



LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 8

# ששת ימים תאכל מצות וביום השביעי עצרת לה'...

“Six Days You Shall Eat Matzos”



At the splitting of the sea, on the seventh day of Pesach, an atzeres “to Havayah your G-d,” there was revealed a G-dliness above Chochmah and above the whole chain of worlds: a “darkness” that shone, silenced Israel and turned the sea to dry land. Such a revelation cannot be taken in inwardly, as food is, but only as an encompassing light; so, the Alter Rebbe suggests, the peace-offerings of joy, which bring festival joy into the animal soul through eating, were not offered that day, and for the same reason there will be no eating in the World to Come.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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## THE BIG IDEA

At the splitting of the sea, on the seventh day of Pesach, an atzeres “to Havayah your G-d,” there was revealed a G-dliness above Chochmah and above the whole chain of worlds: a “darkness” that shone, silenced Israel and turned the sea to dry land. Such a revelation cannot be taken in inwardly, as food is, but only as an encompassing light; so, the Alter Rebbe suggests, the peace-offerings of joy, which bring festival joy into the animal soul through eating, were not offered that day, and for the same reason there will be no eating in the World to Come.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

## THE MAAMAR IN BRIEF

The maamar asks why the seventh day of Pesach is an atzeres “to Havayah your G-d” while Shemini Atzeres is “for you,” and why it forbids all work. From the Gemara’s dispute over whether Yom Tov is for G-d or for oneself, the seventh day of Pesach lends itself to being wholly for G-d, and one who makes it so may not even prepare food. Festival joy is greater than everyday joy because the added light of Yom Tov breaks through the animal soul that screens the G-dly soul. The peace-offerings of joy served this: their sacrificial portions and blood raised the animal’s soul to its source, so their meat became a channel for joy in G-d. The second section explains eating as the flow that brings the intellect into being, and drinking as its descent into the emotions. At the sea a revelation above Chochmah, the source of speech, silenced Israel, turned the sea into dry land and congealed the waters like ice. Such joy can only surround, not enter: hence no peace-offerings of joy that day, and no eating in the World to Come.

## OUTLINE

- 1 Two questions on the seventh day** ¶11-3  
Why the seventh day of Pesach is an atzeres “to Havayah your G-d” and why all work is forbidden on it; the Gemara’s dispute shows that the day lends itself to being wholly for G-d, and then, as with a dream-fast, even food preparation is forbidden.
- 2 Festival joy and the peace-offerings** ¶14-7  
Joy in G-d is greater on Yom Tov because its added light breaks through the animal soul that screens the G-dly soul; the peace-offerings of joy raised the animal’s soul to the face of the ox, making their meat an intermediary for joy; shelamim as peace and wholeness, above and below.

### 3 Eating and drinking above

¶18-13

Why there will be no eating in the World to Come even in the body; “Eat, friends” is the flow that brings Chochmah and Binah into being, as Abba draws from the eighth mazal, and “drink... beloved ones” its descent into the emotive attributes, since G-d Himself is beyond all attributes.

### 4 Silence at the sea

¶14-15

Speech comes from Chochmah, and a greater revelation silences it; at the sea G-dliness above Chochmah was revealed, so “you shall be silent,” as in the silent Shemoneh Esreh.

### 5 Sea into dry land, water into ice

¶16-17

The sea, the giver, became dry land, the receiver, and the waters stood like a heap and congealed like ice: a revelation above division, beyond Yechezkel’s vision of the Chariot.

### 6 The darkness that shone

¶18

“The darkness illuminated”: the hidden G-dliness above the chain of worlds, received only as a makif; hence no peace-offerings of joy on the seventh day of Pesach and no eating in the World to Come; and Israel walked on the “earth” that comes first in the divine thought.

## KEY CONCEPTS

#### Peace-offerings of joy (shalmei simchah) שלמי שמחה

Festival peace-offerings eaten in joy. Their sacrificial portions and blood, offered on the altar, raised the animal’s soul to its source, so their meat could bring joy in G-d even into the animal soul; shalamim means both peace and wholeness.

#### Inner light and encompassing light (or pnimi and makif) אור פנימי ואור מקיף

Light that is absorbed and felt within, as food is absorbed in eating, as against light that acts from beyond without being grasped. The revelation at the sea and in the World to Come is of the second kind.

#### Eating and drinking אכילה ושתיה

“Eat, friends” is the flow from above that brings Chochmah and Binah into being; “drink... beloved ones” is the further descent of that flow into the emotive attributes.

#### Giver and receiver (mashpia and mekabel) משפיע ומקבל

The sea gives moisture and the dry land receives it; at the sea the giver became like the receiver, still and silent before a revelation too great for it.

#### “He made darkness His hiding place” שֵׁת חֹשֶׁךְ סִתְרוּ

The G-dliness above the chain of worlds, called darkness only because no thought can grasp it; it is the darkness that shone for Israel at the sea.

SECTION 1 • 11-3

## Two questions on the seventh day

1 ששת ימים תאכל מצות וביום השביעי<sup>1</sup> עצרת לה' אלקיך לא תעשה מלאכה. להבין שבשמ"ע [שבשמיני עצרת] כתיב עצרת תהיה לכם<sup>2</sup> וכאן כתיב עצרת לה' אלקיך.

“Six days you shall eat matzos, and on the seventh day, an atzeres (assembly) to Havayah your G-d; you shall do no work.” We need to understand: of Shemini Atzeres it is written, “There shall be an atzeres for you,” whereas here it is written, “an atzeres to Havayah your G-d.”

The maamar opens with the verse about the seventh day of Pesach (Deuteronomy 16:8), which calls that day an atzeres, a day of assembly and restraint, “to Havayah your G-d.” Of Shemini Atzeres, by contrast, the Torah says “an atzeres for you” (Numbers 29:35), and the Alter Rebbe asks why the two days are described so differently.

וגם מהו ענין לא תעשה מלאכה דה"ל [דהוה ליה למימר] מלאכת עבודה דהא מלאכת אוכל נפש מותר ביו"ט [ביום טוב].

Also, what is the meaning of “you shall do no work”? It should have said “work of labor” (melech avodah), since work for preparing food (melech ochel nefesh) is permitted on Yom Tov.

A second question: for the festivals the Torah usually forbids only “work of labor,” because work needed to prepare food is permitted on Yom Tov. Here the verse says simply “you shall do no work,” which seems to include even food preparation.

2 והענין דהנה בגמרא פ"ו דפסחים איכא פלוגתא דתנאי בענין יו"ט [יום טוב] דר"א [דרבי אליעזר] ס"ל [סבירא ליה / סבירא להו] או כולו לה' או כולו לכם.

The explanation is this: in the Gemara, chapter 6 of Pesachim, there is a dispute of Tannaim on the matter of Yom Tov. Rabbi Eliezer holds: either all of it for G-d, or all of it for you.

The answer draws on a dispute of the Tannaim, the sages of the Mishnah, in the sixth chapter of Pesachim (68b). Rabbi Eliezer holds that a person's Yom Tov should be either entirely “for G-d,” given to prayer and Torah study, or entirely “for you,” given to eating and drinking.

ור' [ורבני] יהושע ס"ל [סבירא ליה / סבירא להו] חציו לה' וחציו לכם ושניהם מקרא אחד דרשו כתוב אחד<sup>3</sup> אומר עצרת לה' אלקיך וכתוב א' אומר עצרת תהיה לכם ר"א סבר או כולו כו'

And Rabbi Yehoshua holds: half of it for G-d and half of it for you. And both of them expounded the same Scripture: one verse says, "an atzeres to Havayah your G-d," and another verse says, "there shall be an atzeres for you." Rabbi Eliezer reasons: either all of it, etc.;

Rabbi Yehoshua holds that the day should be divided, half for G-d and half for eating and drinking. The Gemara explains that both derive their views from the same pair of verses, one calling the festival an atzeres "to Havayah your G-d" and the other an atzeres "for you."

ור' [ורבני] יהושע סבר חלקהו חציו כו' ועכ"פ [ועל כל פנים] מדכתיב גבי שביעי של פסח לה' אלקיך מכלל דיש בו שייכות יותר להיות כולו לה' מבשמיני עצרת דכתיב לכם.

and Rabbi Yehoshua reasons: divide it, half, etc. At any rate, since regarding the seventh day of Pesach it is written "to Havayah your G-d," it follows that it has a greater connection to being entirely for G-d than Shemini Atzeres, of which "for you" is written.

Rabbi Eliezer reads the two verses as alternatives, Rabbi Yehoshua as a division of the day. Either way, the Alter Rebbe infers that the seventh day of Pesach, described as "to Havayah your G-d," is more suited to being wholly devoted to G-d than Shemini Atzeres, described as "for you."

ובזה יובן ג"כ מ"ש בו לא תעשה מלאכה דכיון דאי בעי עושה כולו לה' א"כ אסור בעשיית מלאכת אוכל נפש 3

With this we will also understand what is written of it, "you shall do no work." For since, if one wishes, one makes it entirely for G-d, then one is forbidden to do work for preparing food,

This answers the second question. A person may choose to make the seventh day of Pesach entirely "for G-d," and then even preparing food is forbidden to him; so the verse can say "you shall do no work" without qualification.

כדפסק המג"א [המגן אברהם] שהמתענה תענית חלום ביו"ט [ביום טוב] אסור בעשיית מלאכה אפי' [אפילו] מלאכת אוכל נפש והה"ד [והדא הוא דכתיב] אם עושה כולו לה' אסור בעשיית מלאכה לגמרי.

as the Magen Avraham ruled: one who fasts a dream-fast (taanis chalom) on Yom Tov is forbidden to do work, even work for preparing food. And the same applies if one makes it entirely for G-d: one is forbidden to do work altogether.

The permission to prepare food on Yom Tov exists for the sake of eating. So the Magen Avraham, a classic commentary on the Shulchan Aruch, rules (on Orach Chaim 527) that one who fasts on Yom Tov because of a disturbing dream may not do even food preparation, following the Rema there, who forbids one fasting on Yom Tov to cook even for others. In the same way, one who makes the day entirely "for G-d" is forbidden all work.

SECTION 2 • ¶4-7

## Festival joy and the peace-offerings

4 והנה עיקר השמחה הוא לשמוח בו ית' כמאמר וישמחו בך ישראל. והנה הגם ששמחה זו צריך להיות כל השנה. עכ"ז [עם כל זה] היו"ט [היום טוב] נקרא מועדים לשמחה שאז השמחה של מצוה היא ביתר שאת ויתר עז.<sup>4</sup>

Now, the essence of joy is to rejoice in Him, blessed be He, as it is said, "And Israel shall rejoice in You." Now, although this joy must be present all year, nevertheless Yom Tov is called "festivals for joy," for then the joy of a mitzvah is with surpassing loftiness and surpassing strength.

The Alter Rebbe turns to the theme of joy. True joy is joy in G-d Himself, as the festival prayer says, "And Israel shall rejoice in You," and it belongs to every day of the year; yet the festivals are called "festivals for joy," as in the festival prayers and Kiddush, because then the joy of a mitzvah is far more intense. The closing phrase borrows Yaakov's words to Reuven (Genesis 49:3).

5 והטעם שהנה ע"י המצות הוא המשכת תוספת אור חדש באצילות וגם בכלים והנה הנפש אלקית נמשכה מפנימית הכלים.

The reason is that through the mitzvos an addition of new light is drawn down into the World of Atzilus (Emanation), and into the vessels as well. Now, the G-dly soul is drawn from the inner dimension (pnimiyus) of the vessels.

Why is the joy greater on the festivals? Every mitzvah draws new light into Atzilus, the highest world, and into the vessels, the forms that receive and express that light; and the G-dly soul has its origin in the inner dimension of those vessels. Parallel versions of this teaching give its source in the Arizal's writings (the introduction to Pri Etz Chaim).

ואעפ"כ [ואף על פי כן] אין מתגלה בה האור הנמשך ע"י המצות בבחינת גילוי להתלבש בתוכו בבחינת אור פנימי

Nevertheless, the light drawn down through the mitzvos is not revealed in it in the manner of revelation, to be en clothed within it as an inner light;

One would expect the soul to feel this new light directly. Yet the light drawn down by the mitzvos is not revealed within the soul as an inner light, one that is absorbed and felt from within.

ואף ששרש הנפש אלקית היא מפנימית הכלים דבי"ע שבהן נמשך הגילוי ממש בפנימיות מ"מ בנפש האלקית אין מאיר כלל בבחינת פנימית רק בבחינת מקיף.

and even though the root of the G-dly soul is from the inner dimension of the vessels of Beriah, Yetzirah and Asiyah, in which the revelation is drawn truly inwardly, nevertheless in the G-dly soul it does not shine at all in an inward manner, only as an encompassing [light] (makif).

The soul's root lies in the inner dimension of the vessels of the lower worlds of Beriah, Yetzirah and Asiyah, where the light does enter inwardly. Within the G-dly soul itself, however, it shines only as a makif, an encompassing light that affects it from beyond without being felt.

6 והיינו משום שהנפש הבהמית מכסה ומסתיר ומקפת וסובבת את הנפש האלקית בלתי תת מקום ליכנס בה האור בנפש האלקית בבחי' פנימית.

This is because the animal soul covers, conceals, encircles and surrounds the G-dly soul, giving no room for the light to enter into it, into the G-dly soul, in an inward manner.

The reason is the animal soul, the soul that animates the body and its drives. It wraps itself around the G-dly soul on every side and leaves no opening through which the light could enter it inwardly.

וזהו הנה זה עומד אחר כתלנו<sup>5</sup> כו' אך ביו"ט [ביום טוב] היא תוספת גילוי אור ועי"ז מצחצח כלי הנה"ב [הנפש הבהמית] ג"כ.

And this is [the meaning of] "Behold, he stands behind our wall," etc. But on Yom Tov there is an added revelation of light, and through this it polishes the vessels of the animal soul as well.

The Song of Songs describes the Beloved, G-d, as standing "behind our wall" (Song of Songs 2:9): the light is present but screened off. On Yom Tov there is an added revelation of light, strong enough to polish even the vessels of the animal soul.

7 וזהו משגיח מן החלונות<sup>6</sup> כו' ולכן אז הן מועדים לשמחה שהשמחה היא בחינת גילוי כו'

And this is "gazing through the windows," etc. Therefore they are then "festivals for joy," for joy has the quality of revelation, etc.

The same verse continues, "gazing through the windows": on Yom Tov the light breaks through the wall. This is why the festivals are "festivals for joy," for joy is itself a kind of revelation.

ולכן הקריבו שלמי שמחה שזהו פעולה לנפש הבהמית ג"כ המסתרת ומעלמת על בחינת ניצוץ אלקי שבנפש האדם ומונעת שמחת ה' וע"י הקרבת האמורים והדם ע"ג [על גב] המזבח נכללת ועולה נפש הבהמה לאש שלמעלה

Therefore they offered the peace-offerings of joy (shalmei simchah), for this is an action upon the animal soul as well, which hides and conceals the G-dly spark in a person's soul and holds back joy in G-d. And through the offering of the sacrificial portions (eimurim) and the blood upon the altar, the soul of the animal is included and rises to the fire above,

This is also why shalmei simchah, peace-offerings of joy, were brought on the festivals: they act on the animal soul, which hides the G-dly spark and blocks joy in G-d. When the sacrificial portions (eimurim, the parts burned on the altar) and the blood were placed on the altar, the soul of the animal was absorbed into the fire above and rose with it.

דהיינו למקור חוצבן מבחינת פני שור<sup>7</sup> שבמרכבה העליונה ולכן ע"י אכילת בשר השלמים היו יכולים לשמוח בה' כי הבשר נעשה בחינת ממוצע כו'

that is, to the quarry from which they were hewn, from the level of the face of the ox in the supernal Chariot. Therefore, through eating the meat of the peace-offerings, they were able to rejoice in G-d, for the meat became an intermediary, etc.,

It rose to its spiritual source, the "face of the ox" in the Divine Chariot that Yechezkel saw, where the ox is on the left (Ezekiel 1:10). As a result the meat of the offering, eaten by those who brought it, became an intermediary that enabled them to rejoice in G-d.

כידוע מענין חיות וכח שמקבל האדם שהוא מדבר מבחינת דצ"ח [דומם צומח חי] והיינו מפני שמקורם מאד נעלה מבחינת האדם בסוד אחור וקדם צרתני.<sup>8</sup>

as is known concerning the life-force and strength that man, the speaking [being], receives from the inanimate, the vegetative and the animal. This is because their source is very much higher than the level of man, in the mystery of "Behind and before You formed me."

Here the Alter Rebbe recalls a known principle: man, the "speaking" creature, draws life and strength from the inanimate, vegetative and animal realms below him. This is because their source is higher than his, as the verse "Behind and before You formed me" (Psalms 139:5) hints: the kingdoms that stand below man, and were created before him, are rooted higher than he is.

דהיינו שמקורם מעולם התהו רק שבבחינת שבה"כ [שבירת הכלים] נפלו וירדו מטה מטה להיות בחינת דצ"ח [דומם צומח חי] וע"י הקרבת האמורים והדם שנכללו ועלו למקורן נעשה הבשר ממוצע שיוכלו לשמוח בו ית'

That is, their source is from the World of Tohu, only that, through the shattering of the vessels (sheviras hakeilim), they fell and descended lower and lower, to become inanimate, vegetative and animal. And through the offering of the sacrificial portions and the blood, which were included and rose to their source, the meat became an intermediary, so that they could rejoice in Him, blessed be He.

Their source is the World of Tohu, the realm of intense divine light that preceded the ordered worlds; in the shattering of its vessels its sparks fell and became the inanimate, vegetative and animal. Once the sacrificial portions and the blood had risen to their source, the remaining meat became a channel through which those who ate it could rejoice in G-d. In Torah Ohr, Chayei Sarah (the discourse "Yagel lan ta'amei"), the Alter Rebbe reads the same verse this way: food, fallen in the shattering of the vessels, comes "behind" man, who refines it, yet in its root in Tohu it is higher than he, which is why it gives him life.

(ולכן שלמים לשון שלום<sup>9</sup> כמ"ש ברכות פ' צו ספ"ט ובפ' נשא פי"ג דף רנ"ד ע"ב גבי ולזבח השלמים דקרבן נתנאל.

(Therefore shalamim is an expression of peace (shalom), as is written in the Midrash Rabbah, Parshas Tzav, at the end of section 9, and in Parshas Naso, section 13, folio 254, column b, on "and for the sacrifice of the peace-offerings" of Nesanel's offering.

In a parenthesis the Alter Rebbe explains the name shalamim. The Midrash Rabbah links it to shalom, peace: at the end of section 9 on Parshas Tzav (Vayikra Rabbah 9:9), and in section 13 on Parshas Naso, on the peace-offering of Nesanel, prince of the tribe of Yissachar.

וגם לשון שלימות כמ"ש [כמה שכתוב שם] דף רנ"ג ע"ד גבי ולזבח השלמים דקרבן נחשון<sup>10</sup> ומש"ש [ומה שכתוב שם] שני שלומות<sup>11</sup> היינו כמ"ש הזח"ג [הזהר חלק ג] בפ' ויקרא י"ב ב' שלים לעילא ושלם לתתא<sup>12</sup> ופי' לתתא י"ל [יש לומר] כמ"ש במ"א בד"ה בחדש השלישי בפ"י שלום בפמליא של מטה<sup>13</sup>

And also an expression of wholeness (sheleimus), as is written there, folio 253, column d, on "and for the sacrifice of the peace-offerings" of Nachshon's offering. And what is said there, "two [kinds of] peace," is as written in the Zohar, Part III, Parshas Vayikra, [folio] 12b: "whole above and whole below." And the meaning of "below" may be explained as written elsewhere, in the discourse beginning "In the third month," on the meaning of "peace in the household below,"

The Midrash also links shalamim to sheleimus, wholeness, on the offering of Nachshon, prince of Yehudah, whose descendants David and Shlomo ruled over a whole kingdom. Its phrase "two [kinds of] peace," peace above and peace below, matches the Zohar's "whole above and whole below," and "below" is explained, as in another discourse, as "peace in the household below."

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

namely, the shining of the powers of the G-dly soul in the animal soul, so that there be no hindrance or obstruction on the part of the body and one's animal soul, etc. And so too here: [the point] is that the joy in G-d be revealed in the animal soul as well.

Peace "below" means that the powers of the G-dly soul shine into the animal soul, so that the body and its drives no longer hinder a person's service of G-d; in Torah Ohr, Yisro (the discourse "In the third month"), the Alter Rebbe explains that the Torah, called "strength," brings this peace, and that peace "above" is the G-dly soul bound in self-nullification to the Infinite Light. In the same way, the peace-offerings of joy bring the joy in G-d into the animal soul itself.

וזהו כענין מ"ש במ"א בפ"י שור הבר שהוא מלשון ובר לבב<sup>14</sup> כך שלמי שמחה היינו בשר שכבר נתברר ע"כ נותן כח ועוז בנפש הבהמית ועמ"ש עוד סד"ה ושבת בשלום אל בית אבי.<sup>15</sup>

And this is like what is said elsewhere on the meaning of shor habar (the wild ox), that it is from the expression "and pure (bar) of heart." So too, the peace-offerings of joy are meat that has already been refined; therefore it gives strength and might to the animal soul. And see what is further written at the end of the discourse beginning "And I shall return in peace to my father's house."

A parallel: shor habar, the wild ox, is read elsewhere as related to bar levav, "pure of heart" (Psalms 24:4), meaning something already refined. So too the meat of the peace-offerings of joy has already been refined, and therefore it gives strength to the animal soul. At the end of the discourse "And I shall return in peace" (Torah Ohr, Vayeitzei), the Alter Rebbe explains that peace joins two opposites, as "He makes peace in His heights" between Michael, the angel of water, and Gavriel, the angel of fire.

(ועיין בפירוש בעה"כ [בערכי הכינויים] ערך שלמים ובמא"א [ובמאורי אור] אות שיי"ן סעיף מ"ה ובאות זי"ין סעיף וא"ו) ובשל"ה [ובשני לוחות הברית] במסכת פסחים שלו דקנ"ו סעי"א [סוף עמוד א] פ"י שלמים ע"ד שיהיה השם שלם והכסא שלם

(And see the Pardes, in the Erchei HaKinuyim, under the entry shelamim, and Me'orei Or, the letter shin, section 45, and the letter zayin, section 6.) And the Shelah, in his Tractate Pesachim, folio 156, end of side a, explains shelamim along the lines that the Name be whole and the Throne whole.

The Alter Rebbe lists further sources on the term shelamim: the Pardes of the Kabbalist Rabbi Moshe Cordovero, in its section of Kabbalistic terms (Erchei HaKinuyim), and the Kabbalistic lexicon Me'orei Or, arranged by letter. The Shelah (the Shnei Luchos HaBris of Rabbi Yeshayah Horowitz) explains shelamim as making G-d's Name and Throne whole, recalling Rashi's teaching (on Exodus 17:16) that G-d's Name is not whole and His Throne is not whole until Amalek is erased.

ועמ"ש מזה בדי"ה זכור את אשר עשה לך עמלק<sup>16</sup> וזהו שלמים ענין שלימות הרי מבואר ענין הקרבת שלמי שמחה בכל יו"ט [יום טוב]:

And see what is written on this in the discourse beginning "Remember what Amalek did to you." And this is shelamim: the matter of wholeness. Thus the matter of offering the peace-offerings of joy on every Yom Tov has been explained.

The Alter Rebbe refers to his discourse on "Remember what Amalek did to you" (Deuteronomy 25:17); in Torah Ohr (Parshas Zachor) it opens with this teaching of the Name and the Throne and explains that the war with Amalek is waged in every soul in every generation. Shelamim thus means wholeness, and this completes the explanation of why peace-offerings of joy were brought on every festival.

### SECTION 3 • 18-13

## Eating and drinking above

8 ב והנה ארז"ל [אמרו רבותינו זכרונם לברכה] העוה"ב [העולם הבא] אין בו לא אכילה<sup>17</sup> כו'. ולפ"ד הרמב"ם [הרבי משה בן מימון] ז"ל [זכרוננו לברכה / זכרונם לברכה] קאי על עולם הנשמות

2. Now, our Sages, of blessed memory, said: "In the World to Come there is no eating," etc. According to the view of the Rambam, of blessed memory, this refers to the World of Souls.

The second section of the maamar turns to eating, starting with the Sages' teaching that "in the World to Come there is no eating or drinking" (Berachos 17a). The Rambam (Hilchos Teshuvah 8:2) applies this to the World of Souls, where souls exist without bodies.

והרמב"ם [והרבי משה בן נחמן] ז"ל [זכרוננו לברכה / זכרונם לברכה] השיב עליו שאם כדבריו כן הוא אי"כ מאי חידוש השמיענו הגמרא וכי שייך לנפש בלי גוף אכילה כו'. אלא מסיק שקאי על זמן תחיית המתים שיהיה האדם בגוף ואעפ"כ [ואף על פי כן] אין בו לא אכילה כו'.

And the Ramban, of blessed memory, objected to him: if it is as he says, then what novelty did the Gemara teach us? Does eating, etc., have any relevance to a soul without a body? Rather, he concludes that it refers to the time of the Resurrection of the Dead, when man will be in a body, and nevertheless there will be no eating in it, etc.

The Ramban, in his Sha'ar HaGemul, objects that the saying would then be obvious, since a soul without a body could not eat in any case; he therefore applies it to the era after the Resurrection of the Dead, when souls will again be in bodies and yet will not eat. This raises the question the maamar now answers: why people in bodies will not eat then.

**9 והטעם דהנה בחינת אכילה הוא כמ"ש אכלו רעים שתו ושכרו דודים<sup>18</sup> אכלו רעים לעילא הם בחינת חו"ב [חכמה ובינה].**

The reason is that the aspect of eating is as it is written: "Eat, friends; drink and be intoxicated, beloved ones." "Eat, friends" is above: these are the level of Chochmah (wisdom) and Binah (understanding).

The answer begins with the verse "Eat, friends; drink and be intoxicated, beloved ones" (Song of Songs 5:1). "Eat, friends" refers to the higher level, Chochmah and Binah, the pair of intellectual attributes that the Zohar calls "two companions (rei'im) who never part."

**שתו ושכרו דודים לתתא הם בחינת זו"נ [זעיר אנפין ונוקבא] שהם בחינת המדות חו"ג [חסד וגבורה] ורחמים. דהיינו שבכדי שיהיה בחי' רעים שהם בחינת חו"ב [חכמה ובינה] צ"ל בחינת אכילה.**

"Drink and be intoxicated, beloved ones" is below: these are the level of Z'eir Anpin and Nukva, which are the level of the emotive attributes (middos), Chesed (kindness), Gevurah (restraint) and Rachamim (compassion). That is, in order for there to be the level of "friends," which are the level of Chochmah and Binah, there must be the aspect of eating.

"Drink and be intoxicated, beloved ones" refers to the lower level, Z'eir Anpin and Nukva, the emotive attributes of kindness, restraint and compassion; dodim, "beloved ones," is also the word for love, the first of the emotions. The principle follows: for Chochmah and Binah to come into being there must be "eating."

**10 ובכדי להיות בחי' מדות צ"ל בחי' שתיה**

And for there to be the level of the emotive attributes (middos), there must be the aspect of drinking.

Just as Chochmah and Binah require "eating," the emotive attributes, the "beloved ones," require "drinking." The Alter Rebbe goes on to explain why the attributes need a flow from above at all.

דהנה בו ית' שאין ערוך אליו יתברך לא שייר בו בחינת חסד ואפי' [ואפילו] בחינת חכמה וכולם בחכמה עשית<sup>19</sup> כתיב שבחינת החכמה נקרא לגביה ית' בחי' עשייה ונקרא אדם דעשיה כו' כמאמר אנת חכים כו'.

For in Him, blessed be He, to Whom nothing compares, blessed be He, the level of Chesed (kindness) does not apply, nor even the level of Chochmah (wisdom). And it is written, "All of them You made with wisdom": for the level of Chochmah is called, relative to Him, blessed be He, the level of asiyah (making), and is called "the Adam of Asiyah," etc., as it is said, "You are wise," etc.

G-d Himself is beyond comparison with anything: kindness does not apply to Him as He is, and not even wisdom. Relative to Him even Chochmah, the first of the Sefiros of intellect, counts as mere "making," as the verse says, "All of them You made with wisdom" (Psalms 104:24); it is even called "the Adam of Asiyah," as if the whole structure of the Sefiros, intellect included, were the lowest world in comparison with Him. So the Tikkunei Zohar says, "You are wise," but not with a known wisdom.

ולאו מכל אליו מדות איהו כלל<sup>20</sup> כי המדות הן בחי' גבול ומדה בכדי ליתן שכר טוב לצדיקים שיוכלו לקבל שכר דהיינו ליהנות מזיו השכינה<sup>21</sup> כו'. ולענוש לרשעים כו'.

"And He is not of any of these attributes at all." For the attributes are a matter of limit and measure, in order to give good reward to the righteous, so that they can receive reward, that is, to delight in the radiance of the Shechinah (Divine Presence), etc., and to punish the wicked, etc.

The same passage continues, "He is not of any of these attributes at all," and explains that He takes them on to show how the world is led with judgment and with mercy, according to people's deeds. The attributes are limits and measures that G-d adopts so that He can reward the righteous, who must be able to receive their reward, "delighting in the radiance of the Shechinah" (Berachos 17a), and so that He can punish the wicked.

שאם היו רחמים פשוטים בלי גבול ומדה הי' [היה] מרחם גם על הרשעים כו'.

For were there simple compassion, without limit and measure, He would have compassion on the wicked too, etc.

Limits are also needed for justice: simple, unlimited compassion would extend even to the wicked. The attributes are thus measured channels, not G-d's own essence.

11 והנה אצלו ית' שהוא א"ס ואין ערוך אליו כו' בכדי שיהיה בחי' חו"ב [חכמה ובינה] ומדות צ"ל בחי' אכילה

Now, with Him, blessed be He, Who is the Infinite One (Ein Sof) and to Whom nothing compares, etc., in order for there to be the level of Chochmah (wisdom) and Binah (understanding) and the emotive attributes, there must be the aspect of eating,

Because G-d is infinite and beyond comparison, Chochmah and Binah and the emotive attributes cannot come into being on their own. They must receive a flow from above, and this flow is what the maamar calls "eating."

דהיינו השפעה מלמעלה כמבואר בזהר וע"ה [ועץ חיים] אבא יונק ממזל החי<sup>22</sup> שהוא בחינת אכילה ויניקה ע"י המזלות כו'.

that is, an influx from above, as is explained in the Zohar and Etz Chaim: Abba draws nourishment from the eighth mazal, which is the aspect of eating and nursing through the mazalos, etc.

In the Zohar and the Etz Chaim the intellect is nourished through the mazalos, from nozel, "flowing down": the eighth and the thirteenth of the thirteen "features" of the beard of Arich Anpin, the divine will that stands above the intellect, through which the flow descends. "Abba," Chochmah, "nurses from the eighth, and Imma from the thirteenth" (Etz Chaim 13:9); this receiving, likened to eating and to an infant nursing, is what brings the intellect into being.

12 וזהו אכלו רעים<sup>23</sup> לעילא. ובכדי להיות בחינת דודים שהם המדות צ"ל בחי' שתיה שהוא בחי' ירידת ההשפעה למטה מטה עד שיהיה בחי' מדות כמו למשל שהשתיי [שהשתייה] מוליך את המאכל למטה כי מים יורדים כו'.

And this is "Eat, friends" above. And in order for there to be the level of "beloved ones," which are the emotive attributes (middos), there must be the aspect of drinking, which is the descent of the influx lower and lower until there is the level of emotive attributes; as, by way of analogy, drink carries the food downward, for water goes down, etc.

That is "Eat, friends" above. For the emotive attributes, the "beloved ones," the flow must descend further, and this is "drinking": just as drink carries food down through the body, since water flows downward (the Gemara, Taanis 7a, says that water leaves a high place for a low one), so the divine flow descends until it becomes emotion.

13 וזהו שתו וגוי ושכרו<sup>24</sup> הוא בחי' התגלות נכנס יין<sup>25</sup> כו'. הרי נת' [נתבאר] ענין אכילה מהו.

And this is "Drink," etc. And "be intoxicated" is the aspect of revelation: "Wine enters," etc. Thus has been explained what the matter of eating is.

"Be intoxicated" refers to revelation, as in Rabbi Chiya's saying, "When wine enters, the secret comes out": yayin, wine, and sod, secret, both have the numerical value seventy. With this, the meaning of "eating" has been explained.

ועתה צ"ל ענין שביעי של פסח. כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] בענין קי"ס [קריעת ים סוף] ראתה שפחה על הים<sup>26</sup> כו'.

And now we need to understand the matter of the seventh day of Pesach. For our Sages, of blessed memory, said concerning the splitting of the Sea of Reeds: "A maidservant saw at the Sea," etc.

Now the maamar turns to the seventh day of Pesach, when the sea split. The Sages said that at the sea even a maidservant saw what the prophet Yechezkel did not see, and the Alter Rebbe asks where the Torah hints at so great a revelation.

SECTION 4 • ¶14-15

## Silence at the sea

**14** ולהבין היכן הוא מרומז בתורה שהי' [שהיה] גילוי אלקות גדול כ"כ [כל כך] דבשעת מ"ת [מתן תורה] כתיב פב"פ [פנים בפנים] דבר <sup>27</sup> כו'. אבל כאן מהיכן למדו זה.

And we need to understand where it is alluded to in the Torah that there was so great a revelation of G-dliness. For at the time of the Giving of the Torah it is written, "Face to face He spoke," etc., but here, from where did they learn this?

At the Giving of the Torah the Torah says openly that G-d spoke "face to face" (Deuteronomy 5:4), so the greatness of that revelation is explicit. The question is where the Torah indicates that the revelation at the sea was as great.

אך הענין דהנה כתיב מה תצעק אלי <sup>28</sup> כו' וגם כתיב ה' ילחם לכם ואתם תחרישון. <sup>29</sup>

The explanation, however, is this: it is written, "Why do you cry out to Me?" etc., and it is also written, "Havayah will fight for you, and you shall be silent."

The hint lies in two verses: G-d asked Moshe, "Why do you cry out to Me?" (Exodus 14:15), and Moshe told the people, "Havayah will fight for you, and you shall be silent" (Exodus 14:14). Silence, as the next lines explain, is the sign of a revelation too great for words.

כי הנה ידוע שהדבור הוא ע"י בחי' חכמה כמ"ש בחכמה יסד ארץ <sup>30</sup> אבא יסד ברתא <sup>31,32</sup> כידוע ממשל התינוק שאינו יכול לדבר <sup>33</sup> כו'

For it is known that speech comes through the level of Chochmah (wisdom), as it is written, "With wisdom He founded the earth": "Abba founded the Daughter"; as is known from the analogy of the infant who cannot speak, etc.

Speech comes from Chochmah: "With wisdom He founded the earth" (Proverbs 3:19), which the Zohar reads as Abba, Chochmah, founding "the Daughter," Malchus, the attribute of speech. So too a small child cannot speak until he has some understanding, as the Gemara says that a child cannot say "Abba" and "Imma" until he has tasted grain.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] חכם אינו מדבר בפני מי שגדול ממנו <sup>34</sup> כמשל מי שבא לפני מלך גדול כו'.

Now our Sages, of blessed memory, said: "A wise man does not speak in the presence of one who is greater than he," as in the analogy of one who comes before a great king, etc.

Conversely, a wise man does not speak in the presence of someone greater in wisdom (Avos 5:7), like a person who comes before a great king and stands silent. A greater revelation silences the lesser intellect.

## 15 והיינו משום אידי דטריד למיבלע לא פליט<sup>35</sup> כו'

This is because “while it is occupied with swallowing, it does not expel,” etc.

The reason is the Talmudic principle “while it is occupied with swallowing, it does not expel”: one who is absorbing cannot give out at the same time. So a wise man taking in a greater wisdom falls silent.

וקי"ס [וקריעת ים סוף] שנגלה להם גילוי אלקותו ית' שלמעלה מבחי' חכמה לכן כתיב ואתם תחרישון<sup>36</sup> בחינת שתיקה ולכן בתפלת שמו"ע [שמונה עשרה] ג"כ שהוא מעין אותו גילוי בחי' ביטול כו' אין משמיעין קול כו'.

And at the splitting of the Sea of Reeds, when there was revealed to them a revelation of His G-dliness, blessed be He, that is above the level of Chochmah (wisdom), therefore it is written, “and you shall be silent”: the aspect of silence. And therefore in the prayer of Shemoneh Esreh too, which is akin to that revelation, the aspect of self-nullification (bittul), etc., one does not make one's voice heard, etc.

At the sea Israel received a revelation of G-dliness above Chochmah, the source of speech, so they could only absorb it: hence “and you shall be silent.” The Shemoneh Esreh, a state of self-nullification before G-d that resembles that revelation, is therefore said without making one's voice heard; the Kehot note points here to the laws of prayer in the Alter Rebbe's Shulchan Aruch (sections 101-102).

### SECTION 5 • ¶16-17

## Sea into dry land, water into ice

16 וזהו הפך ים ליבשה<sup>37</sup> כו' שם נשמחה בו דהל"ל [דהוה ליה למימר] בקע ים כו'. אך דהנה ים הוא בחי' משפיע ויבשה הוא בחי' מקבל שהים משפיע לחלוחית בארץ והולידה והצמיחה כו'

And this is [the meaning of] “He turned the sea into dry land,” etc., “there we will rejoice in Him.” It should have said, “He split the sea,” etc. But [the explanation is] that the sea is the aspect of a giver (mashpia) and dry land is the aspect of a receiver (mekabel), for the sea imparts moisture to the land, and makes it bring forth and sprout, etc.

The psalm says “He turned the sea into dry land... there we will rejoice in Him” (Psalms 66:6), though one might have expected “He split the sea.” The explanation is that the sea stands for the giver and dry land for the receiver, since the sea's moisture makes the land fruitful.

כי כל הנחלים הולכים אל הים והים איננו מלא<sup>38</sup> אל מקום שהנחלים הולכים שם הם שבים ללכת בחזרה לנחלים שאל"כ [שאם לא כן] היו הנחלים חריבים ויבישים וגם הענן מקבל ממימי אוקיינוס<sup>39</sup> והרוה את הארץ והולידה<sup>40</sup> כו'.

For “all the rivers go to the sea, yet the sea is not full; to the place where the rivers go, there they return to go” — back to the rivers, for otherwise the rivers would be parched and dry. And also the cloud receives from the waters of the ocean, and “waters the earth and makes it bring forth,” etc.

As Koheles says, all the rivers flow to the sea and return from it, for otherwise they would dry up (Ecclesiastes 1:7); and clouds draw from the ocean’s waters and water the earth, in the words Yeshayahu uses of rain that “waters the earth and makes it bring forth” (Isaiah 55:10). The sea gives, and the land receives.

17 ובהגלות נגלות גילוי גדול כנ"ל נהפך ים ליבשה<sup>41</sup> וקמו כמו נד<sup>42</sup> להיות להם חומה<sup>43</sup> כו' בחיי אבן דומם אידי דטריד<sup>44</sup> כו' כנ"ל.

And when a great revelation was openly revealed, as mentioned above, the sea was turned into dry land, and [the waters] stood up like a heap, to be a wall for them, etc.: the level of a stone, inanimate and silent (domem); “while it is occupied,” etc., as mentioned above.

When the great revelation came, the sea, the giver, became dry land, the receiver, and the waters stood “like a heap” as a wall (Exodus 15:8; 14:22). They became like stone, domem, a word that means both “inanimate” and “silent”: like one so occupied with taking in that nothing comes out.

ואגלידו מיא מה שלא ראה יחזקאל גילוי גדול כ"כ [כל כך]

And “the waters congealed”: what Yechezkel did not see, so great a revelation.

“The waters congealed” (in Aramaic, agleidu maya, echoing “the deeps congealed in the heart of the sea,” Exodus 15:8) is the revelation which, the Sages said, a maidservant saw at the sea and Yechezkel did not see.

כי יחזקאל לא ראה כ"א פני אריה<sup>45</sup> כו' בחי' התחלקות (וכמ"ש בד"ה כנשיר יעיר)<sup>46</sup> משא"כ בשעת קי"ס [קריעת ים סוף] הי' [היה] גילוי אלקותו ית' שלמעלה מבחינת התחלקות כ"א בבחי' קרח דאגלילו מיא וקמו כמו נד כנ"ל

For Yechezkel saw only the face of a lion, etc., the aspect of division (and as is written in the discourse beginning "As an eagle stirs up"), whereas at the time of the splitting of the Sea of Reeds there was a revelation of His G-dliness, blessed be He, that is above the level of division, but rather in the aspect of ice (kerach): "the waters congealed" and stood like a heap, as mentioned above.

Yechezkel saw the Chariot with separate faces, a lion on the right and the others each on its own side (Ezekiel 1:10): a division into distinct attributes. In the discourse on "As an eagle stirs up its nest" (Likkutei Torah, Ha'azinu), the Alter Rebbe explains that Yechezkel saw the Chariot in exile, so the Divine Presence came to him through many divided levels, clothed in the faces of the lion and the ox, while at Sinai, "face to face," it was revealed without any division. At the sea, too, the revelation was above all division, like ice, in which flowing water congeals into a single standing mass.

וכמ"ש ודמות על ראשי החיה<sup>47</sup> רקיע כעין הקרח כו' קרח בחי' חרק.<sup>48, 49, 50, 51, 52, 53, 54, 55, 56, 57</sup>

And as it is written, "And the likeness over the heads of the chayah (living creature): a firmament, like the appearance of the ice," etc. Kerach (ice) is the aspect of chirik.

Yechezkel too speaks of something above the creatures: over their heads, a firmament "like the appearance of the ice" (Ezekiel 1:22). Kerach (קרח), ice, is chirik (חרק), one of the vowel signs, with its letters reversed, and the Tikkunei Zohar calls the level of chirik "the awesome ice"; the Alter Rebbe identifies the ice at the sea with this level.

## SECTION 6 • 118

### The darkness that shone

18 וזהו ויהי הענן והחושך ויאר<sup>58</sup> כו'. ויאר לשון זכר קאי על החשך שהחשך האיר להם.

And this is [the meaning of] "And there was the cloud and the darkness, and it illuminated," etc. Vaya'er ("and it illuminated") is in the masculine form; it refers to the darkness: the darkness illuminated for them.

At the sea "there was the cloud and the darkness, and it illuminated the night" (Exodus 14:20). Since vaya'er, "and it illuminated," is masculine, the Alter Rebbe reads it as referring to choshech, darkness: the darkness itself gave them light.

דהנה במעשה בראשית כתיב ויבדל אלקים בין האור<sup>59</sup> כו' בחי' פרסא מפסיק בכדי להיות השתלשלות העולמות והתחלקות כו'

For in the account of Creation it is written, "And G-d separated between the light," etc.: the aspect of a dividing partition (parsa), so that there be the chain of descending worlds (hishtalshelus) and division, etc.

At Creation G-d "separated between the light and the darkness" (Genesis 1:4). That separation is a parsa, a partition, which makes possible the ordered chain of descending worlds, each distinct from the next.

רק ביום א' משימ"ב [מששת ימי בראשית] שמשו אור וחושך<sup>60</sup> בערבוביא<sup>61,62</sup> ובכדי להיות השתלשלות כו' הבדיל כו'. ובשעת קי"ס [קריעת ים סוף] האיר בחי' החשך הנ"ל<sup>63</sup> שהוא בחי' ישת חשך סתרו<sup>64</sup> שלמעלה מבחי' השתלשלות

Only, on the first day of the six days of Creation, light and darkness served intermingled, and in order that there be hishtalshelus, etc., He separated, etc. And at the time of the splitting of the Sea of Reeds there shone the aspect of the darkness mentioned above, which is the aspect of "He made darkness His hiding place," which is above the level of hishtalshelus

On the first day light and darkness served intermingled, until G-d separated them so that the chain of worlds could exist, as Rashi and the Jerusalem Talmud explain. At the sea a higher "darkness" shone, the one of which it says, "He made darkness His hiding place" (Psalms 18:12), which is above the whole chain of worlds.

(שמלמטה למעלה הוא נקי חשך משום דלית מחשבה תפיסא ביה כלל<sup>65</sup> וכמ"ש מזה באריכות בד"ה שחורה אני<sup>66</sup> ונאווה אש שחורה ע"ג [על גבין] אש לבנה כו' ע"ש).<sup>67</sup>

(for, from below to above, it is called darkness, because "no thought can grasp Him at all"; and as is written about this at length in the discourse beginning "I am black but comely": black fire upon white fire, etc.; see there).

This level is called darkness only from our side, looking up: no thought can grasp it, as the Tikkunei Zohar says. In the discourse "I am black but comely" (Likkutei Torah, Shir HaShirim) the Alter Rebbe develops this through the image of the Torah written in black fire upon white fire, and explains that the Infinite Light as it is cannot be grasped at all, which is why "He made darkness His hiding place."

ולכן לא הקריבו שלמי שמחה<sup>68</sup> בשביעי של פסח (צ"ע [צריך עיון])

Therefore they did not offer the peace-offerings of joy on the seventh day of Pesach (this needs examination).

This, the Alter Rebbe suggests, is why no peace-offerings of joy were brought on the seventh day of Pesach, though he marks the point as needing further examination. The joy of that day was of a different order. The Kehot note adds that in Or HaTorah the Tzemach Tzedek explains that the peace-offerings of joy belong only to the "for you" side of a festival, and that the Rebbe discusses the point at length in a talk of Acharon shel Pesach 5724.

שבחינת השמחה של שביעי של פסח גדול כ"כ [כל כך] שאינה יכולה לבוא לבחינת התגלות בבחי' פנימית שהוא בחי' אכילה כ"א בבחי' מקיף עליהם מלמעלה ולכן כתיב שם נשמחה<sup>69</sup> שם דייקא.

For the level of the joy of the seventh day of Pesach is so great that it cannot come into revelation in an inward manner, which is the aspect of eating, but only as an encompassing [light] (makif) over them from above. Therefore it is written, "There we will rejoice": "there," specifically.

Its joy was too great to be taken in inwardly, the way food is absorbed by eating; it could only surround them from above, as a makif. That is why the verse says "there we will rejoice": "there" points to something beyond, not within.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] עוה"ב [עולם הבא] אין בו לא אכילה<sup>70</sup> כו'

And this is what our Sages, of blessed memory, said: "In the World to Come there is no eating," etc.

The same explains the Sages' saying that the World to Come has no eating (Berachos 17a), with which the second section of the maamar opened.

שלעוה"ב [שלעולם הבא] ג"כ יתגלה גילוי אלקותו מבחי' שלמעלה מהשתלשלות לכן לא יתגלה בבחי' אכילה פנימית כ"א בבחי' מקיף כנ"ל (ועי' במא"א [במאורי אור] אות אלף סעיף קע"ח שכתב אכילה ושתיה הכל מחיבור זו"נ [זעיר אנפין ונוקבא] כו')

For in the World to Come, too, there will be revealed a revelation of His G-dliness from the level that is above hishtalshelus; therefore it will not be revealed in the manner of inward eating, but only as an encompassing [light], as mentioned above. (And see Me'orei Or, the letter alef, section 178, which writes: eating and drinking all come from the union of Z'eir Anpin and Nukva, etc.)

In the World to Come, too, G-dliness from above the chain of worlds will be revealed, and such a revelation cannot enter in the inward manner of eating, only as an encompassing light. Me'orei Or adds that eating and drinking, in Kabbalistic terms, all derive from the union of Z'eir Anpin and Nukva.

וזוהו ובני ישראל הלכו ביבשה<sup>71</sup> בתוך הים דהנה בגמ' [בגמרא] איכא פלוגתא<sup>72</sup> חד אמר שמים קדמו כו'

And this is [the meaning of] “And the children of Israel walked on dry land in the midst of the sea.” For in the Gemara there is a dispute: one says the heavens came first, etc.,

The Torah says the children of Israel “walked on dry land in the midst of the sea” (Exodus 14:29). The Gemara (Chagigah 12a) records a dispute whether the heavens or the earth were created first.

ואלו ואלו דברי אלקים חיים שבמעשה שמים קדמו ובמחשבה קדמה ארץ קדמה ובשעת קי"ס [קריעת ים סוף] שנתגלה בחי' מחשבה עילאה ששם ארץ קדמה לכן כתיב הלכו ביבשה בתוך הים היינו בבחי' יבשה שקדמה לשמים כנ"ל:

and both these and those are the words of the living G-d: for in deed the heavens came first, while in the primordial thought the earth came first. And at the time of the splitting of the Sea of Reeds, when the level of the supernal thought, where the earth comes first, was revealed, therefore it is written, “they walked on dry land in the midst of the sea,” that is, in the aspect of dry land that preceded the heavens, as mentioned above.

Both views are true: in the actual making the heavens came first, but in the primordial divine thought the earth came first. At the sea that supernal thought was revealed, so Israel walked on the “dry land” that precedes the heavens, the receiver that stands first in G-d’s thought.

#### IN ONE’S AVODAH

Joy in G-d is meant to be constant, and on the festivals it should be greater still; the task is to let that joy reach even the animal soul, which otherwise screens the G-dly soul from the light of the mitzvos, as the peace-offerings once refined it. And the silent Shemoneh Esreh is a share of the revelation at the sea: standing in self-nullification before G-d, too absorbed to raise one’s voice.

#### QUESTIONS FOR DISCUSSION

1. Why does the unqualified “you shall do no work” fit the seventh day of Pesach, an atzeres “to Havayah your G-d,” but not Shemini Atzeres, an atzeres “for you”?
2. How did the peace-offerings of joy bring the joy of the festival into the animal soul, and why did their meat become an “intermediary”?
3. Why does the intellect require “eating” while the emotive attributes require “drinking”?
4. Why did the revelation at the sea bring silence, and how does the silent Shemoneh Esreh reflect it?
5. If the joy of the seventh day of Pesach was greater, why were no peace-offerings of joy brought on it, and how does this explain why there is no eating in the World to Come?

SOURCES AND REFERENCES

# Notes

## PARAGRAPH 1

- 1 Moshe, reviewing the festivals before Israel enters the land, says: “Six days you shall eat matzos, and on the seventh day an atzeres to Havayah your G-d; you shall do no work.” Its two features, “to Havayah your G-d” and the unqualified “no work,” are the subject of the maamar’s opening questions.

דברים ט"ז:ח:Deuteronomy 16:8

שֵׁשֶׁת יָמִים תֹּאכַל מִצּוֹת וּבְיוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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- 2 In the festival offerings that G-d commands through Moshe: “On the eighth day there shall be an atzeres for you; you shall do no work of labor.” Shemini Atzeres is called an atzeres “for you,” and only “work of labor” is forbidden on it, which sharpens both questions.

במדבר כ"ט:ל"ה:Numbers 29:35

בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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## PARAGRAPH 2

- 3 Rabbi Eliezer holds that on Yom Tov one either eats and drinks or sits and studies, while Rabbi Yehoshua says to divide the day; Rabbi Yochanan explains that both expound the two verses that call the festival an atzeres “to Havayah your G-d” and an atzeres “for you.” The Alter Rebbe uses the verses to show which festival leans toward being wholly for G-d.

פסחים ס"ח ב:ט"ז:Pesachim 68b

וְאָמַר רַבִּי יוֹחָנָן: וּשְׁנֵיהֶם מְקַרְא אֶחָד דְּרָשׁוּ, כְּתוּב אֶחָד אוֹמֵר: “עֲצֶרֶת לַה' אֱלֹקֶיךָ,” וְכְתוּב אֶחָד אוֹמֵר: “עֲצֶרֶת תִּהְיֶה לָכֶם.” רַבִּי אֱלִיעֶזֶר סָבַר: אוֹ כּוּלּוֹ לַה', אוֹ כּוּלּוֹ לָכֶם. וְרַבִּי יְהוֹשֻׁעַ סָבַר: חֲצִיּוֹ לַה' וְחֲצִיּוֹ לָכֶם.

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## PARAGRAPH 4

- 4 בִּיתֵר שָׂאת וִיתֵר עַז  
Yaakov, blessing his sons before his death, tells Reuven that as firstborn he should have had “surpassing loftiness and surpassing strength,” the priesthood and the king-

ship. The Alter Rebbe borrows the phrase for the heightened joy of a mitzvah on the festivals.

בראשית מ"ט:ג:Genesis 49:3

רְאוּבֵן בְּכֹרִי אֶתָּה כְּחֵי וְרֹאשִׁית אוֹנִי יִתֵּר שְׂאֵת וְיִתֵּר עֶז:

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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## PARAGRAPH 6

- 5 הִנֵּה זֶה עוֹמֵד אַחֵר כְּתִלָּנוּ

The maiden of the Song of Songs describes her beloved: “My beloved is like a gazelle... behold, he stands behind our wall, gazing through the windows, peering through the lattices”: he is near, but seen only through the openings. The Alter Rebbe reads the wall as the animal soul that screens the light from the G-dly soul. (context: Steinsaltz Tanakh)

שִׁיר הַשִּׁירִים ב':ט"ו:Song of Songs 2:9

דוֹמָה דּוֹדִי לְצִבִּי אוֹ לְעֶפֶר הָאֵילִים הִנֵּה־זֶה עוֹמֵד אַחֵר כְּתִלָּנוּ מִשְׁגִּיחַ מִן־הַחֲלֹנוֹת מִצִּיץ מִן־הַחֲרוֹכִים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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## PARAGRAPH 7

- 6 מִשְׁגִּיחַ מִן־הַחֲלוֹנוֹת

“Behold, he stands behind our wall, gazing through the windows, peering through the lattices”: the beloved, hidden behind the wall, looks in through its openings. The windows are the openings through which the added light of Yom Tov reaches the soul.

שִׁיר הַשִּׁירִים ב':ט"ו:Song of Songs 2:9

דוֹמָה דּוֹדִי לְצִבִּי אוֹ לְעֶפֶר הָאֵילִים הִנֵּה־זֶה עוֹמֵד אַחֵר כְּתִלָּנוּ מִשְׁגִּיחַ מִן־הַחֲלֹנוֹת מִצִּיץ מִן־הַחֲרוֹכִים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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- 7 פְּנֵי שׁוֹר

In Yechezkel’s vision each living creature of the Chariot has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The soul

of the offered animal rises to its source in the face of the ox.

Ezekiel 1:10:י"א:יחזקאל

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשואל לארבעתם ופני נמר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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## 8 אהור וקדם צרתני

David marvels that G-d formed him wholly and has been close to him from the start: "Behind and before You formed me, and You laid Your hand upon me." The Alter Rebbe reads "behind" as man's being formed after the lower kingdoms, whose source is nevertheless higher than his. (context: Steinsaltz Tanakh)

Psalms 139:5ה"ה:קלי"ש תהילים

אהור וקדם צרתני ותשת עלי כפכה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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## 9 שלמים לשון שלום

The closing section of Vayikra Rabbah 9 is a series of sayings on the greatness of peace, noting that the list of offerings ends with the peace-offerings (Leviticus 7:37). The Alter Rebbe cites it for shelamim as an expression of peace.

Vayikra Rabbah 9:9ט"ט:ויקרא רבה

## 10 גבי ולזבח השלמים דקרבן נחשון

On Nachshon's peace-offering the Midrash reads shelamim as wholeness: it alludes to David and Shlomo, who were perfectly righteous, in whose days Israel was whole and under whom the kingdom was whole.

Bamidbar Rabbah 13:14ד"ד:ג"ג במדבר רבה

## 11 שני שלומות

On Nesanel's peace-offering the Midrash says that whoever overcomes his inclination to do all that is written in Scripture and Mishnah "makes two [kinds of] peace, peace above and peace below." The Alter Rebbe pairs it with the Zohar's "whole above and whole below."

Bamidbar Rabbah 13:16ט"ז:ג"ג במדבר רבה

## 12 שלים לעילא ושלמים לתתא

The Zohar explains that the peace-offering is wholeness and the peace of all, and that Yaakov, "a whole man," was "whole above and whole below." The Alter Rebbe cites it for the two kinds of peace.

ספר הוהר, ויקרא כ"ה:קצ"א-כ"ז:ר"כ:200:25:191:Vayikra Zohar, 1The first 49 lines of the Hebrew text on this Page do not appear in the translation as explained in the previous foot-

...ששת ימים תאכל מצות וביום השביעי עצרת לה

notes. When R. Hizkiah was studying with R. Isaac, they once rose at midnight to study the Torah. R. Isaac discoursed on the verse: "Behold, bless ye the L-rd, all ye servants of the L-rd, which by night stand in the house of the L-rd" (Ps. CXXXIV, l). 'This verse', he said, 'is a tribute to all true believers. And who are the true believers? Those who study ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

## 13 שלום בפמליא של מטה

The Gemara teaches that one who studies Torah for its own sake makes peace in the household above and in the household below. The Alter Rebbe reads "below" as harmony between the G-dly soul and the animal soul.

סנהדרין צ"ט ב:י"א-110:99b:Sanhedrin

אמר רבי אלכסנדר: כל העוסק בתורה לשמה משים שלום בפמליא של מעלה ובפמליא של מטה, שנאמר: "או יחזק במצוי יעשה שלום לי שלום יעשה לי". רב אמר: כאילו בנה פלטרין של מעלה ושל מטה, שנאמר: "ואשים דברי בפיך ובצל ידי כסיתך לנטע שמים וליסד ארץ". רבי יוחנן אמר: אף מגין על כל העולם כולו, שנאמר: "ובצל ידי כסיתך". וזו אמר: אף מקרב את הגאולה, שנאמר: "ולאמר לציון עמי אתה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

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## 14 ובר לבב

The psalm asks who may ascend the mountain of G-d and answers: one with clean hands and a pure heart (bar levav). The word bar, pure, is read as refined, and connected with shor habar.

תהילים כ"ד:4:24:Psalms

נקי כפים ובר לבב אשר לא נשא לשוא נפש ולא נשבע למרמה:

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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## 15 ושבתי בשלום אל בית אבי

Yaakov's vow at Beis El, as he sets out for Charan: "And I shall return in peace to my father's house." These are the opening words of the discourse to which the Alter Rebbe refers the reader for more on peace.

בראשית כ"ח:21:28:Genesis

ושבתי בשלום אלי בית אבי והנה ה' לי לאלקים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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16

זכור את אשר עשה לך עמלק

Moshe commands Israel: "Remember what Amalek did to you on the way, when you went out of Egypt." These are the opening words of the discourse to which the Alter Rebbe refers for the wholeness of the Name and the Throne.

Deuteronomy 25:17: דברים כ"ה:י"ז

זְכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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## PARAGRAPH 8

17

אין בו לא אכילה

"The World to Come is not like this world: in the World to Come there is no eating, no drinking... but the righteous sit with their crowns on their heads and delight in the radiance of the Shekinah." The maamar asks why there will be no eating even when souls are in bodies.

Berakhot 17a:12b: ברכות י"ז א:י"ב

מְרַגְּלָא בְּפֻמְיָהּ דְּרַב: לֹא כְעוֹלָם הָהָא הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מְשָׂא וּמִתֵּן וְלֹא קִנְיָה וְלֹא שְׁנָאָה וְלֹא תַחְרוּת, אֲלָא צְדִיקִים יוֹשְׁבֵי וְעִטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִים מִזֵּי הַשְׁכִּינָה, שְׁנָאָמַר: "וַיִּחְזּוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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## PARAGRAPH 9

18

אכלו רעים שתו ושכרו דודים

The beloved, having come into his garden, invites the guests at the feast: "Eat, friends; drink and be intoxicated, beloved ones." The maamar reads "eating" as the flow that brings about the intellect, and "drinking" as the flow that brings about the emotions.

Song of Songs 5:1: שיר השירים ה':א

בָּאתִי לְגַנִּי אֲחֹתִי כָלָה אֶרִיתִי מוֹרֵי עֵם-בְּשָׂמִי אֲכַלְתִּי יַעֲרֵי עֵם-דְּבָשִׁי שְׁתִּיתִי יַיִן עֵם-חֶלְבִי אֲכָלוּ רְעִים שְׁתּוּ וּשְׁכְּרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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## PARAGRAPH 10

19

וכולם בחכמה עשית

The psalmist, marveling at the variety of creation: "How many are Your works, O G-d! All of them You made with wisdom." The Alter Rebbe stresses the word "made": relative to G-d, even wisdom is like making, the lowest level. (context: Steinsaltz Tanakh)

Psalms 104:24: תהילים ק"ד:כ"ד

מַה־רְבוּ מַעֲשֵׂיךָ ה' כָּל־ם בְּחִכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָנָה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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20

ולאו מכל אליו מדות איהו כלל

In Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are wise, but not with a known wisdom... and not of any of these attributes at all"; G-d takes on the attributes only to show how the world is led with judgment and mercy according to people's deeds.

Tikkunei Zohar 17b:5-7: תקוני זוהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מליו על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלגא רזין טמירין על ידך מה דלא אתייהיב רשו לגלגא לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכי

Constantinople, 1740 (CC-BY-NC)

21

ליהנות מזיו השכינה

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shekinah." Such reward requires that the righteous be able to receive it, and so requires measured attributes.

Berakhot 17a:12b: ברכות י"ז א:י"ב

מְרַגְּלָא בְּפֻמְיָהּ דְּרַב: לֹא כְעוֹלָם הָהָא הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מְשָׂא וּמִתֵּן וְלֹא קִנְיָה וְלֹא שְׁנָאָה וְלֹא תַחְרוּת, אֲלָא צְדִיקִים יוֹשְׁבֵי וְעִטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִים מִזֵּי הַשְׁכִּינָה, שְׁנָאָמַר: "וַיִּחְזּוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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## PARAGRAPH 11

22

אבא יונק ממזל החי

The Arizal lists the thirteen features of the beard of Arich Anpin; two of them, the eighth ("who keeps kindness") and the thirteenth ("and who cleanses"), are called mazal,

a flowing down, and “Abba nurses from the eighth and Imma nurses from the thirteenth.” The Alter Rebbe calls this nursing the “eating” that brings the intellect into being.

עץ חיים י"ג ט"ז: Sefer Etz Chaim 13:9

... י"א ופשע הוא היות אלו השערות קטנות שוין בארכם ולא נפקי דא מן דא י"ב וחטאה הוא הפה עצמו להיות פנוי משערות י"ג ונקה הוא המזל ה"ב ונקרא תיקון י"ג. ואמנם כ' מזלות האלו שוכבים זה ע"ז והם דכורא ונוקבא ואבא יונק מן הח' ואמא יונקת מן הי"ג הרי ביארנו י"ג ת"ד:

Sefer Etz Chaim (Public Domain)

## PARAGRAPH 12

23

אכלו רעים

“Eat, friends; drink and be intoxicated, beloved ones.” “Eat, friends” is the flow to the intellect above; “beloved ones” are the emotive attributes, which need “drinking.”

שיר השירים ה:א Song of Songs 5:1

באתי לגני אחתי כלה אריתי מורי עס־בשמי אכלתי יערי עס־דבשי שתיתי ייני עס־חלבי אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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## PARAGRAPH 13

24

שתו וגו' ושכרו

“Drink and be intoxicated, beloved ones.” Intoxication, in which what is hidden comes out, is read as revelation.

שיר השירים ה:א Song of Songs 5:1

באתי לגני אחתי כלה אריתי מורי עס־בשמי אכלתי יערי עס־דבשי שתיתי ייני עס־חלבי אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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25

נכנס יין

Rabbi Chiya: yayin (wine) is given in seventy letters, and sod (secret) is given in seventy letters, both being seventy in numerical value: “when wine enters, the secret comes out.” The maamar reads “be intoxicated” as revelation, the hidden coming out.

עירובין 65a ס"ה Eruvin 65a

26

ראתה שפחה על הים

Rabbi Eliezer derives from “This is my G-d” (Exodus 15:2), said as one points to what one sees, that a maidservant at the sea saw what Yeshayahu and Yechezkel did not see.

...ששת ימים תאכל מצות וביום השביעי עצרת לה

The maamar asks where the Torah itself alludes to so great a revelation.

מכילתא דרביי ישמעאל, מסכתא דשירה ג'י: Mekhilta DeRabbi Yishmael, Tractate Shirah 3:10

ישמעאל, מסכתא דשירה ג'י:

”זה אלי”. רבי אליעזר אומר: מנין אתה אומר, שראת שפחה על הים מה שלא ראה ישעיה ויחזקאל? שנאמר (הושע יב, יב) “ויבד הנביאים אדמה.” (יחזקאל א, א) “נפתחו השמים וארא מה מאת אלקים.” מושלו משל, למה הדבר דומה? למלך בשך ודם שנכנס למדינה, ועליו צפינה מקפתו, וגבורין מימינו ומשמאלו, וחילותיו מלפניו ומלאחוריו. והיו הכל שואליו לומר ‘אי זהו המלך?’ לפי שהוא בשך ודם כמותו. אכל כשנגלה הקדש ברוך הוא על הים, לא ...

“This is my G-d and I will extol Him”: R. Eliezer says: Whence is it derived that a maid-servant beheld at the Red Sea what was not beheld by Ezekiel and the other prophets, of whom it is written (Hoshea 12:11) “And to the prophets I appeared (in various) guises,” and (Ezekiel 1:1) “The heavens opened and I saw visions of G-d”? An analogy: A king of flesh and blood comes to a province, a circle of guards around him, warriors at his right and at his left, armies before ...

Beeri Edition, Koren, Jerusalem, 2019 (CC-BY-NC) • Mechilta, translated by Rabbi Shraga Silverstein (CC-BY)

## PARAGRAPH 14

27

פכ"פ דבר

Moshe reminds the people: “Face to face Havayah spoke with you on the mountain, from the midst of the fire.” The Torah states the greatness of the revelation at Sinai explicitly.

דברים ה:ד Deuteronomy 5:4

פנים בפנים דבר ה' עמכם בהר מתוך האש:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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28

מה תצעק אלי

As Israel stands trapped between the sea and Pharaoh's army, G-d tells Moshe, “Why do you cry out to Me? Speak to the children of Israel, that they go forward”; in the plain sense (Rashi), this was no time for lengthy prayer. Together with “and you shall be silent,” the Alter Rebbe takes it as a sign that the moment called for silence rather than words.

שמות י"ד:ט"ו Exodus 14:15

ויאמר ה' אל־משה מה־תצעק אלי דבר אל־בני־ישראל ויסעו:

And the L-RD said unto Moses: ‘Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

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29

ה' ילחם לכם ואתם תחרישון

Moshe tells the frightened people at the sea, “Havayah will fight for you, and you shall be silent”: in the plain sense, they need do nothing but keep still. The maamar reads

their silence as the sign of a revelation above Chochmah, the source of speech. (context: Steinsaltz Tanakh)

Exodus 14:14: שמות י"ד:יד

ה' ילחם לכם ואתם תחזקו:

The L-RD will fight for you, and ye shall hold your peace.'

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30

בחכמה יסד ארץ

Shlomo, praising wisdom, says that the world itself was made with it: "Havayah founded the earth with wisdom; He established the heavens with understanding." The Alter Rebbe reads the earth as Malchus, the source of speech, founded by Chochmah. (context: Steinsaltz Tanakh)

Proverbs 3:19: משלי ג:י"ט

ה' בחכמה יסד-ארץ כוֹנֵן שְׁמַיִם בְּתוֹבָנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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31

אבא יסד ברתא

The Zohar on Parshas Pinchas explains "With wisdom He founded the earth": wisdom is Abba, and the earth is the Daughter. Hence speech, Malchus, is founded by Chochmah.

Sf. Zohar, Pinchas 100:676-102:682: ספר הזוהר, פנחס ק':תע"ו-י"א  
ק"ב:תרפ"ב

32

אבא יסד ברתא

The Zohar on Parshas Pinchas reads the same verse once more: "Abba founded the Daughter," while Imma, understanding, established the Son.

Sf. Zohar, Pinchas 124:867-126:878: ספר הזוהר, פנחס קכ"ד:תתס"ז-י"א  
קכ"ו:תתע"ח

33

התינוק שאינו יכול לדבר

A child does not know how to call "Abba" and "Imma" until he has tasted the taste of grain. The Alter Rebbe uses this to show that speech depends on a measure of understanding.

Berakhot 40a:14: ברכות מ"א:י"ד

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטא מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היה, שאין לה דבר שמביא יללה על האדם אלא זין, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עליה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident! Rab Nahman b. Isaac said: It is only necessary for R. Judah who declares that wheat is a kind of tree; for there is a teaching: The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine,

...ששת ימים תאכל מצות וביום השביעי עצרת לה

and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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34

חכם אינו מדבר בפני מי שגדול ממנו

"A wise man does not speak in the presence of one who is greater than he in wisdom," among the seven traits of the wise. The Alter Rebbe adds the analogy of one who stands silent before a great king.

Pirkei Avot 5:7: משנה אבות ה':ז

שבעה דברים בגלם ושבעה כחכם. חכם אינו מדבר בפני מי שהוא גדול ממנו בחכמה ובמנין, ואינו נכנס לתוך דברי חברו, ואינו נבהל להשיב, שואל כענין ומשיב כהלכה, ואומר על ראשון ראשון ועל אחרון אחרון, ועל מה שלא שמע, אומר לא שמעתי, ומוזה על האמת. וחלופיהו בגלם:

[There are] seven things [characteristic] in a clod, and seven in a wise man: A wise man does not speak before one who is greater than he in wisdom, And does not break into his fellow's speech; And is not hasty to answer; He asks what is relevant, and he answers to the point; And he speaks of the first [point] first, and of the last [point] last; And concerning that which he has not heard, he says: I have not heard; And he acknowledges the truth. And the reverse ...

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## PARAGRAPH 15

35

אידי דטריד למיבלע לא פליט

The Gemara discusses meat in a boiling pot: while it is absorbing, it does not expel. The Alter Rebbe borrows the principle for one who is taking in a great revelation and cannot at the same time give out in speech.

Chullin 108b:4-6: חולין ק"ח ב:ד'-ו'

אלא לעולם קסבר רב חלב נמי אסור והכא במאי עסקינן כגון שנפל לתוך יורה רותחת דמבלע בלע מפלט לא פלט סוף סוף כי נייה הדר פליט כשקדם וסילקו גופא חצי זית בשר וחצי זית חלב שבשולן זה עם זה אמר רב לוקה על אכילתו ואינו לוקה על בשולו מה נפשך אי מצטרפין אבשול נמי לילקי אי לא מצטרפין אכילה נמי לא לילקי

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36

ואתם תחזקו

Moshe to the people at the sea: "Havayah will fight for you, and you shall be silent." The silence at the sea is the mark of a revelation above Chochmah.

Exodus 14:14: שמות י"ד:יד

ה' ילחם לכם ואתם תחזקו:

The L-RD will fight for you, and ye shall hold your peace.'

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PARAGRAPH 16

37 הפך ים ליבשה

The psalmist calls all the earth to come and see G-d's works: "He turned the sea into dry land; they passed through the river on foot; there we will rejoice in Him" (in the plain sense, "there we rejoiced in Him"). The Alter Rebbe asks why the psalm says the sea became dry land rather than that it split. (context: Steinsaltz Tanakh)

Psalms 66:6 ט"ו:ו

הפך ים ליבשה בנהר יעברו כרגל שם נשמחהבו:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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38 כל הנחלים הולכים אל הים והים איננו מלא

Koheles, on the endless cycles of nature: "All the rivers go to the sea, yet the sea is not full; to the place where the rivers go, there they return to go." The sea receives the rivers and gives back to them: the picture of a giver. (context: Steinsaltz Tanakh)

Ecclesiastes 1:7 ו'א:ז

כל־הנחלים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהִנָּחִלִים הֹלְכִים שָׁם הֵם שֹׁבִים לָקֶת:

All the rivers run into the sea, Yet the sea is not full; Unto the place whither the rivers go, Thither they go again.

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39 שאל"כ היו הנחלים חריבים ויבישים וגם הענן מקבל ממימי אוקיינוס

The Midrash on this verse asks from where the earth drinks: Rabbi Eliezer says from the waters of the ocean, which are sweetened in the clouds; and on "there they return to go" it adds that, in his view, the clouds draw their water from there. The Kehot note points here for the waters' return and the cloud that draws from the ocean.

Kohelet Rabbah 1:13 ג"א:יג

וְנִתְּנִי אֶת לְבִי לְדְרוֹשׁ וְלִתְּרוֹ בְּחֻמָּה. מֵהוּ וְלִתְּרוֹ בְּחֻמָּה, תּוֹר לְחֻמָּה, לְעִשׂוֹת תֹּאֵר לְחֻמָּה, הָאִיד מֵה דָאֵת אָמַר (בַּמְדַּבֵּר יג, ב): שֶׁלֹּחַ לָךְ אֲנָשִׁים וְיִתְּרוֹ אֶת אֶרֶץ כְּנָעַן, מֵאֵן דִּקְרָא טְבָאוֹת יְתִיב לְגַבִּיָּה, דְּתִנִּי טְבָאוֹת יְתִיב לְגַבִּיָּה. דְּכָר אַחֵר, לְדְרוֹשׁ וְלִתְּרוֹ, לְתוֹר וְלִהְיוֹתִיר. הָדִין פּוֹיִטְנָא כִּד הָוָה עֲבִיד אֶלְפִּיִּתִין, וּמִנִּין חָשַׁל לָהּ וּמִנִּין מַחְסֵר לָהּ, אֲכַל שְׁלֵמָה כִּד הָוָה עֲבִיד אֶלְפִּיִּתִין הָוָה מוֹתֵר לָהּ חֲמֵשׁ אֲתוֹנָן, הָדָא הוּא דְכֻתִּיב (מַלְכִּים א ה, יב): וַיְהִי שִׁירֹ חֲמִשָּׁה וְאַלְף, וַיְהִי ...

"I applied my heart to seek and to search in wisdom, regarding everything that is performed beneath the heavens; it is an unfortunate matter that G-d has given to the sons of men in which to engage" (Ecclesiastes 1:13). "I applied my heart to seek and to search in wisdom." What is, "to search [latur] in wisdom"? [It is to establish] a set time [tur] for [contemplating all aspects of] wisdom. It is to ascertain the essence [to'ar] of wisdom, as it is stated: "Send men and they will scout ...

...ששת ימים תאכל מצות וביום השביעי עצרת לה

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40 והורה את הארץ והולידה

G-d, through Yeshayahu, compares His word to rain and snow that do not return to heaven unless they water the earth and make it bring forth and sprout. The Alter Rebbe borrows the wording for the cloud that waters the land.

Isaiah 55:10 י"ה:י

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הָרֹה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לַאֲכֹל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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PARAGRAPH 17

41 הפך ים ליבשה כו

The words here quote Psalms 66:6; the passage is shown below.

Psalms 66:6 ט"ו:ו

הפך ים ליבשה בנהר יעברו כרגל שם נשמחהבו:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים טו, ו.

42 וקמו כמו נד

In the Song at the Sea, Moshe and Israel sing: "the waters stood up like a heap; the deeps congealed in the heart of the sea." The congealed deeps are the "ice" that the maa-mar describes.

Exodus 15:8 ח"ח:ט

וּבְרוּחַ אַפִּיד נִעְרְמוּ מִיַּם נִצְבּוּ כְּמוֹ־נֵד נִזְלִים קָפְאוּ תַּהֲמַת בְּלִבֵּיָם:

And with the blast of Thy nostrils the waters were piled up— The floods stood upright as a heap; The deeps were congealed in the heart of the sea.

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43 קמו כמו נד להיות להם חומה

"And the children of Israel came into the midst of the sea on dry land, and the waters were a wall for them on their right and on their left." The waters stood still, like stone.

Exodus 14:22 כ"ב:יד

וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בִּיבֶשֶׁת וְהַמַּיִם לָהֶם חוֹמָה מִיְּמִינָם וּמִשְׁמָאלָם:

And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

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KEHOT'S NOTE

ראה שמות יד, כב, טו, ח.

44 אידי דטריד למבלע לא פליט

The words here quote Chullin 108b:4-6; the passage is shown below.

Chullin 108b:4-6 ר"ד-ר"ב: חולין

אלא לעולם קסבר רב חלב נמי אסור והכא במאי עסקינן כגון שנפל לתוך יורה רותחת דמבלע בלע מפלט לא פלט סוף סוף כי נייה הדר פליט כשקדם וסילקו גופא חצי זית בשר וחצי זית חלב שבשלן זה עם זה אמר רב לוקה על אכילתו ואינו לוקה על בשולו מה נפשך אי מצטרפין אבשול נמי לילקי אי לא מצטרפין אאכילה נמי לא לילקי

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KEHOT'S NOTE

ראה חולין קח, ב.

45 פני אריה

Yechezkel describes the four creatures of the Chariot: "The face of a man, and the face of a lion on the right... and the face of an ox on the left... and the face of an eagle." Each face on its own side is the "division" of his vision.

יחזקאל א':10

וְדַמּוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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46 (וכמ"ש בד"ה כנשר יעיר)

There the Alter Rebbe explains that Yechezkel saw the Chariot in the exile, so the Divine Presence was revealed to him through many divided levels, clothed in the faces of the lion and the ox; at Sinai, "face to face," G-dliness was revealed without any intermediary and without division, so that the people "saw the sounds." The undivided revelation at the sea is of this higher kind.

KEHOT'S NOTE

לקו"ת האזינו עז, ג.

47 ודמות על ראשי החיה

Yechezkel describes what he saw above the creatures of the Chariot: "And the likeness over the heads of the chayah: a firmament, like the appearance of the awesome ice, spread over their heads above." The ice is above the creatures and their separate faces.

יחזקאל א':22

וְדַמּוֹת עַל־רִאשֵׁי הַחַיָּה רִקְעֵי קָעִין הַקָּרָח הַנוֹרָא נְטוּי עַל־רִאשֵׁיהֶם מִלְמַעְלָה:

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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KEHOT'S NOTE

יחזקאל א, כב.

48 בחכמה יסד ארץ

The words here quote Proverbs 3:19; the passage is shown below.

Proverbs 3:19 משלי ג':19

ה' בַּחֲכָמָה יִסַּד־אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתוֹבוֹנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

49 אבא יסד ברתא

Kehot's note points to Zohar III, 248a for these words.

Zohar III, 248a זח"ג רמח, א

KEHOT'S NOTE

ראה זח"ג רמח, א. רנו, ב. רנח, א.

50 כידוע ממשל התינוק

Kehot's note points to Berachot 40a for these words.

Berachot 40a ברכות מ'

KEHOT'S NOTE

ראה ברכות מ, א.

51 חכם אינו מדבר בפני

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

אבות ה, ז. [אבל בסידור אדה"י לפני].

52 בתפלת שמו"ע . אין משמיעין קול

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה שו"ע אדה"י הלי תפלה סק"א, סק"ב.

53 כל הנחלים הולכים אל הים

The words here quote Ecclesiastes 1:7; the passage is shown below.

Ecclesiastes 1:7 קהלת א':7

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינָנו מֵלֵא אֶל־מָקוֹם שֶׁהִנָּחֲלִים הֹלְכִים שָׁם הֵם שֹׁבִים לְלִקְחָתָם:

All the rivers run into the sea, Yet the sea is not full; Unto the place whither the rivers go, Thither they go again.

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KEHOT'S NOTE

קהלת א, ז.

54 שאל"כ היו הנחלים כו'

Kehot's note points to Kohelet Rabbah 1:14 for these words.

Kohelet Rabbah 1:14 קוהלת רבה א':14

רִאֲתִי אֶת כָּל הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ וְגו'. אָמַר רַבִּי אֲבָא בַר כְּהֵנָּא לְקֹדֶן שְׁהִיהָ יוֹשֵׁב בְּפִרְשֵׁת דְּרָכִים וְהָיוּ לְפָנָיו שְׁנֵי שְׂבִילִין אֶחָד תַּחֲלֹתוֹ מִשּׁוֹר וְסוּפּוֹ קוֹצִים וְאֲרִזִּים וְקִנִּים, וְאֶחָד תַּחֲלֹתוֹ קִנִּים וְאֲרִזִּים וְקוֹצִים וְסוּפּוֹ מִשּׁוֹר, וְהָיָה מִזְהִיר לְעוֹבְרֵין וְלֹשְׁבִים וְאֹמֵר זֶה תַּחֲלֹתוֹ מִשּׁוֹר וְסוּפּוֹ אֲרִזִּים



61

שמשו אור וחושך בערבוביא

By the plain sense, Rashi says, G-d saw that it was not fitting for the light and the darkness to function intermingled, and set each its own domain, the day and the night. The Kehot note also points to the Jerusalem Talmud and to Bereshis Rabbah.

Rashi on Genesis 1:4"י על בראשית א:

וירא אלקים את האור כי טוב ויבדל. אף כִּןֶּה אָנוּ צִרְיִכִין לְדַבְרֵי אֲגָדָה, רָאֵהוּ שְׂאֵינוּ כְּדֹאֵי לְהַשְׁתַּמֵּשׁ בּוֹ רְשָׁעִים, וְהַבְדִּילוּ לְצִדִּיקִים לְעֵתִיד לְבָא. וְלִפִּי פְשׁוּטוֹ כִּךְ פִּרְשֵׁהוּ, רָאֵהוּ כִּי טוֹב, וְאִין נֶאֱמָר לוֹ וְלַחֲשָׁךְ שִׁיְהִי מִשְׁתַּמְשִׁים בְּעֶרְבּוּבִיָּא, וְקָבַע לָזֶה תְּחֻמוֹ בַּיּוֹם, וְלָזֶה תְּחֻמוֹ בַּלַּיְלָה:

AND GOD SAW THE LIGHT THAT IT WAS GOOD, AND GOD CAUSED A DIVISION — Here, also, we must depend upon the statement of the Agada: He saw that the wicked were unworthy of using it (the light); He, therefore, set it apart (ויבדל), reserving it for the righteous in the world to come (Chagigah 12a). But according to the plain sense explain it thus: He saw that it was good, and that it was not seemly that light and darkness should function ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

62

שמשו אור וחושך בערבוביא

A parable of a king with two generals, each claiming to serve by day, until the king assigned the day to one and the night to the other: so G-d gave light and darkness each its own domain.

Jerusalem Talmud Berakhot 8:6"י: תלמוד ירושלמי ברכות ח'

63

להיות — בחי' החשך הנ"ל

On that page, within the discourse "I am black but comely," the Alter Rebbe explains that the Infinite Light as it is cannot be grasped at all, and that of this it is said, "He made darkness His hiding place": darkness is what yields no grasp or comprehension.

KEHOT'S NOTE

עיי לקמן בשח"ש ד, ג. ובאוה"ת בראשית-ג תצב, ב.

64

ישת חושך סתור

In David's song of deliverance, G-d descends to save him amid storm clouds: "He made darkness His hiding place, His canopy around Him." The Alter Rebbe identifies this hidden darkness with the level above the chain of worlds that shone at the sea. (context: Steinsaltz Tanakh)

Psalms 18:12"י: תהילים י"ח:

יִשְׁתַּחֲשֹׁךְ סִתּוֹר סְבִיבוֹתָיו סָכְתוֹ הַשְׁכַּת־מִים עֲבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

65

דלית מחשבה תפיסא ביה כלל

In Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all." This is why that level is called darkness.

Tikkunei Zohar 17a:10-12"י: תקוני זוהר י"ז א-י"ב:

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חברה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

66

בד"ה שחורה אני

That discourse opens with the Sages' teaching that the Torah was given as black fire upon white fire, and explains that the World to Come, created with the letter yud, is also black fire upon white fire.

KEHOT'S NOTE

לקו"ת שח"ש ד, ב.

67

דלית מח' תפיסא ביי כלל

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז בהקדמה.

68

ולכן לא הקריבו שלמי שמחה

The note first refers the reader to a remark of the Rebbe printed earlier in the notes and references of this edition, bearing on the statement that no peace-offerings of joy were brought on the seventh day of Pesach.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, א. ראה סח"מ תקס"ח כרך-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.

69

שם נשמחה

"He turned the sea into dry land... there we will rejoice in Him." The stress on "there," a place apart, indicates a joy that surrounds rather than enters.

Psalms 66:6"י: תהילים ס"ו:

הִפָּךְ יָם לִיבֶשֶׁת כִּנְהַר יַעֲבְרוּ בְּגִלְגָּל שָׁם נִשְׁמַחֲה־בּוֹ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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70

אין בו לא אכילה

"In the World to Come there is no eating and no drinking... but the righteous... delight in the radiance of the Shechinah." The maamar explains that its revelation,

being above the chain of worlds, can be received only as a makif.

ברכות י"ז א:י"ב:17a: Berakhot

מרגל לא בפומיה דרב: לא בעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם כראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. 11).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

71

## ובני ישראל הלכו ביבשה

The Torah's account of the crossing: "And the children of Israel walked on dry land in the midst of the sea, and the waters were a wall for them on their right and on their left." The maamar reads the "dry land" as the earth that comes first in G-d's thought.

שמות י"ד כ"ט:14: Exodus

ובני ישראל הלכו ביבשה בתוך הים והמים להם חמה מימין ומשמאלם:

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

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KEHOT'S NOTE

שמות יד, כט.

72

## בגמי איכא פלוגתא

Beis Shammai say the heavens were created first and then the earth; Beis Hillel say the earth was created first and then the heavens. The Alter Rebbe resolves the two views as action and thought.

חגיגה י"ב א:12a: Chagigah

KEHOT'S NOTE

חגיגה יב, א וש"נ.



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THE CHASSIDISHE PARSHA

## About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](https://likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok