LIKKUTEI TORAH · PARSHAS TZAV · MAAMAR 9

ששת ימים תאכל מצות וביום השביעי עצרת להוי'...

"Six Days You Shall Eat Matzos"

The seventh day of Pesach, the day the sea split, is an Atzeres wholly "to Havayah your G-d" because it foreshadows the future crossing of "the River" to the level "beyond the River," Chochmah revealed as sight, earned through the hardships of exile. Meanwhile the revelation of Pesach, which came at first by a leap, is drawn down little by little through the Counting of the Omer.

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

The seventh day of Pesach, the day the sea split, is an Atzeres wholly "to Havayah your G-d" because it foreshadows the future crossing of "the River" to the level "beyond the River," Chochmah revealed as sight, earned through the hardships of exile. Meanwhile the revelation of Pesach, which came at first by a leap, is drawn down little by little through the Counting of the Omer.

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

Of the three festivals called Atzeres, only the seventh day of Pesach is "to Havayah your G-d," wholly for G-d. It is the day the sea split, when Israel took the plunder of the sea, the raising of the sparks, and even a maidservant saw, like a child lifted onto his father's arms. The Song at the Sea says "until … cross over" twice: besides the crossing of the Sea of Reeds, "the end of all levels," Yeshayahu foretells a future crossing of "the River," struck into seven streams for the Patriarchs and Matriarchs, as the sea was cut into twelve paths for the tribes. That River goes out of Eden: Eden is Chochmah, like sight, and the river is Binah, like hearing. In the future Israel will reach "beyond the River," and G-d's promise in Michah, "I will show him," speaks of sight; this is earned by enduring the poverty of exile. So the verse counts six days of matzah, the bread of poverty, and forbids all work on the seventh, a day with no eating. Meanwhile the revelation of the first nights of Pesach, which came by a leap, is drawn down gradually through the Counting of the Omer.

OUTLINE

1 **The seventh day and the two crossings** ¶1

The seventh day of Pesach is the Atzeres wholly "to Havayah your G-d," the day of the sea's splitting, of its plunder and of the maidservant's vision. The doubled "until … cross over" points to a future crossing of "the River," struck into seven streams, to the level "beyond the River": past Binah, the river, to Chochmah, Eden, revealed as sight and earned through the hardship of exile.

2 **Six days of matzah** ¶2

The verse counts only six days of matzah and forbids all work, even preparing food, because its seventh day is the future day "beyond the River," on which there is no eating.

3 **Counting what was given at once** ¶3

The mature intellect of the first nights of Pesach came by a leap and only for the moment; the Counting of the Omer draws it down little by little, refining one attribute of the animal soul each day, like counting coin by coin a purse of gold received whole.

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.

The Rebbe took up this maamar's central reading, that the verse „ששת ימים תאכל מצות" (six days you shall eat matzos) speaks of a future seventh day on which there is no eating, at the farbrengen of the night of the seventh day of Pesach 5748. He understands it to mean a seventh day without eating even while the other festivals still have eating and drinking, and he asks how the mitzvah of „שמחת יו"ט" (festival joy), which is bound to eating, will be kept on such a day. The answer given afterwards in his name is that in the future a person will want that day to be „כולו להוי" (wholly for G-d), which he says is hinted at the start of the discourse. When the transcribers asked how to write the question up, he confirmed that reading of the maamar in his own hand: „הרי בזה מדובר" (this is what is being discussed). Perhaps (biur b'derech efshar) a reader sees after this that the future day the maamar describes is the full form of what its opening says of the seventh day of Pesach now, that it is entirely for G-d.

KEY CONCEPTS

Atzeres עצרת

The name the Torah gives the seventh day of Pesach and Shemini Atzeres, and the name the Sages give Shavuos. Only the seventh day of Pesach is an Atzeres "to Havayah your G-d," wholly for G-d; the maamar reads it as the future day "beyond the River."

The end of all levels סופא דכל דרגין

The Sea of Reeds (Yam Suf), read as sof, "end": Malchus, the last of the divine levels. Israel crossed it at the Exodus; the crossing of the future will be of the River.

Eden and the river that goes out of it עדן ונהר היוצא מעדן

Eden is Chochmah, which grasps like sight ("Who is wise? One who sees what is born"); the river flowing from it is Binah, which grasps like hearing, through contemplation of G-d's greatness.

Beyond the River עבר הנהר

Where the forefathers dwelt "of old" (Joshua 24:2): the level above the River, which is Binah. It is hidden now and will be revealed as sight in the Time to Come.

The raising of the sparks העלאת ניצוצין

The elevation of the sparks of holiness scattered in the world; the maamar sees it in the plunder Israel took at the sea, greater than the plunder of Egypt.

The seven shepherds ז' רועים

Here the three Patriarchs and the four Matriarchs. The River's seven streams in the future correspond to them, as the sea's twelve paths corresponded to the twelve tribes.

A leap דילוג

A revelation granted at once from above, not in the natural order; such was the mature intellect (mochin degadlus) of the first nights of Pesach, and so it lasted only for the moment.

General and particular כלל ופרט

Receiving a whole at once and then taking it in detail, like a purse of gold coins received as a gift and then counted coin by coin: so the revelation of Pesach and the Counting of the Omer.

SECTION 1 • ¶1

The seventh day and the two crossings

1 ששת ימים[1] תאכל מצות וביום השביעי עצרת להוי׳ אלקיך לא תעשה מלאכה. הנה מצינו ששלשה ימים טובים נק׳ עצרת חג השבועות זמן מ״ת [מתן תורה] ושמע״צ [ושמיני עצרת][2] שהוא זמן שמחת תורה ושביעי של פסח.[3]

"Six days you shall eat matzos, and on the seventh day [shall be] an Atzeres to Havayah your G-d; you shall not do work." Now, we find that three festivals are called Atzeres: the festival of Shavuos, the time of the Giving of the Torah; Shemini Atzeres, which is the time of Simchas Torah; and the seventh [day] of Pesach.

> The maamar opens with Deuteronomy 16:8, which calls the seventh day of Pesach an Atzeres, literally a day of "holding back" or of assembly, on which work is forbidden. The Alter Rebbe notes that three festivals bear this name: Shavuos, the day the Torah was given; Shemini Atzeres, which is celebrated as Simchas Torah; and the seventh day of Pesach.

וגדול מה שנאמר בשביעי של פסח יותר ממה שנאמר בכולן שנאמר בו להוי׳ אלקיך ולא לכם כבשאר יו״ט [יום טוב] שיש בהם חציו לה׳ וחציו לכם כ״א כולו לה׳ והיא יום קי״ס [קריעת ים סוף]

And what is said of the seventh [day] of Pesach is greater than what is said of all of them, for of it is said "to Havayah your G-d," and not "for you," as with the other festivals, in which [it is] "half for G-d and half for you"; rather, all of it is for G-d. And it is the day of the Splitting of the Sea of Reeds.

> Of the three, the seventh day of Pesach is described most highly: its Atzeres is "to Havayah your G-d," while of Shemini Atzeres the Torah says "an Atzeres shall be for you" (Numbers 29:35). From the contrast between these two verses the Sages derive that a festival is divided, "half for G-d" in prayer and study "and half for you" in feasting, but this day is described as wholly G-d's. It is also the day the sea split.

וגדולה היתה ביזת הים[4,5] כו׳ שהוא ענין העלאת ניצוצין כו׳ (ועיין ברבות שה״ש [שיר השירים] בפסוק תורי זהב[6,7] ועמ״ש בד״ה נאוו לחייך[8] בענין תורי זהב)

And "great was the plunder at the sea," etc., which is the matter of the raising of the sparks, etc. (And see Midrash Rabbah on Shir HaShirim, on the verse "Circlets of gold"; and see what is written in the discourse beginning "Your cheeks are comely," on the matter of "circlets of gold.")

> Rashi (on Exodus 15:22) says that the plunder Israel found at the sea, the Egyptians' gold, silver and precious stones, was greater than the plunder of Egypt itself. That plunder is "the raising of the sparks": sparks of holiness are scattered in the material world, and the riches Israel took from the sea stand for holiness gathered up and elevated. Shir HaShirim Rabbah reads "We will make you circlets of gold" (Song of Songs 1:11) as the plunder of the sea, and the Alter Rebbe's discourse on "Your cheeks are comely" treats the same phrase.

וראתה שפחה על הים[9] כו' קחם על זרועותיו,[10] כמשל התינוק שאינו יכול לראות למרחוק והגביהו אביו לראות. והנה כתיב עד יעבור כו' עד יעבור[11] כו' ב"פ [ב' פעמים].

And "a maidservant saw at the sea," etc.: "taking them upon His arms," like the parable of an infant who cannot see into the distance, and his father raised him up to see. Now, it is written, "until [Your people] cross over," etc., "until [the people] cross over," etc.: twice.

> The Sages said that at the sea even a maidservant saw what the prophets Yeshayahu and Yechezkel did not see. Hosea 11:3, "taking them upon His arms," explains how she could see so much: Israel at the sea was like a small child who cannot see far, whose father lifts him up so that he can see; the vision came from G-d raising them, not from their own stature. The Alter Rebbe then notes that the Song at the Sea says "until ... cross over" twice (Exodus 15:16), and the lines that follow point to two crossings, the one at the sea and one still to come.

דהנה לעתיד כתיב והניף ידו על הנהר[12] בעים רוחו והכהו לז' נחלים והדריך בנעלים (וע' ברבות[13] ריש קהלת ס"פ הבל הבלים)[14]

For regarding the Time to Come it is written, "And He will wave His hand over the River with the might of His wind, and strike it into seven streams, and make [them] tread in sandals" (and see Midrash Rabbah at the beginning of Koheles, at the end of the section "Vanity of vanities");

> Isaiah 11:15 describes the future redemption: G-d will wave His hand over "the River," which in Scripture usually means the Euphrates, strike it into seven streams and let people walk across in sandals, a second crossing like the first at the sea. Koheles Rabbah, at the end of its passage on "Vanity of vanities," pairs the third day of Creation, "Let the waters gather," with the opening of this verse, "And Havayah will destroy the tongue of the Egyptian sea."

וכתיב בתרי' [בתריה] אודך ה' כי אנפת בי[15] ישוב אפך ותנחמני וכתיב כימי צאתך מארץ מצרים[16] אראנו נפלאות

and it is written right after it, "I will thank You, Havayah, for You were angry with me; Your anger will turn away, and You will comfort me." And it is written, "As in the days of your going out of the land of Egypt, I will show him wonders."

> Isaiah 12:1, which follows directly, is the song of that future day: "I will thank You, Havayah, for You were angry with me." Micah 7:15 promises that the redemption will repeat the wonders of the Exodus.

דהיינו כמו שעברו בני ישראל בעלותם ממצרים את מי ים סוף[17] שהוא בחי' סופא דכל דרגין כן לע"ל [לעתיד לבוא][18] יעברו את הנהר להיות בבחי' עבר הנהר כמ"ש בעבר הנהר ישבו[19] אבותיכם מעולם והוא הנהר היוצא מעדן[20] (ועמ"ש מזה בד"ה אם בחקתי)[21,22]

That is: just as the children of Israel, when they went up from Egypt, crossed the waters of the Sea of Reeds (Yam Suf), which is the level of "the end (sofa) of all levels," so in the Time to Come they will cross the River, to be at the level of "beyond the River," as it is written, "Beyond the River your fathers dwelt of old"; and this is the river that goes out of Eden (and see what is written about this in the discourse beginning "If in My statutes [you walk]").

> As Israel crossed Yam Suf, the Sea of Reeds, read as sof, "end," the level called "the end of all levels," Malchus, so in the future they will cross a higher boundary, the River, and come to be "beyond the River," where, as Joshua 24:2 says, the forefathers dwelt; the Tzemach Tzedek (in Yahel Or, as the Kehot note quotes) adds that this future revelation is drawn down through the present exile, the exile of Edom, as the exile of Egypt led to the crossing of the sea. In the discourse on this verse later in Parshas Tzav, the Alter Rebbe explains that the Sea of Reeds is Malchus of Atzilus, the supernal speech, while the River, the river that "goes out of Eden" (Genesis 2:10), is thought, Binah, which flows on unceasingly. In Likkutei Torah, Bechukosai (the discourse "If in My statutes"), he explains that the forefathers' root lies beyond that river, in the higher thought above Binah.

וידוע שעדן הוא בחי' חכמה ואיזהו חכם הרואה את הנולד[23] בבחי' ראי' [ראיה] ונהר היוצא מעדן הוא בחי' בינה שהוא בחי' שמיעה והבנה בהתבוננות בגדולתו יתי'.

And it is known that Eden is the level of Chochmah (wisdom), and "Who is wise? One who sees what is born," at the level of sight; and the river that goes out of Eden is the level of Binah (understanding), which is the level of hearing and understanding, through contemplation of His greatness, may He be blessed.

> Eden is Chochmah, and the Talmud's definition of the wise man, "one who sees what is born" (Tamid 32a), shows that Chochmah works like sight: it grasps a thing directly and whole. The river flowing out of Eden is Binah, which works like hearing: an understanding built up step by step through contemplating G-d's greatness. "Beyond the River" is therefore the level above Binah, the seeing of Chochmah.

והנה י״ס [י׳ ספירות] נגזר לי״ב גזרים למנין שבטי בנ״י [בני ישראל][24] כדכתיב לגוזר י״ס [י׳ ספירות] לגזרים[25] כל״ח [כי לעולם חסדו] בכדי שכל שבט ושבט במסילתו יכון כל חד לפום שיעורא דילי׳ [דיליה]

Now, the Sea of Reeds was cut into twelve parts, according to the number of the tribes of the children of Israel, as it is written, "To Him who cut the Sea of Reeds into parts, for His kindness is forever," so that each and every tribe would be set on its own path, "each one according to his own measure"

> Psalms 136:13 praises G-d "who cut the Sea of Reeds into parts," in the plural, and Pirkei DeRabbi Eliezer (chapter 42) says that the waters became twelve sections, one for each tribe. So each tribe crossed on its own path and received the revelation at the sea "each according to his own measure."

(ועמ״ש בד״ה מזמור שיר חנוכת הבית)[26,27] ולעתיד כתיב והכהו לז׳ נחלים כנגד בחי׳ ז׳ רועים ג׳ אבות וד׳ אמהות,

(and see what is written in the discourse beginning "A psalm, a song for the dedication of the House"). And regarding the Time to Come it is written, "and strike it into seven streams," corresponding to the level of the seven shepherds: the three Patriarchs and the four Matriarchs.

> The Alter Rebbe refers to his discourse on "A psalm, a song for the dedication of the House" (Psalms 30:1), which explains why the princes' dedication offerings are written out twelve times, once for each tribe, and compares this to the sea split into twelve paths. In the future, by contrast, the River will be struck into seven streams, matching the "seven shepherds," counted here as the three Patriarchs and the four Matriarchs. So the sea was divided according to the tribes, into twelve paths, while the River will be divided according to the forefathers, into seven streams. The phrase "seven shepherds" comes from Micah's prophecy of deliverance from Assyria, and the Gemara (Sukkah 52b) names them as David in the center, with Adam, Shes and Mesushelach on his right and Avraham, Yaakov and Moshe on his left. The maamar uses the term for a different set of seven, the three Patriarchs and four Matriarchs, whose root is above the tribes.

(עמ״ש מענין ז׳ רועים בד״ה ראיתי והנה מנורת זהב[28] כולה כו׳ ושבעה נרותיה עליה.[29] ועמ״ש בד״ה והיה אור הלבנה בענין שבעתים כאור שבעת הימים[30]).

(See what is written about the seven shepherds in the discourse beginning "I saw, and behold, a menorah all of gold," etc., "and its seven lamps upon it." And see what is written in the discourse beginning "And the light of the moon shall be," on the matter of "sevenfold, as the light of the seven days.")

> Two further cross-references: the discourse on Zechariah's vision of a golden menorah with seven lamps (Zechariah 4:2), which explains the seven shepherds, and the discourse on "And the light of the moon shall be" (Isaiah 30:26), earlier in Parshas Tzav, on the future sunlight that will be "sevenfold, as the light of the seven days." Both concern sevens: the seven lamps, which are the souls of the seven shepherds, and the sevenfold light promised for the future.

והנה עתה בזמן דעכשיו לא נתגלה בחי' עבר הנהר הנ"ל אבל לע"ל [לעתיד לבוא] כתיב אראנו נפלאות אראנו בחי' ראיה כנ"ל.

Now, at this time, in the present, the level of "beyond the River" mentioned above is not revealed; but regarding the Time to Come it is written, "I will show him wonders": "I will show him," the level of sight, as mentioned above.

> At present the level "beyond the River" is hidden. Of the future G-d promises, in the words of the prophet Michah, "I will show him wonders," and "show" is the language of sight, the mode of Chochmah, Eden, explained above.

וזהו אודך ה' כי אנפת בי דהיינו יסורים קושי השעבוד פרנסה ולכן ישוב אפך ותנחמני שע"י שסבלנו העוני והדוחק נזכה לבחי' התגלות בחי' בעבר הנהר כנ"ל.

And this is [the meaning of] "I will thank You, Havayah, for You were angry with me": that is, sufferings, the hardship of the subjugation, [and of] livelihood; and therefore "Your anger will turn away, and You will comfort me": for through having endured the poverty and the distress, we will merit the level of revelation of the level of "beyond the River," as mentioned above.

> Isaiah 12:1 is read as cause and effect. "You were angry with me" refers to the sufferings of exile, the hardship of subjugation and of earning a living; precisely because we have endured that poverty and pressure, "Your anger will turn away, and You will comfort me," and we will merit the revelation of "beyond the River."

SECTION 2 · ¶2

Six days of matzah

2 וזהו ששת ימים תאכל מצות[31] ולא ז' ימים כי הפ' הזה נאמר על העתיד שיום הז' יהי' [יהיה] עצרת להוי' אלקיך בחי' עבר הנהר היוצא מעדן שאין בו לא אכילה[32] כו'

And this is [why it says] "Six days you shall eat matzos," and not seven days: for this verse is said about the future, when the seventh day will be "an Atzeres to Havayah your G-d," the level of "beyond the River" that goes out of Eden, in which there is no eating, etc.;

> Now the opening verse can be explained. It says "six days you shall eat matzos" although Pesach has seven, because it speaks of the future, when the seventh day will be the Atzeres "to Havayah your G-d," the level "beyond the River"; and of that level, as of the World to Come, it is said that there is no eating there (Berachos 17a).

לכן לא יהי׳ [יהיה] בו אכילת מצה לחם עוני,[33] ולכן כתיב ל״ת [לא תעשה] מלאכה סתם ולא מלאכת עבודה כדכתיב בשאר ימים טובים שהותרה בהם אוכל נפש.

therefore there will be no eating of matzah, "the bread of poverty," on it. And therefore it is written, "you shall not do work," without qualification, and not "laborious work," as is written of the other festivals, on which [preparing] food for a person (ochel nefesh) was permitted.

> Matzah is "the bread of poverty" (Deuteronomy 16:3), food for a state of lack, so on a day without eating there is no matzah. The same reading explains why the verse forbids "work" without qualification, whereas for the other festivals the Torah forbids only "laborious work," leaving the preparation of food permitted.

אבל ביום הז׳ הנ״ל לעתיד לבא לא תעשה מלאכה סתם אפילו מלאכת אוכל נפש נמי במשמע לפי שאין בו לא אכילה כו׳ כנ״ל.

But on the seventh day mentioned above, in the Time to Come, "you shall not do work" without qualification: even work for ochel nefesh is also implied, since on it there is no eating, etc., as mentioned above.

> On that future seventh day, the unqualified "you shall not do work" includes even work for preparing food, since there will be no eating at all. So two details of the verse's wording, the six days and the unqualified ban, both point to the future.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
>
> When the transcribers (Va'ad Hanachos) asked how to write up that question of the night of the seventh day of Pesach 5748, the Rebbe answered in his own hand, correcting their draft line by line.
>
> On their point that a lapsing mitzvah is not counted, the Rebbe struck their 'seemingly' and wrote that the rule has no bearing on the Sages' 'no eating' in the World to Come, which speaks of the time of the Resurrection, „כפשוט" (as is plain); their draft cites maamar 8 of Tzav for this. On their suggestion that the seventh day will have no eating even while there is still „אכילה ושתי" (eating and drinking), he marked their 'perhaps' with '?!', kept the words, added in his own hand „דשאר יוט" (of the other festivals), and beside 'is this correct?' wrote „הרי בזה מדובר" (this is what is being discussed).
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> The Alter Rebbe: לכן לא יהי׳ בו אכילת מצה לחם עוני
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> The Rebbe: דשאר יוט [ששש״פ לא יהי׳ בו אכילה – כשיהי׳ עדיין אכילה ושתי׳]
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> Likkut Maanos Kodesh, vol. מילואים ח״ד, p. 671-672 · שלהי ניסן ה׳תשמ״ח (מצילום כתי״ק)
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> **A QUESTION THE REBBE RAISES**
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> At the farbrengen of the night of the seventh day of Pesach 5748, after speaking of „שביעי רשות" (on the seventh day matzah is optional) and of the splitting of the sea, the Rebbe left questions on these discourses for his listeners to work out; the first is on our paragraph.
>
> The Rebbe reads our paragraph: even when other festivals still have eating, the seventh day will reveal the World to Come's 'no eating'. He asks: since festival joy is bound to eating the peace-offerings, „כיצד תתקיים אז המצוה דשמחת יו״ט" (how will the mitzvah of festival joy be kept then)? And

today too, a mitzvah that will not hold for all generations would not be counted among the 613. The answer, added later in his name: in the future one will want that day to be „כולו להוי״ (wholly for G-d), and this is hinted at the start of the discourse.

The Alter Rebbe: כי הפ׳ הזה נאמר על העתיד שיום הז׳ יהי׳ עצרת להוי׳ אלקיך

The Rebbe: ומכיון שלא יהי׳ בו לא אכילה ולא שתי׳, כיצד תתקיים אז המצוה דשמחת יו״ט?

Toras Menachem – Hisvaaduyos, vol. תשמ״ח ח״ג, p. 123 · (בלתי מוגה) ליל שביעי של פסח התשמ״ח

SECTION 3 · ¶3

Counting what was given at once

3 והנה הגם שבלילות הראשונות של פסח נתגלה בחינת מוחין דגדלות כידוע רק שזה היה לפי שעה בבחי׳ דילוג שלא כדרך הטבע

Now, although on the first nights of Pesach the level of the mature intellect (mochin degadlus) was revealed, as is known, this was only for the moment, in the manner of a leap (dilug), not in the way of nature;

On the first nights of Pesach, the Seder nights, a lofty revelation shines: the "mature intellect" (mochin degadlus), the divine intellect in its full state. But it comes as a "leap" (dilug), granted from above all at once and not through the gradual, natural order of growth, and so it lasts only for the moment.

ולכן צ״ל ספירת העומר אחר בחינת התגלות הנ״ל היום יום א׳ כו׳ היינו כדי להמשיך במעט מעט אגרשנו,[34]

and therefore there must be the Counting of the Omer after the level of revelation mentioned above, "Today is one day," etc.: that is, in order to draw [it] down in [the manner of] "Little by little I will drive them out"

That is why the Counting of the Omer follows that revelation: "Today is one day," and so on, day after day. Its purpose is to draw the revelation down gradually, as the verse says of the conquest of the Land, "Little by little I will drive them out" (Exodus 23:30).

(ר״ל שבכל יום נעשה בירור מדה א׳ מהמדות שבנפש הבהמית ע״י המשכת היום יום כו׳ [רוצה לומר]).

(that is to say, that on each day the refinement (birur) of one of the emotive attributes (middos) in the animal soul is accomplished, through the drawing-down of "Today is [such-and-such a] day," etc.).

Each day of the count refines one of the emotive attributes (middos) of the animal soul, through the light that the day's count draws down. In this way the revelation that came all at once is drawn into the person's own attributes step by step.

ולמשל כמו אי שנתן מתנה לחבירו כיס מלא זהובים שמתחלה מקבל המתנה בפעם אי בכלל ואח״ז [ואחר זה] הוא סופר ומונה הזהובים מעט מעט בפרט

By way of analogy, it is like one who gave his friend a gift, a purse full of gold coins: at first the recipient receives the gift at one time, in general, and after this he counts and tallies the gold coins little by little, in particular.

> The parable: a friend gives someone a purse full of gold coins. He receives it all at once, as one whole, and only afterwards counts the coins, little by little, one by one; so too, the revelation of Pesach is received at once, in general, and the Counting of the Omer takes it in particular.

(ועמ״ש ר״פ שלח בענין עגולים ויושר שהוא ג״כ כענין כלל ופרט ועמ״ש סד״ה כנשר יעיר):[35]

(And see what is written at the beginning of Parshas Shelach on the matter of igulim and yosher (circles and line), which is also like the matter of general and particular; and see what is written at the end of the discourse beginning "As an eagle stirs up [its nest].")

> The Alter Rebbe refers to the beginning of Parshas Shelach, where he discusses igulim and yosher, "circles" and "line," two ways in which the divine light is arranged, which he says are also a matter of general and particular; and to the end of the discourse on "As an eagle stirs up its nest" (Deuteronomy 32:11).

IN ONE'S AVODAH

The maamar draws two lessons. The hardships of exile, the sufferings, the subjugation and the struggle for a livelihood, are not wasted: through enduring that poverty and distress we merit the revelation "beyond the River," when "Your anger will turn away, and You will comfort me." And what is given from above all at once must be drawn down little by little: on each day of the Counting of the Omer one more of the animal soul's emotive attributes is refined, as a person counts one by one the coins of a gift he first received whole.

QUESTIONS FOR DISCUSSION

1. Why is the seventh day of Pesach an Atzeres "to Havayah your G-d," while other festivals are "half for G-d and half for you"?
2. What is the difference between the crossing of the Sea of Reeds, "the end of all levels," and the future crossing of the River to the level "beyond the River"?
3. How do Chochmah, likened to sight, and Binah, likened to hearing, differ, and why is the future revelation described as "I will show him"?
4. Why was the sea cut into twelve paths, while the River will be struck into seven streams?
5. Why must the revelation of the first nights of Pesach be drawn down through the Counting of the Omer, and what does the parable of the purse of gold coins teach about it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ששת ימים**

Another transcript of this maamar is printed in Sefer HaMaamarim 5567, and the note also points to a further page of the same volume.

KEHOT'S NOTE

הנחה אחרת בסה״מ תקס״ז ע׳ קיח (וראה שם ע׳ שפה). הנחת אדה״א בסידור רפט, א.

2 **שמע״צ**

"On the eighth day an Atzeres shall be for you; you shall do no laborious work." Shemini Atzeres is one of the three festivals called Atzeres, but unlike the seventh day of Pesach its Atzeres is "for you."

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;

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KEHOT'S NOTE

במדבר כט, לה.

3 **ושביעי של פסח**

Moshe, reviewing the festivals: "Six days you shall eat matzos, and on the seventh day an Atzeres to Havayah your G-d; you shall not do work." The maamar's verse: the Alter Rebbe reads both its "six days" and its unqualified ban on work as pointing to the future.

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.

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KEHOT'S NOTE

דברים טז, ח.

4 **וגדולה היתה ביזת הים**

Kehot's note points to Shemot Rabbah 13 for these words.

Shemot Rabbah 13 שמות רבה י״ג

KEHOT'S NOTE

רש״י בשלח טו, כב. וראה שמו״ר יג.

5 **וגדולה היתה ביזת הים**

Moshe had to lead Israel away from the sea against their will, for the Egyptians had adorned their horses with gold, silver and precious stones, and Israel kept finding them in the sea: "great was the plunder at the sea, greater than the plunder of Egypt." The maamar reads this plunder as the raising of the sparks.

Rashi on Exodus 15:22:1 רש״י על שמות ט״ו:כ״ב:א׳

וַיַּסַּע מֹשֶׁה. הִסִּיעָן בְּעַל כָּרְחָם, שֶׁעָטְרוּ מִצְרַיִם אֶת סוּסֵיהֶם בְּתַכְשִׁיטֵי זָהָב וְכֶסֶף וַאֲבָנִים טוֹבוֹת, וְהָיוּ יִשְׂרָאֵל מוֹצְאִין אוֹתָן בַּיָּם - וּגְדוֹלָה הָיְתָה בַּזַּת הַיָּם מִבַּזַּת מִצְרַיִם שֶׁנֶּאֱמַר "תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ עִם נְקֻדּוֹת הַכָּסֶף" (שיר השירים א׳) - לְפִיכָךְ הִצְרִךְ לְהַסִּיעָן בְּעַל כָּרְחָם:

AND MOSES CAUSED [ISRAEL] TO JOURNEY — He made them journey against their own will, because the Egyptians had adorned their horses with ornaments of gold and silver and with precious stones, and the Israelites were finding these in the sea. Greater, indeed, was the booty they obtained at the Red Sea then the booty they had brought out of Egypt — as it is said (Song 1:11) "Circlets of gold (the booty of the Sea) will we make thee together with the studs of silver" (which we ...

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)

6 **בפסוק תורי זהב**

The Midrash reads "circlets of gold" as the plunder of the sea and "points of silver" as the plunder of Egypt: as gold surpasses silver, so the riches of the sea surpassed those of Egypt. The text sends the reader here for the plunder of the sea.

Shir HaShirim Rabbah 1:11:1 שיר השירים רבה א׳:י״א:א׳

תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ. תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ בִּזַּת הַיָּם. עִם נְקֻדּוֹת הַכָּסֶף, זוֹ בִּזַּת מִצְרַיִם. כְּשֵׁם שֶׁהֶפְרֵשׁ בֵּין כֶּסֶף לְזָהָב, כָּךְ יֵשׁ שֶׁבַח מָמוֹן הַיָּם מִבִּזַּת מִצְרַיִם, שֶׁנֶּאֱמַר (יחזקאל טז, ז): וַתָּבֹאִי בַּעֲדִי עֲדָיִים, בַּעֲדִי, זוֹ בִּזַּת מִצְרַיִם. עֲדָיִים, זוֹ בִּזַּת הַיָּם. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ הַתּוֹרָה שֶׁלָּמַד אַלְקוּלְאִין שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עִם נְקֻדּוֹת הַכָּסֶף, רַבִּי אַבָּא בַּר כַּהֲנָא אָמַר, אֵלּוּ הָאוֹתִיּוֹת. רַבִּי אַחָא אָמַר אֵלּוּ הַתֵּבוֹת. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה ...

"We will make you golden rings with studs of silver" (Song of Songs 1:11). "We will make you golden rings." "We will make you golden rings," this is the plunder at the sea; "with studs of silver," this is the plunder of Egypt. Just like the difference between silver and gold, so was the property at the sea more valuable than the plunder of Egypt, as it is stated: "You came with ornaments upon ornaments [ba'adi adayim]" (Ezekiel 16:7). Ba'adi, this is the plunder of Egypt, adayim, this is the ...

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7 **תורי זהב**

In the Song, the beloved is promised finer ornaments: "We will make you circlets of gold, with points of silver." The

verse on which the Midrash and the Alter Rebbe's discourse expound the plunder of the sea.

Song of Songs 1:11 שיר השירים א׳:י״א

תּוֹרֵי זָהָב נַעֲשֶׂה־לָּךְ עִם נְקֻדּוֹת הַכָּסֶף׃

We will make thee circlets of gold With studs of silver.

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8 **נאוו לחייך**

"Your cheeks are comely with circlets, your neck with strings of beads." The opening words of the discourse to which the Alter Rebbe refers for "circlets of gold."

Song of Songs 1:10 שיר השירים א׳:י׳

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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9 **וראתה 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 explains how: G-d lifted Israel up, as a father lifts a child to see.

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 וִיחֶזְקֵאל? 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 מַקֶּפֶתּוּ, וְגִבּוֹרִין מִימִינוֹ וּמִשְּׂמֹאלוֹ, וַחֲיָלוֹתָיו מִלְּפָנָיו וּמֵלְאֲחֲרָיו. 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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10 **קחם על זרועותיו**

Through the prophet Hoshea, G-d recalls how He cared for Israel in its youth: "And I taught Ephraim to walk, taking them upon His arms," though they did not know that He healed them. G-d is pictured as a father carrying his child; the maamar applies it to the vision at the sea, where G-d lifted Israel up as a father raises a child to see. (context: Steinsaltz Tanakh)

Hosea 11:3 הושע י״א:ג׳

וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים׃

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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KEHOT'S NOTE

הושע יא, ג.

11 **עד יעבור . . עד יעבור**

In the Song at the Sea, Moshe and Israel pray that dread fall upon the nations "until Your people cross over, Havayah, until this people You have acquired cross over." The maamar notes the doubled "until ... cross over" and links it to two crossings, of the sea and, in the future, of the River.

Exodus 15:16 שמות ט״ו:ט״ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמּוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

12 **והניף ידו על הנהר**

Yeshayahu's prophecy of the ingathering of the exiles: "And He will wave His hand over the River with the might of His wind, and strike it into seven streams, and make [them] tread in sandals." In the plain sense the River is the Euphrates, split into seven shallow streams so that the exiles can cross on foot; the maamar reads it as a future crossing to the level "beyond the River." (context: Steinsaltz Tanakh)

Isaiah 11:15 ישעיהו י״א:ט״ו

וְהֶחֱרִים ה׳ אֶת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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KEHOT'S NOTE

ישע׳ יא, טו.

13 **ע׳ ברבות שה״ש**

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

KEHOT'S NOTE

א, נד.

14 **ברבות ריש קהלת ס״פ הבל הבלים**

Rabbi Yehudah son of Rabbi Simon matches Koheles's seven "vanities" to the seven days of Creation, and sets against the third day, "Let the waters gather," the verse "And Havayah will destroy the tongue of the Egyptian sea"

ים סוף נגזר לי״ב גזרים 17

the passage shares nothing with the note

KEHOT'S NOTE

פדר״א פמ״ב. וראה להלן יז, א.

כמו שעברו בני״י . . כן לע״ל 18

The note quotes Yahel Or's explanation of these words: "that is to say, through the exile of Edom the revelation of the Time to Come, the level of 'and He will wave His hand over the sea,' will be drawn down." As the exile of Egypt led to the crossing of the sea, so the present exile leads to the future revelation.

KEHOT'S NOTE

"ר״ל כי ע״י הגלות אדום יומשך הגילוי דלע״ל בחי׳ והניף ידו על הים" — יהל אור ע׳ תמז.

בעבר הנהר ישבו 19

Yehoshua, in his farewell address at Shechem: "Beyond the River your fathers dwelt of old, Terach the father of Avraham." In the plain sense this is the land east of the Euphrates, where Avraham's family lived; the maamar reads "beyond the River" as a level above the River, which is Binah. (context: Steinsaltz Tanakh)

Joshua 24:2 יהושע כ״ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה׳ אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב.

והוא הנהר היוצא מעדן 20

"And a river goes out of Eden to water the garden." The maamar identifies Eden with Chochmah and the river flowing from it with Binah.

Genesis 2:10 בראשית ב׳:י״

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

ראה בראשית ב, י.

בד״ה אם בחקתי 21

The discourse on "If you walk in My statutes" contrasts the letters engraved in the Tablets, which are of the stone itself, with ink written on parchment, which remains a thing apart.

KEHOT'S NOTE

לקו״ת בחקותי מה, א. וראה באוה״ת נ״ך-א ע׳ ה.

(Isaiah 11:15). The Alter Rebbe refers to this passage on the verse of the future River.

Kohelet Rabbah 1:2:1 קוהלת רבה א׳:ב׳:א׳

הֶבֶל הֲבָלִים. רַבִּי הוּנָא בְּשֵׁם רַבִּי אַחָא אָמַר דָּוִד אָמַר דָּבָר אֶחָד וְלֹא פֵּרְשׁוֹ, וּפֵרְשׁוֹ שְׁלֹמֹה בְּנוֹ. שְׁלֹמֹה אָמַר דָּבָר אֶחָד וְלֹא פֵּרְשׁוֹ, וּפֵרְשׁוֹ דָּוִד אָבִיו. דָּוִד אָמַר (תהלים קמד, ד): אָדָם לַהֶבֶל דָּמָה, לְאֵיזֶה הֶבֶל, אִם לְהֶבֶל שֶׁל תַּנּוּר יֵשׁ בּוֹ מַמָּשׁ, אִם לְהֶבֶל שֶׁל כִּירָה יֵשׁ בּוֹ מַמָּשׁ, בָּא שְׁלֹמֹה בְּנוֹ וּפֵרַשׁ, הֲדָא הוּא דִכְתִיב: הֶבֶל הֲבָלִים אָמַר קֹהֶלֶת. רַבִּי שְׁמוּאֵל בַּר נַחְמָן מַתְנִי לָהּ בְּשֵׁם רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לְאָדָם שֶׁשּׁוֹפֵת שֶׁבַע קְדֵרוֹת זוֹ לְמַעְלָה מִזּוֹ וְזוֹ לְמַעְלָה מִזּוֹ, וְהֶבֶל שֶׁל ...

"Vanity of vanities, said Kohelet; vanity of vanities, everything is vanity" (Ecclesiastes 1:2). "Vanity of vanities [havel havalim]" - Rabbi Huna said in the name of Rabbi Aḥa: David made a statement and did not explain it, but his son Solomon explained it. Solomon made a statement and did not explain it, but his father David explained it. David said: "Man is like hevel" (Psalms 144:4); to what hevel [is man compared]? If it is to the hevel [heat] of an oven, it has significance. If it is to the ...

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אודך ה׳ כי אנפת בי 15

"And you will say on that day: I will thank You, Havayah, for You were angry with me; Your anger will turn away, and You will comfort me." The song of the day of redemption that follows Yeshayahu's vision of the future crossing. In the plain sense Israel gives thanks that the anger has passed; the Sages (Niddah 31a) and the maamar read it as thanks for the anger itself, since the hardship of exile leads to the revelation. (context: Steinsaltz Tanakh)

Isaiah 12:1 ישעיהו י״ב:א׳

וְאָמַרְתָּ בַּיּוֹם הַהוּא אוֹדְךָ ה׳ כִּי אָנַפְתָּ בִּי יָשֹׁב אַפְּךָ וּתְנַחֲמֵנִי׃

And in that day thou shalt say: 'I will give thanks unto Thee, O L-RD; For though Thou was angry with me, Thine anger is turned away, and Thou comfortest me.

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KEHOT'S NOTE

ישע׳ יב, א.

כימי צאתך מארץ מצרים 16

G-d answers the prophet's plea for Israel: "As in the days of your going out of the land of Egypt, I will show him wonders." The future redemption mirrors the Exodus, and the maamar stresses "I will show," the language of sight. (context: Steinsaltz Tanakh)

Micah 7:15 מיכה ז׳:ט״ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת׃

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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KEHOT'S NOTE

מיכה ז, טו.

22 **אם בחקתי**

"If you walk in My statutes and keep My commandments." The opening words of the discourse to which the Alter Rebbe refers for more on "beyond the River."

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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23 **ואיזהו חכם הרואה את הנולד**

When Alexander of Macedon asked the Sages, "Who is called wise?" they answered, "Who is wise? One who sees what is born." The maamar takes this "seeing" as the mark of Chochmah, which grasps like sight.

Tamid 32a:7 תמיד ל״ב א:ז׳

אָמַר לָהֶם: אֵידֵין מִתְקְרֵי חַכִּים? אֲמַרוּ לֵקֹה: אֵיזֶהוּ חָכָם - הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקְרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר - הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקְרֵי עָשִׁיר? אֲמַרוּ לֵקֹה: אֵיזֶהוּ עָשִׁיר - הַשָּׂמֵחַ בְּחֶלְקוֹ.

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

KEHOT'S NOTE

תמיד לב, א.

24 **י״ס נגזר לי״ב גזרים למנין שבטי בנ״י**

Rabbi Eliezer says that when the sea split its waters became twelve sections, corresponding to the twelve tribes, with walls of water between one path and the next. The maamar sees in the twelve paths each tribe receiving the revelation according to its own measure.

Pirkei DeRabbi Eliezer 42 פרקי דרבי אליעזר מ״ב

25 **לגוזר י״ס לגזרים**

In the Great Hallel, which thanks G-d for each of His deeds: "To Him who cut the Sea of Reeds into parts, for His kindness is forever." The maamar cites the plural "parts" for the sea's division into twelve paths, one for each tribe.

Psalms 136:13 תהילים קל״ו:י״ג

לְגֹזֵר יַם־סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ׃

To Him who divided the Red Sea in sunder, For His mercy endureth for ever;

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KEHOT'S NOTE

תהלים קלו, יג.

26 **בד״ה מזמור שיר חנוכת הבית**

The passage asks why the Torah writes out the princes' identical offerings twelve times, and answers that each tribe is its own "torch," so the offerings draw down the self-nullification of "a candle before a torch" for each of the twelve tribes; in the same way, it says, the sea was torn into twelve so that each tribe would go on its own path, "each one according to his own measure," and it cites the Midrash on Parshas Naso that each prince's offering had its own meaning.

KEHOT'S NOTE

לקו״ת ברכה צח, ג.

27 **מזמור שיר חנוכת הבית**

"A psalm, a song for the dedication of the House, of David." The opening words of the discourse to which the Alter Rebbe refers here.

Psalms 30:1 תהילים ל׳:א׳

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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28 **בד״ה ראיתי והנה מנורת זהב**

There the "lamps" are souls, as "the lamp of G-d is the soul of man," and the menorah's seven lamps are the souls of the seven shepherds, who channel G-dliness to all the souls of Israel, since "no thought can grasp Him" except through them.

KEHOT'S NOTE

לקו״ת בהעלותך לג, ב.

29 **ראיתי והנה מנורת זהב כולה כו׳ ושבעה נרותיה עליה**

The angel asks the prophet Zechariah what he sees, and he answers: "I saw, and behold, a menorah all of gold, with its bowl on its top, and its seven lamps upon it." The opening words of the discourse that explains the seven lamps as the souls of the seven shepherds.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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30 "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days." The verse of the discourse, earlier in Parshas Tzav, to which the Alter Rebbe refers for the future "sevenfold" light.

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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PARAGRAPH 2

31 **ששת ימים תאכל מצות**

The verse counts six days of matzah although Pesach has seven; the maamar explains that it speaks of the future, when the seventh day will have no eating at all.

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.

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32 **שאין בו לא אכילה**

Rav used to say: "The World to Come has no eating and no drinking ... rather, the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The maamar applies this to the future seventh day, the level "beyond the River."

Berakhot 17a ברכות י״ז א

KEHOT'S NOTE

ברכות יז, א.

33 **לחם עוני**

Moshe commands: "Seven days you shall eat matzos with it, the bread of poverty, for in haste you went out of the land of Egypt." Matzah, the bread of poverty, recalls the hardship that preceded the Exodus; it has no place on a future day without eating.

Deuteronomy 16:3 דברים ט״ז:ג׳

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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PARAGRAPH 3

34 **מעט מעט אגרשנו**

G-d promises Israel a gradual conquest of the Land: "Little by little I will drive them out from before you, until you are fruitful and inherit the land." The maamar applies it to the gradual drawing-down of the Pesach revelation through the Counting of the Omer.

Exodus 23:30 שמות כ״ג:ל׳

מְעַט מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד אֲשֶׁר תִּפְרֶה וְנָחַלְתָּ אֶת־הָאָרֶץ׃

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

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KEHOT'S NOTE

שמות כג, ל.

35 **כנשר יעיר**

"As an eagle stirs up its nest, hovers over its young." The opening words of the discourse to whose end the Alter Rebbe refers for the theme of general and particular.

Deuteronomy 32:11 דברים ל״ב:י״א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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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