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

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: this, the Alter Rebbe suggests, noting that it needs examination, is why no peace-offerings of joy were brought that day; and it is why there will be no eating in the World to Come.

OUTLINE

1 **Two questions on the seventh day** ¶1–3

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** ¶4–7

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 ¶8–13

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; so there is no eating in the World to Come, and, the Alter Rebbe suggests (“this needs examination”), no peace-offerings of joy were brought on the seventh day of Pesach; and Israel walked on the “earth” that comes first in the divine thought.

THE MAAMAR IN THE REBBE’S LIGHT

Found by AI reading every place in the Rebbe’s works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

At the farbrengen of Acharon shel Pesach 5724 the Rebbe says this maamar is the brief form of the Alter Rebbe’s longer discourse „ויהי הענן והחושך”, and he takes up its one line on the peace-offerings of joy, which the Tzemach Tzedek glossed „צ”ע” (it needs examination): the seventh day of Pesach, he shows, has no duty of its own to bring them, only as a make-up for the first day. In his maamar of that day he joins the two readings of „שם נשמחה בו” (there we will rejoice in Him): the joy at the sea reached G-d’s very being, yet its main revelation is still to come. Asked about the same line at the meal of the seventh day of Pesach 5729, he set against its reasoning the third Shabbos meal, the time of „רעוא דכל רעוין” (the will of all wills), which has eating. In edited sichos he draws out the earlier paragraphs: the offerings are to make the animal soul itself feel joy in G-d (Likkutei Sichos 33), and ‘no eating’ in the World to Come does not lessen the body’s worth (Likkutei Sichos 21). Perhaps (biur b’derech efshar) both halves of the maamar, the joy that enters through eating and the joy too great to enter, turn on the body’s place in serving G-d.

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; shelamim 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" ישת חשך סתרו

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 · ¶1–3

Two questions on the seventh day

1 ששת ימים תאכל מצות וביום השביעי[1] עצרת לה' אלקיך לא תעשה מלאכה. להבין שבשמ"ע [שבשמיני עצרת] כתיב עצרת תהיה לכם[2] 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 דהל"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" (meleches avodah), since work for preparing food (meleches 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] סי"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.

ורי [ורבי] יהושע סי"ל [סבירא ליה / סבירא להו] חציו לה' וחציו לכם ושניהם מקרא אחד דרשו כתוב אחד[3] 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."

ורי [ורבי] 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."

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

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 וההי"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.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

At the farbrengen of Acharon shel Pesach 5749, explaining that the custom of the Moshiach meal (סעודת משיח) has force also by the revealed Torah („גם ע״פ נגלה דתורה״), the Rebbe quoted this maamar: on the seventh day 'if one wishes, one makes it entirely for G-d', even without food.

The Rebbe quotes our paragraph, that „דאי בעי עושה כולו לה׳״ (if one wishes, one makes it entirely for G-d), and explains that not eating rests on a person's own wish, while eating the Moshiach meal rests on „מנהג ישראל״ (the custom of Israel), which is Torah; so once the custom has spread, not eating would set one apart from the community. And the meal is itself 'wholly for G-d': joining the community out of love of Israel is the very conduct of 'wholly for G-d', and the meal of Moshiach, of whom it says „ונחה עליו רוח ה׳״ (the spirit of G-d shall rest upon him), brings something of that into each person.

The Alter Rebbe: דכיון דאי בעי עושה כולו לה׳ א״כ אסור בעשיית מלאכת אוכל נפש

The Rebbe: ההנהגה דהעדר האכילה תלוי׳ ברצונו של האדם, ״דאי בעי עושה כולו לה׳״, ואילו ההנהגה דאכילה היא (לא בגלל רצון האדם, אלא) בגלל ״מנהג ישראל״

Toras Menachem – Hisvaaduyos, vol. תשמ״ט ח״ג, p. 55–57 · אחרון של פסח ה׳תשמ״ט (בלתי מוגה)

SECTION 2 · ¶4–7

Festival joy and the peace-offerings

4 והנה עיקר השמחה הוא לשמוח בו יתי 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.[4]

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 the vessels, which the Alter Rebbe goes on to specify as those of Beriah, Yetzirah and Asiyah. 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 enclothed 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[5] 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[6] 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 גבי] 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[7] 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 מבחי' דצ"ח [דומם צומח חי] והיינו מפני שמקורם מאד נעלה מבחינת האדם בסוד אחור וקדם צרתני.[8]

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 יתי'

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[9] כמ"ש ברבות פ' צו ספ"ט ובפ' נשא פי"ג דף רנ"ד ע"ב גבי ולזבח השלמים דקרבן נתנאל.

(Therefore shelamim 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 shelamim. 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 כמש"ש [כמה שכתוב שם] דף רנ"ג ע"ד גבי ולזבח השלמים דקרבן נחשון[10] ומש"ש [ומה שכתוב שם] שני שלומות[11] היינו כמ"ש הזח"ג [הזהר חלק ג] בפ' ויקרא י"ב ב' שלים לעילא ושלים לתתא[12] ופי' לתתא י"ל [יש לומר] כמ"ש במ"א בד"ה בחדש השלישי בפי' שלום בפמליא של מטה[13]

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 shelamim 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." The phrase comes from the Gemara (Sanhedrin 99b), where Rabbi Alexandri teaches that whoever studies Torah for its own sake makes peace in the household (retinue) above and in the household below. The other discourse reads that peace "below" as harmony within the person, the G-dly soul shining into the animal soul.

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 בפי' שור הבר שהוא מלשון ובר לבב[14] כך שלמי שמחה היינו בשר שכבר נתברר ע"כ נותן כח ועוז בנפש הבהמית ועמ"ש עוד סד"ה ושבתי בשלום אל בית אבי.)[15]

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. In rabbinic tradition the shor habar is the great wild ox whose meat, together with the Leviathan, will be served at the feast of the righteous in the time to come. It is meat of that already refined kind that is meant here. 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 בפרדס בעה"כ [בערכי הכינויים] ערך שלמים ובמא"א [ובמאורי אור] אות שי"ן סעיף מ"ה ובאות זי"ן סעיף וא"ו) ובשל"ה [ובשני לוחות הברית] במסכת פסחים שלו דקנ"ו סע"א [סוף עמוד א] פי' 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 בד"ה זכור את אשר עשה לך עמלק[16] 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.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

At the farbrengen of Acharon shel Pesach 5724, after explaining why no peace-offerings of joy were brought on the seventh day of Pesach, the Rebbe turned to why the four cups („ד' כוסות") of wine are still drunk then, and began from the difference between meat and wine.

The Rebbe quotes our paragraph: the meat of the peace-offerings became an intermediary for joy in G-d only after the fats and blood were offered on the altar. Wine, of which the Sages also say „אין שמחה אלא ביין" (there is no joy without wine), needed no such offering, because meat is harder to refine and raise, as in the saying „עם הארץ אסור לאכול בשר" (an unlearned person may not eat meat). So the limit of the seventh day touches meat alone; with wine, „כל המרבה הרי זה משובח" (whoever adds is praised), and the joy of the mitzvah is drawn into the whole year.

The Alter Rebbe: ולכן ע"י אכילת בשר השלמים היו יכולים לשמוח בה' כי הבשר נעשה בחינת ממוצע

The Rebbe: שבבשר שקשה יותר לבררו, יש צורך בענין של הקרבה ע"ג המזבח כדי שיוכל להיות ממוצע שעל ידו יומשך ענין השמחה, משא"כ ביין

Toras Menachem – Hisvaaduyos, vol. תשכ"ד ח"ב, p. 353–354 · אחרון של פסח היתשכ"ד (בלתי מוגה)

THE REBBE EXPLAINS

In a sicha on the joy of Shabbos and Yom Tov (Likkutei Sichos 33, Beha'aloscha 2, from a talk of Simchas Torah 5740), after showing that the Rambam and the Alter Rebbe's Shulchan Aruch define festival joy differently, the Rebbe explains their dispute in the inner dimension, and his note sends the reader, for all that follows, to this passage of Likkutei Torah.

The Rebbe restates our paragraphs: joy in G-d grows on Yom Tov, and the peace-offerings were brought so that the animal soul would not hold it back. But that action on the animal soul can be read two ways: only „להסיר ההעלם והסתר שמצד נפש הבהמית" (to remove the concealment on the animal soul's side), or so that the animal soul itself „תרגיש השמחה בה'" (will feel the joy in G-d). The first, he suggests (ויש לומר), is the Rambam's view, the second the Alter Rebbe's, who made the festival joy the eating of the holy meat itself, because „שמחת ה' צריך שיורגש ויחדור בהגוף הגשמי כפשוטו" (the joy in G-d must be felt in the physical body itself and pervade it).

The Alter Rebbe: וכן כאן היינו להיות גילוי השמחה בה' גם בנפש הבהמית

The Rebbe: הפעולה בנפש הבהמית היא לא רק להסיר המניעה שבה, אלא שגם היא עצמה תרגיש השמחה בה'

Likkutei Sichos, vol. לג, p. 69–70 · משיחת יום שמח"ת תש"מ

SECTION 3 · ¶8–13

Eating and drinking above

8 ב והנה ארז"ל [אמרו רבותינו זכרונם לברכה] העוה"ב [העולם הבא] אין בו לא אכילה[17] כו'. ולפי"ד הרמב"ם [הרבי משה בן מימון] ז"ל [זכרונו 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"ן [והרבי משה בן נחמן] ז"ל [זכרונו לברכה / זכרונם לברכה] השיב עליו שאם כדבריו כן הוא א"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.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a sicha on why the Rebbeim ate only a token tasting at the third Shabbos meal (Likkutei Sichos 21, Beshalach 2, from talks of Shabbos Balak 5716 and Acharon shel Pesach 5739), the Rebbe explains what the Sages' „עולם הבא אין בו לא אכילה ולא שתי" (the World to Come has no eating and no drinking) does and does not mean.

The Rebbe explains that 'no eating in the World to Come' does not mean that the Jewish body loses its worth; it means only that then „דער חיבור פון גוף מיט נשמה ניט זיין דורך אכילה ושתי' גשמית" (the bond of body and soul will not come through physical eating and drinking). For Chassidus rules with the Ramban, and his note points here, that the full World to Come is after the Resurrection (תחיית המתים), with souls in bodies, because „אין דעם אידישן גוף מצד עצמו איז דאָ אַ מעלה מיוחדת" (the Jewish body in itself has a special quality).

The Alter Rebbe: אלא מסיק שקאי על זמן תחיית המתים שיהיה האדם בגוף ואעפ"כ אין בו לא אכילה כו'

The Rebbe: עס מיינט נאָר אַז בעוה"ב וועט דער חיבור פון גוף מיט נשמה ניט זיין דורך אכילה ושתי' גשמית

Likkutei Sichos, vol. כא, p. 87–88 · אחש"פ תשל"ט, משיחות ש"פ בלק תשט"ז

9 והטעם דהנה בחינת אכילה הוא כמ"ש אכלו רעים שתו ושכרו דודים[18] 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 יתי שאין ערוך אליו יתברך לא שייך בו בחינת חסד ואפי' [ואפילו] בחינת חכמה וכולם בחכמה עשית[19] כתיב שבחינת החכמה נקרא לגביה יתי 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 אלין מדות איהו כלל[20] כי המדות הן בחי' גבול ומדה בכדי ליתן שכר טוב לצדיקים שיוכלו לקבל שכר דהיינו ליהנות מזיו השכינה[21] 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. There Rav teaches that the World to Come has no eating or drinking. Rather, the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah.

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"ח [ועץ חיים] אבא יונק ממזל החי'[22] 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[23] לעילא. ובכדי להיות בחינת דודים שהם המדות צ"ל בחי' שתיה שהוא בחי' ירידת ההשפעה למטה מטה עד שיהיה בחי' מדות כמו למשל שהשתי' [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 וגו' ושכרו[24] הוא בחי' התגלות נכנס יין[25] 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[26] 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[27] 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[28] כו' וגם כתיב ה' ילחם לכם ואתם תחרישון.[29]

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[30] אבא יסד ברתא[31,32] כידוע ממשל התינוק שאינו יכול לדבר[33] 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[34] 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 איידי דטריד למיבלע לא פליט[35] 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 יתי' שלמעלה מבחי' חכמה לכן כתיב ואתם תחרישון[36] 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[37] 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[38] אל מקום שהנחלים הולכים שם הם שבים ללכת בחזרה לנחלים שאל"כ [שאם לא כן] היו הנחלים חריבים ויבישים וגם הענן מקבל ממימי אוקיינוס[39] והרוה את הארץ והולידה[40] 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[41] וקמו כמו נד[42] להיות להם חומה[43] כו' בחי' אבן דומם איידי דטריד[44] 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[45] כו׳ בחי׳ התחלקות (וכמ״ש בד״ה כנשר יעיר)[46] משא״כ בשעת קי״ס [קריעת ים סוף] הי׳ [היה] גילוי אלקותו ית׳ שלמעלה מבחינת התחלקות כ״א בבחי׳ קרח דאגלידו 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[47] רקיע כעין הקרח כו׳ קרח בחי׳ חרק.[48, 49, 50, 51, 52, 53, 54, 55, 56, 57]

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 · ¶18

The darkness that shone

18 וזהו ויהי הענן והחושך ויאר[58] 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[59] 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[60] בערבוביא[61,62] ובכדי להיות השתלשלות כו' הבדיל כו'. ובשעת קי"ס [קריעת ים סוף] האיר בחי' החשך הנ"ל[63] שהוא בחי' ישת חשך סתרו[64] 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 נק' חשך משום דלית מחשבה תפיסא ביה כלל[65] וכמ"ש מזה באריכות בד"ה שחורה אני[66] ונאוה אש שחורה ע"ג [על גבי] אש לבנה כו' ע"ש).[67]

(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[68] 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[69] 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[70] 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 (וע' 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.

וזהו ובני ישראל הלכו ביבשה[71] בתוך הים דהנה בגמ' [בגמרא] איכא פלוגתא[72] 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 קדומה 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.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE AND THE REBBE**
>
> Our paragraph ends that there will be no eating in the World to Come („עוה"ב אין בו לא אכילה"), yet ¶7 speaks of the meat of the wild ox (שור הבר), and the Sages speak of a feast for the righteous in the future; the maamar does not say how a time of eating and a time without eating fit together.

Perhaps (biur b'derech efshar) the longer version of this discourse answers this. There the Alter Rebbe distinguishes two future times: in the days of Moshiach the body will still eat, as at the feast of the wild ox, and mitzvos will still be done with physical things, for Malchus will rise only to Chochmah, the level of 'eating'; after the Resurrection, in the World to Come, Malchus will rise to Keser, and the body will live from G-dly light without eating. This, a gloss there adds, is why Moshiach's harp has eight strings („כנור של שמונה נימין") and the harp of the time to come ten, as the Rebbe sets it out in his maamar of Acharon shel Pesach 5724.

the Alter Rebbe: Maamarei Admur HaZaken 5568, vol. א, p. קפא · the Rebbe: Toras Menachem – Hisvaaduyos, vol. תשכ״ד ח״ב, p. 312–313

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

At the farbrengen of Acharon shel Pesach 5724, after a maamar on the Alter Rebbe's longer discourse „ויהי הענן והחושך" (of which, he said, our maamar is the brief form), the Rebbe took up its one line on the peace-offerings of joy, which the Tzemach Tzedek glossed „צ״ע" and a halachic responsum (Divrei Nechemiah) doubted the Alter Rebbe ever said.

The Rebbe gives the line a halachic footing. The peace-offerings of joy (שלמי שמחה) are owed once in each festival, the later days serving only as a make-up for the first; but in the Ramban's view Shemini Atzeres is a festival in its own right and carries its own duty. So, in his words, „בשביעי של פסח אין חיוב הקרבת שלמי שמחה מצד עצמו אלא מדין תשלומין דראשון בלבד" (on the seventh day of Pesach there is no duty of its own, only as a make-up for the first day).

The Alter Rebbe: ולכן לא הקריבו שלמי שמחה בשביעי של פסח

The Rebbe: שבשביעי של פסח אין חיוב הקרבת שלמי שמחה מצד עצמו אלא מדין תשלומין דראשון בלבד

Toras Menachem – Hisvaaduyos, vol. תשכ״ד ח״ב, p. 345–352 · אחרון של פסח התשכ״ד (בלתי מוגה)

THE REBBE EXPLAINS

In the maamar „כימי צאתך מארץ מצרים אראנו נפלאות" said at the farbrengen of Acharon shel Pesach 5724, the Rebbe sets out the Alter Rebbe's longer discourse „ויהי הענן והחושך", of which he says our maamar is the brief form, and ends by joining the two readings of „שם נשמחה בו".

Our paragraph reads „שם נשמחה שם דייקא" ('there' we will rejoice: 'there' specifically) as a joy that can only surround. The Rebbe notes that Torah Ohr reads the verse „שם נשמחה בו" two ways: 'there', at the sea, we rejoiced in Him; or 'there', a hidden place, a joy to be revealed when „בנהר יעברו ברגל" (they will cross the River on foot). He joins them: at the sea the joy reached „במהותו ועצמותו ממש" (His very being), yet the main revelation will come in the time to come, when what is now faith will be sight.

The Alter Rebbe: ולכן כתיב שם נשמחה שם דייקא

The Rebbe: אף שבקריי״ס הי׳ הענין דשם נשמחה בו (כפי׳ הא׳), במהותו ועצמותו ממש, והוא בחי׳ שמחה של מצוה, מ״מ, עיקר הגילוי יהי׳ לעתיד לבוא

Toras Menachem – Hisvaaduyos, vol. תשכ״ד ח״ב, p. 313–314 · אחרון של פסח התשכ״ד (בלתי מוגה)

A QUESTION THE REBBE RAISES

At the meal of the seventh day of Pesach 5729, asked about this line and the Tzemach Tzedek's „צ״ע" (it needs examination), with Yom Kippur offered as a day that has no eating, the Rebbe answered in brief (HaMelech BiMesibo, a record of his table-talk written by those present).

The Rebbe offered a proof the other way: the third Shabbos meal falls at the time of „רעוא דכל רעוין" (the will of all wills), the height of Shabbos, and yet it has eating. To the reply that Yom Kippur is the most special day, he answered that Yom Kippur, as the Tikkunei Zohar reads it, is „כ-פורים", 'like Purim', one of whose mitzvos is eating. He added that the matter had been discussed at length years before, and told of a Lubavitch scholar rebuked for trying to answer a 'needs examination' of the Tzemach Tzedek.

The Alter Rebbe: כ״א בבחי׳ מקיף עליהם מלמעלה ולכן כתיב שם נשמחה שם דייקא

The Rebbe: מצינו גם ראי׳ להיפך: בסעודה שלישית שאז הוא הזמן דרעוא דכל רעוין ואעפ״כ יש בו אכילה

HaMelech BiMesibo, vol. א (תשכ״ט–תש״י), p. שב–ש · יום שביעי של פסח תשכ״ט

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 akin to the revelation at the sea: standing in self-nullification before G-d, too absorbed to raise one's voice.

QUESTIONS FOR DISCUSSION

1. What does "to Havayah your G-d" show about the seventh day of Pesach, compared with the "for you" of Shemini Atzeres, and why does it let the verse forbid all work, even preparing food?
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.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם 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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

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.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

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.

Pesachim 68b:9 פסחים ס״ח ב:ט׳

וְאָמַר רַבִּי יוֹחָנָן: וּשְׁנֵיהֶם מִקְרָא אֶחָד דָּרְשׁוּ, כָּתוּב אֶחָד אוֹמֵר: "עֲצֶרֶת לַה' אֱלֹקֶיךָ", וְכָתוּב אֶחָד אוֹמֵר: "עֲצֶרֶת תִּהְיֶה לָכֶם". רַבִּי אֱלִיעֶזֶר סָבַר: אוֹ כּוּלּוֹ לַה', אוֹ כּוּלּוֹ לָכֶם. וְרַבִּי יְהוֹשֻׁעַ סָבַר: חֲלְקֵהוּ, חֶצְיוֹ לַה' וְחֶצְיוֹ לָכֶם.

William Davidson, Vocalized Aramaic (CC-BY-NC)

PARAGRAPH 4

4 **ביתר שאת ויתר עז**

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

Genesis 49:3 בראשית מ״ט:ג׳

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

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 **הנה זה עומד אחר כתלנו**

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)

Song of Songs 2:9 שיר השירים ב׳:ט׳

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

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 **משגיח מן החלונות**

"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.

Song of Songs 2:9 שיר השירים ב׳:ט׳

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

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 **פני שור**

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 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

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 אחור 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 139:5 תהילים קל"ט:ה

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

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 9:9 ויקרא רבה ט:ט'

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 13:14 במדבר רבה י"ג:י"ד

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 13:16 במדבר רבה י"ג:ט"ז

12 שלים לעילא ושלים 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.

Zohar, Vayikra 25:191–27:200 ספר הזהר, ויקרא כ"ה:קצ"א-כ"ז:ר'

1The first 49 lines of the Hebrew text on this Page do not appear in the translation as explained in the previous footnotes. 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.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׂים שָׁלוֹם בְּפַמְלְיָא שֶׁל מַעְלָה וּבְפַמְלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִסִּיתִיךְ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

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.

Psalms 24:4 תהילים כ"ד:ד'

נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃

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.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

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

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ 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 Shechinah." The maamar asks why there will be no eating even when souls are in bodies.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֵיכָּא הָעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֵיכָּא אֲכִילָה וְלֵיכָּא שְׁתִיָּה וְלֵיכָּא פְּרִיָּה וּרְבִיָּה וְלֵיכָּא מַשָּׂא וּמַתָּן וְלֵיכָּא קִנְאָה וְלֵיכָּא שִׂנְאָה וְלֵיכָּא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ 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. ll).

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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 כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ 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

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

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 אלין 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 הזהר י"ז ב:ה'-ז'

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

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 Shechinah." Such reward requires that the righteous be able to receive it, and so requires measured attributes.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֵיכָּא הָעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֵיכָּא אֲכִילָה וְלֵיכָּא שְׁתִיָּה וְלֵיכָּא פְּרִיָּה וּרְבִיָּה וְלֵיכָּא מַשָּׂא וּמַתָּן וְלֵיכָּא קִנְאָה וְלֵיכָּא שִׂנְאָה וְלֵיכָּא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ 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. ll).

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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.

Sefer Etz Chaim 13:9:1 עץ חיים י"ג:ט':א'

... 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 הבי ונקרא תיקון י"ג. ואמנם בי מזלות האלו שוכבים זה ע"ז והם דכורא ונוקבא ואבא יונק מן החז 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."

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ 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 13

24 שתו וגו' ושכרו

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

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ 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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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.

Eruvin 65a עירובין ס"ה א

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.

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

Mekhilta DeRabbi Yishmael, Tractate Shirah 3:10 מכילתא דרבי ישמעאל, מַסֶּכְתָּא דְשִׁירָה ג':י'

"זֶה אֵלִי". רַבִּי אֱלִיעֶזֶר אוֹמֵר: מְנַיִן אַתָּה אוֹמֵר, שֶׁרָאַת שִׁפְחָה עַל הַיָּם מַה שֶׁלֹּא רָאָה יְשַׁעְיָה וְיחֶזְקֵאל? שֶׁנֶּאֱמַר (הושע יב,יב) "וּבְיַד הַנְּבִיאִים אֲדַמֶּה." (יחזקאל א,א) "נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים." מוּשְׁלוֹ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ בָּשָׂר וָדָם שֶׁנִּכְנַס לִמְדִינָה, וְעָלָיו צְפִירָה מַקָּפְתּוֹ, וְגִבּוֹרִין מִימִינוֹ וּמִשְּׂמֹאלוֹ, וַחֲיָלוֹתָיו מִלְּפָנָיו וּמֵאַחֲרָיו. וְהָיוּ הַכֹּל שׁוֹאֲלִין לוֹמַר 'אֵי זֶהוּ הַמֶּלֶךְ?' לְפִי שֶׁהוּא בָּשָׂר וָדָם כְּמוֹתָן. אֲבָל כְּשֶׁנִּגְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַיָּם, לֹא ...

"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 ...

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PARAGRAPH 14

27 פב"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.

Deuteronomy 5:4 דברים ה':ד'

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

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.

Exodus 14:15 שמות י"ד:ט"ו

וַיֹּאמֶר ה' אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלָי דַּבֵּר אֶל־בְּנֵי־יִשְׂרָאֵל וְיִסָּעוּ׃

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:י"ד

ה' יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִשׁוּן׃

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' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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.

Zohar, Pinchas 100:676–102:682 ספר הזהר, פנחס ק':תער"ו-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.

Zohar, Pinchas 124:867–126:878 ספר הזהר, פנחס קכ"ד:תתס"ז-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

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבְּדָבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

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, 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

שִׁבְעָה דְבָרִים בַּגֹּלֶם וְשִׁבְעָה בָחָכָם. חָכָם אֵינוֹ מְדַבֵּר בִּפְנֵי מִי שֶׁהוּא גָדוֹל מִמֶּנּוּ בְחָכְמָה וּבְמִנְיָן, וְאֵינוֹ נִכְנָס לְתוֹךְ דִּבְרֵי חֲבֵרוֹ, וְאֵינוֹ נִבְהָל לְהָשִׁיב, שׁוֹאֵל כָּעִנְיָן וּמֵשִׁיב כַּהֲלָכָה, וְאוֹמֵר עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן, וְעַל מַה שֶּׁלֹּא שָׁמַע, אוֹמֵר לֹא שָׁמָעְתִּי, וּמוֹדֶה עַל הָאֱמֶת. וְחִלּוּפֵיהֶן בַּגֹּלֶם׃

[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 **איידי 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 נייח 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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36 **ואתם תחרישון**

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:י"ד

ה' יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִשׁוּן׃

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 תהילים ס״ו:ו׳

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־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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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 קהלת א׳:ז׳

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלָכֶת׃

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 1:7:7 קוהלת רבה א׳:ז׳:ז׳

דָּבָר אַחֵר, כָּל הַנְּחָלִים הֹלְכִים אֶל הַיָּם, כָּל הַמֵּתִים אֵינָן נִכְנָסִין אֶלָּא לַשְּׁאוֹל, וְהַשְּׁאוֹל אֵינוֹ מִתְמַלֵּא לְעוֹלָם, שֶׁנֶּאֱמַר (משלי כז, כ): שְׁאוֹל וַאֲבַדּוֹן לֹא תִשְׂבַּעְנָה וגו׳. תֹּאמַר מִשֶּׁהֵם מֵתִים בָּעוֹלָם הַזֶּה שׁוּב אֵינָם חַיִּים לְעוֹלָם הַבָּא, תַּלְמוּד לוֹמַר אֶל מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלָכֶת, לַמָּקוֹם שֶׁהַמֵּתִים מִתְכַּנְּסִין לָעוֹלָם הַבָּא, שָׁם הֵם שָׁבִים וַעֲתִידִים לוֹמַר שִׁירָה לִימוֹת הַמָּשִׁיחַ, מַאי טַעְמָא (ישעיה כד, טז): מִכְּנַף הָאָרֶץ זְמִרֹת שָׁמַעְנוּ. וְאוֹמֵר (ישעיה כו, יט): יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן.

Another matter, "all the rivers go to the sea," – all the dead enter only the grave, but the grave is never filled, as it is stated: "The grave and oblivion are not sated..." (Proverbs 27:20). You might say that once they die in this world they do not live again in the World to Come; the verse [therefore] states: "To the place that the rivers go, they go there again" – to the place that the dead gather in the World to Come, there they return and are destined ...

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40 **והרוה 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 ישעיהו נ״ה:י׳

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לָאֹכֵל׃

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 תהילים ס״ו:ו׳

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־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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KEHOT'S NOTE

תהלים סו, 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 maamar describes.

Exodus 15:8 שמות ט״ו:ח׳

וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם׃

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 שמות י״ד:כ״ב

וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה וְהַמַּיִם לָהֶם חוֹמָה מִימִינָם וּמִשְּׂמֹאלָם׃

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 איידי דטריד למבלע לא פליט

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

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 נייח 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.

Ezekiel 1:10 יחזקאל א:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

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.

Ezekiel 1:22 יחזקאל א:כ״ב

וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה׃

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:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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 Berakhot 40a for these words.

Berakhot 40a ברכות מ׳ א

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״ז 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״ז הל׳ 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:ז׳

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלָכֶת׃

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:י״ד

רָאִיתִי אֶת כָּל הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ וגו׳. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא לְזָקֵן שֶׁהָיָה יוֹשֵׁב בְּפָרָשַׁת דְּרָכִים וְהָיוּ לְפָנָיו שְׁנֵי שְׁבִילִין אֶחָד תְּחִלָּתוֹ מִישׁוֹר וְסוֹפוֹ קוֹצִים וַאֲרָזִים וְקָנִים, וְאֶחָד תְּחִלָּתוֹ קָנִים וַאֲרָזִים וְקוֹצִים וְסוֹפוֹ מִישׁוֹר, וְהָיָה מַזְהִיר לָעוֹבְרִין וְלַשָּׁבִים וְאוֹמֵר זוֹ תְּחִלָּתוֹ מִישׁוֹר וְסוֹפוֹ אֲרָזִים

וְקוֹצִים וְקַנִּים, וְזֶה תְּחִלָּתוֹ קוֹצִים וַאֲרָזִים וְקָנִים וְסוֹפוֹ מִישׁוֹר, אֵין הַבְּרִיּוֹת צְרִיכִין לְהַחֲזִיק לוֹ טוֹבָה שֶׁהוּא מַזְהִירָן לְטוֹבָתָן שֶׁלֹּא לְיַגְּעָן, כָּךְ אֵין הַבְּרִיּוֹת צְרִיכִין לְהַחֲזִיק ...

"I have seen all the actions that were performed under the sun; and, behold, everything is vanity and herding wind" (Ecclesiastes 1:14). "I have seen all the actions that were performed..." Rabbi Abba bar Kahana said: This is analogous to an elderly man who was sitting at a fork in the road and there were two paths before him. One, its beginning was level and its end was thorns, cedars, and reeds; and one, its beginning was thorns, cedars, and reeds, and its end was level. He would caution the ...

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KEHOT'S NOTE

ראה קה"ר א, יד-טו.

55 **והרוה את הארץ והולידה**

The words here quote Isaiah 55:10; the passage is shown below.

Isaiah 55:10 ישעיהו נ"ה:י'

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזּוֹרֵעַ וְלֶחֶם לָאֹכֵל:

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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KEHOT'S NOTE

ע"ד ישעי' נה, י.

56 **קרח בחי' חרק**

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

KEHOT'S NOTE

ראה ת"ז תי"ט לט, רע"ב.

57 **קרח בחי' חרק**

Discussing the vowels, the Tikkunei Zohar says that one level is called chirik; with its letters reversed it reads chakar, "search" ("Can you find G-d by searching?"), and it is "the awesome ice" (kerach), "the awesome" of the prayer "the great, the mighty and the awesome G-d." The Alter Rebbe links the ice at the sea with this level.

Tikkunei Zohar 39b:3–4 תקוני הזהר ל"ט ב:ג'-ד'

מסטרא דיליה אתקריאת חר"ק. ובהפוך אתוון חק"ר. ובגינה אתמר החקר אלק תמצא. ואיהי קרח הנורא דאיהו שמא תליתאה דצלותא דאתמר ביה האל הגדול הגבור והנורא. הנורא איהו עמודא דאמצעיתא ושור"ק איהו טמיר וגניז מסטרא דצדיק. דאיהו ברית. אור גנוז. דאיהו ר"ז כחושבן אור.

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PARAGRAPH 18

58 **ויהי הענן והחושך ויאר**

"And there was the cloud and the darkness, and it illuminated the night, and the one did not come near the other all the night." In the plain sense (Rashi), the cloud brought darkness to the Egyptians while the pillar of fire lit the night for Israel; the Alter Rebbe reads "it illuminated" as said of the darkness itself.

Exodus 14:20 שמות י"ד:כ'

וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר אֶת־הַלָּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלָּיְלָה:

and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night.

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KEHOT'S NOTE

שמות יד, כ.

59 **ויבדל אלקים בין האור**

On the first day of Creation: "And G-d saw the light, that it was good, and G-d separated between the light and the darkness." The separation is the partition that makes the chain of worlds possible.

Genesis 1:4 בראשית א:ד'

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

60 **ביום א' משי"ב שמשו אור וחושך**

Kehot's note points to Bereshit Rabbah 3:7 for these words.

Bereshit Rabbah 3:7 בראשית רבה ג':ז'

אר"י בר סימון יהי ערב אין כתיב כאן אלא "ויהי ערב" מכאן שהיה סדר זמנים קודם לכן.א"ר אבהו מלמד שהיה בורא עולמות ומחריבן עד שברא את אלו אמר דין הניין לי יתהון לא הניין לי א"ר פנחס טעמיה דר' אבהו "וירא אלקים את כל אשר עשה והנה טוב" מאד דין הניין לי יתהון לא הניין לי:

Rabbi Yehuda bar Simon said: "It will be evening" is not written here, but rather, "it was evening" - from here we learn that there had been an order to time even beforehand. Rabbi Abahu said: This teaches that He continuously created worlds and destroyed them, until He created the current one, and said: 'This one pleases Me, those did not please Me.' Rabbi Pinḥas said: The source for Rabbi Abahu is: "G-d saw everything that He had made, and behold, it was very good" (Genesis 1:31) - this pleases ...

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KEHOT'S NOTE

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

made darkness His hiding place": darkness is what yields no grasp or comprehension.

KEHOT'S NOTE

ע' לקמן בשה"ש ד, ג. ובאוה"ת בראשית-ג תצב, ב.

64 **ישת חושך סתרו**

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 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי 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 תקוני הזהר י"ז א:י-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 אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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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 שה"ש ד, ב.

67 **דלית מח' תפיסא בי' 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 סה"מ תקס"ח כרך-א ע' קעא ובמאמרי אדה"א ויקרא-א ע' קכב וע' קלא ובאוה"ת ויקרא-ד

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 רש"י על בראשית א:ד

וירא אלקים את האור כי טוב ויבדל. אַף בָּזֶה אָנוּ צְרִיכִין לְדִבְרֵי אַגַּדָּה, רָאָהוּ שֶׁאֵינוֹ כְדַאי לְהִשְׁתַּמֵּשׁ בּוֹ רְשָׁעִים, וְהִבְדִּילוֹ לַצַּדִּיקִים לֶעָתִיד לָבֹא. וּלְפִי פְּשׁוּטוֹ כָּךְ פֵּרְשָׁהוּ, רָאָהוּ כִּי טוֹב, וְאֵין נָאֶה לוֹ וְלַחֹשֶׁךְ שֶׁיִּהְיוּ מְשַׁתְּמְשִׁים בְּעֵרְבוּבְיָא, וְקָבַע לָזֶה תְּחוּמוֹ בַּיּוֹם, וְלָזֶה תְּחוּמוֹ בַּלַּיְלָה:

וירא אלקים את האור כי טוב ויבדל 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 8:6:9 תלמוד ירושלמי ברכות ח:ו:ט

... מָשָׁלוּ מָשָׁל לְמַה הַדָּבָר דּוֹמֶה לְמֶלֶךְ שֶׁהָיוּ לוֹ שְׁנֵי אִיסְטְרַטֵיגִין זֶה אוֹמֵר אֲנִי מְשַׁמֵּשׁ בַּיּוֹם וְזֶה אוֹמֵר אֲנִי מְשַׁמֵּשׁ בַּיּוֹם. קָרָא לָרִאשׁוֹן וְאָמַר לוֹ הַיּוֹם יְהֵא תְחוּמָךְ. קָרָא לְשֵׁנִי וְאָמַר לוֹ הַלַּיְלָה יְהֵא תְחוּמָךְ. הֲדָא הוּא דִכְתִיב וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְגוֹמֵר. לָאוֹר אָמַר לוֹ הַיּוֹם תְּהֵא תְחוּמָךְ וְלַחוֹשֶׁךְ אָמַר לוֹ הַלַּיְלָה יְהֵא תְחוּמָךְ. אָמַר רִבִּי יוֹחָנָן הוּא שֶׁאָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאִיּוֹב הֲמִימֶיךָ צוּרִית בּוֹקֵר יְדַעְתָּ הַשַּׁחַר מְקוֹמוֹ. יְדַעְתָּ אֵי זֶה מְקוֹמוֹ שֶׁל אוֹר שֵׁשֶׁת יְמֵי ...

"Also, one does not recite the benediction over a lamp unless one has profited from its light." Rebbi Zeïra, the son of Rebbi Abbahu, preached: (Gen. 1:4) "G-d saw the light that it was good" and after that, "G-d separated between the light and the darkness.". Rebbi Berekhiah said: The following was preached by the two greats of the world, Rebbi Yoḥanan and Rebbi Simeon ben Laqish: "G-d separated," a true separation. Rebbi Yehudah, the son of Rebbi Simon, said: He separated it for Himself. But the rabbis say, He ...

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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

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 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־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.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ 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. ll).

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71 **ובנ"י 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.

Exodus 14:29 שמות י"ד:כ"ט

וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם חֹמָה מִימִינָם וּמִשְּׂמֹאלָם׃

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 י"ד, כט.

72 **בגמ' 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.

Chagigah 12a חגיגה י"ב א

KEHOT'S NOTE

חגיגה יב, א ושי"נ.

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THE CHASSIDISHE PARSHA

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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/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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