

# 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

לְקֹצְטִי תָּזְרָה

חָג הַפֵּסֶח – שְׁבִיעִי שֶׁל פֵּסֶח

דָבָר הַמִּתְחִיל

"שְׁשָׁת יָמִים" (הַב')

"Rejoicing in Hashem  
on the 7<sup>th</sup> day of Pesach"

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# Likutay Torah

## ליקוטי תורה

### חג הפסח – שבעה של פסח

דברור הפתיחה

"ששנת ימים" (ה'ב)<sup>1</sup>

נרכס בפראשת צו דף ט"ו עמוד ב'

"Rejoicing in Hashem on the 7<sup>th</sup> day of Pesach"

(א) Part 1

The following verse describes the Yom Tov of the seventh day of Pesach, Shevi'i shel Pesach:

"ששנת ימים תאכל מצות,  
וביום השביעי עצרת לה'  
אלקיך, לא תעשה מלאכה."  
(דברים טז, ח):

"For the first six days of Pesach you shall eat matzos, and on the seventh day of Pesach you should also have a day to stop mundane work and celebrate (i.e. a Yom Tov) for Hashem your G-d, on that day you should not do work." (Devarim, 16:8)

The Alter Rebbe will now ask two questions on the above verse:

להבין,

We need to understand the answer to the following questions on the above verse:

<sup>1</sup> (נאמר שבת פראשת אמר, י"ז אדר תק"ח).

שְׁבִשְׁמִינִי עִצְרָת בְּתִיב  
 (בָּמִדְבָּר כט, לְהָ): "עִצְרָת  
 תְּהִי לְכֶם", וְכֵן בְּתִיב:  
 "עִצְרָת לְהָאָלְקִיר?"

First, why is it **that** regarding **Shemini Atzeres** it is **written** in the verse (Bamidbar, 29:35) "**You should have a day to stop work for yourself**", whereas here regarding Shevi'i shel Pesach it is **written**: "**You should have a day to stop work for Hashem you G-d**"?

וְגַם,

Also, we need to understand:

מהו עניין "לא תעשה מלאכה"

-

**What is the idea** that the verse uses the wording **you should not any 'malacha'** - **work**', since this word implies that no work at all may be performed just like on Shabbos, not even work needed to prepare food such as cooking, etc.,

דָהַנָּה לְיה לִמְימָר "מְלָאכָת  
 עֲבוֹדָה", רַחֲא "מְלָאכָת אָוָלָל  
 נְפָשׁ" מָוֹתָר בַּיּוֹם טוֹב?

since **it should have said** you should do not do any **עֲבוֹדָה - malacha - work involving labor**', which would imply that only work which is a labor not needed for that day's enjoyment is forbidden, **since work needed for food preparation is permissible on Yom Tov?**<sup>2</sup>

The answer to the second question:

וְהַעֲנִין,

**The idea** will be understood as follows:

דָהַנָּה בְגַמְרָא פְּרָק ו' דְפָסְחִים  
 אַיִּכָּא פְּלִוְגָתָא דְתְנָאִי, בְּעַנְנָנוּ  
 יוֹם טוֹב:

**In the Gemara, in the 6<sup>th</sup> chapter of Pesachim<sup>3</sup>, there is a dispute between Tana'im (sages of the Mishna) in**

(ראה שו"ע א"דמו"ר הוזען או"ח סימן תצה, סע' א-ב (ובמ"מ שם)).

<sup>3</sup> (דף סח, ב.)

regards to how to celebrate **Yom Tov**:

רַבִּי אַלְיָזֶר סְבִּירָא לֵיה:  
או כָּלּוּ לְהָא או כָּלּוּ לְכֶם.

**Rabbi Eliezer** is of the opinion that on Yom Tov: “**Either** it should be dedicated **completely to Hashem** by spending the day in prayer and learning, **or** it should be celebrated by dedicating all the spare time in the day **completely for yourselves** by spending the time at the Yom Tov meal and with family and friends.”

וַרְבִּי יְהוֹשֻׁעַ סְבִּירָא לֵיה:  
חַצִּיוֹ לְהָא וְחַצִּיוֹ לְכֶם.

**And Rabbi Yehoshua** is of the opinion that on Yom Tov: “**Half of** the day **should be 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.

וְשַׁנְיִם מִקְרָא אֶחָד דֶּרֶשׁוֹ,

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

בְּתוֹב אֶחָד אָמֵר: “עַצְרָת לְהָא  
אַלְקִיָּה”,

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

וּבְתוֹב אֶחָד אָמֵר “עַצְרָת  
תְּהִיה לְכֶם”?

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

רַבִּי אַלְיָזֶר סְבִּרָה: או כָּלּוּ כֶּרֶת,

**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 of Him, or completely “for yourselves” through serving

Hashem in a physical manner at the Yom Tov meal etc.

ורבי יהושע סבר: חלקו –  
חציו בך.

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 should be set aside “for Hashem” through learning and prayer, and half of the time should be set aside “for yourselves”, meaning to serve Hashem at the Yom Tov meal etc.

ועל כל פנים, מרכזתיב גבי  
שביעי של פסח “לה’ אלקיך”  
– מכלל דיש בו שיקות יותר  
להיות “כolio לה” מبشmini  
עצרת דבהתיב “לכם”.

Regardless of the actual ruling is in terms of how to celebrate Yom Tov, **from the fact that in regards to 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”.**

ובזה יובן גם בין מה שבתוב בו  
לא תעשה מלאכה”,

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

היכן דאי בעי עושה “כolio  
לה”, אם כן אסור בעשיות  
”מלאכת אוכל נפש”.

**Since if the person wants, he can make** his method of celebrating Yom Tov **“completely set aside for Hashem”** through prayer and learning, without eating at all, if he would do **so then he would be forbidden to perform “labor needed for a person to eat”**.

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.

ברדפסק ה"מ גון אברהם:  
 "שהמתקינה תענית חלום  
 ביום טוב - אסור בעשיות  
 מלאכה, אפילו מלאכתו אוכל  
 נפש".

**This is in accordance with the ruling of the Magein Avraham<sup>4</sup>** in his commentary on the Shulchan Aruch: **"One who fasts on Yom Tov because he wants to remove the 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.

והרא הוא ר' אמר אם עושה  
 "פלו לה" אסור בעשיות  
 מלאכה למני.

**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 7<sup>th</sup> day of Pesach it says "any - מלאכה 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 7<sup>th</sup> day of Pesach saying it should be completely "for Hashem", we see that the 7<sup>th</sup> 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 7<sup>th</sup> day of Pesach is connected to a totally spiritual enjoyment more than the 8<sup>th</sup> day of Sukkos. This will be based on a

<sup>4</sup> (או"ח סתקכ"ז, סק"ב (וברמ"א שם

ס"כ בשם הריי"ז)).

deeper understanding of the joy of Yom Tov and how the korban eaten then helps accomplish that joy:

וְהִנֵּה, עִקָּר הַשְׂמִחָה  
הָוֹא, לְשֻׁמּוֹחַ בּוֹ יִתְּבַּרְךָ  
כְּמַאֲמָר: "וַיִּשְׂמַחוּ בְּךָ  
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, הַגָּם שְׁשִׁמְחָה זוֹ  
צָרֵךְ לְהִיוֹת כָּל הַשָּׁנָה,

And even though this joy needs to be experienced the entire year,

עַמְּכָל זוֹ הַיּוֹם טוֹב  
נִקְרָא "מוֹעָדים"  
לְשִׁמְחָה" - שָׁאוֹ  
הַשְׁמִחָה שֶׁל מִצְוָה  
הִיא בִּיתְרַ שָׁאת וַיְתַר  
עַזְוָבָן.

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 higher level and with greater strength.

וְהַטְּעֵם: שְׁהִנֵּה עַל יְדֵי  
הַמִּצְוֹת הָוֹא הַמְשֻׁבָּת  
תוֹסֵף אֹור חֶרֶשׁ  
בָּאַצְּלִות, וְגַם בְּכָלִים.

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 Atzilus<sup>5</sup>. 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

<sup>5</sup> 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 maamar is focusing on now, with the aspect of the Sefiros called “Keilim”, as explained further.

limitless revelation in specific expressions and attributes such as wisdom and kindness. These expressions are then able to be a source for the creation of specific limited creations, and the manner in which Hashem interacts with His creations.

Thus, when His Light becomes invested in the Keilim and expressed through them the creations are able to receive His Light in manner that they can receive existence and interaction with Him.

The analogy for this process is as follows: The soul is a spiritual existence that can't be divided into parts, it's one simple essence. When it comes to give life to the body it expresses itself differently in each part of the body- in the eye with the power to see, in the ear with the power to hear. Thus, the simple indivisible life power of the soul becomes limited by being "invested" in the organs of the body such that the life takes on the property of that organ and then is expressed differently according to the nature of each organ. Similarly, Hashem's simple infinite and indivisible Light becomes invested and expressed in and through the Keilim.<sup>6</sup>

By saying that when a mitzva is performed additional Light is drawn down into the Keilim this means that a deeper dimension of the Light is revealed in Hashem's attributes (Keilim), such that the created beings are able to receive a deeper awareness of and connection to Hashem.

וְהִנֵּה, הַנֶּפֶשׁ-אֱלֹקִית נִמְשְׁכָה  
מִפְנִימִית-הַכְּלִים Now, the G-dly 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 limit His Light so that He can create and interact with His creations.

The analogy for this is how the organs of the body receive the life force from the soul so that the soul can be revealed and interact with the physical world.

A cup that receives water to drink, has two aspects, the inside of the vessel receives and contains the water, and the outside of the vessel is used to hold the cup and pour it.

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<sup>6</sup> (ראה באורכה דרך מצוות מצות האמת אלקות פרקים ד-ה, וביאור על ד"ה קדושים הנדפס בסוף ספר דרך מצוות פרק א).

So too, the organs have two aspects, one is that they receive and become unified with the life force from the soul to become living flesh, and one is that they use the power they receive from the soul to effect something else, for example the eye to see or the hand to move etc.

A major difference between these two aspects is in terms of the difference of how much of one's self is expressed in their children as opposed to their students. Children receive from the inner aspect of the brain of the parents (which is then drawn down into the drops that form their creation), which is united with the essence of the soul of the parents, whereas students only receive knowledge through the outer aspect of the brain of the teacher which then becomes limited into the words that they say in their teaching.

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 the created beings.

The maamar here is saying the source of the Jewish soul is from the inner aspect of the Keilim which is united with the essential Light of Hashem, hence it is actually coming from the essence of Hashem Himself, similar to how children derive from the essence of their parents.<sup>7</sup>

וְאַף עַל פִּי בֶן אֵין מִתְגַּלֵּה בָּהּ  
 הָאֹור הַנִּמְשָׁר עַל יָדֵי הַמְצֻוֹת  
 בְּבָחִינָת גִּילּוּי לְהַתְלִבָּשׁ  
 בְּתוּכוּ בְּבָחִינָת אֹור פָּנִיםּ.

**Nonetheless, the Light which is drawn down through the performance of the mitzvos is not openly revealed in the G-dly soul so that it should internalized and permeated into it.**

Meaning, that even though the soul comes from the level of Keilim where it is totally united with the Light of Hashem, so that even when it comes down into this physical world it remains essentially G-dly (unlike other creations which naturally conceal G-dlyness 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 through the mitzvos.

<sup>7</sup> (ראה באתי לגני תש"ג אות ה', וסה"מ תר"ס ד"ה כי אראה).

וְאֵף שָׁרֵשׁ הַנֶּפֶשׁ-אֱלֹקִית  
הִיא מִפְנִימִית-הַכְּלִים  
דְּבָרִיאָה יִצְרָה עֲשִׂיהָ,

שְׁבַחַן נִמְשָׁר הַגִּלְוִי מִפְנִימִות,

מִכֹּל מָקוֹם בְּנֶפֶשׁ-הָאֱלֹקִית  
אֵין מַאֲיר כָּל בְּבָחִינָה  
פָּנִימִית רַק בְּבָחִינָת מַקִּיף.

בְּלִתִּי תַּת מָקוֹם לִיכְנֵס בָּה  
הָאָוֹר בְּנֶפֶשׁ-הָאֱלֹקִית  
בְּבָחִינָת פָּנִימִית.

**And even though the source of the G-dly soul is from the inner aspect of the Keilim of the spiritual realms of Beriah-Yetzira-Asiya<sup>8</sup>,**

**That the revelation of Hashem accomplished through the mitzvos is drawn down into these Keilim so as to be fully internalized in them,**

**Nonetheless**, this Light from the mitzvos **doesn't shine internally in the G-dly soul at all**, it is **only drawn down in an “encompassing manner”** i.e. it affects the person in a subconscious manner.

So if the G-dly soul comes from the inner aspect of the Keilim where Hashem's revelation is fully internalized, then why can't it experience this revelation in an internal manner to experience it on a conscious level?

וְהַיִּינוּ, מִשּׁוּם שְׁהַנֶּפֶשׁ-  
הַבָּהִמִּת מִכֶּסֶת וּמִשְׁתִּיר-  
וּמִקְפָּת וּסְבוּבָת אֶת הַנֶּפֶשׁ-  
הָאֱלֹקִית,

**The reason for this is that the animal soul covers over, conceals, and encompasses the G-dly soul,**

**not allowing any of the spiritual Light to enter into the G-dly soul in an internal (i.e. conscious and felt) manner.**

<sup>8</sup> Beriah, Yetzira, 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 G-dly 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.

וְזהוּ "הַנֶּה זֶה עוֹמֵד אַחֲרֵינוּ"  
(שיר השירים, ב, ט).

אֵיך בַּיּוֹם טוֹב הִיא תֹּוסֶף  
גִּילּוּי אֹור, וְעַל יְדֵי זֶה  
מִצְחָצָח כָּלִי הַנֶּפֶשׁ-  
הַבָּהֲמִית גַּם בָּן.

וְזהוּ "מְשַׁגִּיחַ מִן הַחַלּוֹנוֹת  
כַּי"  
(שם.).

וְלֹכֶן אֹזֶן הַן "מוֹעֵדים  
לְשִׁמְחָה" - שְׁחַשְׁמִיחָה הִיא  
בְּחִינַת גִּילּוּי כַּי.

**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 G-dly soul).” (Shir Hashirim 2:9)

**However, on Yom Tov there is an increased revelation of Light, and through that revelation the limitation of the animal soul becomes refined as well**, so that it should not conceal as much as it usually does on the G-dly soul and allow some of the Light to enter in a conscious manner.

**And this is** the meaning of the continuation of the above quoted verse: **“He (the G-dly soul) observes (the Light of Hashem) through the windows and peeks through the cracks (meaning the “windows” and “cracks” in the “wall” of the animal soul’s concealment).”** (ibid.)

**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 G-dly 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:

וְלֹכֶן הַקְרִיבוּ "שְׁלָמִי"  
שְׁמִיחָה",

**Therefore**, when the Jewish People came to the Bais Hamikdash on Yom Tov **they offered “Shelamim(-Peace**

Offerings)<sup>9</sup> for the purpose of enhancing the Joy of Yom Tov",

לנֶפֶשׁ שְׂזָהוּ פָעוֹלָה הַבְּהִמִת גַם בָנָ,

הַמְסֻתָּרָה וּמַעֲלָמָת עַל  
בְּחִינַת נִיצְעָז אַלְקִי שְׁבַנֶּפֶשׁ  
הָאָדָם וּמִוּנְעָת שְׁמַחַת הָא',

וְעַל יָדֵי הַקְרָבָת הָאָמָרִים  
וְהַדָּם עַל גְבֵי הַמִזְבֵחַ -  
נְכָלָת וּפָעוֹלָה נֶפֶשׁ הַבְּהִמָה  
לְאַשׁ שְׁלִמְעָלָה,

**Which this mitzvah of eating the "Shelamim of Joy" is even able to affect the animal soul,**

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

How is eating this korban able to accomplish this? **Through offering the "aimurim(-designated parts)" of the animal<sup>10</sup> and its blood on the Mizbe'ach-(Alter) in the Beis Hamikdash the animal soul of the korban becomes included into the "fire that miraculously descended from above"<sup>11</sup> and goes up with it to reveal its spiritual source.**

<sup>9</sup> The "Shelamim" is a korban (offering) part of which is offered on the mizbe'ach (altar) and part of it is eaten by the owner in Yerushalayim. The word Shelamim is related to the word Shalom which means "Peace" since both Hashem and the owner get a part of it, hence it makes "peace" between them. Three times a year, on Pesach, Shavuos, and Sukkos the Jewish men had to come to celebrate in the Bais Hamikdash, and when they came one of the offerings they were required to bring was a "Shelamim of Joy".

<sup>10</sup> The parts of the animal designated to be offered on the mizbe'ach from a "peace offering" are: 1- the thick fat ("חָלֵב") 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.

<sup>11</sup> It says in the Talmud (Yoma 21b) that even though the Kohanim lit a fire on the Mizbe'ach, afterwards Hashem sent down a fire from Heaven onto the korbanos on the mizbe'ach which has the spiritual power to elevate the spiritual aspect of the korban to its highest source in Holiness,

ולכן על ידי אכילת בשר  
השלמים היו יכולים  
לשנות בה', כי הבשר  
נעשה בבחינת מומוץ לו.

כידוע מענין חיות וכח  
שמקבל האדם, שהוא  
Markdown - מבחינת דום  
צומח חי,

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.

As is known regarding the idea that the life and strength that a person-who is referred to as “one who speaks”<sup>12</sup>- receives from eating and using the other aspects 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 receives his life from the lowest aspects of creation.

The question is: why does a person who is from the highest aspect of creation need to receive his life from the lower aspects of creation, even from the inanimate (like water)?

והינו מפני שמקורים מאי  
נעלה מבחינת האדם -  
בסוד "אחר וקדם ערךני"  
(תהלים קלט, ח)

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

as explained at length in Chassidus.

<sup>12</sup> 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 even though they have some intelligence but not at a level sufficient for the ability to speak.

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.

**תְּהִינָּה, שָׁמָקוּרָם מִעוּלָם – Meaning, that their (the lower created beings') spiritual source is from the World of Tohu,**

Tohu is a spiritual dimension where Hashem's revelation was so infinite and intense that the Keilim there were unable to limit and express that Light, causing the Keilim to “shatter” and descend to become the source for the created beings that conceal G-dliness, 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 Kelipos<sup>13</sup>.

**רַק שְׁבַבְחִינָּת שְׁבִירָת הַכְּלִים, However, because of the “shattering” of the Keilim in that spiritual world,**

**נִפְלְוִוִּידְוּ מֶטֶה מֶטֶה לְהַיּוֹת בְּחִינָּת דּוֹמָם צוּמָח חַי, 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.**

Thus, these lower aspects of creation even though they 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.

**וְעַל יְדֵי הַקְּרָבָת הַאֲמֹרִים וְהַדָּם שְׁנַכְלָלוּ וְעַלּוּ לִמְקוֹר, And through offering the “aimurim” and the blood of the “Shelamim of Joy” on the Mizbei'ach they become**

<sup>13</sup> See Tanya chapter 6–8 where the concepts of the two types of Kelipos (levels of concealment on holiness) are explained at length.

included in holiness and go up spiritually to their source in the World of Tohu,

נעשה הבשר ממצוע  
שוויכלו לשמוח בו יתברך.<sup>14</sup>

this process affects the remaining meat of the korban that it should serve as a medium for those who eat it to be able to rejoice in Hashem.

Even though any permissible food that is eaten with a blessing allows the person to receive life from the Light of Tohu, this is only in a concealed manner, meaning he only receives that Light the way it has descended to the physical world and is covered over by the coarseness of physicality.

<sup>14</sup> וְלֹכֶן שְׁלָמִים – לְשׁוֹן שְׁלוֹם, כְּמוֹ שְׁכָתוֹב בְּרִבּוֹת פְּרָשָׁה צ, סוף פְּרָשָׁה ט. אַבְּפָרְשָׁה נְשָׂא פְּרָשָׁה י"ג, זך וּנו"ד, עַמּוֹד בָּגִיבִי "וְלֹזֶבֶחַ הַשְּׁלָמִים" דְּקָרְבָּן נְמָנָל (בְּמַקְבָּרָה ז; גג); וְגַם לְשׁוֹן שְׁלִימּוֹת, כְּמוֹ שְׁכָתוֹב שֵׁם זך וּנו"ג, עַמּוֹד ד' גִּיבִי "וְלֹזֶבֶחַ הַשְּׁלָמִים" דְּקָרְבָּן נְחַשּׁוֹן (בְּמַקְבָּרָה ז, יז).

ומה שכתוב שם "שני שלומות" – הינו במו שכתב הוזר חלק ג', בפירוש ויקרא י"ב, ב': "שלים לעילא ושלים לתחתא". ופירוש "לחתטא" יש לומר, במו שנתבאר במקום אחר, בדבורי המתחיל "בחדש השליש", בפירוש "שלום בפמליא של משה", דהינו הארת בחות נפש-האלקית בנפש-הבהמית, שלא יהא מוגע ומעבב מצד הגוף ונפשו הבהמית נוי; ובכן כן, הינו להיות גילוי השמחה >ט, בה גם בנפש-הבהמית.

וזה בענין מה שנתבאר אחר בפירוש "שור הבר" – שהוא מילשון "ובר לבב" (תהלים כה, ד), בך "שלמי שמחה" הינו בשר שבר נתברר, על כן ניתן כת עוז בנפש-הבהמית, <sup>14</sup>,

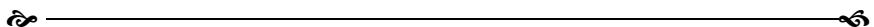
ועיין מה שנתבאר עוד סוף דבר המתחיל "ושבתי בשלום אל בית אבִי". (ועיין ב"פרדס", ב"ערכי הփינויים" ערך שלמים. וב"מאורי אור", אות ש"י", ז, סעיף מה. ובאות זי"ז, סעיף זא"ו, ובשל"ה במשמעות פסחים שלא דף קנ"ו, סוף עמוד א', פירש שלמים – על דרך "שיהיה השם שלם והכיסא שלם".) ועיין מה שנתבאר מזה בדבורי המתחיל "זכור את אשר עשה לך עמלק". וזה שלמים ענין שלימות.

However, when eating the remaining meat of the korban, the person was able to receive directly from the Light of Tohu the way it is in its source beyond even the world of Atzilus.

This meat had two components: 1- being physical meat from an animal, and 2- completely spiritually refined and revealing its spiritual source in Tohu. For this reason, it was able to serve as a medium to affect the person's animal soul which also derives from Tohu that it should become refined and reveal its spiritual source instead of concealing the G-dly soul. This then allows the G-dly soul to rejoice in Hashem's revelation on Yom Tov.<sup>15</sup>

הרי מבוֹאָר עַנִּין הַקְרָבָה  
שְׁלִמִּי שְׁמִיחָה בְּכָל יוֹם טוֹב.

Hence, it is explained the idea of offering the “Shelamim of Joy” on every Yom Tov.



### Summary of Part 1 of the Maamar

Question 1- Why on the Seventh day of Pesach it says in the verse that we should “have a Yom Tov for Hashem” and on Shemini Atzeres (the eighth day of Sukkos) it says “have a Yom Tov for yourselves”?

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, when we know that the halacha is this is allowed on the Seventh day of Pesach?

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(ראה ס"ה מתקס"ח ד"ה ויסע מלאך אלקים, שהוא הנחת אדרמו"ר האמצעי ממאמר זה) <sup>15</sup>

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 his G-dly soul wants to perceive the Light of Hashem that is revealed through the mitzvos, the animal soul covers it over so that it can't. Hashem shines a special additional measure of Light on Yom Tov so that the Light will be strong enough to break through the covering of the animal soul and shine into the G-dly soul. In the time of the Bais Hamikdash the Jewish People had additional help in refining their animal soul to let in the Light through eating the remaining meat from the "Shelamim of Joy". The meat which was totally spiritually refined 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 G-dly 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 the mitzvos. What's preventing a Jew from this joy is the concealment of his animal soul. A Jew is always working on refining his animal soul so that it won't cover up the G-dly 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 being offered on the mizbei'ach in the Beis Hamikdash became refined.
- 2- A Jew that works on refining him/herself should 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.

## (ב) 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 then 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 there a Jew also has an animal soul which covers over the G-dly soul and prevents it from experiencing G-dlyness. 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 Mizbe’i’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):

וְהַנֶּה אָמְרוּ רַזְלַל<sup>17</sup>: "הָעוֹלָם  
הַבָּא אֵין בּוֹ לֹא אֲכִילָה כֹּו".

ולפי דברי הרמב"ם ז"ל קאי  
על עולם הנשמות;  
וְהַרְמַבְ"ן ז"ל הַשִּׁיבָע עַלְיוֹ,  
שָׁם כְּדָבְרֵיו בָּן הָוֹא,

אם בָּן מַאי חִידּוֹשׁ הַשְׁמִיעָנוּ  
הַגְּמָרָא - וְכִי שִׁיבָע לְנַפְשׁ  
בְּלִי גּוֹף - אֲכִילָה כֹּו?

Now, our Sages say<sup>16</sup>: “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”).

According to the Rambam<sup>18</sup> this (World to Come) refers to the “World of Souls”, where the soul goes after it leaves the body,

However, the Ramban<sup>19</sup> 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,

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

<sup>16</sup> ברכות ז, א.

<sup>17</sup> The word “רְבָוֹתֵינוּ זְכָרוֹנָם לְבָרָכה” is an acronym for רַזְלַל “Our Sages of blessed memory”.

<sup>18</sup> בפה”מ סנהדרין פ”. הל’ תשובה ח, ב. (אגרת) מאמר תחיית המתים.

<sup>19</sup> בשער הגמול בסוףו (היציאה שאוועל) ע' שט.

אלא מסיק, שקאי על זמן  
תחיית המתים

שייה האדם בגוף ואף על  
פי כן אין בו לא אכילה כו".

### וְהַטּוּם

**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**,

**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.

**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”:

הנה בחיית אכילה הוא  
כמו שבתו (שיר השירים ה,  
א): “אכלו רעים, שתו ושכרו  
דוקים” -

**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).

“אכלו רעים - לעילא”, הם  
בחיית חכמה ובינה,

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.<sup>20</sup>

- **שְׁתַו וְשִׁבְרוּ דָקִים**  
לְתַפְאָ,

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,

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<sup>20</sup> 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-גבורה, ורחמים.

namely, they are the levels of Ze'air Anpin<sup>21</sup> and Nukva<sup>22</sup> 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.

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<sup>21</sup> 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.

<sup>22</sup> 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.

דְהִינָנוּ, שְׁבָכְדִי שִׁיחָה  
בְּחִינַת "רְעִים", שָׁהַם בְּחִינַת  
חַכּוֹמָה-וּבִינָה - צָרֵיךְ לְהִיּוֹת  
בְּחִינַת אֲכִילָה;

וּבְכָדִי לְהִיּוֹת בְּחִינַת מִדּוֹת -  
צָרֵיךְ לְהִיּוֹת בְּחִינַת שְׁתִיהָ.

דְהִנָה בּוֹ יַתְבִּרְהָ, ש"אֵין  
עֲרוֹךְ אֲלֵיו יַתְבִּרְהָ,

לֹא שִׁירְ בּוֹ בְּחִינַת חִסְרָה,  
וְאַפְלוּ בְּחִינַת חַכּוֹמָה.

וְ"כָלִם בְּחַכּוֹמָה עֲשִׂית"  
(תְהִלִים קד, כד) בְּתִיבָה,

שְׁבִחִינָה הַחַכּוֹמָה נִקְרָא  
לְגַבִיהָ יַתְבִּרְהָ בְּחִינַת  
עֲשִׂיָה,

וּנִקְרָא "אָדָם דְעַשִיה" כ"י,

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”;

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”.

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,

**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),

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

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,

**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 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.

במאמרא: "אנַתְּ חֲכִים כֹּו,  
וְלֹא מִכֶּל אֵלֵין מִדּוֹת אֵיתָו  
בְּלֹא".

**Like it says in the Zohar<sup>23</sup>:** "You have **Wisdom**, but not wisdom that we can know...but Hashem Himself doesn't have any of these attributes at all".

בַּיּוֹם הַמִּדּוֹת הֵן בְּחִינַת גָּבוֹל  
וּמִדָּה,

**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,

בְּכִדֵּי לִתְנַחֵן שָׁבֵר טוֹב  
לְעִדְקִים, שִׁיוֹכְלָו לְקַבֵּל  
שָׁבֵר, דְּהַיָּנוּ לִיהְנוֹת מִזְוִיּוֹת  
הַשְׁכִּינָה כֹּו, וְלַעֲנוֹשׁ  
לַרְשָׁעִים כֹּו.

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.

שָׁאֵם הִיּוּ רְחִמִּים פְּשָׁוְטִים  
בְּלִי גָּבוֹל וּמִדָּה, הִיּוּ מְרֻחָם  
גַּם עַל הַרְשָׁעִים כֹּו.

**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 relate 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:

וַהֲנֵה אֲצַלּוּ יְתִבְרָהּ, שֶׁהָוָא  
אַיִן-סּוֹף וְאֵין עֲרוֹר אֲלֵיוּ כָּי,

בְּכָדֵי שִׁיחָה בְּחִנָּת חִכָּמָה  
וּבִנָּה וּמִדּוֹת, צָרֵיךְ לְהִיוֹת  
בְּחִנָּת אֲבִילָה, דְּהַיָּנוּ  
הַשְּׁפָעָה מִלְמָעָלה.

- בְּמַבּוֹאָר בְּזָהָר וּבְעֵין חִיִּים "אָבָא יוֹנֵק מִמּוֹלֵחַ",

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

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 be received and grasped just as food is consumed.

As is explained in the Zohar and Eitz Chayim<sup>24</sup>, that “the level called ‘Abba’ meaning “father”, a reference to Chochma, receives ‘nourishment’ from the eighth ‘mazal’”, meaning transcendent level which is the source of the wisdom of Chochma of Atzilus, just as our subconscious is a source for our revealed intellect,<sup>25</sup>

24 ראה ע"ח ש"י"ג ספ"ט. ש"ז ספ"ח. וועד.

25 The word word ‘mazal’ is related to the word for flowing ‘nolzul’, this means that just like there is a flow from the subconscious levels of intellect to 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 “יג' מדות הרחמים” “13 Attributes of Mercy”, since just as mercy can override intellect, so too these levels are beyond the “intellect” of Atzilus. This is the meaning that ‘Abba’-meaning Chochma of Atzilus- derives nourishment from the 8<sup>th</sup> ‘mazal’, meaning the level that corresponds to the 8<sup>th</sup> Attribute of Mercy- ‘נוצר הסד’.

שַׁהוּא בְּחִינַת אֲכִילָה וַיְנִיקָה  
עַל יָדֵי הַמְּזֻלּוֹת כֵּן וְזַהֲוֵר  
אֲכִילָה רָעִים לְעַילָאָה.

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.

וּבְכָדי לְהִיּוֹת בְּחִינַת  
דָּוִידִים שֶׁהֵם הַמְּדוֹת, צְרִיךְ  
לְהִיּוֹת בְּחִינַת שְׁתִיָּה,

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”,

שַׁהוּא בְּחִינַת יְרִידָת  
הַהְשָׁפָעָה לִמְطָה מְטָה עַד  
שְׁיִיחַיָּה בְּחִינַת מְדוֹת.

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”,

כְּמוֹ לִמְשָׁל שְׁהַשְׁתִּיה מַולְיךָ  
אֶת הַמְּאַכְּל לִמְטָה, כִּי “מִים  
יָוֹרְדִים כֵּן”.

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.

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

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

וזהו "שתי וגו' ושברו", הוא בcheinat haTgalot - "נכנס אין כו".<sup>27</sup>

**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]"<sup>26</sup>.

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 in the love for Hashem.

**הרי נתבאר עניין אכילה מהו.** **Thus, it is explained what is the spiritual idea of "eating".**

After explaining the spiritual idea of "eating", he will explain how the revelation on the 7<sup>th</sup> day of Pesach is higher than "eating" and also higher than "speech":

**ועתה ציריך לברר עניין 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":

**בַּיּוֹם אֲמִרָּו רְנִ"ל בְּעַנֵּין קְרִיעַת יְמִסּוֹף:** "רָאָתָה

**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**

<sup>26</sup> עיובין סה, א.

<sup>27</sup> יצא סוד.

שְׁפַחָה עַל הַיּוֹם כֹּי<sup>29</sup>.".

great prophet Yechezkal (Ezekiel) saw in his vision of the Divine Chariot".<sup>28</sup>

וְלֹבֶן הַיּוֹם הַזֶּה מִרְאֵמוֹ  
בְּתּוֹרָה שְׁחִיה גִּילְוִי אַלְקּוֹת  
גָּדוֹל כָּל כָּרְבָּן?

רְבָשָׁעַת מַתְנֵי תּוֹרָה בְּתִיב  
(דְּבָרִים ה, ד): "פָּנִים בְּפָנִים  
דְּבָרָנוּ", אָבֵל בָּאָנָן מַהְיָכָן  
לִמְדוֹזָה?

אַךְ הַעֲנִין, דְּהַנֶּה בְּתִיב  
(שְׁמוֹת יָד, טו): "מָה תִּצְעַק  
אֵלֵינוּ", וְגַם בְּתִיב (שְׁמוֹת  
יָד, יד): "הִי וְלֹחֵם לְכֶם,  
וְאַתֶּם תִּחְרִישׁוּן".

בַּיּוֹם יְדֹעַ שֶׁהַדְבּוּר הוּא  
עַל יָדֵי בְּחִינַת חָכָמָה,

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?

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 out?

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).

Now, it is known that speech has its ability to exist only through the aspect of Chochma<sup>30</sup>,

<sup>28</sup> מכילתא בשלח ב. רשי" שמות, ט, ב.

<sup>29</sup> (מָה שֶׁלֹּא רָאָה יְחִזְקָאֵל בֶּן בּוּזִי).

<sup>30</sup> Here Chochma means the highest level of intellect when it is in the abstract and potential form. The letters of Chochma- being כה מה ה-כמָה- the ability "מָה- 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 אָבָא "the father", since just like in creation of a child the seed from the father

בְּמוֹשְׁבַתּוֹב (משלי ג, יט): **As it is written: "With Chochma He founded the Earth"** (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.

,<sup>31</sup>"**אָבָא יִסְדֶּךָ בָּרְתָּחָא**" - And as mentioned in the Zohar that:  
**"The Father makes the foundation for the Daughter".**

Meaning, that Chochma which is called "the father"<sup>32</sup> is the source and foundation for speech which is called "the daughter", since just like a young daughter is completely dependent on her father<sup>33</sup>, so too speech only has what it receives from thought (as explained above).

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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 **אָמָן** "the mother" or Bina-**בִּינָה**.

<sup>31</sup> ראה זה"ג רמה, א. רנן, ב. רנה, א.

<sup>32</sup> See previous notes for an explanation of why it is called "the father".

<sup>33</sup> 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.

בִּידּוּעַ מִמְשֵׁל הַתִּינּוֹק שָׁאיָנוּ  
יְכֹל לְדֹבֶר כֹּו.

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 Bina<sup>34</sup> 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.<sup>35</sup>

וְהַנָּה אָמַרְוּ רַזְ"ל (אֶבֶוֹת ה'  
(ז): "חַכְמָם אֵין מִדְבָּר בְּפָנָיו מֵי  
שְׁגָדָל מִמְּנָיו",

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.

כִּמְשֵׁל "מֵי שְׁבָא לְפָנֵי מֶלֶךְ  
גָּדוֹל כֹּו".

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].

<sup>34</sup> See previous notes for a description of the intellect of Bina.

<sup>35</sup> See Tanya, Igeres Hakodesh, Chapter 5 where this concept is explained at length.

וְהִיינוּ מְשׁוּם "אִיךְ דָּעַרְיךָ  
לְמִימְבָּלָע לֹא פָּלִיט כָּנָ" 37

And this is because “since he is busy absorbing, he is unable to give forth from himself.”<sup>36</sup>

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.

וְקַרְיעַת יָם-סֻופָּה, שְׁנַגְּלָה לָהֶם  
גִּילְעָד אַלְקּוֹתָו יִתְבָּרֵךְ  
שְׁלֵמָעָלָה מִבְּחִינַת חָכָמָה,

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),

<sup>36</sup> 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 (התיכה עצמה נעשה נבילה) 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 מין במנינו אינו בטל a forbidden food that has the same taste as permissible food cannot be nullified in a greater amount of that same type of food, so 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 Deah 92:1. In Chassidus this concept is applied on many levels.

<sup>37</sup> ראה חולין קה, ב.

"לְכָן בְּתִיב וְאַתֶּם תִּחְרִישׁוּן  
– בְּחִינַת שְׁתִיקָה."

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.**

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.

ולְכָן בְּתִפְלַת שְׁמוֹנָה-עִשְׂרָה  
גַם בָּן, שַׁהוּא מֵעַין אָתוֹ גִּילּוּי  
בְּחִינַת בִּיטּוֹל כִּי – "אֵין  
מִשְׁמִיעַן קֹל כָּו".<sup>38</sup>

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 but not of the same level as that of the Splitting of the Sea, so he is required to say the words loud enough for him 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":

זֶהוּ "הִפְרַק יְם לִיבְשָׂה כִּי שָׁם  
נִשְׁמַחַת בָּו" (תְּהִלִּים סִו, 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).

<sup>38</sup> ראה שו"ע אדה"ז הל' תפלה סק"א, סק"ב

– **דְּהַוָּה לִיה לְמַיִּם "בָּקָע יָם  
כָּו?"**

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, so why does the verse use the expression “He *transformed* the sea into dry land”?

**אֶךְ דְּהַנָּה, יָם הָוֹא בְּחִינַת  
מִשְׁפֵּעַ, וַיְבַשֵּׂה הָוֹא בְּחִינַת  
מִקְבֵּל.**

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”.

**שָׂהִים מִשְׁפֵּעַ לְחִילּוּחִית בָּאָרֶץ  
– "וְהַלִּידָה וְהַעֲמִיךָ כָּו"**  
(ישעיהו נה, 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 "כָל הַנִּנְחָלִים הַוֹּלְכִים אֶל  
הַיָּם וְהַיָּם אִינְנוּ מְלָא, אֶל מָקוֹם  
שָׂהִנְחָלִים הַוֹּלְכִים שָׁם הָם  
שְׁבִים לְלִכְתָּה"** (קהלת א, ז) בְּחִזְרָה  
לַנִּנְחָלִים, שָׁאֵם לֹא בֵן הַיּוֹ  
הַנִּנְחָלִים חַרְבִּים וַיְבִישִׁים.

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 הַעֲנָן מִקְבֵּל מִמִּימֵי  
אַוְקִינְיָנוֹס, וְ"הַרְוחָ אֶת הָאָרֶץ  
וְהַלִּידָה כָּו".**

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).

ובְּהַגְּלֹות נִגְּלוּת גִּילּוּי גָּדוֹל  
בְּנֵי לֵבָב, נִהְפְּרֵם לִיבְשָׁה,

**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 "בָּמוֹ נִדְ" <sup>39</sup> לְהִיּוֹת לָהֶם  
חוֹמָה כֵּי" <sup>40</sup> - בְּחִינַת אָבֵן דָוָמָם,  
"אַיִדִי דָּטָרֵיד כֵּי" בְּנֵי לֵבָב.

**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.

<sup>39</sup> "נִעְרָמוּ מִים נִצְבּוּ בָּמוֹ נִדְ" שָׁמוֹת טו, ח.

<sup>40</sup> "הַמִּפְים לָהֶם חוֹמָה מִימִינָם וּמִשְׁמָאלָם" שָׁמוֹת יד, כב).

וְאֶגְלִידֹו מִיאָ, מִה שָׁלָא רָאָה  
יְחִזְקָאֵל גִּילְוֹי גָּדוֹל בְּלַכְרָה.

בַּיְתְּחִזְקָאֵל לֹא רָאָה כִּי אָם "פָּנִי  
אֲרֵיה כֹּו" (יְחִזְקָאֵל י, יד), בְּחִנִּת  
הַתְּחִלּוֹת<sup>41</sup>.

מָה שָׁאֵין בָּנָן בְּשָׁעַת קְרִיעַת יִם-  
סֻוּף הָיָה גִּילְוֹי אֶלְקֹוֹתוֹ יְתִבְרֵךְ  
שְׁלִמְעָלָה מִבְּחִנַּת הַתְּחִלּוֹת,

בַּיְתְּחִזְקָאֵל בְּבִנְתִּית קָרְחָה, "דְּאֶגְלִידֹו  
מִיאָ, וְקָמוּ בָּמוֹ נְדָפָנָל

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**.

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**,

**Which is not so regarding the Splitting of the Sea, that then 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.

**Rather, it was from a level referred to by the idea of “ice” which is solidified water**, like the water of the

<sup>41</sup> (וְכָמוֹ שָׁנַתְבָּאָר בְּדָבָר הַמְּתִחְיָל "כַּנְשָׁר יְעִיר").

sea that “stood up straight like a wall” as explained above.

וכמו שפטוב (יחזקאל א, בב):  
וּדְמוֹת עַל רָאשֵׁי הַחַיָּה, רְקִיעַ  
- בעין הַקָּרְחָן<sup>42</sup>

קָרְחָן<sup>43</sup> – בְּחִינַת חָרָק<sup>42</sup>

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),

Since the idea of קָרְחָן-ice is that it is the same letters as the Hebrew vowel חָרָק (which makes an “ee” sound).

The Hebrew vowel חָרָק 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 חָרָק is similar to the idea of קָרְחָן-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:

וְזֹהוּ And this the idea of what is written:

”וַיְהִי הָעָנָן וְהַחֹשֶׁךְ וַיָּאֹרֶךְ כֹּו”  
שָׁמֹות יְהָ, (ב.)

“[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

<sup>42</sup> (וְהִוא בְּחִינַת הַנּוֹדָה שֶׁל הַחֲרָק שְׁמַתַּת הָאֹתוֹת. בַּי חָרָק אֹתוֹת קָרְחָן לְהִיּוֹת בְּחִינַת הַבִּיטּוֹל מִתְּחַת הָאֹתוֹת.” – לקוטי תוכה Shir haShirim כו, ב. וּרְאָה תּוֹרַת שְׁמוֹאֵל תְּרֵל”א חָלֵק ב’ עַמּוֹד לְהָ, וְשָׁם נִסְמַן בְּהַעֲרָה (18).

<sup>43</sup> ראה ת”ז תי”ט לט, רע”ב.

“**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:

וַיְאִיר – לשון זכר קאי על  
הַחֹשֶׁךְ, שַׁחֲחָשָׁךְ הַאַיָּר לְהָם

The word “וַיְאִיר-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 “וַיְאִיר-and it lit up” are “הַעֲנָן-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 (לשון זכר) just like the word “וַיְאִיר-and it lit up”, whereas the word “הַעֲנָן-the cloud” is written in the feminine construct form (לשון נקבה).<sup>44</sup>

<sup>44</sup> 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 ענן is לשון נקבה any more than the word the word חשך. 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

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!).

דָּהַנָּה בְּמַעַשָּׂה בְּרָאשִׁית בְּתִיבָּה  
(בראשית א,ד): “וַיַּבְדֵּל אֱלֹקִים בֵּין  
הַאוֹר כֹּו”,

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

בְּחִינַת פְּרָסָא מְפַסֵּיק בְּכָדִי  
לְהַיוֹת הַשְׁתְּלֵשָׁוֹת הַעוֹלָמוֹת  
וְהַתְּחִלּוֹת כֹּו.

**This is the idea of a “separating curtain” which was set in place in order that the spiritual progression of worlds (Seder Hishtalshelus)<sup>45</sup> 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

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 “וַיַּאֲרָא-and it lit up” is referring to the word immediately preceding it in the verse which is “הַחֹשֶׁךְ-the darkness”, as opposed to the word “הַנָּubes- the cloud” which is separated from the word וַיַּאֲרָא. (Like this: “וַיַּהֲיוּ כּוֹנְנוֹן וְהַחֹשֶׁךְ וַיַּאֲרָא” translated “and there was a cloud (forming a barrier between the Jews and the Egyptians), **and the darkness lit up [the night]**”).

<sup>45</sup> 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) a 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.

only a lower level and intensity of Light should come through to create limited worlds and levels.

רַק בַּיּוֹם א' מִשְׁשָׁת יְמִי בְּרִאָתִים שְׁמַשׁוּ אֹור וְחֹשֶׁךְ בְּעַרְבּוּבִיא.

וּבְכָדִי לְהִיוֹת הַשְׁתְּלִשּׁוֹת כֵּי, הַבְּחִיל כֵּי. וּבְשָׁעַת קְרִיעַת יִם-סּוּף הָאָרֶץ בְּחִינַת הַחִשָּׁר הַפָּל,

שַׁהֲוָא בְּחִינַת "יִשְׁתְּ חִשָּׁר סְתָרָוּ" (תְּהִלִּים יח, יב), שֶׁלְמַעַלָּה מִבְּחִינַת הַשְׁתְּלִשּׁוֹת.

שֶׁמְלַמְטָה-לְמַעַלָּה הוּא נִקְרָא חִשָּׁר מִשּׁוּם "דְּלִילָת מְחַשְּׁבָה תְּפִיסָּא בָּיה פָּלָל"<sup>48</sup>).

**Only on the first day of The Six Days of Creation were the spiritual levels of Light and Darkness functioning together without distinction.**<sup>46</sup>

**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,**

**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.**

**(Which from the perspective of us created beings who stand **below** in this world and look **to above** to Hashem we call this level “Darkness”, since “our thoughts cannot grasp Him at all”<sup>47</sup>.)**

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 unknowable 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”.)

<sup>46</sup> רְשִׁי' בְּרִאָתִים א, ד. וּרְאָה יְרוּשָׁלָמִי בְּרִכּוֹת ח, ו. בְּרִר פ"ג, ג.

<sup>47</sup> ת"ז בהקדמה.

<sup>48</sup> וְכִמוֹ שָׁנְתַבֵּא מֵה בְּאֲרִיכָות בְּדִבּוֹר הַפְּתַחְיָל “שְׁחוֹרָה אַנְיִינָה” – אַשׁ שְׁחוֹרָה עַל גַּבְּיָא אַשׁ לְבָנָה כֵּו. עַיְן שָׁם.

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, the level that is beyond the worlds and 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. 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 can 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 called before “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:

וְלֹכֶן לֹא הַקְרִיבוּ שְׁלָמִים And therefore<sup>49</sup>, the Jewish People weren't required to offer "Shelamim

<sup>49</sup> 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, Shavuos, 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 Shavuos 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 7<sup>th</sup> day of Pesach is higher than the idea of eating from a korban.

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

(Seemingly the answer is that even though eating will not enable one to reach this high level of joy, but it will not disturb either, and since the 7<sup>th</sup> 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 7<sup>th</sup> day of

שְׁמָחָה בְּשִׁבְיעִי שֶׁל פֶּסְחָה<sup>51,50</sup>

of Joy" which they would eat on the Seventh Day of Pesach,

שְׁבִחִינַת הַשְׁמָחָה שֶׁל  
שִׁבְיעִי שֶׁל פֶּסְחָה גָּדוֹל בְּלִבְרָה,  
שָׁאַנְהָ יִכְלֶה לְבוֹא לְבִחִינַת  
הַתְּגִילּוֹת בְּבִחִינַת פְּנִימִיתָה,  
שַׁהֲוָא בְּבִחִינַת אֲכִילָה, בַּיְ אִם  
בְּבִחִינַת מַקּוֹף עַלְיָהּ  
מִלְמָעָלה.

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 an external and encompassing, since the joy is all-encompassing and can't be contained in mere knowledge, so too the joy of the 7<sup>th</sup> day of Pesach is beyond internalizing fully.

וְלֹכֶן בְּתִיב (תְּהִלִּים ס'ו, ו): "שָׁם  
בְּשִׁמָחָה" - "שָׁם" דִּיקְאָה.

Therefore, it written: "שָׁם-There (at the Splitting of the Sea) we (the Jewish People) rejoiced" (Tehilim 66:6). The word "שָׁם-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.

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Pesach, even though it also has an aspect to its joy that is totally beyond eating and understanding.)

(צָרִיךְ עַיּוֹן) <sup>50</sup>

<sup>51</sup> ראה ס"ה תקס"ח כרך-א ע' קעא ובמאמרי אדה"א ויקרא" א ע' קככ וע' קלא ובואה"ת  
ויקרא"ז ע' תתקצע דשם מבואר שלמי שמחה שיר רק "ללכם". ובארוכה בשיחת אחש"פ  
תשכ"ז.

וזהו שאמרו ר' ל' "עלם-  
הבא אין בו לא אכילה כי",

שלעולם הבא גם כן  
יתגלה גילוי אלקוטו  
מבחןיה של מעלה  
מהשתלשות,

לכן לא יתגלה בבחינת  
אכילה פנימית, כי אם  
בחינת מקייף <sup>52</sup>ל.

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

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,

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, asking: 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 revealed 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.<sup>53</sup>

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

<sup>52</sup> (ועין ב"מארוי אור" אות אלף סעיף קע"ח, שכתב: "אכילה ושתיה הפל  
מחיבור זו"נ כי").

<sup>53</sup> ראה ד"ה פקדת תרנ"ט בענין זה בארכוה.

revealing the source of the earth-dry land-darkness which is higher than water-light:

וזהו "ובני ישראל הָלַכוּ בַּיְמָה בְּתוֹךְ הַיָּם" (שמות יד, בט):

דָּהַנָּה בְּגָמְרָא אִיבָּא פְּלוֹגְתָּא: חֶדֶד אָמַר "שָׁמַיִם קָרְמוּ כֵּי" <sup>54</sup>.

וְאַלְוּ וְאַלְוּ דָּבְרֵי אֱלֹקִים חִיִּים, שְׁבָמְעָשָׂה - "שָׁמַיִם קָרְמוּ, וּבְמִחְשָׁבָה קָרְדֹּמָה - אָרֶץ קָרְדֹּמָה".

וּבְשַׁעַת קְרִיעַת יִם-סֻופֵּךְ, שְׁנַחֲגָלָה בְּחִינַת מְחַשְּׁבָה עַלְלָאָה, שָׁשֶׁם "אָרֶץ קָרְדֹּמָה",

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):

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].”

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].”

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”.

<sup>54</sup> (חגיגה יב:) חֶדֶד אָמַר, שָׁמַיִם קָרְמוּ לְאָרֶץ. כְּמוֹ שְׁבָתוֹב: “בְּרָאשִׁית בָּרָא כֹּה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ”. וְחֶדֶד אָמַר, אָרֶץ קָרְדֹּמָה. כְּמוֹ שְׁבָתוֹב: “בַּיּוֹם עֲשֹׂות כֵּי אָרֶץ וּשָׁמַיִם”. וְאַלְוּ וְאַלְוּ דָּבְרֵי אֱלֹקִים חִיִּים. שְׁבָמִיחַשְּׁבָה, אָרֶץ קָרְדֹּמָה לְשָׁמַיִם. וּבְשָׁבָרָא, בָּרָא הַשָּׁמַיִם תְּחִלָּה”. הַוְּבָא בְּתוֹרָה אָוֶר וַיְגַשׁ מְגַן ג.).

לְכָן כְּתִיב: "הָלְכוּ בַּיְבָשָׂה  
בְּתוֹךְ הַיָּם", הַיְיָנוּ בְּבִבְחִינַת  
יְבָשָׂה שְׁקָרְמָה לְשָׁמִים בְּנָאָל.

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 “שמיים-heavens” means “שם 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 (like explained before about one who comes before a great king that 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).




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## 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 7<sup>th</sup> 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's 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 stage: 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 7<sup>th</sup> 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 7<sup>th</sup> 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 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 7<sup>th</sup> 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.

## Likutay Torah English translation project:

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 Goal

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.

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