th chapter of Pesachim³, there is a dispute between Tanaim (sages of the Mishna) regarding how to celebrate Yom Tov:

דְּרַבִּי אֱלִיעֶזֶר סְבִירָא לִיה: "אוּ בּוֹלוּ לַה' אוּ בּוֹלוּ לָכֶם". Rabbi Eliezer is of the opinion that on Yom Tov: "Either it is dedicated completely for Hashem by spending the day in prayer and learning, or completely for yourselves by spending the day at the Yom Tov meal and with family and friends."

¹ נאמר שבת פרשת אמור, י"ז אייר תקס"ח.

² (ראה שו"ע אדמו"ר הזקן או"ח סימן תצה, סעי' א-ב (ובמ"מ שם)).

³ (דף סח, ב).

וְרַבִּי יְהוֹשֻׁעַ סְבִירָא לֵיהּ: "חֲצִיּוֹ לֵה' וְחֲצִיּוֹ לָכֶם".

And Rabbi Yehoshua is of the opinion that on Yom Tov: “Half of the day is dedicated to Hashem through prayer and learning and half of the day should be set aside for yourselves by enjoying the meal with company etc.

וּשְׁנֵיהֶם מְקַרְא אֶחָד דְּרָשׁוּ,

And both sages explained the same seemingly conflicting verses to come to their ruling:

כְּתוּב אֶחָד אוֹמֵר: "עֲצַרְתָּ לֵה' אֶלְקִיךָ",

One verse regarding Shevi'i shel Pesach says: “You will have a day to stop for Hashem your G-d”,

וְכְתוּב אֶחָד אוֹמֵר "עֲצַרְתָּ תְהִיָּה לָכֶם"?

And one verse regarding Shemini Atzeres says: “You will have a day to stop for yourselves”?

רַבִּי אֱלִיעֶזֶר סָבַר: אוֹ כּוֹלוֹ כּוֹ',

Rabbi Eliezer is of the opinion that the way we solve the contradiction is by explaining that on Yom Tov one may decide to dedicate the time either completely “for Hashem” through spiritual service, or completely “for yourselves” through serving Hashem in a physical manner at the Yom Tov meal etc.

וְרַבִּי יְהוֹשֻׁעַ סָבַר: חֲלָקָהּוּ - חֲצִיּוֹ כּוֹ'.

However, Rabbi Yehoshua is of the opinion that the way we resolve the contradiction is by dividing the time of Yom Tov in half - half of the time is set aside “for Hashem” through learning and prayer, and half of the time is set aside “for yourselves” at the Yom Tov meal etc.

וְעַל כָּל פְּנִים, מְדַכְּתִיב גַּבִּי שְׁבִיעֵי שָׁל פְּסַח "לֵה' אֶלְקִיךָ" - מְכַלֵּל דִּישׁ בּוֹ שְׁיִיכוֹת יוֹתֵר לְהִיּוֹת "כוֹלוֹ לֵה'" מִבְּשִׁמְנֵי עֲצַרְתָּ דְכְּתִיב "לָכֶם".

Regardless of the actual ruling is in terms of how to celebrate Yom Tov, from the fact that regarding Shevi'i Shel Pesach it is written “for Hashem your G-d” we see that it has a greater connection to being dedicated “completely for Hashem” i.e. a spiritual service of Hashem, more than Shemini Atzeres, regarding which it is written “for yourselves”.

וּבְזָה יוֹבֵן גַּם כֵּן מֵה שְׁכָתוּב בּוֹ "לֹא תַעֲשֶׂה מְלָאכָה",

And with this it will also be understood the meaning of what is written regarding Shevi'i shel Pesach: “You will not do (work)”,

דְּכִיּוֹן דְּאִי בְּעֵי עוֹשֶׂה "כוֹלוֹ לֵה'", אִם כֵּן אָסוּר בְּעֵשִׂיית "מְלָאכָת אוֹכֵל נֶפֶשׁ".

Since if one wants he can make his method of celebrating Yom Tov “completely set aside for Hashem” through prayer and learning without eating at all, and then he would be forbidden to perform work needed for food preparation.

The permission in the Torah for performing labor on Yom Tov is only to enhance the enjoyment of Yom Tov by preparing food. Therefore, if one decides that they do not want to enjoy Yom Tov in a physical manner, then the prohibition of labor on Yom Tov becomes like that of Shabbos, namely that all types of labor are forbidden.

כְּדִפְסֵק ה' מִגֵּן אַבְרָהָם": "שֶׁהִמְתַּעֲנָה תַעֲנִית חֲלוֹם בְּיוֹם-טוֹב - אָסוּר בְּעֵשִׂיית מְלָאכָה,

This is in accordance with the ruling of the Magein Avraham⁴ in his commentary on the Shulchan Aruch: “One who fasts on Yom Tov because he wants to remove the

⁴ (או"ח סתקכ"ז, סקכ"ב (וברמ"א שם

ס"כ בשם הר"י)).

אִפְּיִלוּ מְלַאכָּת אוֹכֵל נֶפֶשׁ". negative effect from a bad **dream is forbidden do any labor, even labor needed to prepare food**". Since he is not eating on Yom Tov, the permission granted to perform labor needed for eating is removed and all labor becomes forbidden just like on Shabbos.

וְהָדָא הוּא דְאָמַר אִם עוֹשֶׂה "כוֹלוּ לָהּ" אָסוּר בְּעֵשִׂיית מְלַאכָּה לְגַמְרֵי. **And the same ruling would apply if one would make his celebration of Yom Tov "completely for Hashem" in a completely spiritual manner, then he would be forbidden to perform any labor, even those needed to prepare food.**

Thus, we have an answer as to why regarding the 7th day of Pesach it says "any מְלַאכָּה (work) should not be done" implying even work needed to prepare food, for since according Rabbi Eliezer one may choose to celebrate Yom Tov with just spiritual enjoyment, and his proof is from the 7th day of Pesach saying it should be completely "for Hashem", we see that the 7th day of Pesach is connected to a totally spiritual enjoyment, which if one were to actually celebrate Yom Tov in this manner he would be forbidden to perform any labor, even those needed for food preparation.

Now the Alter Rebbe will begin to explain the answer to the first question of why the 7th day of Pesach is connected to a totally spiritual enjoyment more than the 8th day of Sukkos. This will be based on a deeper understanding of the joy of Yom Tov and how the korban eaten then helps accomplish that joy:

וְהִנֵּה, עֵיקַר הַשְּׂמִיחָה הוּא, לְשִׂמְחוֹת בּוֹ יִתְבָּרַךְ. כְּמֵאמַר: "וַיִּשְׂמְחוּ בְךָ יִשְׂרָאֵל". **Now, the main type of joy that a Jew has is to rejoice in Hashem, like we say in the Yom Tov davening: "and the Jewish People will rejoice in You (Hashem)".**

וְהִנֵּה, הַגֵּם שֶׁשְּׂמִיחָה זוֹ צָרִיךְ לִהְיוֹת כָּל הַשָּׁנָה, **Even though this joy needs to be experienced the entire year,**

עִם כָּל זֶה הַיּוֹם טוֹב נִקְרָא "מוֹעֲדִים לְשִׂמְחָה" – שְׂאֵז הַשְּׂמִיחָה שֶׁל מִצְוָה" הִיא בִּיתֵר שְׂאֵת וַיִּתֵּר עָז. **nonetheless, the festivals specifically are called in the Kiddush and davening on Yom Tov "festivals for rejoicing", since then the joy in the service of Hashem is on a higher level and with greater strength.**

וְהַטַּעַם: שֶׁהִנֵּה עַל יְדֵי הַמִּצְוֹת הוּא הַמְּשַׁכֵּת תּוֹסֶפֶת אוֹר חָדָשׁ בְּאֲצִילוֹת, וְגַם בְּכֵלִים. **And the reason for this is as follows: Through the mitzvos there is drawn down additional spiritual Light and life from Hashem in the spiritual realm of Atzilus⁵. This light is drawn down not only in the more abstract dimension of Atzilus which transcends the limitation of the Keilim of Atzilus, but even in the Keilim of Atzilus.**

The term "Light" refers to the revelation of Hashem which reveals Hashem's limitlessness, how Hashem is beyond the limitations of time, space, spiritual levels, and any possible definition.

The word "Keilim" literally means "vessel" or "garment" or "instrument". In this context it refers to Hashem's ability to limit His limitless revelation in specific expressions and attributes such as wisdom and kindness. These different expressions are the source of each particular finite creation, and determine the various ways Hashem interacts with each individual. When His Light becomes invested in the Keilim and expressed through them, the creations can receive His Light in a manner that is suitable to their particular needs.

⁵ Atzilus is the spiritual dimension where Hashem's Light is fully revealed and becomes united with His Ten Sefiros- ten modes of expression, and as the current maamar explains, with the aspect of the Sefiros called "Keilim".

The analogy for this process is as follows: The soul is a single spiritual entity that can't be divided into parts. Yet when it gives life to the body, it is expressed differently in each part of the body. In the eye it is expressed as the power to see, in the ear as the power to hear, and so on. When the simple indivisible life power of the soul is "invested" in the organs of the body, it is constrained by the properties of that organ and expressed in a way unique to that organ. Similarly, when Hashem's simple infinite and indivisible Light is invested and expressed through the Keilim, it is expressed differently for each one.⁶

When we say that performing a mitzva draws additional Light into the Keilim, this means that a deeper dimension of the Light is revealed in Hashem's attributes (Keilim), so that the created beings that receive from them are able to receive a deeper awareness of and connection to Hashem.

וְהִנֵּה, הַנֶּפֶשׁ-אֱלֹקִית נִמְשָׁכָה מִפְּנִימִית-
הַכֵּלִים, **Now, the Divine soul is drawn down from Hashem through the inner aspect of the Keilim,**

As explained above, the Keilim are Hashem's "attributes" that He uses to constrain His Light to a manner suitable for creating and interacting with different creations. In our analogy, the organs of the body express the life of the soul in different ways, so that the soul can interact with different aspects of the physical world.

A cup of drinking water has two aspects: the inside of the cup holds the water, and the outside of the cup enables a person to hold and pour the cup. Bodily organs also have two aspects. One is that they receive life from the soul to become living flesh, and the other is that they channel the life to effect a specific bodily function, for example the eye to see or the hand to move etc. The inner and outer aspects of something differ in how much they express what they contain. Children derive from the inner aspect of the mind of their parents, so that they resemble their parents in many different ways. Students only receive knowledge through the outer aspect of the mind of the teacher which is constrained by the words used to convey the lesson, so that they only have that particular knowledge in common with their teacher.

The Keilim also have these two aspects. The inner aspect of the Keilim is how they receive and become united with the essential Light of Hashem, and the outer aspect is how they give over only a superficial aspect of that Light of Hashem in the creation of and interaction with created beings.

Here, the Alter Rebbe is telling us that the source of the Divine soul is from the inner aspect of the Keilim which is united with the essential Light of Hashem. Hence it expresses the essence of Hashem Himself, similar to how children express the essence of their parents.⁷

וְאֵף עַל פִּי כֵן אֵין מִתְגַּלֶּה בָּהּ הָאוֹר הַנִּמְשָׁךְ
עַל יְדֵי הַמִּצְוֹת בְּבַחֲיִנַת גִּילּוּי לְהַתְלַבֵּשׁ
בְּתוֹכוֹ בְּבַחֲיִנַת אוֹר פְּנִימִי. **Nonetheless, the Light which is drawn down through the performance of mitzvos is not revealed in the Divine soul in a way that can be absorbed and internalized.**

The soul comes from the inner aspect of Keilim where it is totally united with the Light of Hashem, so that even down in this physical world it remains essentially Divine in character (unlike other creations which naturally conceal Divinity since they derive from the outer aspect of the Keilim). Nonetheless, a Jew in this physical world still doesn't understand, feel, or internalize the lofty revelation of Hashem revealed to him through mitzvos.

וְאֵף שֶׁשָּׂרֵשׁ הַנֶּפֶשׁ-אֱלֹקִית הִיא מִפְּנִימִית-
הַכֵּלִים דְּבְרִיָּאָה יְצִירָה עֲשִׂיָּה, **Even though the source of the Divine soul is from the inner aspect of the Keilim of the spiritual levels of Beriah-Yetzira-Asiya⁸,**

⁶ (ראה בארוכה דרך מצותיך מצות האמנת אלקות פרקים ד-ה, וביאור על ד"ה קדושים הנדפס בסוף ספר דרך מצותיך פרק א).

⁷ (ראה באתי לגני תשי"ג אות ה', וסה"מ תר"ס ד"ה כי אראה).

⁸ Beriah, Yetzira, and Asiya, are the three spiritual worlds that bring down Hashem's creative power and revelation from the world of Atzilus to our physical world. The Divine soul derives from the inner aspect of the Keilim of Atzilus the way it comes through the inner aspect of the Keilim of Beriah-Yetzira-Asiya, see Tanya chapter 2 regarding this process.

שְׁבֹהֶן נִמְשָׁךְ הַגִּילוי מִמַּשׁ בְּפָנִימִיּוֹת,

and the revelation of Hashem accomplished through mitzvos is drawn down into these Keilim in a fully internalized manner,

מִכָּל מְקוֹם בְּנֶפֶשׁ-הָאֱלֹקִית אֵין מֵאִיר כָּלֵל
בְּבַחֲיִנַת פְּנִימִית רַק בְּבַחֲיִנַת מְקִיף.

Nonetheless, this Light from the mitzvos doesn't shine internally in the Divine soul at all, and is only drawn down in an "encompassing manner" i.e. it affects the person in a subconscious manner.

If the Divine soul comes from the inner aspect of the Keilim where Hashem's revelation is fully internalized, then why can't the soul experience this revelation on an internalized, conscious level as well?

וְהֵינּוּ, מִשּׁוּם שֶׁהַנֶּפֶשׁ-הַבְּהֵמִית מְכַסֶּה
וּמְסַתֵּיר, וּמְקַפֵּת וְסוֹכְבֵת אֶת הַנֶּפֶשׁ-
הָאֱלֹקִית בְּלִתֵּי תֵת מְקוֹם לִיכָנֵס בָּהּ הָאוֹר
בְּנֶפֶשׁ-הָאֱלֹקִית בְּבַחֲיִנַת פְּנִימִית.

The reason for this is that the animal soul covers over, conceals, and surrounds the Divine soul, not allowing any of the spiritual Light to enter into the Divine soul in an internalized (i.e. conscious and recognized) manner.

וְזֶהוּ "הִנֵּה זֶה עוֹמֵד אַחַר כְּתִלְנוּ כו'" (שִׁיר
הַשִּׁירִים ב, ט).

And this is the meaning of the verse: "Behold, this revelation of Hashem stands hidden behind our "wall" (i.e. our animal soul who blocks out the Light from the Hashem from being perceived by our Divine soul)." (Shir Hashirim 2:9)

אָךְ בְּיוֹם-טוֹב הִיא תוֹסֶפֶת גִּילוי אוֹר, וְעַל יְדֵי
זֶה מְצַחֵצֵחַ כָּלֵי הַנֶּפֶשׁ-הַבְּהֵמִית גַּם כֵּן.

However, on Yom Tov there is an increased revelation of Light which refines the animal soul as well, so that it does not conceal as much as it usually does and it allows some of the Light to be experienced consciously.

וְזֶהוּ "מִשְׁגִּיחַ מִן הַחִלּוֹנוֹת כו'" (שָׁם).

This is the meaning of the continuation of the above quoted verse: "He (the Divine soul) observes (the Light of Hashem) through the windows and peeks through the cracks (meaning the "cracks" in the "wall" of the animal soul's concealment)." (ibid.)

וְלָכֵן אַז הֵן "מוֹעֲדִים לְשִׂמְחָה" - שֶׁהַשְּׂמֵחָה
הִיא בְּחִינַת גִּילוי כו'.

Therefore, those times of Yom Tov are "festivals for rejoicing"- since the joy in the service of Hashem and experiencing His Light is revealed.

Now that we understand that the joy of a Jew is from his Divine soul's perception of Hashem, and that the joy of Yom Tov is because there is greater revelation of Hashem to the extent that it can even refine and shine through the animal soul, we will be able to understand how this joy is enhanced through eating from a korban:

וְלָכֵן הִקְרִיבוּ "שְׁלָמִי שְׂמֵחָה",

Therefore, when the Jewish People visited the Bais Hamikdash on Yom Tov they offered "Shelamim (Peace Offerings) of Joy" because it was a time of joy.

שֶׁזֶהוּ פְּעוּלָה לְנֶפֶשׁ-הַבְּהֵמִית גַּם כֵּן,

This mitzvah of eating the "Shelamim of Joy" is even able to affect the animal soul,

הַמְסַתֵּר וּמְעַלְמֵת עַל בְּחִינַת נִיצוּץ אֱלֹקִי
שֶׁבְּנֶפֶשׁ הָאָדָם וּמוֹנֵעַת שְׂמֵחָת ה',

that usually covers over and conceals the Divine spark in the soul of man and prevents him from rejoicing in Hashem.

וְעַל יְדֵי הַקְרֵבַת הָאֲמוּרִים וְהָדָם עַל גְּבִי
הַמִּזְבֵּיחַ – נִבְלָלַת וְעוֹלָה נֶפֶשׁ הַבְּהֵמָה לְאֵשׁ
שְׁלַמְעֵלָה,

How is eating this korban able to accomplish this? **Through offering the “aimurim (designated parts)” of the animal⁹ and blood on the Mizbei’ach (Altar) in the Beis Hamikdash the soul of the animal korban is absorbed raised up in the “fire that miraculously descended from above”¹⁰ to reveal its spiritual source.**

וְלָכֵן עַל יְדֵי אֲכִילַת בֶּשֶׂר הַשְּׁלָמִים הָיוּ
יְכוֹלִים לְשִׂמּוּחַ בַּה', כִּי הַבֶּשֶׂר נֶעֱשֶׂה בְּחִינַת
מְמוּצָע כּו'.

Therefore, through eating the meat of the Shelamim they (the Jewish People) were able to rejoice in Hashem, since that holy meat became a medium through which the Jew’s animal soul became elevated and refined.

כִּידוּעַ מֵעֲנִין חַיּוֹת וְכַח שְׂמֻקְבֵּל הָאָדָם,
שֶׁהוּא מְדַבֵּר – מִבְּחִינַת דּוֹמָם צוֹמָח חַי,

As is known regarding the idea that the life and strength that a human being - who is in the higher category of “one who speaks”¹¹ - receives from eating and using the lower aspects of creation which are divided into three categories of inanimate, vegetation, and animal life; a person needs to drink water and eat vegetation and meat in order to be healthy, thus he depends on the categories below him for his own life.

Why does a person who is from the highest category of creation need to receive his life from the lower aspects of creation, even from the inanimate (like water)?

וְהֵינּוּ מִפְּנֵי שְׂמֻקוֹרָם מְאֹד נֶעֱלָה מִבְּחִינַת
הָאָדָם – בְּסוּד "אֲחֹר וְקִדְם צִרְתָּנִי" (תְּהִלִּים קֶלֶט, ה')

The reason for this is that their spiritual source is from a level completely beyond the level of man - as is explained in the mystical meaning of the verse: “He (Hashem) formed me last and first.” (Tehilim 139:5)

One of the meanings of this is that man was the last thing created by Hashem in the six days of creation, even though he was the first thing that Hashem had in mind at the beginning of creation, since the world was created for man to serve Hashem.

On a mystical level this means that even though on a revealed level man is the “first” and highest level of creation, nonetheless, in terms of the spiritual source of the creations he is last since the other lower creations have a higher source.

– דְּהֵינּוּ, שְׂמֻקוֹרָם מֵעוֹלָם הִתְהוּ. **Meaning, that their (the lower categories’) spiritual source is from the World of Tohu,**

Tohu is a spiritual level where Hashem’s revelation is so intense that the Keilim there were unable to contain and express that Light, causing the Keilim to “shatter” and descend to become the source for the created beings that conceal Divinity, either partially as in the case of permissible things from Kelipas Noga, or completely as in the case of forbidden things from the Three Completely Impure Kelipos¹².

⁹ The parts of the animal designated to be offered on the mizbei’ach from a “peace offering” are: 1- the thick fat (“חֵלֶב”) on the stomach, 2- the thick fat on the intestines, 3- the kidneys, 4- the thick fat on the kidneys, 5- the diaphragm, 6- part of the liver, 7- in the case of a sheep, also the tail. This is described in Vayikra 3:1–17.

¹⁰ It says in the Talmud (Yoma 21b) that even though the Kohanim lit a fire on the Mizbei’ach, afterwards Hashem sent down a fire from Heaven onto the korbanos on the mizbei’ach which has the spiritual power to elevate the spiritual aspect of the korban to its highest source in Holiness, as explained at length in Chassidus.

¹¹ A person is called “one who speaks” since he is the highest of physical creations in that only he has the intelligence and ability to speak, as opposed to animals who have some intelligence but not at a sufficient level for complex speech.

¹² See Tanya chapter 6–8 where the concepts of the two types of Kelipos (levels of concealment on holiness) are explained

רק שבבחינת שבירת הכלים נפלו וירדו מטה
מטה להיות בחינת דומם צומח חי,

However, because of the “shattering” of the Keilim in that spiritual world, they (the “broken pieces” of those Keilim) fell down spiritually to the lowest levels to become the aspect of the spiritual life force of the inanimate, vegetation, and animal life.

These lower categories of creation are spiritually lower than man, nonetheless they retain their connection to the Light of Tohu which is contained in the “shattered pieces” of the Keilim of that world, and when a man eats or uses them he receives additional life from that Light.

ועל ידי הקרבת האמורים והדם שנכללו ועלו
למקורן נעשה הבשר ממוצע שיוכלו לשמוח
בו יתברך.¹³

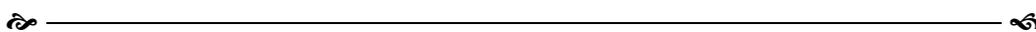
Through offering the “aimurim” and the blood of the “Shelamim of Joy” on the Mizbei'ach to become included in holiness and go up spiritually to their source in the World of Tohu, the remaining meat of the korban becomes a medium for those who eat it to be able to rejoice in Hashem.

Any permissible food that is eaten with a blessing allows the person to receive life from the Light of Tohu, but only in a concealed manner. He only receives that Light the way it has descended to the physical world and is covered over by the coarseness of physicality. However, when eating the meat of the korban, the person is able to receive directly from the Light of Tohu the way it is in its source above even the world of Atzilus.

This meat has two components: 1) being physical meat from an animal, and 2) being spiritually refined and revealing its spiritual source in Tohu. That is why it is able to serve as a medium to refine the person's animal soul which also derives from Tohu but has become coarse and worldly. This allows the Divine soul to rejoice in Hashem's revelation on Yom Tov.¹⁴

הרי מבואר ענן הקרבת שלמי שמחה בכל
יום טוב.

This explains the idea of offering the “Shelamim of Joy” on every Yom Tov.



at length.

¹³ ולכן שלמים - לשון שלום, כמו שכתוב ברבות פרשה צו, סוף פרשה ט'. ובפרשה נשא פרשה י"ג, דף רנ"ד, עמוד ב' גבי "ולזבח השלמים" דקרבן נתנאל (במדבר ז, כג); וגם לשון שלימות, כמו שכתוב שם דף רנ"ג, עמוד ד' גבי "ולזבח השלמים" דקרבן נחשון (במדבר ז, יז). ומה שכתוב שם "שני שלמות" - היינו כמו שכתב הזוהר חלק ג', בפרשה ויקרא י"ב, ב': "שלים לעילא ושלים לתתא". ופירוש "לתתא" יש לומר, כמו שנתבאר במקום אחר, בדבור המתחיל "בחדש השלישי", בפירוש "שלום בפמליא של מטה", דהיינו הארת כחות נפש האלקית בנפש הבהמית, שלא יהא מונע ומעכב מצד הגוף ונפשו הבהמית כו'; וכן כאן, היינו להיות גילוי השמחה בה' גם בנפש הבהמית.

וזהו כענין מה שנתבאר במקום אחר בפירוש "שור הבר" - שהוא מלשון "ובר לבב" (תהלים כה, ד), כן "שלמי שמחה" היינו בשור שכבר נתברר, על כן נותן כח ועוז בנפש הבהמית¹³,

ועיין מה שנתבאר עוד סוף דבור המתחיל "ושבתי בשלום אל בית אבי". (ועיין ב"פרדס", ב"ערכי הפינויים" ערך שלמים. וב"מאורי אור", אות שי"ן, סעיף מ"ה. ובאות זי"ן, סעיף וא"ו, ובשל"ה במסכת פסחים שלו דף קנ"ו, סוף עמוד א', פירוש שלמים - על דרך "שיהיה השם שלם והכסא שלם". ועיין מה שנתבאר מזה בדבור המתחיל "זכור את אשר עשה לך עמלק". וזהו שלמים ענין שלימות.

¹⁴ (ראה סה"מ תקס"ח ד"ה ויסע מלאך אלקים, שהיא הנחת אדמו"ר האמצעי ממאמר זה)

Summary of Part 1 of the Maamar

Question 1 - Why does the verse say that we should, “have a Yom Tov *for Hashem*” on the Seventh Day of Pesach and, “have a Yom Tov *for yourselves*” on Shemini Atzeres?

Question 2 - Why regarding the Seventh day of Pesach does it say, “you should not do any work” instead of the usual expression regarding Yom Tov, “you should not do any work of labor” meaning labor not needed for preparing food for Yom Tov? It sounds like the verse is saying that on Yom Tov you can’t do any labor even what you need to cook food, yet we know that this is allowed on the Seventh day of Pesach.

Answer to Question 2 - It says that we should do no work at all to imply that on the Seventh day of Pesach it makes sense to celebrate it in a completely spiritual manner, in which case even food preparation would be forbidden.

Beginning of Answer to Question 1 - The real joy that a Jew has is from his connection to Hashem in general, and especially from the performance of the mitzvos. However, even though the Divine soul wants to perceive the Light of Hashem that is revealed through the mitzvos, the animal soul blocks it so that it can’t. Hashem shines a special additional measure of Light on Yom Tov strong enough to break through the covering of the animal soul and shine into the Divine soul. In the time of the Beis Hamikdash the Jewish People had additional help in refining their animal soul to let in the Light through eating the meat from the “Shelamim of Joy”. The meat was totally spiritually refined and affected the person’s animal soul to refine it as well.

With Hashem’s help the answer will continue in the next installment of the maamar.

Lessons in the service of Hashem

- 1- Every Jew has a Divine soul which is still essentially holy even in this physical world just as much as in its source. It wants to constantly rejoice in Hashem, especially through performance of mitzvos. What’s preventing a Jew from this joy is the concealment from his animal soul. A Jew is always working on refining his animal soul so that it won’t cover up the Divine soul today as much as it was yesterday. This is accomplished through prayer, which has the power to refine our animal soul just like the animal offered on the mizbei’ach in the Beis Hamikdash became refined.
- 2- A Jew who works on refining him/herself will naturally be happier since they are better able to rejoice in Hashem. If someone is not getting happier, they need to rethink their approach of self-refinement.
- 3- On special times like Shabbos and Yom Tov there is an additional revelation of Hashem and it makes it easier for us to refine our animal soul, thus on these special times we need to tap into that special help by making a greater effort to work on our davening.

לקוטי תורה

דבור המתחיל "ששת ימים" (הב'), פִּרְשַׁת צוּ דָף ט"ו עמוד ג'

Rejoicing in Hashem on the 7th day of Pesach (Part 2)

In the first section of the maamar the Alter Rebbe started explaining the specialty of the Seventh day of Pesach, how it is connected to a totally spiritual level of enjoyment of Yom Tov through experiencing the greater revelation of Hashem on that day. This was hinted in the verse by describing the day as “a day to stop work *for Hashem your G-d*”, as opposed to the eighth day of Sukkos which is described as “a day to stop work *for yourselves*”, implying a more physical celebration of the Yom Tov.

We went on to explain the significance of eating a “Shelamim of Joy” on Yom Tov in the times of the Beis Hamikdash. The joy of a Jew is from their G-dly soul perceiving Hashem. However, a Jew also has an animal soul which covers over the G-dly soul and prevents it from experiencing G-dliness. On Yom Tov there is an additional level of revelation of Hashem so that it can even shine through the animal soul’s concealment. Eating from the korban (offering) of the “Shelamim of Joy” helped further refine the animal soul. Since the meat was from an animal but was totally spiritually refined to the point that it was revealing its ultimate source in holiness (through the process of certain parts of the animal being offered on the Mizbei’ach (Alter)), it was able to affect a similar type of refinement in the animal soul. When the animal soul is more refined it conceals less on the G-dly soul and thus allows the G-dly soul to rejoice more in Hashem’s revelation expressed on the Yom Tov.

Now the Alter Rebbe will continue to explain the idea of why on the Seventh day of Pesach there was no special requirement to bring the “Shelamim of Joy” to eat from it (the answer will be at the very end of the maamar):

וְהֵנָּה אָמְרוּ רַז"ל¹⁶: "הָעוֹלָם הֵבֵא אֵין בּוֹ לֹא אֲכִילָה כּוּ".

Now, our Sages say¹⁵: “In the World to Come there is no eating (or drinking or other physical enjoyment, rather the righteous dwell there with their “crowns” on their heads.)”. Meaning, there is no physical enjoyment, only the spiritual enjoyment of perceiving Hashem’s revelation (which is referred to as “their crowns on their head”).

וּלְפִי דְבַרֵי הָרַמְבַּ"ם ז"ל קָאֵי עַל עוֹלָם הַנְּשָׁמוֹת;

According to the Rambam¹⁷ this (World to Come) refers to the “World of Souls”, where the soul goes after it leaves the body,

וְהָרַמְבַּ"ם ז"ל הַשִּׁיב עָלָיו, שֶׁאִם כְּדַבְּרֵינוּ בֵּן הוּא,

However, the Ramban¹⁸ argues against that explanation as follows: If his (the Rambam’s) explanation would be correct, that the World to Come is only for the soul and not the body,

אִם כֵּן מֵאֵי חֵידוּשׁ הַשְּׂמִיעָנוּ הַגְּמָרָא – וְכִי שִׁינֵי לְנַפְשׁ בְּלֵי גוּף – אֲכִילָה כּוּ?

if so, then what new information is the Gemara telling us by saying that in the World to Come there is no physical enjoyment, is it possible for a soul without a body to eat or have any physical enjoyment? Since this is obviously impossible so then

¹⁵ ברכות יז, א.

¹⁶ The word רַז"ל is an acronym for לְבָרְכָהּ זְכוֹנָם לְבָרְכָהּ "Our Sages of blessed memory".

¹⁷ בפה"מ סנהדרין פ"י. הלי' תשובה ח, ב. (אגרת) מאמר תחיית המתים.

¹⁸ בשער הגמול בסופו (הוצאת שאוועל) ע"ש ט.

what is the Gemara informing us by saying that in the World to Come there will be no physical enjoyment?

אַלֶּא מְסִיק, שְׁקָאֵי עַל זְמַן תְּחִיַּית הַמֵּתִים,

Rather, he (the Ramban) **concludes-** we must say **that this** statement about the World to Come **is referring to the time of** after **the Resurrection of the Dead,**

שְׁיִהְיֶה הָאָדָם בְּגוּף וְאֵף עַל פִּי כֵן "אֵין בּוֹ לֹא
אֲכִילָה כּוּ".

that the person will be living with a soul in a body, and nonetheless “there will be no eating or physical enjoyment”. Meaning, that in the World to Come there will be such a revelation of Hashem that the physical body will live without needing to eat or any similar bodily needs.

וְהַטַּעַם,

The reason that the physical body will not need to eat in order to live at that time will be understood after the following series of explanations (the answer will be presented at the end of the maamar).

Now the Alter Rebbe will begin to explain the spiritual idea of “eating”:

דְּהִנָּה בְּחִינַת אֲכִילָה הוּא כְּמוֹ שְׁפָתוֹב (שִׁיר
הַשִּׁירִים ה, א): "אֲכָלוּ רְעִים, שְׁתּוּ וְשָׁכְרוּ
דוֹדִים" -

The spiritual aspect of eating will be understood by seeing it **as it is written** in the verse: “**Friends** should **eat** with each other, **and close friends** should **drink** with each other” (Shir HaShirim 5:1).

"אֲכָלוּ רְעִים - לְעִילָא", הֵם בְּחִינַת חֲכָמָה -
וּבִינָה,

The mystical explanation of the verse: “**Friends** should **eat** together”- is a reference to the two spiritual levels that are “**above**” the other levels of Atzilus, namely **they are the levels of Chochma and Bina**. These two aspects are called the “intellect” of Atzilus, where Hashem’s Wisdom is expressed, and just like the intellect is “above” the emotions so too these levels are above the “emotional” levels of Atzilus.¹⁹

"שְׁתּוּ וְשָׁכְרוּ דוֹדִים - לְתַתָּא",

The mystical explanation of the verse: “**Close friends** should **drink** together”- is a reference to the spiritual levels that are “**below**” the intellectual levels of Chochma and Bina mentioned above,

¹⁹ These two levels are called “Friends” that always go together, since these two aspects of intellect-Chochma and Bina are inseparable. Chochma is the flash of insight of a new concept, or the core idea behind idea being studied, and Bina is the process of analyzing and “fleshing out” the idea so it should be grasped. One can’t connect to the core concept or flash of insight without analyzing and developing it, and one can’t analyze and develop anything without connecting to the core concept behind.

הם בחינת זעיר אנפין ונקבא, שהם בחינת המדות - חסד וגבורה, ורחמים.

namely, they are the levels of Ze'air Anpin²⁰ and Nukva²¹ which are the “emotional” aspects of the world of Atzilus- which are called **Chesed (kindness), Gevura (severity), and Rachamim (mercy)**. Just like emotions are below intellect, so too, these levels are below Chochma and Bina.

דהיינו, שבכדי שיהיה בחינת "רעים", שהם בחינת חכמה ובינה - צריך להיות בחינת אכילה;

Meaning, that in order that there can exist the intellectual levels of “Friends”- which are the levels of Chochma and Bina- there needs to be first the spiritual aspect of “eating”;

ובכדי להיות בחינת מדות - צריך להיות בחינת שתיה.

and in order that there can exist the “emotional” aspects of Chesed, Gevura and Rachamim there first needs to be the spiritual aspect of “drinking”.

דהנה בו יתברך, ש"אין ערוך אליו יתברך",

Now, regarding Hashem, that “nothing can compare to Him”, and we can't apply to Hashem any of the attributes that are found in the spiritual worlds,

לא שיהיה בו בחינת חסד, ואפילו בחינת חכמה.

we can't apply to Him the attribute of Chesed (or any other attribute), even the attribute of Chochma (the highest attribute found in the spiritual worlds),

ו"כולם בחכמה עשית" (תהלים קד, כד) כתיב,

since- like it is written- “all of them you have made with wisdom,” (Tehilim 104:24)

שבחינה החכמה נקרא לגביה יתברך בחינת עשייה,

which one of the mystical interpretations of the verse **is that even the level of wisdom (Chochma) which is the highest spiritual level is considered by Hashem to be like something physical he made (Asiya) which is the lowest spiritual level,**

ונקרא "אדם דעשייה" כו',

which is called in the language of Kabbala “Adam De'asiya”- literally: “the man of action (Asiya)”,

Meaning, just like the intellect of a man that he uses for performing a physical action is the lowest aspect of intellect (e.g. figuring out how to sweep a floor), so too the lofty Wisdom of Hashem in the world of Atzilus that

²⁰ Ze'air Anpin lit. “small face” means the expression of Hashem the way it comes into the six emotive attributes of Chesed-Kindness, Gevura-Severity, Tiferes/Rachamim-Mercy, and their extensions- Netzach-Victory/Perseverance, Hod-Splendor/Submission, Yesod-Foundation/Connection.

The emotions are referred to as a “face” since a person's emotions can be seen in the expressions on one's face (you can tell what someone is feeling from their facial expressions, but you can't tell what there are thinking about intellectually).

In emotions there are two levels: The essential raw emotions that surpass intellect and are boundless, for example the power in the soul for limitless kindness to everyone at all times, and the limited expression of emotions the way it is filtered through the intellect, for example, to find a specific way to do a certain act of kindness to a specific individual.

These two levels of emotions correspond to two levels of Divine “emotive” attributes, the higher level of Divine Attributes is called Arich Anpin, lit. “long face” meaning the limitless and expansive level of Divine emotive attributes (face) that are beyond the limitations of the “intellect” of Chochma and Bina of Atzilus, and the lower level of Divine Attributes that is filtered through Chochma and Bina is called “Ze'air Anpin” lit. “small face”, meaning the limited expression of Divine emotive attributes that are directly involved with actually giving specific kindness and severity to the created beings.

²¹ Nukva lit. “female” refers to the level of Malchus-Royalty, since this Sefira has a “feminine” nature: It receives the Light and Life force from the higher sefiros (mainly from Ze'air Anpin) and uses it to create and nurture all of the created beings, just like a mother receives from her husband to produce children and nurture them.

becomes a source for creation of spiritual worlds and ultimately the physical world is considered by Hashem to the lowest level compared to Hashem Himself.

כְּמֵאמֶר: "אַנְתָּ חֲכִים כּו', וְלֹא מִכָּל אֱלִין
מִדּוֹת אִיהוּ בְּלָל".

Like it says in the Zohar²²: **“You have Wisdom, but not wisdom that we can know...but Hashem Himself doesn’t have any of these attributes at all”**.

כִּי הַמְדוֹת הֵן בְּחִינַת גְּבוּל וּמְדָה,

Because the attributes have a limit and measure, kindness is limited in that it isn’t severity and so too every attribute is limited in what it is and what it isn’t,

בְּכַדִּי לִיתֵן שְׂכָר טוֹב לְצַדִּיקִים, שְׂיֻכְלוּ לְקַבֵּל
שְׂכָר, דְּהֵינּוּ לִיהֲנוֹת מִזִּיו הַשְּׂכִינָה כּו';
וְלַעֲנוֹשׁ לְרָשָׁעִים כּו'.

These limitations of the attributes are **in order to give reward to the righteous, so that they should be able to receive their reward- meaning to enjoy perception and comprehension of the Radiance of the Shechina** (lofty revelation of Hashem in Gan Eden), **and to punish the wicked** in Gehinom.

שָׂאֵם הָיוּ רַחֲמִים פְּשׁוּטִים בְּלִי גְבוּל וּמְדָה,
הָיָה מְרַחֵם גַּם עַל הָרָשָׁעִים כּו'.

Since if Hashem’s attribute of Mercy would be simply unlimited, then He would have mercy also on the wicked as much as on the righteous.

Thus, if Hashem’s attributes would be unlimited then they wouldn’t function in fulfilling their purpose- to interact appropriately with the created beings (people) according to their limitations, meaning to give reward only to those who deserve reward, to punish only those who deserve punishment, and have mercy on those that it is proper to have mercy on.

Since Hashem is essentially infinite, for Hashem to express Himself in such limited attributes that they should be relatable to the created beings requires a great descent of Hashem’s Infinite Light to come to such a level. This process of descent is what the Alter Rebbe will go on to describe:

וְהִנֵּה אֶצְלוֹ יִתְבָּרַךְ, שֶׁהוּא אֵין-סוּף וְאֵין עֲרוֹךְ
אֱלִיו כּו',

Now, regarding Hashem who is Infinite and nothing can compare to Him etc., and who is totally beyond any limited attributes,

בְּכַדִּי שְׂיִהְיֶה בְּחִינַת חֲכָמָה וּבִינָה וּמְדוֹת,
צָרִיךְ לְהִיּוֹת בְּחִינַת אֲכִילָה, דְּהֵינּוּ הַשְּׂפָעָה
מִלְמַעְלָה.

in order that there should be coming into existence from Him the aspects of Chochma and Bina and the “emotional” attributes, there needs to be the spiritual idea of “eating”, which means to bestow from above something tangible that can be internalized, like knowledge that can understood and grasped just as food is consumed.

כְּמַבּוּאָר בְּזֵהָר וְ"עֵץ חַיִּים" - "אָבָא יוֹנֵק מִמָּזַל
הַח",

As is explained in the Zohar and Eitz Chayim²³, that “the level called ‘Abba’ meaning “father”, a reference to Chochma, receives ‘nourishment’ from the eighth ‘mazel’”, meaning the transcendent level which is the source of the wisdom of Chochma of Atzilus, just as our subconscious is a source for our revealed intellect,²⁴

²² הקדמה לתקו"ו.

²³ ראה ע"ח שי"ג ספ"ט. שי"ד ספ"ח. ועוד.

²⁴ The word ‘mazel-mazol’ is related to the word for flowing ‘נוזל’, this means that just like there is a flow from the subconscious levels of intellect into the revealed levels of intellect, so too there is a flow from the transcendent (hidden) level higher than Atzilus that comes into the ‘revealed’ levels of Atzilus. In particular, these levels are referred to as the “13-יג' מדות הרחמים” Attributes of Mercy”, since just as mercy can override intellect, so too these levels are beyond the “intellect” of Atzilus.

שהוא בחינת אכילה וניקה על ידי המזלות
כו'. וזהו "אכלו רעים לעילא".

which is the idea of Chochma “eating” and receiving nourishment from the transcendent levels called ‘mazalos’. This is the mystical meaning of the statement quoted above, that “Friends should eat together” mentioned in the verse is a reference to the “intellectual” levels of Chochma and Bina, who are above the “emotional” levels that deal directly with creating worlds.

ובכדי להיות בחינת "דודים" שהם המדות,
צריך להיות בחינת שתיה,

And in order that there should come into existence the levels of “close friends”, which are the “emotional” attributes, there needs to be the spiritual idea of “drinking”,

שהוא בחינת ירידת ההשפעה למטה מטה
עד שיהיה בחינת מדות.

Which is the descent of Hashem’s flow of His Light and Life force down many levels until it can bring into existence the levels of “emotions”,

כמו למשל שהשתיה מוליך את המאכל
למטה, כי "מים יורדים כו'.

Just like by way of analogy, that the liquid that a person drinks takes the food and spreads out the nutrients from it all the way down to the furthest parts of the body, since “water naturally goes down”.

So too, the descent of the Light and life from the “intellectual” levels of Chochma and Bina to the emotional attributes of Kindness and Severity etc. so that it will actually end up coming into our world is like when a person drinks so that the food he eats will actually nourish his entire body.

וזהו "שתו וגו' ושכרו", הוא בחינת התגלות -
"נכנס יין כו'"²⁶.

And this is the meaning of what we quoted before from the verse in Shir Hashirim, that “Close friends should drink together and become drunk”, this means that the idea of drinking is that the emotional attributes of Kindness etc. should become revealed, since “when one drinks wine [then his ‘secrets’ come out]”²⁵.

Meaning, that just like when one drinks wine his emotions which were hidden come out in the open, so too the spiritual idea of “drinking” is that the emotional attributes of Atzilus should receive powerful revelations from the intellectual levels of Atzilus, causing them to become fully revealed.

An analogy for this is when one contemplates on deep teachings of Chassidus during davening he becomes “drunk” and emotional with love for Hashem.

הרי נתבאר ענין אכילה מהו. Thus, it is explained what the spiritual idea of “eating” is.

After explaining the spiritual idea of “eating”, he will explain how the revelation on the 7th day of Pesach is higher than “eating” and also higher than “speech”:

ועתה צריך לבאר ענין שביעי של פסח: And now we need to explain the idea of the spiritual revelation of the Seventh Day of Pesach which is higher than “eating”:

This is the meaning that ‘Abba’-meaning Chochma of Atzilus- derives nourishment from the 8th ‘mazal’, meaning the level that corresponds to the 8th Attribute of Mercy- 'נוצר חסד'.

These are the 13 Attributes of Mercy, see number 8:

ה' א-ל-1, רחום-2, וחנון-3, ארך-4, אפים-5, ורב חסד-6, ואמת-7, נוצר חסד-8, לאלפים-9, נושא עון-10, ופשע-11, וחטאה-12, ונקמה-13

²⁵ עירובין סה, א.

²⁶ (יצא סוד).

כִּי הִנֵּה אָמְרוּ רַז"ל בְּעֵינֵי קְרִיעַת יַם־סוּף:
"רְאֵתָה שִׁפְחָה עַל הַיָּם כּוֹי"²⁸.

Our Sages have said regarding the Splitting of the Sea of Reeds: "A maidservant saw [a greater revelation of Hashem] at the Sea [more than the great prophet Yechezkal (Ezekiel) saw in his vision of the Divine Chariot]"²⁷.

וּלְהַבִּין הַיְכָן הוּא מְרוֹמָז בַּתּוֹרָה שֶׁהִיָּה גִילוּי
אֱלֹקוֹת גָּדוֹל כָּל כָּךְ?

We need to understand: Where is it hinted to in the Torah that there was such a great revelation of Hashem at the Splitting of the Sea of Reeds?

דְּבִשְׁעַת מִתֵּן־תּוֹרָה כְּתִיב (דְּבָרִים ה, ד): "פָּנִים
בְּפָנִים דְּבַר כּוֹי", אֲבָל כָּאֵן מֵהֵיכָן לְמַדּוּ זֶה?

Regarding the time of the Giving of the Torah it is written: "Hashem spoke with you face to face" (Devarim 5:4). **However, here regarding the Splitting of the Sea where did they learn this from?**

אֶךְ הָעֵינָן, דְּהִנֵּה כְּתִיב (שְׁמוֹת יד, טו): "מֵה
תִּצְעַק אֵלַי כּוֹי", וְגַם כְּתִיב (שְׁמוֹת יד, יד): "ה'
יִלָּחֶם לָכֶם, וְאַתֶּם תִּחְרִישוּן".

The idea is as follows: It is written regarding the time when the Jews were trapped between the Egyptians and the Sea "why do you call out to Me (Hashem) in prayer to save you?" (Shemos 14:15), **and it is also written** in the previous verse: "Hashem will fight on your behalf, and you should remain silent" (Shemos 14:14).

כִּי הִנֵּה יָדוּעַ שֶׁהַדְּבֹר הוּא עַל יְדֵי בְּחִינַת
חֲכָמָה,

Now, it is known that speech has its ability to exist only **through the aspect of Chochma**²⁹,

כִּמּוֹ שֶׁכְּתוּב (מִשְׁלֵי ג, יט): "בְּחֲכָמָה יִסַּד אֶרֶץ"

As it is written: "With Chochma He (Hashem) founded the Earth" (Mishlei, 3:19).

The simple meaning of the verse is that Hashem used wisdom to create the earth. However here we are mystically interpreting the term "Earth" to mean the aspect of Malchus (Rulership) which is the spiritual source of "speech". It is called "Earth" since just like the earth has nothing of its own (we all step on it), yet receives seeds and water to produce vegetation which we all live off of, so too speech has nothing of its own and only receives thoughts from intellect and emotions, yet it has the ability to bring those thoughts into action and reality through communication with others. Thus, the idea of "Earth" is speech, and speech is "founded with Chochma", meaning its source and ability to exist derive from the level of Chochma.

– "אֲבָא יִסַּד בְּרִתָּא"³⁰, – And as mentioned in the Zohar that: "The Father makes the foundation for the Daughter".

²⁷ מכילתא בשלח ב. רש"י שמות, טו, ב.

²⁸ (מה שלא ראה יחזקאל בן בוזי).

²⁹ Here Chochma means the highest level of intellect when it is in the abstract and potential form. The letters of Chochma-being חכמה - כה מה the ability "to transcend definitions of what something is", meaning before the limited definitions of an idea, when the idea exists in potential and could be explained in many ways. This level is called אבא "the father", since just like in the creation of a child the seed from the father could develop into male or female and other variables, all of these variables are contained in potential in the seed from the father. So too, the abstract potential form of intellect contains many different possible explanations. These explanations can be developed by the stage of intellect that uses understanding and logic to define the idea, this level called אמא "the mother" or Bina-בינה.

³⁰ ראה זח"ג רמה, א. רנו, ב. רנה, א.

Meaning, that Chochma which is called “the father”³¹ is the source and foundation for speech which is called “the daughter”, since just like a young daughter is completely dependent on her father³², so too speech only has what it receives from thought (as explained above).

כִּידוּעַ מִמְשַׁל הַתִּינוּק שְׁאִינוּ יָכוֹל לְדַבֵּר כּו'. **As is known from the analogy that a child is not able to speak** [until it has developed the intellect of Chochma].

A child can understand speech and respond to it before it is able to talk on its own. This is because the ability to process and respond to speech and other information is from the intellect of Bina³³ which the child has developed, however the ability to form letters of speech on his own is from the intellect of Chochma which takes longer to develop in a child than Bina.³⁴

וְהֵינָה אָמְרוּ רַז"ל (אָבוֹת ה, ז): "חָכָם אֵינוֹ מְדַבֵּר בְּפָנָי מִי שֶׁגָּדוֹל מִמֶּנּוּ", **Now our Sages have said “A wise person doesn’t speak before someone who is greater than him”** (Pirkei Avos 5:7), out of humility and respect.

כְּמִשַׁל "מִי שֶׁבָּא לְפָנָי מֶלֶךְ גָּדוֹל כּו". **Like by way of analogy, someone who comes before a great king,** [that he is so overwhelmed by the king’s greatness that he is unable to speak and remains totally silent].

וְהֵינּוּ מְשׁוּם "אֵיִדִי דְטָרִיד לְמִיבָלַע לָא פְּלִיט כּו".³⁶ **And this is because “since he is busy absorbing, he is unable to give forth from himself.”**³⁵

Meaning, that he is so overwhelmed in the experience of absorbing the situation he is in, standing before a great king (or a great sage) that he completely forgets about himself and can only receive but isn’t aware of himself to the point of doing or saying anything from his own initiative.

וְקָרִיעַת יַם־סוּף, שֶׁנִּגְלָה לָהֶם גִּילּוֹי אֱלֻקוֹתוֹ וְתִבְרָךְ שֶׁלְמַעַלָּה מִבְּחִינַת חֻכְמָה, **And since at the Splitting of the Sea there was revealed to them** (the Jewish People) **a revelation of Hashem’s Divinity that is beyond the level of Chochma** (the source of speech),

לְכֵן כָּתִיב "וְאַתֶּם תִּחְרִישׁוּן" – בְּחִינַת שְׁתִּיקָה. **therefore, it is written** regarding the Splitting of the Sea: **“And you** (the Jewish People) **should be quiet** (and you don’t need to say any words of prayer for the miracle to happen)”, **which is the idea of silence.**

³¹ See previous notes for an explanation of why it is called “the father”.

³² For example, a father has rights over his daughter to marry her off without her consent, so in a certain sense she is totally dependent on him to make good decisions for her even more than her young brother who has more independence.

³³ See previous notes for a description of the intellect of Bina.

³⁴ See Tanya, Igeres Hakodesh, Chapter 5 where this concept is explained at length.

³⁵ The source of this quote is actually in the context of the laws of the mixtures of meat and milk- if a piece of meat fell into a boiling pot of milk and then was taken out while the milk was still boiling, we say that as long as there was 60 times more milk than meat then the milk in the pot remains permissible to drink. Even though the milk that became absorbed in the meat becomes essentially forbidden (חֲתִיכָה עֲצָמָה נֶעֱשֶׂה נְבִילָה) and if it would come back out into the milk in the pot it would make all the milk forbidden no matter how much milk there was, since מִין בְּמִינוֹ אֵינוֹ בָּטֵל (a forbidden food that has the same taste as permissible food cannot be nullified in a greater amount of that same type of food). Therefore, all the milk should become forbidden from the milk that became absorbed in the meat and then came out of the meat back into the milk. However, in this case we don’t say that any milk that became absorbed in the meat came back out again while the milk in the pot was boiling, since “because it is completely involved in absorbing (the boiling milk) it is unable to give forth from itself (any of the absorbed milk)”. See Chulin 108b, and Shulchan Aruch Yoreh Deiah 92:1. In Chassidus this concept is applied on many levels.

Since the revelation was from a level beyond even the source of speech, therefore not only was saying words of prayer not needed, it would disturb their ability to absorb the intense revelation.

וְלִכְּנֹן בְּתַפְּלוֹת שְׁמוֹנָה-עָשָׂרָה גַם כֵּן, שֶׁהוּא
מַעֲיִן אוֹתוֹ גִּילּוּי בְּחִינַת בֵּיטוּל כּו' – "אֵין
מִשְׁמִיעִין קוֹל כּו'".³⁷

And therefore, also in the silent Shemona Esrai prayer which is similar in nature (albeit on a lower level) to the revelation of Hashem by the Splitting of the Sea which affects the person to forget about himself in Hashem's presence and become silent, the law is that: "One should not make his voice heard to others" during the Shemona Esrai prayer.

Since the revelation of Hashem during Shemona Esrai is only similar to but not of the same level as that of the Splitting of the Sea, he is required to say the words loud enough to hear himself, but because of the revelation of Hashem in Shemona Esrai he needs to be quiet to the point that no one else should hear him speak.

After explaining how the revelation at the Splitting of the Sea was higher than the source of "speech", he will explain the idea that the water itself was transformed into "dry land":

וַזֶּהוּ "הִפָּךְ יָם לְיַבֶּשֶׁה כּו' שֶׁם נִשְׁמָחָה בּו'
(תְּהִלִּים סו, ו)

And this is the mystical meaning of the verse: "He (Hashem) transformed the sea into dry land...there we rejoiced in Him" (Tehilim 66:6).

– דְּהִוָּה לִיָּה לְמִימַר "בָּקַע יָם כּו'?"

The question on this verse is **that it should have said "He split the sea" instead of "transformed" it?**

Since the water didn't actually become dry land (like it was by the plague of blood that the water was actually transformed into blood), rather the water just split out of the way for the Jewish People to cross over, why does the verse use the expression "He transformed the sea into dry land"?

אֲךָ דְּהִנְהָ, יָם הוּא בְּחִינַת מִשְׁפִּיעַ, וְיַבֶּשֶׁה הוּא
בְּחִינַת מְקַבֵּל.

However, the idea will be understood as follows: The sea represents the idea of the "giver" and the dry land represents the idea of the "receiver".

וְהַיָּם מִשְׁפִּיעַ לְחִלּוּחֵי בְּאֶרֶץ – "וְהוֹלִידָה
וְהַצְּמִיחָה כּו' (יִשְׁעֵיהוּ נְהָ, י),

This is because **the sea gives moisture into the earth** which gives it the ability to produce vegetation, as it says: "[As the rain and snow descend from the heaven and saturate the earth] **and thereby give it the ability to produce and grow etc**" (Yeshayahu 55:10).

כִּי "כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינָנו
מְלֵא, אֶל מְקוֹם שֶׁהַנְּחָלִים הוֹלְכִים שָׁם הֵם
שׁוֹבִים לְלָכֶת" (קֹהֵלֶת א, ז) בְּחִזְרוֹת לְנְחָלִים,
שָׁאֵם לֹא כֵּן הָיוּ הַנְּחָלִים חֲרִיבִים וַיְבִישׁוּ.

For like it says in the verse: "All the rivers go into the sea, yet the sea never fills up, since from the place that the rivers go to (the sea) they travel back in return" (Koheles 1:7), meaning, that the water returns back from the sea into the rivers, for if not so, then the rivers would completely dry out.

וְגַם הָעָנָן מְקַבֵּל מִמִּימֵי אוֹקְיָנוֹס, וְ"הִרְוָה אֶת
הָאֶרֶץ וְהוֹלִידָה כּו'".

And in addition to the flow of waters from the ocean into the rivers, the clouds receive their moisture from the waters of the ocean, and through these clouds rain is formed which "saturates the earth and gives it the power to produce" (as quoted above from Yeshayahu).

³⁷ ראה שו"ע אדה"ז הל' תפלה סק"א, סק"ב.

וּבְהַגְלוֹת נְגִלוֹת גִּילּוּי גְדוֹל כִּנּוּ"ל, נִהְפָּךְ יָם לַיַבָּשָׁה,

And when this great revelation of Hashem that we described above took place at the Splitting of the Sea, then the spiritual idea of "sea"- meaning "giver"- became transformed into the spiritual idea of "dry land"- meaning "receiver".

Meaning, even though the water didn't cease to exist and wasn't physically transformed into actual dirt, the nature and property of water (that it is a giver and flows out to give life) became transformed into the property and nature of dry land (that it should not move at all and only receive from something beyond it).

This transformation of the nature of the water was due to its experiencing the intense revelation of Hashem that took place at that time. Thus, just like someone in the presence of a great king will stop talking and moving around and just forget about himself, so too the water was so overwhelmed by Hashem's revelation that it stopped flowing and giving and just stood at attention perfectly straight.

וְקָמוּ "כְּמוֹ נֹד" ³⁸ לְהִיּוֹת לָהֶם חוּמָה כּוּ"ל - בְּחִינַת אֲבֵן דּוּמָם, "אֵיידִי דְטָרִיד כּוּ"ל כִּנּוּ"ל.

And this is expressed in the fact that the waters stood straight "like a wall" and they became "like a stone wall for them (the Jewish People)" (see Shemos 14:22, and 15:8), like a silent and unmoving stone, this is because "since it (the water of the sea) was so busy absorbing (Hashem's revelation) [it was unable to give forth from itself]", as explained above.

וְ"אֲגִלִּידוּ מֵיָא", מֵה שְׁלֹא רָאָה יְחִזְקֵאל גִּילּוּי גְדוֹל כָּל כָּךְ.

And this also brings out the greatness that "the water became solid", which refers to a spiritual level that even Yechezkal did not see such a great revelation of Hashem.

כִּי יְחִזְקֵאל לֹא רָאָה כִּי אִם "פְּנֵי אַרְיָה כּוּ"ל (יְחִזְקֵאל י, יד), בְּחִינַת הַתְּחַלְקוֹת ⁴⁰.

Since Yechezkal did not see this level of "solid water", he only saw the Divine Chariot which is Hashem's revelation as it is expressed in four different manners referred to as "[the face of a Cherub (young boy or girl), the face of a man,] the face of a lion, [the face of an eagle]" (see Yechezkal 10:14), meaning that his perception of Hashem's revelation was on a level where it can be divided into four different aspects,

מֵה שְׂאִינן כִּן בְּשַׁעַת קְרִיעַת יַם-סוּף הָיָה גִילּוּי אֱלֻקוֹתָיו וְיִתְבָּרַךְ שְׁלֹמֹה מְבַחֲנֵינָה הַתְּחַלְקוֹת,

Which is not so regarding the Splitting of the Sea, when there was a revelation of Hashem that was beyond being able to be divided into any different aspects, meaning not like the lower levels of Hashem's revelation that need to come into division to create the many different aspects of the world, but rather a revelation of Hashem the way He is Essentially One and Indivisible.

כִּי אִם בְּבְחִינַת קָרָח, "דְּאֲגִלִּידוּ מֵיָא", וְקָמוּ כְּמוֹ נֹד כִּנּוּ"ל.

Rather, it was from a level referred to by the idea of "ice" which is solidified water, like the water of the sea that "stood up straight like a wall" as explained above.

וְכִמוֹ שֶׁכְּתוּב (יְחִזְקֵאל א, כב): "וְדַמּוֹת עַל רֵאשֵׁי הַחַיָּה, רָקִיעַ כְּעֵין הַקָּרָח כּוּ"ל -

As it is written: "And the appearance of what was on top of the heads of the spiritual creatures called Chayos was a sky that looked like awesome ice" (Yechezkal 1:22),

³⁸ ("נִעְרְמוּ מֵיָם נִצְבוּ כְּמוֹ נֹד" שְׁמוֹת טו, ח).

³⁹ ("וְהַמַּיִם לָהֶם חוּמָה מֵימִינָם וּמִשְׂמָאלָם" שְׁמוֹת יד, כב).

⁴⁰ (וְכִמוֹ שְׁנֹתֵבֵאָר בְּדַבּוֹר הַמִּתְחִיל "כְּנִשָּׁר יַעִיר").

⁴².⁴¹ "קָרַח" - בְּחִינַת חֶרֶק. Since the idea of קרה-ice is that it is the same letters as the Hebrew vowel חֶרֶק (which makes an “ee” sound).

The Hebrew vowel חֶרֶק is written as one dot under the letter, which signifies total self-nullification, as if one is contracting one’s self into a singular point without any expression or expansion, just like the person standing in the presence of the great king that he becomes totally contracted and nullified. This idea of the חֶרֶק is similar to the idea of קרה-ice which is water turned solid and motionless, and because they share a similar idea they also are made of the same Hebrew letters.

The explanation of how the water itself was transformed into “dry land” is connected to the explanation of the verse implying that the “darkness” itself “lit up the night” for the Jewish People:

וְזָהוּ "וַיְהִי הָעָנָן וְהַחֹשֶׁךְ וַיֵּאָר כּו" (שְׁמוֹת יֵד, ב): **And this is the idea** of what is written: “[And the angel of Hashem and the cloud which normally went before the Jews went to stand behind them, and they came (to separate) between the Egyptian camp and the Jewish camp,] **and there was a cloud and darkness** (facing the Egyptians) **and “it” lit up** the night (for the Jews)]” (Shemos 14:19-20).

The verse says that something provided light for the Jews but doesn’t specify what it was. Rashi on the verse explains that the pillar of fire mentioned at the beginning of the parsha (Shemos 13:21-22) provided light for them.

However, the problem with this explanation is that the pillar of fire isn’t mentioned in this verse at all. The only things mentioned next to “it lit up the night” in verse 14:20 are the “cloud” and the “darkness” that created the barrier between the Egyptians and the Jews. This implies that either the cloud or the darkness provided the light for the Jews.

The Alter Rebbe will now go on to prove which of these two provided the light:

וַיֵּאָר - לְשׁוֹן זָכָר קָאֵי עַל הַחֹשֶׁךְ, שֶׁהַחֹשֶׁךְ הָאֵיִר לָהֶם **The word “וַיֵּאָר-and it lit up” is written in the masculine construct form and is referring back to “הַחֹשֶׁךְ-the darkness” mentioned together with the cloud that went to create a barrier between the Egyptians and the Jews, meaning that the “darkness” itself provided light for them.**

The two words that are written next to “וַיֵּאָר-and it lit up” are “הָעָנָן-the cloud” and “הַחֹשֶׁךְ-the darkness”, of these two words the only word that is the same grammatical form is “הַחֹשֶׁךְ-the darkness” since it is in the masculine construct form (לְשׁוֹן זָכָר) just like the word “וַיֵּאָר-and it lit up”, whereas the word “הָעָנָן-the cloud” is written in the feminine construct form (לְשׁוֹן נְקִיבָה).⁴³

⁴¹ ("וְזָהוּ בְּחִינַת הַנְּקוּדָה שֶׁל הַחֶרֶק שֶׁתַּחַת הָאוֹתִיּוֹת. בִּי חֶרֶק אוֹתִיּוֹת קר"ח לְהִיּוֹת בְּחִינַת הַבֵּיטוּל תַּחַת הָאוֹתִיּוֹת". - לְקוּטֵי תוֹרָה שִׁיר הַשִּׁירִים כּו, ב. וְרָאָה תוֹרַת שְׁמוּאֵל תַּרְל"א חֶלֶק ב' עֲמוּד לַח, וְשֵׁם נִסְמָן בְּהַעֲרָה 18).

⁴² רָאָה תִּז"ט לֵט, רַע"ב.

⁴³ This explanation of the Alter Rebbe’s proof is from the translator’s understanding of the text. However, it isn’t clear to the translator that this is the correct explanation, since we don’t find that the word עָנָן is לְשׁוֹן נְקִיבָה any more than the word חֹשֶׁךְ. If the reader has a better explanation of the text, please send it to the translator to update it in the maamar translation.

In a different version of this maamar recorded by the Mittler Rebbe in Sefer Hamaamarim 5568 page 171 he quotes a different explanation of the proof: since the verse doesn’t specify what provided the light, we can assume that the word

This shows that what the verse is referring to that gave light must have been the “darkness” itself (despite the fact that such an explanation is highly counter-intuitive!).

דְּהִנָּה בְּמַעֲשֵׂה בְּרֵאשִׁית כְּתִיב (בְּרֵאשִׁית א,
ד): "וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר כּו',

Now, we find in regards to the creation of the world that it is written: “And Hashem separated between the light [and the darkness]” (Bereishis 1:4).

בְּחִינַת פְּרָסָא מִפְּסִיק בְּכַדֵּי לְהִיּוֹת
הַשְּׁתַּלְשֻׁלוֹת הָעוֹלָמוֹת וְהַתְּחַלְקוֹת כּו'.

This is the idea of a “separating curtain”, which was set in place in order that the spiritual progression of worlds (Seder Hishtalshelus)⁴⁴ and the division of spiritual levels should come into existence.

Just like a curtain blocks out some light and lets in only a lower grade of light, so too Hashem created a “separation” between the spiritual Infinite Light and the spiritual darkness of the lower levels in order that only a lower level and intensity of Light should come through to create limited worlds and levels.

רַק בְּיוֹם א' מִשְׁשֶׁת יָמֵי בְּרֵאשִׁית שָׁמְשׁוּ אוֹר
וְחוֹשֶׁךְ בְּעֶרְבּוֹבִיא.

Only on the first day of The Six Days of Creation were the spiritual levels of Light and Darkness functioning together without distinction.⁴⁵

וּבְכַדֵּי לְהִיּוֹת הַשְּׁתַּלְשֻׁלוֹת כּו', הַבְּדִיל כּו'.
וּבְשַׁעַת קְרִיעַת יַם-סוּף הָאִיר בְּחִינַת הַחֹשֶׁךְ
הַנִּלְ,

And in order that the spiritual progression of worlds can exist, Hashem separated the Darkness from the Light. However, at the time of the Splitting of the Sea of Reeds, Hashem again revealed the level of “Darkness” mentioned above,

שֶׁהוּא בְּחִינַת "יֵשֶׁת חֹשֶׁךְ סִתְרוֹ" (תְּהִלִּים יח,
יב), שֶׁלְמַעַל מְבַחֲנַת הַשְּׁתַּלְשֻׁלוֹת.

which is the level of “Hashem makes Darkness His hiding place” (Tehilim 18:12), which is beyond the level of the spiritual progression of worlds.

(שְׁמַלְמֻטָּה-לְמַעַל הוּא נִקְרָא חֹשֶׁךְ מְשׁוּם
"דְּלִית מַחְשְׁבָה תִּפְיֶסָא בֵּיה בְּלָל"⁴⁷).

(Which from the perspective of us created beings who stand below in this world and look above to Hashem, we call this level “Darkness”, since “our thoughts cannot grasp Him at all”⁴⁶.)

“and it lit up” is referring to the word immediately preceding it in the verse which is “the-darkness”, as opposed to the word “the-cloud” which is separated from the word וַיֵּאָר. (Like this: "וַיֵּאָר וַיִּהְיֶה הָעָנָן, וַיִּהְיֶה חֹשֶׁךְ וַיֵּאָר" translated “and there was a cloud (forming a barrier between the Jews and the Egyptians), and the darkness lit up [the night]”).

⁴⁴ Seder Hishtalshelus refers to a series of spiritual worlds, each world is on a different level of awareness of Hashem and spiritual limitations. Just like in an (ideal) yeshiva where each grade advances in knowledge and has less limitations on their intellectual and emotional capabilities, so too each spiritual “world” advances in awareness of Hashem and is less constricted to the limitations of spiritual time and space. The spiritual world directly “above” the physical world being the lowest spiritual world in terms of awareness of Hashem and having the most “spiritual” limitations, and progressing upward, each world advancing in revelation and less limitation, until the highest world, the world of Atzilus, where Hashem’s Light is fully revealed and has no limitations that apply to the lower levels.

⁴⁵ רש"י בראשית א, ד. וראה ירושלמי ברכות ח, ו. ב"ר פ"ג, ז.

⁴⁶ ת"ז בהקדמה.

⁴⁷ וְכִמּוֹ שְׁוֹתְבָאָר מְזָה בְּאִרְיִכוֹת בְּדַבּוּר הַמְּתַחֵל "שְׁחֹרָה אֲנִי וְנִאֲוָה" – אֵשׁ שְׁחֹרָה עַל גְּבִי אֵשׁ לְבָנָה כּו'. עֵינַי שָׁם.

Normally we think of light as revelation and darkness as concealment. However, in this context “darkness” refers to a level of Hashem’s revelation beyond being able to be confined and revealed in the creation and giving life and knowledge to worlds. Since it is so lofty and un-knowable it is “dark” to us.

(The analogy for this is when a great sage says a teaching so profound that ordinary people cannot understand it and to them it is “dark”.)

Thus, the “Darkness” refers to a level beyond the limitations of the created worlds, and “Light” refers to a level that is able to shine and be revealed in the created worlds in a way that the created beings can grasp.

On the first day of creation Hashem’s Infinite Light was revealed, which included in it both levels of Light: 1- the level that is beyond the worlds and 2- the level that can be limited and expressed in the creation of limited spiritual worlds and the physical world. However, at that time neither of these two levels were seen as separate, just two aspects of One Infinite Light. Therefore, even the Light which can be limited to the worlds couldn’t function in a limited way since it was part of something Infinite, and therefore the world couldn’t receive creation and life from it. That’s why Hashem had to separate it from the Infinite Light so that it could function by itself in a limited manner so that the created beings could receive limited existence and graspable knowledge from it.

(The analogy for this is if that same great sage took out the deep profundity of the teaching he said and just said over the main point of the teaching at a level that is understandable to the average person.)

However, at the time of the Splitting of the Sea, Hashem revealed that higher level which is beyond the limitation and grasp of any of the created beings, the level referred to earlier as “Darkness”. This is the meaning of the verse “and it -the darkness- lit up the night”, meaning that the level of Hashem’s Light which is beyond all the worlds was revealed and lit up the “night”- meaning it overcame all spiritual concealments until it reached us.

(The analogy for this is after someone hears the teaching from the sage on his own limited level, the sage miraculously opened his mind to understand the teaching the way the sage does, on an infinitely deeper level, beyond anything he could ever imagine.)

Based on all of the above we can answer the two questions asked at the beginning- 1-why no “Shelamim of Joy were required to be eaten on the 7th day of Pesach, 2-how can the body live without eating after the Resurrection of the Dead:

וְלֹכֵן לֹא הִקְרִיבוּ שְׁלָמֵי שְׂמֵחָה בְּשִׁבְעֵי שָׁל
פֶּסַח^{51, 50}

Therefore, the Jewish People weren't required to offer "Shelamim of Joy"⁴⁸ which they would eat on the Seventh Day of Pesach,⁴⁹

שְׂבָחֵינִת הַשְּׂמֵחָה שֶׁל שִׁבְעֵי שָׁל פֶּסַח גָּדוֹל
כָּל כֶּן, שְׂאִינָה יְכוּלָה לָבוֹא לְבַחֲנֵינֵי הַתְּגִלוֹת
בְּבַחֲנֵינָה פְּנִימִית, שֶׁהוּא בַחֲנֵינֵי אֲכִילָה, כִּי אִם
בְּבַחֲנֵינֵי מְקִיף עֲלֵיהֶם מְלֻמְעָלָה.

since the level of joy of the Seventh Day of Pesach is so great that it isn't able to be expressed on a level that can be understood and felt inside the person, which is referred to as "eating", rather, it can only be expressed in an encompassing manner, beyond the person's limited understanding.

Like a wedding that isn't celebrated through learning and understanding which is internalized in the person, but through dancing, something that is external and encompassing, since the joy is all-encompassing and can't be contained in mere knowledge, so too the joy of the 7th day of Pesach is beyond internalizing fully.

וְלֹכֵן כְּתִיב (תהלים סו, ו): "שָׂם נִשְׂמְחָה" - "שָׂם"
דִּיקָא.

Therefore it written: "שָׂם-There (at the Splitting of the Sea) we (the Jewish People) rejoiced" (Tehilim 66:6). The word "שָׂם-There" is specifically written in the indirect form, "there" not "here".

"Here" means something obviously in front of our eyes, but "there" means something far away and hidden, meaning a level of Hashem's Light that is far beyond the limitations of the worlds and is therefore usually beyond our grasp.

⁴⁸ See the first part of this maamar translation, page 8, where this term is explained.

⁴⁹ The Rebbe explains in a sicha (Acharon Shel Pesach 5724) the idea that "Shelamim of Joy" weren't required to be brought and eaten on the Seventh Day of Pesach.

Three times a year, on Pesach, Shavuot, and Sukos, the Jewish People needed to bring the korban of "Shelamim of Joy" to enhance the joy of Yom Tov. The question is what if one didn't bring the korban on the first day of Yom Tov, can he bring it afterwards? The answer is that he may do so until the end of the last days of Yom Tov (and on Shavuot for 6 days after Yom Tov). What if someone wasn't liable to bring a korban on the first day of Yom Tov, e.g. someone converted to Judaism on Chol Hamoed, does he bring a korban? If the main obligation is just the first day and bringing it later is just to "make up" for it, then he doesn't need to. However, if there is an obligation to bring the korban related to the last days of Yom Tov then he would be liable to bring a korban on the last days.

The Ramban asks this question and answers that in this situation on Sukos one is liable to bring on the last days of Sukos, since they have their own obligation of joy connected to bringing the korban, whereas on Pesach one is not liable, since the last days are only an extension of the first days but have no individual obligation of joy in connection to this korban. The question, then, is why is that the last days of Sukos have their own obligation to bring the korban if one was not liable to do so before, whereas the last days of Pesach do not have their own obligation for the korban, only as an extension of the first days? To this the maamar answers that the joy of the 7th day of Pesach is higher than the idea of eating from a korban.

The Rebbe also explains why the Tzemech Tzedek asks on this "צְרִיךְ עֵינֵי - This statement requires further investigation" (see Hebrew foot notes). The Tzemech Tzedek was asking that if the joy was from such level that cannot be experienced internally like eating, then why is it permitted to eat on the 7th day of Pesach? It should be a fast day like Yom Kipur, since eating will disturb the all-encompassing joyous experience of the 7th day of Pesach?

(Seemingly the answer is that even though eating will not enable one to reach this high level of joy, it will not interfere either, and since the 7th day of Pesach also contains the aspects of every other Yom Tov which includes eating, so there is also a mitzva to eat and drink on the 7th day of Pesach, even though it also has an aspect to its joy that is totally beyond eating and understanding.)

⁵⁰ (צְרִיךְ עֵינֵי)

⁵¹ ראה סה"מ תקס"ח כרד"א ע' קעא ובמאמרי אדה"א ויקרא"א ע' קכב וע' קלא ובאוה"ת ויקרא"ד ע' תתקצד דשם מבואר ששלמי שמחה שייך רק "ללכם". ובארוכה

בשיחת אחש"פ תשכ"ד.

וְזֶהוּ שְׁאֵמְרוּ רַז"ל: "עוֹלָם-הַבָּא אֵין בּוֹ לֹא אֲכִילָה כּוּ",

And this is the meaning of the statement of the Sages: "In the World to Come there is no eating or drinking etc.,"

שְׁלֵעוֹלָם-הַבָּא גַם כֵּן יִתְגַּלֶּה גִילוי אֱלֻקוֹתוֹ מִבְּחִינַת שְׁלֵמַעֲלָה מִהַשְׁתַּלְשְׁלוֹת,

since in the World to Come it will also be expressed a revelation of Hashem from a level beyond being a source of creation of the spiritual progression of worlds,

לְכֵן לֹא יִתְגַּלֶּה בְּבַחֲיַנַת אֲכִילָה פְּנִימִית, כִּי אִם בְּבַחֲיַנַת מְקִיף כִּנ"ל⁵².

therefore, it cannot be revealed in an internalizing manner like the idea of eating, rather it can only be expressed in an encompassing manner, as explained above regarding the revelation at the Splitting of the Sea.

This also answers the question asked at the beginning of Part 2 of the maamar: How does the physical body live without eating after the Resurrection of the Dead? The answer is that both physical and spiritual eating work in terms of internalizing a limited food or knowledge inside the person and receiving life from it from the inside out. However, just like at the time of the Splitting of the Sea there was a level of Hashem's revelation that is totally beyond the limitations of the created beings, beyond the idea of "eating", so too there will be such a revelation constantly at the time after the Resurrection of the Dead. This lofty "encompassing" revelation will enable the physical body to live from connecting directly to its ultimate source in Hashem without needing to eat.⁵³

Based on the above explanation, we can explain a deeper meaning in the fact that the Jewish People walked on "dry land". The idea of "dry land" not only signifies total nullification to Hashem, it also signifies revealing the source of the earth (dry land, darkness) which is higher than water (light):

וְזֶהוּ "וּבְנֵי יִשְׂרָאֵל הֵלְכוּ בַיַּבֶּשֶׁת בְּתוֹךְ הַיָּם" (שְׁמוֹת יד, כט):

And this is the mystical meaning of the verse: "And the Children of Israel walked on dry land in the midst of the sea" (Shemos 14:29):

דְּהֵנָּה בְּגִמְרָא אֵיכָא פְּלוּגְתָּא: חָד אָמַר "שְׁמַיִם קְדָמוּ כוּ"⁵⁴.

In the Gemara there is a dispute: "One opinion holds that "[the creation of] the heavens preceded [the creation of the earth, and one opinion holds that the creation of the earth preceded the creation of the heavens]."

וְ"אֵלוֹ וְאֵלוֹ דְּבָרֵי אֱלֻקִּים חַיִּים", שְׁבַמְעֵשָׂה - "שְׁמַיִם קְדָמוּ", וּבְמַחְשָׁבָה קְדוּמָה - "אֶרֶץ קְדָמָה".

And both these words (of the first opinion) and those words (of the second opinion) are really words from Hashem Who Lives forever, since in actuality "[the creation of] the heavens preceded [the creation of the earth]", and in the original thought of Hashem, "[the creation of] the earth preceded [the creation of the heavens]."

וּבְשַׁעַת קְרִיעַת יַם-סוּף, שֶׁנִּתְגַּלֶּה בְּחִינַת מַחְשָׁבָה-עֵילָאָה, שְׁשָׁם "אֶרֶץ קְדָמָה",

And at the time of the Splitting of the Sea, it was revealed the level of Hashem's Lofty (original) Thought, where "the earth has precedence over the heaven".

⁵² (ועיין ב"מאורי אור" אות אלה סעיף קע"ח, שכתב: "אכילה ושתיה הכל מחיבור ז'נ כו").

⁵³ ראה ד"ה פקדת תרנ"ט בענין זה בארוכה.

⁵⁴ (חגיגה יב: חד אמר, שמים קדמו לארץ. כמו שכתוב: "בראשית ברא כו את השמים ואת הארץ". וחד אמר, ארץ קדמה. כמו שכתוב: "ביום עשות כו ארץ ושמים". ואלו ואלו דברי אלקים חיים. שבמחשבה, ארץ קדמה לשמים. וכשרא, ברא השמים תחלה". הובא בתורה אור ויגש מג, ג).

לְכַן כְּתִיב: "הֵלְכוּ בַיַּבְשָׁה בְּתוֹךְ הַיָּם", הַיֵּינוּ
 בְּבַחֲיַנְת יַבְשָׁה שְׂקֵדָמָה לְשָׁמַיִם כַּנ"ל :
**Therefore it is written: "they walked on dry land in the
 midst of the sea," meaning, they experienced the level of "dry
 land" that precedes the "heavens", as explained above.**

The idea of "earth" is that it is dry land, and the name "שמים-heavens" means "מים-מים-water is there", as rainwater comes from clouds.

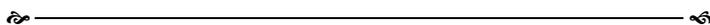
Since water is connected to flowing movement, it is associated with a level of revelation of Hashem where we exist and can move about freely, since this level is connected to our creation.

Dry land signifies no flowing movement at all, totally stationary, which either refers to a very low level where we don't see any revelation of Hashem and therefore have no spiritual movement, or to a very high level of revelation of Hashem where we are so nullified to Hashem's Essence that we don't feel our own existence at all and cannot move at all (as explained before about one who comes before a great king becomes motionless out of total lack of feeling himself).

Thus, the idea of "earth" could be higher and precede the level of "heavens" or be lower and after the level of "heavens".

At the time of the Splitting of the Sea it was revealed this higher level of "earth" that is even higher than the "heavens".

Thus, the idea that the Jewish People walked on dry land in the sea means that they experienced a revelation of this higher level of "earth" which is even higher than the idea of the "sea" (which is water- similar to the idea of the "heavens" which contain water).



Summary of Part 2 of the Maamar

In order to explain why no “Shelamim of Joy” were required to be offered in the Bais Hamikdash and eaten on the 7th day of Pesach, the Alter Rebbe first explains the spiritual idea of “eating”.

First he asks a question: How will it be possible that the physical body will live without eating after the time of the Resurrection of the Dead?

Just like in physical eating the food becomes and internalized in the person and that is how it gives him life, so too in understanding and experiencing divine revelation on a level that’s limited to the recipient, the person internalizes the teaching and receives life from it (like when someone learns a maamar and lives with it).

This spiritual process of “eating” is how all the levels of the spiritual progression of worlds (Seder Hishtalshelus) receive their existence, life, and knowledge from Hashem. In the created worlds, this is through two stages: 1-“eating” corresponds to the spiritual revelation that is channeled through Chochma and Bina, the “intellectual” levels of Atzilus, and 2-“drinking” corresponds to the spiritual revelation that is channeled through Ze’air Anpin and Malchus, the “emotional” attributes of Atzilus.

On the 7th day of Pesach, at the Splitting of the Sea, there was a revelation higher than the idea of eating, and even higher than the idea of speech. Speech comes from the highest level of intellect called Chochma, but when one is in the presence of a great king he is so overwhelmed that even his Chochma stops expressing itself and he can’t talk. The revelation of Hashem then was so great that the water simply froze in place and couldn’t move, and the Jewish People reached a level beyond Chochma, and that’s why they were silent. (The fact that they sang the Song of the Sea (Az Yashir) wasn’t their own expression of their own Chochma, it was that they became a channel for the Divine revelation to be expressed through them, just like a prophet who says over what Hashem tells him, not his own Chochma.)

This is the idea of the “water” meaning movement and expression turning into “a stone wall” meaning total nullification to Hashem like a motionless, silent stone that has no self-expression.

This is also the idea that the “darkness” itself shone light for them, meaning that the hidden revelation of Hashem that is beyond all the limitations of worlds and is “dark” and unknowable to us became revealed then.

Because this revelation on the 7th day of Pesach is beyond the spiritual idea of eating, that’s why there is no special requirement to eat “Shelamim of Joy” on that day.

This also explains how the body will live without eating after the Resurrection, since it will live from the awesome revelation of Hashem which is beyond all limitations and beyond the idea of eating.

Lessons in the Service of Hashem from the Maamar

- 1- In order to “live” from Chassidus (which is Divine Revelation) one needs to “eat” and “drink” it. This means he needs to contemplate it properly until it becomes internalized in him and think about it by davening so that it will produce a feeling of love for Hashem.
- 2- Sometimes a person needs to become aware of Hashem’s truth and presence to the extent that he completely forgets about himself and his own agenda. He should imagine that if he was in Yechidus with the Rebbe he would be so overwhelmed that he would forget about himself and give himself over totally, so too from time to time he should realize that Hashem is his King and is standing over him directly and he should forget about himself and give himself over to just do what Hashem wants.
- 3- Sometimes we see things that look like darkness but are really another way of Hashem connecting Himself to us, but because that connection is so lofty and deep we look at it like darkness. The Jewish People, through their self-sacrifice to travel into the sea, revealed that the darkness is really a higher form of light. We can do the same, each on our own level.
- 4- On the 7th day of Pesach and Acharon shel Pesach it is easier to connect to the all-encompassing revelation of Hashem which will be revealed after Moshiach comes and the Resurrection of the Dead. Since we can feel a little taste of it then, we should be aroused to a greater yearning to do whatever we can to bring Moshiach and ask Hashem to bring Moshiach.