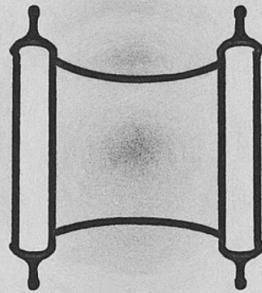


בס"ד

The Rebbe
Sichas Nun Beis
Acharon Shel Pesach



Dedicated To:

ר' נחום אהרון & חיה
ליטשקאווסקי

May Hashem bless you over the top

To find more Maamarim and to dedicate one visit:

ChassidusNow.com

The Rebbe

Nun Beis

Acharon Shel Pesach

אַחֲרוֹן שֶׁל פֶּסַח מְשִׁיחוֹת יוֹם אַחֲרוֹן שֶׁל פֶּסַח (בְּסֵעוּדַת מְשִׁיחַ) ה'תנש"א

The last of Pesach, from the talks of the last day of Pesach (at the Seudas Mashiach), 1991

Introduction

Rabbi Menachem Mendel Schneerson (1902–1994), the Lubavitcher Rebbe, was the seventh leader of Chabad-Lubavitch and one of the most influential Jewish thinkers of the modern era. His maamarim weave together halachah, Kabbalah, and practical avodah into a unified worldview. In this maamar, the Rebbe analyzes the unique קביעות of a year in which Pesach falls on Shabbos and aligns with Parshas Shemini, revealing how this convergence highlights the deepest theme of Sefiras HaOmer: drawing down a level that transcends the world into the structure of the world itself, culminating in the revelation of Geulah.

(א)

From the special qualities of the Festival of Pesach in the fixed pattern of this year, regarding the days of the week, that its beginning, the first day of Pesach, and its conclusion, the last day of Pesach, in the Diaspora, and in the Land of Israel Isru Chag, fall on the day of Shabbat

מהמעלות המיוחדות דחג הפסח - בקביעות שנה זו: בנוגע לימי השבוע שהתחלתו (יום ראשון דפסח) וסיומו (יום אחרון של פסח - בחוץ לארץ, ובארץ ישראל - אסרו חג) ביום השבת

And regarding the weekly Torah portion, in the portion of Shemini. And the connection and relation between them, the fixed pattern in Shabbat and in the portion of Shemini, is emphasized more in the change in the reading of the portion of Shemini, in which the Festival of Pesach falls

ובנוגע לפרשת - השבוע - בפרשת שמני. והקשר והשיכות ששביניהם (הקביעות בשבת ובפרשת שמני) מדגש יותר בהשוני בהקריאה דפרשת שמני ((שחל בה חג הפסח

because of the fixed pattern of Pesach on Shabbat, that when the Festival of Pesach falls on the day of Shabbat, we read “And it was on the eighth day” eight times over the course of three weeks (Vayikra 9:1)

בגלל הקביעות דפסח בשבת - שפאשר חג הפסח חל ביום השבת קורין ונהי ביום השמיני" (במשך שלשה שבועות) שמונה פעמים

And as is known the saying, “Shemini, eight, fat,” that when we read “And it was on the eighth day” eight times, the entire year, which begins from the Festival of Pesach, the head of the festivals (Rosh Hashanah 4a), becomes a “fat year”

וכידוע הפתגם שמני שמונה שמונה", שפאשר קורין ונהי ביום השמיני" שמונה פעמים, נעשית השנה פלה (שמחתילה מחג הפסח, ראש השנה לרגלים" שנה שמונה

meaning that the concept of the eighth is drawn in a manner of permanence and strength upon and within the entire year

הינו, שהענין דשמני נמשך באפן של קביעות (חזקה") על ובכל השנה פלה

And since all matters of the Torah, and in our case the fixed pattern of the festivals, are with ultimate precision, it is reasonable to say that there is a connection and relation between

וכיון שכל עניני התורה (ובגדו דידן הקביעות דהמים טובים) הם בתכלית הדיוק, מסתבר לומר, שיש קשר ושיכות בין הקביעות דחג הפסח בשבת לקביעות בפרשת שמני

The Rebbe

Nun Beis

Acharon Shel Pesach

the fixed pattern of Pesach on Shabbat and its fixed pattern in the portion of Shemini

in which the Festival of Pesach falls, and it is necessary to understand the connection and relation of the fixed pattern of Pesach on Shabbat and in the portion of Shemini

for seemingly Shabbat and Shemini are two different concepts, as is known that the day of Shabbat is one of the seven days of creation, the seven days of the cycle

and the eighth day is above the seven days of the cycle, to the extent that the number seven is חול and the number eight is holy, for this number is designated to Him, may He be blessed

meaning that even the level of holiness of the day of Shabbat is related to the world, the completion of the world, as our Rabbis of blessed memory said, "What was the world lacking? Rest; Shabbat came, rest came" (Bereishis Rabbah 10:9)

and it is not comparable to the holiness of the eighth, which is above the world, designated to Him, may He be blessed

שְׁבֻעָה חֵל חַג הַפֶּסַח). וְצָרִיךְ לְהַבִּין הַקֶּשֶׁר וְהַשִּׁיכוֹת (דְּהַקְבִּיעוֹת דְּחַג הַפֶּסַח בְּשַׁבָּת וּבְפָרְשַׁת שְׁמִינִי

דְּלְכָאוּרָה שַׁבָּת וּשְׁמִינִי הֵם ב' עֲנִינִים שׁוֹנִים, כִּידוּעַ שְׁיֹם הַשַּׁבָּת הוּא אֶחָד מִשְׁבְּעַת יְמֵי בְרָאשִׁית, שַׁבְּעַת יְמֵי הַהֲקָרָה

וְיֹם הַשְּׁמִינִי הוּא לְמַעַלָּה מִשְׁבְּעַת יְמֵי הַהֲקָרָה, וְעַד כִּדִּי כָּהֵן, שֶׁכָּל מִסְפָּר ז' חַל וּמִסְפָּר שְׁמִינִי קִדְשׁ.. כִּי מִסְפָּר "זָה מִיַּחַד אֵלָיו יִתְבָּרַךְ"

הֵינּוּ, שְׁגַם דְּרִגְתָּהּ הַקְדָּשָׁה דְיֹם הַשַּׁבָּת שֶׁיָּכֵת לְעוֹלָם, שְׁלֵמוֹת הָעוֹלָם, כְּמֵאֲמַר רַבּוֹתֵינוּ וְ"ל מָה הָיָה הָעוֹלָם "חֶסֶר מְנוּחָה בְּאֵת שַׁבָּת בְּאֵת מְנוּחָה

וְאֵינָה בְּעֶרְךָ לְגַבֵּי הַקְדָּשָׁה דְשְׁמִינִי שֶׁלְמַעַלָּה מִהָעוֹלָם, "מִיַּחַד אֵלָיו יִתְבָּרַךְ"

(ב)

And there is to explain first the advantage of the fixed pattern of Pesach that falls on Shabbat, as we find regarding the counting of the Omer

On the verse "And you shall count for yourselves from the morrow of the Shabbat ... seven complete weeks they shall be" (Vayikra 23:15), it is stated in the Midrash, "When are they complete, at a time when there is no Yeshua and Shechanya between them"

And the Matnos Kehunah explains, in the name of the Rokeach, when Rosh Chodesh Nissan comes on Shabbat, Pesach will come on Shabbat and they will begin to count on Motzaei Shabbat, and then the weeks are complete like the six days of creation

And it is explained elsewhere that even though the explanation of "from the morrow of the Shabbat" is not from the morrow of the Shabbat of Pesach as the opinion of the Baitusim, but rather from the morrow of the festival day

וְיֵשׁ לְבָאָר תַּחֲלָה מַעֲלַת הַקְבִּיעוֹת דְּפֶסַח שֶׁחַל בְּשַׁבָּת שְׁמִינִי בְּנוֹגֵעַ לְסְפִירַת הָעוֹמֵר

עַל הַפֶּסֶח "וּסְפַרְתֶּם לָכֶם מִמָּחָרַת הַשַּׁבָּת גּו' שִׁבְעַת שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה", אֵימָתָא בְּמִדְרַשׁ "אֵימָתִי (הֵן תְּמִימֹת) בְּזִמְנוֹ שְׁאִין יֵשׁוּעַ וְשֶׁחַנְיָה בֵּינֵיהֶם"

וּפְרִשׁ בְּמַתְנוֹת כְּהֵנָּה (בְּשֵׁם הַרֹקַח): כְּשֶׁבָּא רֹאשׁ-חֹדֶשׁ נִיסָן בְּשַׁבָּת, יְבוֹא פֶסַח בְּשַׁבָּת וְיִתְחַיְלוּ לְסַפֵּר בְּמוֹצְאֵי שַׁבָּת, וְאֵז הַשַּׁבָּתוֹת הֵן תְּמִימֹת בְּשִׁשַּׁת יְמֵי בְרָאשִׁית

וְנִתְבָּאָר בְּמָקוֹם אַחֵר שֶׁאַף שֶׁהַפְּרוּשׁ דְּ"מִמָּחָרַת הַשַּׁבָּת" הוּא (לֹא מִמָּחָרַת הַשַּׁבָּת שֶׁבְּפֶסַח, כְּדַעַת הַבַּיְתוּסִים, אֲלֵא) "מִמָּחָרַת הַיּוֹם טוֹב"

The Rebbe

Nun Beis

Acharon Shel Pesach

also when Pesach falls in the middle of the week as in most years, and the explanation of “complete weeks” is not complete like the six days of creation, but weeks complete in their counting and from time to time, when you begin to count from the evening

nevertheless since the verse is precise, “and you shall count for yourselves from the morrow of the Shabbat ... seven complete weeks they shall be,” it is understood that when Pesach falls on Shabbat and they begin to count on Motzaei Shabbat, there is a greater completeness in the complete weeks (Vayikra 23:15)

complete also like the six days of creation, complete in their completeness, and it requires explanation and clarification what is the reason that the command of counting the Omer in all the years is written in the Torah in a language that emphasizes a greater completeness

that belongs specifically to special years in which Pesach falls on Shabbat, “and you shall count for yourselves from the morrow of the Shabbat ... seven complete weeks,” that the beginning of the counting is from the morrow of the Shabbat literally, and then the weeks are complete like the six days of creation (Vayikra 23:15)

and it is reasonable to say that the completeness of Shabbat, which is alluded to in the language of the verse “and you shall count for yourselves from the morrow of the Shabbat ... seven complete weeks,” belongs to the general concept of counting the Omer in all the years

but this concept is revealed with greater emphasis when Pesach falls on Shabbat, and from this one learns also regarding the general concept of counting the Omer in the rest of the years, as will be explained later

(ג)

And it will be understood by prefacing the precision in the language of the verse, “and you shall count for yourselves from the morrow ...,” from the morrow of the day that precedes it,

גם כשפסח חל באמצע השבוע, ככרב השנים), והפרושי ד"שבתות תמימות" הוא (לא "תמימות כששבת ימי בראשית", אלא) שבועות שלמות במנינם (שלא חסר יום אחד) ובמעט לעת (בזמן שאתה מתחיל למנות מבערב

מכל מקום, כיון שהכתוב מדייק "וספרתם לכם – ממחרת השבת גו' שבע שבתות תמימות תהיינה", מובן, שפאשר פסח חל בשבת ומתחילים לקפר במוצאי שבת ("ממחרת השבת" כפשוטו) נעשית שלמות גדולה יותר ב"שבתות תמימות"

תמימות (גם) כששבת ימי בראשית", תמימות שבתתמימותן". ודרוש באור והסבר: מהו הטעם ששהצווי דספירת העמר שכל השנים נכתב בתורה בלשון שמדגיש שלמות יתרה

לשיבת השנים מיוחדות שבהן חל פסח בשבת – וספרתם לכם ממחרת השבת גו' שבע שבתות תמימות", שהתחלת הספירה היא ממחרת השבת" (כפשוטו), ואז השבתות הן תמימות כששבת ימי בראשית"

ומסתבר לומר, שהשלמות דשבת (שנרמזת בלשון הכתוב "וספרתם לכם ממחרת השבת גו' שבע שבתות תמימות") שייכת לכללות הענין דספירת העמר בכל השנים

אלא שענין זה מתגלה בהדגשה יתרה כשפסח חל בשבת, ומזה למדים גם בנוגע לכללות הענין דספירת העמר בשאר השנים, כדלקמן

ויוכן בהקדם הדייק בלשון הכתוב "וספרתם לכם ממחרת גו'" (ממחרת היום שלפניו, ולא מיום פלוני – שספירת העמר היא ממחרת הפסח

The Rebbe

Nun Beis

Acharon Shel Pesach

and not from a specific day, that the counting of the Omer is from the morrow of Pesach

for seemingly it requires understanding, it is known that the Festival of Pesach is on the name of skipping and passing over, its concept is revelation of G-dliness that is above the world, there was revealed upon them the King of kings of kings, the Holy One blessed be He, in His honor and in His essence, and redeemed them

which is not so the counting of the Omer, its concept is the service of man in refinement and elevation of the seven middos, which are included from seven, from kindness of kindness until kingship of kingship, that in each day from the forty nine days there is made the refinement of a particular middah

these are the refinement of the middos in the soul of man, and also the refinement of the world as a whole, which was created by the seven middos above

as we say in the wording of the prayer after the counting of the Omer, that the souls of Your people Israel should be purified, and I will be purified and sanctified with the holiness from above, and through this there will be drawn abundant flow in all the worlds

and since Pesach and the counting of the Omer are matters that are different and separate from each other, what is the emphasis that the counting of the Omer is from the morrow, in proximity and continuation to Pesach

and it is to add that this question is emphasized more in the precision of the language “from the morrow of the Shabbat,” and not from the morrow of the festival day, that the Festival of Pesach is called here by the name Shabbat

for behold the difference between the festivals, that their beginning is with the Festival of Pesach, the head of the year for the festivals (Rosh Hashanah 4a), and Shabbat, is that the holiness of the festivals depends on Beis Din, the service of man

as it is written, “the appointed times of Hashem which you shall call them” (Vayikra 23:2), read it you shall call them, you, Israel,

דלכאורה צריך להבין: ידוע שחג הפסח על-שם הדלוג והפסיחה – ענינו: גלוי אלקות שלמעלה מהעולם – נגלה עליהם מלך מלכי המלכים הקדוש-ברוך-הוא (בכבודו ובעצמו) וגאלם

מה-שאין-כן ספירת העמר – ענינה: עבודת האדם בברור והעלאת ז' המדות (שכלולים מז' – מחסד שבחסד עד מלכות שבמלכות – שבכל יום ממת (הימים) נעשה הברור דמדה פרטית

הן ברור המדות שבנפש האדם, והן ברור העולם ככל, שבברא על-ידי ז' המדות דלמעלה

כמו שאומרים בנסח התפלה שלאחר ספירת העמר: “שיתקרו נפשות עמך ישראל... ואטהר ואתקדש בקדושה שלמעלה, ועל-ידי זה ישפע שפע (רב בכל העולמות”

וכיון שפסח וספירת העמר הם ענינים שונים ובלוקים זה-מזה – מהי ההקדשה שספירת העמר (היא מן-תורת) (בסמיכות ובהמשך לפסח

וגי להוסיף: ששאלה זו מדגשת יותר בדיוק הלשון “ממחרת השבת” (ולא “ממחרת היום-טוב”) – שחג הפסח נקרא כאן בשם “שבת”

שהרי החלוק בין ימים-טובים – שהתחלתם בחג הפסח, “ראש השנה לרגלים” – לשבת, הוא: שנקדשת הימים-טובים תלויה בבית-דין (עבודת האדם)

“מועדי ה' אשר >26</sup> כמו שכתוב תקראו אתם” – קרי בה “תקראו אתם” – ישראל אנהו דקדשינהו לזמנים

The Rebbe

Nun Beis

Acharon Shel Pesach

are the ones who sanctify them for the times (Rosh Hashanah 25a)

which is not so Shabbat, that it sanctifies itself and exists from above (Beitzah 17a), and nevertheless the verse emphasizes that the counting of the Omer, the service of man, is from the morrow, in proximity and continuation to Shabbat

And one may further ask: this question is emphasized even more by the precision in the wording “from the morrow of the Shabbos” (and not “from the morrow of the Yom Tov”)—for here, the festival of Pesach is referred to as “Shabbos”!

For the difference between Yomim Tovim—whose beginning is with Pesach, the “Rosh HaShanah for festivals”—and Shabbos, is that the holiness of Yomim Tovim depends on the Beis Din (i.e., the work of man), as it is written²⁶ “The appointed festivals of Hashem that you shall declare,” [which is] read as “you shall declare them”—Israel sanctifies the times²⁸,

whereas Shabbos is sanctified and stands [on its own] from above²⁹. And yet, the verse emphasizes that the Counting of the Omer (which is man’s avodah) is from the morrow (in continuation of) the Shabbos.

(ד)

And it can be said the explanation in this, that in the emphasis of the connection of the counting of the Omer to the Festival of Pesach, that the counting of the Omer is from the morrow of Pesach, is hinted the content and the novelty that is in the counting of the Omer

that the service of man, the counting of the Omer, is not only in matters that belong to the definitions of man and the world, but also in drawing down and revealing matters that are above the definitions of man and the world

meaning that the matters of the Festival of Pesach that are above the world, that were revealed by the Holy One blessed be He, will be drawn and revealed in inwardness, in man and in the world, through the service of man

מה־שְׁאִי־כֵן שָׁבַת – שְׁמַקְדָּשָׁא וְקִימָא (מְלַמְעָה).
וְאִי־עַל־פִּי־כֵן, מְדַגֵּישׁ הַכְּתוּב שְׁסִפִּירַת הָעֹמֶר
(עֲבוּדַת הָאֲדָם) הִיא “מִמָּחָרַת” (בְּסִמְכוּת וּבְהִמְשָׁךְ
לְשַׁבָּת)

וְיֵשׁ לְהוֹסִיף: שְׁשֵׁאלָה זוֹ מְדַגְּשֶׁת יוֹתֵר בְּדִיּוּק הַלְשׁוֹן
“מִמָּחָרַת הַשַּׁבָּת” (וְלֹא “מִמָּחָרַת הַיּוֹם־טוֹב”) – שְׁחַג
הַפֶּסַח נִקְרָא כָּאֵן בְּשֵׁם “שַׁבָּת”

שֶׁהָרִי הַחֲלוּק בֵּין יָמִים־טוֹבִים – שֶׁהִתְחַלְתֶּם בָּחַג
הַפֶּסַח, “רֹאשׁ הַשָּׁנָה לְרִגְלִים” – לְשַׁבָּת, הוּא:
שְׁקִדְשֵׁת הַיָּמִים־טוֹבִים תְּלוּיָהּ בְּבֵית־דִּין (עֲבוּדַת
הָאֲדָם), כְּמוֹ שְׁכַתּוּב “מוֹעֲדֵי ה' אֲשֶׁר תִּקְרְאוּ אֹתָם”
– קָרִי בֵּה “תִּקְרְאוּ אֹתָם” – יִשְׁרָאֵל אֲנֵהוּ דִקְדָּשׁ־יִגְהוּ
לְזַמְנִים

מה־שְׁאִי־כֵן שָׁבַת – שְׁמַקְדָּשָׁא וְקִימָא (מְלַמְעָה).
וְאִי־עַל־פִּי־כֵן, מְדַגֵּישׁ הַכְּתוּב שְׁסִפִּירַת הָעֹמֶר
(עֲבוּדַת הָאֲדָם) הִיא “מִמָּחָרַת” (בְּסִמְכוּת וּבְהִמְשָׁךְ
לְשַׁבָּת).

וְיֵשׁ לוֹמֵר הַבְּאוּר בְּזֶה בְּהַדְגָּשׁת הַשִּׁיכוּת דְּסִפִּירַת
הָעֹמֶר לְחַג הַפֶּסַח (שְׁסִפִּירַת הָעֹמֶר הִיא מִמָּחָרַת
הַפֶּסַח) – מְרוֹמְז הַתּוֹכֵן וְהַחֲדוּשׁ שְׁבִסְפִירַת הָעֹמֶר

שְׁעֲבוּדַת הָאֲדָם (סִפִּירַת הָעֹמֶר) הִיא (לֹא רַק בְּעֲנִינִים
הַשִּׁיכִים לְגִדְרֵי הָאֲדָם וְהָעוֹלָם, אֲלָא גַם) בְּהִמְשָׁכָה
וּגְלוּי הָעֲנִינִים שְׁלִמְעָלָה מִגְדְרֵי הָאֲדָם וְהָעוֹלָם

הֵינוּ, שְׁעֲנִינֵי חַג הַפֶּסַח שְׁלִמְעָלָה מִהָעוֹלָם שְׁנִתְגַּלוּ
עַל־יְדֵי הַקְּדוּשׁ־בְּרוּךְ־הוּא – יוֹמְשָׁכוּ וְיִתְגַּלוּ
בְּפְנִימִיּוּת (בְּאֲדָם וּבְעוֹלָם) עַל־יְדֵי עֲבוּדַת הָאֲדָם

The Rebbe

Nun Beis

Acharon Shel Pesach

that through this there are the two advantages together, revelation of G-dliness that is above the world, and together with this it is drawn and penetrates within the definitions of the world and through the service of man in the world

and this matter is hinted and explained in the verse, “and you shall count for yourselves from the morrow of the Shabbat ... seven complete weeks they shall be, until the morrow of the seventh Shabbat you shall count fifty days” (Vayikra 23:15–16)

“from the morrow of the Shabbat,” its explanation is from a level that is above the Shabbat, meaning a level that is above also the completeness of the world, Shabbat, completely above the definitions of the world

and this is the reason that the verse emphasizes the connection to the Festival of Pesach in the language “from the morrow of the Shabbat” and not “from the morrow of the festival day,” to teach about the level of the revelation of the Festival of Pesach

that it is above not only the festival day which depends on the service of the children of Israel, but also above Shabbat which sanctifies itself and exists, completely above the definitions of the world

and upon this it is said, “and you shall count for yourselves from the morrow of the Shabbat,” that the service of the counting of the Omer is to draw from the level that is above the definitions of the world, from the morrow of the Shabbat

that it should be revealed and penetrate within the definitions of the world, seven weeks, and through this the seven weeks are complete, since in the seven weeks, the definitions of the world, there is drawn and revealed and until they become permeated with the true completeness that is above the definitions of the world

and the verse continues, “until the morrow of the seventh Shabbat you shall count fifty days,” that through this one comes to a level that is higher than the seventh Shabbat, this is the concept of the fiftieth gate of Binah, which has no comparison to the seven middos through which the world was created

שְׁעַל־יְדֵי־זֶה יִשְׁנָם ב' הַמַּעֲלוֹת גַּם יַחַד: גְּלוּי אֱלֻקוֹת
שְׁלֹמֶעֱלָה מֵהָעוֹלָם, וּבְיַחַד עִם זֶה – נִמְשָׁךְ וְחוֹדֵר
בְּגִדְרֵי הָעוֹלָם וְעַל־יְדֵי עֲבוֹדַת הָאָדָם בְּעוֹלָם

וְעַנְּנוּ זֶה מְרוּמָז וּמְבוֹאָר בַּפְּסוּק: “וּסְפַרְתֶּם לָכֶם
מִמֶּחֳרַת הַשַּׁבָּת גּו' שִׁבְעַת שַׁבָּתוֹת תְּמִימַת תִּהְיֶינָה עַד
מִמֶּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמֵשִׁים יוֹם”

”מִמֶּחֳרַת הַשַּׁבָּת” – פְּרוּשׁוֹ: מִבְּחִינָה שְׁלֹמֶעֱלָה
מֵהַשַּׁבָּת, הֵינּוּ – בְּחִינָה שְׁלֹמֶעֱלָה גַּם מֵהַשְּׁלֵמוֹת
דְּעוֹלָם (שַׁבָּת), לְמַעַלָּה לְגַמְרֵי מִגְדְּרֵי הָעוֹלָם

וְזֶהוּ הַטַּעַם שֶׁהַכְּתוּב מְדַגִּישׁ הַשִּׁיכוּת לַחֵג הַפֶּסַח
בְּלִשׁוֹן “מִמֶּחֳרַת הַשַּׁבָּת” וְלֹא “מִמֶּחֳרַת הַיּוֹם־טוֹב” –
לְהוֹרוֹת עַל מַעֲלַת הַגְּלוּי דְחֵג הַפֶּסַח

שֶׁהוּא לְמַעַלָּה (לֹא רַק מִיּוֹם־טוֹב שְׁתִּלּוּי בְּעֲבוֹדַת
בְּנֵי־יִשְׂרָאֵל, אֲלֵא) לְמַעַלָּה גַּם מִשַּׁבָּת שְׁמִקְדָּשָׁא
וְקוּמָא – לְמַעַלָּה לְגַמְרֵי מִגְדְּרֵי הָעוֹלָם

וְעַל־זֶה נֹאמַר: “וּסְפַרְתֶּם לָכֶם מִמֶּחֳרַת הַשַּׁבָּת” –
שֶׁהַעֲבוֹדָה דְּסִפְרַת הָעֹמֶר הִיא: לְהַמְשִׁיךְ מֵהַבְּחִינָה
שְׁלֹמֶעֱלָה מִגְדְּרֵי הָעוֹלָם – “מִמֶּחֳרַת הַשַּׁבָּת”

שֶׁתִּתְגַּלֶּה וְתִתְדוֹר בְּגִדְרֵי הָעוֹלָם – “שִׁבְעַת שַׁבָּתוֹת”.
וְעַל־יְדֵי זֶה – “שִׁבְעַת שַׁבָּתוֹת” – תְּמִימַת תִּהְיֶינָה, כִּינּוּן
שֶׁבִי־שִׁבְעַת שַׁבָּתוֹת (גְּדְרֵי הָעוֹלָם) נִמְשָׁךְ וְנִתְגַּלֶּה –
וְעַד שֶׁנִּצְעָשִׂים חֲדוּרִים בְּהַשְּׁלֵמוֹת הָאֲמִתִּית (“תְּמִימַת”)
שְׁלֹמֶעֱלָה מִגְדְּרֵי הָעוֹלָם

וּמִמְשִׁיךְ בְּכַתּוּב: “עַד מִמֶּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ
חֲמֵשִׁים יוֹם” – שְׁעַל־יְדֵי זֶה בָּאִים לְבְחִינָה שְׁלֹמֶעֱלָה
יֹתֵר מֵהַשַּׁבָּת הַשְּׁבִיעִית (“מִמֶּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית”),
שֶׁזֶהוּ עַנְּנוּ “שַׁעַר הַחֲמֵשִׁים” (“תִּסְפְּרוּ חֲמֵשִׁים יוֹם”)
דְּבִינָה – שְׂאִין עֲרַף לְשַׁבְּעַת הַמְּדוּת שֶׁבָּהֶם נִבְרָא
הָעוֹלָם

The Rebbe

Nun Beis

Acharon Shel Pesach

and this is the true completeness of the world, that is made through the service of the counting of the Omer, seven complete weeks they shall be, that there is drawn and revealed within it also the level that is above the definitions of the world, which is the revelation of the giving of the Torah

(ה)

And this matter is recognizable in a revealed way in Pesach that falls on Shabbat, and by prefacing that even though in the Midrash there is explained only the completeness of the days of the counting

that when they begin to count on Motzaei Shabbat, then the Shabbats are complete like the six days of creation, nevertheless since this advantage is when Pesach falls on Shabbat, it is reasonable to say that the completeness is also in Pesach itself for according to the explanation of "complete Shabbats," like the six days of creation, the explanation of "from the morrow of the Shabbat," Pesach, is the morrow of Shabbat of creation, Pesach that falls on Shabbat

and the explanation in this is that regarding the Festival of Pesach, when it falls on Shabbat, there is recognizable in a revealed way the skipping and the passing over, Pesach, also with regard to the completeness of Shabbat, from the morrow of the Shabbat

meaning a skipping and passing over above the definitions of the world, and regarding the days of the counting, that when the beginning of the counting is on Motzaei Shabbat, from the morrow of the Shabbat literally

and then the Shabbats are complete like the six days of creation, there is recognizable in a revealed way that the level that is above the definitions of the world, from the morrow of the Shabbat, is drawn and penetrates within the definitions of the world, the days of creation

and from this it is understood that the two extremes that are in the general concept of the counting of the Omer, in all the years, revelation of a level that is above the world, from the morrow of

וזהו השלמות האמתית דהעולם – שבעשית על-ידי העבודה דספירת העמר ("שבע שבתות תמימות שנמשך ומתגלה בו – 31^(תהינה) גם הבחינה שלמעלה מגדרי העולם – שזהו הגלוי דמתורתו

וענין זה נפר בגלוי בפסח שחל בשבת: ובהקדים – שאף שבמדרש נתפרש רק השלמות דימי הספירה

שכשיתחילו לספר במוצאי שבת, ואז השבתות הן תמימות כששית ימי בראשית – מכל-מקום, כיון ששמעלה זו היא כשחל פסח בשבת, מסתבר לומר, שהשלמות היא גם בפסח עצמו

כי, להפירוש ד"שבתות תמימות" – כששית ימי בראשית – הפירוש ד"ממחרת השבת" (פסח) הוא ("ממחרת") שבת בראשית (פסח שחל בשבת

וההסברה בזה: בנגע לחג הפסח – כשחל בשבת – נפר בגלוי הדלוג והפסיקה (פסח) גם לגבי השלמות (דשבת) ("ממחרת השבת")

הינו – דלוג ופסיקה למעלה מגדרי העולם. ובנגע לימי הספירה – שכשהתחלה דהספירה היא במוצאי (שבת) ("ממחרת השבת") כפשוטו

ואז השבתות הן תמימות כששית ימי בראשית – נפר בגלוי שהבחינה שלמעלה מגדרי העולם ("ממחרת השבת") נמשכת וחדרת בגדרי העולם ("ימי בראשית")

ומזה מוכן שב' הקצוות שבכללות הענין דספירת העמר (בכל השנים) – גלוי בחינה שלמעלה מהעולם

The Rebbe

Nun Beis

Acharon Shel Pesach

the Shabbat, and its drawing within the definitions of the world, seven Shabbats

("ממחרת השבת"), והמשכתה בגדר העולם ("שבע שבתות")

are recognizable in a revealed way and with emphasis in Pesach that falls on Shabbat

נכרים בגלוי ובהדגשה בפסח שחל בשבת

(ג)

And in more particular detail, the completeness of the days of the counting is emphasized in Pesach that falls on Shabbat, in the days of the counting that are within the Festival of Pesach itself

ובפרטיות יותר – מדגשת השלמות דימי הספירה בפסח שחל בשבת בימי הספירה שבחג הפסח עצמו

the days of the counting that are in the Festival of Pesach, from the second day of Pesach, from the morrow of the Shabbat, until the last day of Pesach, in the Diaspora, and in the Land of Israel Isru Chag, are seven days which are one week

ימי הספירה שבחג הפסח – מיום שני דפסח ("ממחרת השבת") עד אחרון של פסח (בחגון לארץ, ובארץ ישראל – אסרו חג) – הם שבעה ימים שהם "שבעה אחד"

in which there is completed the counting and the refinement of all the details of the seven middos that are within the middah of chesed, from chesed of chesed until malchus of chesed

שבו נשלמת הספירה (והברור) דכל פרטי שבועת המדות שבמדת החסד (מחסד שבחסד עד מלכות שבחסד)

the first and essential middah, "the day that goes with all the days" (Zohar), from a semblance and example of the completeness of all the days of the counting

המדה הראשונה והעקרית – "יומא דאזיל עם כלהו יומין" – (זוהר) מעין ודגמת השלמות דכל ימי הספירה

and when the fixed pattern of the seven days of the counting of the Festival of Pesach, from the second day of Pesach until the last day of Pesach, is in accordance with the seven days of the week, when Pesach falls on Shabbat

וכשהקביעות דשבועת ימי הספירה דחג הפסח (מיום שני דפסח עד אחרון של פסח) היא בהתאם לשבועת (ימי השבוע) כשפסח חל בשבת

there are recognizable in a revealed way and with emphasis the two extremes that are in the counting of the Omer, revelation of a level that is above the world, from the morrow of the Shabbat, on the first day of Pesach that falls on Shabbat

נכרים בגלוי ובהדגשה ב' הקצוות שבספירת העומר: גלוי בחינה שלמעלה מהעולם – "ממחרת השבת" – ביום ראשון דפסח שחל בשבת

a skipping and passing over also with regard to the completeness of the world, Shabbat, and all the more so on the last day of Pesach, the completion and fullness of the Festival of Pesach, that falls on Shabbat

דלוג ופסיחה גם לגבי שלמות העולם (שבת), ועל אחת כמה וכמה – ביום אחרון של פסח (גמר ושלמות חג הפסח) שחל בשבת

that it is recognizable in a revealed way even more that it is completely above the definitions of the world, since it is the eighth day of Pesach, the level of the eighth that is above the seven days of the cycle

שנפר בגלוי עוד יותר שהוא למעלה מגדרי העולם לגמרי – להיותו "יום שמיני דפסח", בחינת "שמיני" שלמעלה משבעת ימי ההקף

The Rebbe

Nun Beis

Acharon Shel Pesach

even in relation to the seven days of Pesach, whose concept is skipping and passing over above the world, and its drawing within the definitions of the world, seven Shabbats

אָפּלוּ בְּיַחַס לְשַׁבַּעַת יְמֵי הַפֶּסַח – שְׁעֵנִינָם דְּלוּג) וּפְסִיחָה – לְמַעְלָה מִהָעוֹלָם). וְהַמְשַׁכְתָּה בְּגִדְרֵי הָעוֹלָם – "שְׁבַע שַׁבָּתוֹת"

that the skipping and passing over in Pesach itself that falls on Shabbat, whose main part is from the second day of Pesach, a skipping and passing over also with regard to the first day of Pesach, and it goes and increases in the skipping and passing over over the course of seven days

שֶׁהַדְּלוּג וּפְסִיחָה בַּפֶּסַח (שְׁחַל בְּשַׁבָּת) עֲצָמוּ [שְׁעָקְרוּ מִיּוֹם שְׁנֵי דְפֶסַח – דְּלוּג וּפְסִיחָה גַם לְגַבֵּי יוֹם רִאשׁוֹן דְּפֶסַח – וְהוֹלֵךְ וּמוֹסִיף בְּהַדְּלוּג וּפְסִיחָה בְּמִשְׁךְ שַׁבְּעָה יָמִים]

is within the seven days of the week, the definitions of the world, and not only this, but that it is drawn within the seven middos that are within the middah of chesed, through which the building of the world is made

הוּא בְּשַׁבַּעַת יְמֵי הַשַּׁבּוּעַ – גִּדְרֵי הָעוֹלָם. וְלֹא עוֹד – אֲלֵא – שְׁנַמְשֵׁךְ בְּשַׁבַּעַת הַמִּדּוֹת שֶׁבְּמִדַּת הַחֶסֶד – שְׁעַל יָדָהּ נַעֲשֶׂה בְּנֵן הָעוֹלָם

as it is written, "for I said, the world will be built with chesed" (Tehillim 89:3), and from this it is also understood regarding the building of the world through the service of man, that its main aspect is through the service in the refinement of the middah of chesed

כְּמוֹ שֶׁכְּתוּב: "כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה" (תהלים פט:ג). וּמִזֶּה מוֹכֵן גַּם בְּנוֹגַע לְבָנֵן הָעוֹלָם עַל-יְדֵי עֲבוֹדַת הָאָדָם – שְׁעָקְרוּ עַל-יְדֵי הָעֲבוֹדָה בְּכַרְוֵר מִדַּת הַחֶסֶד

(ז)

And in more particular detail, in the Festival of Pesach itself, regarding the last, the eighth, of Pesach that falls on Shabbat first of all, that the level of the eighth, which is above the seven days of the cycle of Pesach, is drawn and penetrates into the day of Shabbat

וּבַכַּרְטוּיּוֹת יוֹתֵר (בְּחַג הַפֶּסַח עֲצָמוּ) – בְּנוֹגַע לְאַחֲרוֹן (שְׁמִינִי) שֶׁל פֶּסַח שְׁחַל בְּשַׁבָּת

in which there is made the completion, "and they were completed" (Bereishis 2:1), of all the six days of creation, the completion of the world

לְכָל לְרִאשׁוֹ – שֶׁבְּחִינַת "שְׁמִינִי" שֶׁלְמַעְלָה מִשַּׁבַּעַת יְמֵי הַהֶקֶף דְּפֶסַח – נִמְשָׁכַת וְחוֹדְרַת בְּיוֹם הַשַּׁבָּת

including and especially the completion of the world that is through the service of man, as our Rabbis of blessed memory said, "whoever says Vayechulu on the eve of Shabbat becomes a partner with the Holy One blessed be He in the work of creation" (Shabbos 119b)

שָׁבוּ נַעֲשִׂית הַשְּׁלֵמוֹת ("וַיִּכְלוּ") דְּכָל שְׁשֵׁת יְמֵי בְּרִאשִׁית – שְׁלֵמוֹת הָעוֹלָם

and further and mainly, the last day of Pesach is the second festival day of the diaspora of the seventh of Pesach, in which there was the completion and fullness of the exodus from Egypt through the splitting of the Sea of Reeds

כוֹלֵל וּבְמִיחָד – שְׁלֵמוֹת הָעוֹלָם שְׁעַל-יְדֵי עֲבוֹדַת הָאָדָם, כְּמֵאֲמַר רַבּוֹתֵינוּ ז"ל: "כָּל הָאוֹמֵר וַיִּכְלוּ בְּעֶרְבֵי שַׁבָּת... נַעֲשֶׂה שְׁתַּף לְהַקְדוּשׁ-כְּרוֹף-הוּא בְּמַעֲשֵׂה (:בְּרִאשִׁית" (שבת קיט

וְעוֹד וְעָקֵר: אַחֲרוֹן שֶׁל פֶּסַח הוּא יוֹם-טוֹב שְׁנֵי (שֶׁל גְּלוּיּוֹת) ד'שְׁבִיעִי שֶׁל פֶּסַח" – שָׁבוּ הָיְתָה (גִּמְרַ וּשְׁלֵמוֹת הַנִּצְיָאָה מִמִּצְרַיִם עַל-יְדֵי) קְרִיעַת יָם סוּף

The Rebbe

Nun Beis

Acharon Shel Pesach

and it is explained in the discourses of Chassidus that in the splitting of the Sea of Reeds there was made the connection of sea and dry land, the concealed world and the revealed world, Atzilus and Beriah Yetzirah Asiyah

ומבואר בדרושי חסידות שבקריעת ים סוף נעשה החבור ד'ים ויבשה – עלמא דאתכס'א ועלמא דאתגליא, אצילות ובריאה-יצירה-עשיה

and in this itself in two ways, the opinion of the Zohar that the connection is in a manner of elevation from below to above, and the opinion of the Arizal that the connection is in a manner of drawing from above to below

ובזה גופא בשני אפנים: (א) דעת הזוהר שהחבור הוא באפן של העלאה מלמטה למעלה, (ב) דעת האריז"ל שהחבור הוא באפן של המשכה מלמעלה למטה

and these and these are the words of the living G-d (Eruvin 13b), that the connection is in both ways, from above to below and from below to above

ואלו ואלו דברי אלקים חיים – (עירובין יג:) שהחבור הוא בשני האפנים: מלמעלה למטה ומלמטה למעלה

and from this it is understood that also in the splitting of the Sea of Reeds, the matter of the seventh of Pesach, that the last day of Pesach is its second festival day, there is emphasized revelation of a level that is above the world that is drawn and penetrates within the definitions of the world

ומזה מוכן שגם בקריעת ים סוף (ענינו של "שביעי של פסח" – ש"אחרון של פסח" הוא היום-טוב השני שלו) – מדגש גלוי בחינה שלמעלה מהעולם שגמשכת וחדרת בגדרי העולם

since the connection of sea, a level that is above the world, and dry land, the world, is both in a manner of revelation and drawing from above and in a manner of elevation from below

כיון שהחבור ד'ים (בחינה שלמעלה מהעולם) ויבשה (עולם) – הוא הן באפן של גלוי והמשכה מלמעלה (שבו מדגשת מעלת האור למעלה מגדרי העולם), והן באפן של העלאה מלמטה למעלה

and it is to add that this matter is also emphasized in the connection of the seventh of Pesach and the last of Pesach, two days of one festival day

ויש להוסיף: שענין זה מדגש גם בחבור ד"שביעי של פסח" ו"אחרון של פסח" (ב' ימים דדיום-טוב אחד)

that the festival day of the seventh of Pesach is from the Torah, in which is emphasized primarily the revelation from above, and the festival day of the last of Pesach is from the Rabbis

שהיום-טוב ד"שביעי של פסח" הוא מן התורה – שבו מדגש בעקר הגלוי מלמעלה, והיום-טוב ד"אחרון של פסח" הוא מדרבנן

in which is emphasized primarily the drawing and effect from within and within the definitions of the world, and through this there is added an even greater elevation, as understood from the saying of our Rabbis, "more severe and more pleasant are the words of the Scribes than the words of the Torah" (Eruvin 21b)

שבו מדגשת בעקר ההמשכה והפעלה מתוך ובגדרי העולם – שעל-דיינה נוסף עלוי גדול יותר – כמובן ממאמר רבותינו ז"ל: "חמורים וערבים דברי סופרים (יותר מדברי תורה" (עירובין כא

(ח)

According to this it is possible to explain also the connection and relation of the fixed pattern of Pesach on Shabbat to its fixed pattern in the portion of Shemini

על-פיינה יש לבאר גם הקשר והשיכות דהקביעות דפסח בשבת לקביעותו בפרישת שמיני

The Rebbe

Nun Beis

Acharon Shel Pesach

even though Shabbat and Shemini are two levels that are different and separate from each other, that Shabbat indicates the completeness of the world and Shemini indicates a level that is above the world

אף-על-פי ש"שבת" ו"שמיני" הם ב' דרגות שונות ונחלקות זה-מזה – ש"שבת" מורה על שלמות העולם, ו"שמיני" מורה על בחינה שלמעלה מהעולם

as mentioned earlier, nevertheless the Shabbat of Pesach, about which it is said "from the morrow of the Shabbat," is in a manner of skipping and passing over above the completeness of the world, the level of Shemini

כנזכר לעיל סעיף א'), הרי ה"שבת" דפסח (שעליו נאמר "ממחרת השבת") הוא באפן של דלוג ופסיקה למעלה משלמות העולם – בחינת "שמיני"

and from this it is understood that the level of "from the morrow of the Shabbat," the level of Shemini, that is recognizable in a revealed way in Pesach that falls on Shabbat

ומזה מוכן שביחינת "ממחרת השבת" (בחינת "שמיני") – שנפרת בגלוי בפסח שחל בשבת

a skipping and passing over also with regard to the completeness of the world, is with even greater emphasis in the Shabbat of Pesach that is in the portion of Shemini, Shemini within Shemini

דלוג ופסיקה גם לגבי שלמות העולם) – היא בהזדושה גדולה יותר ב"שבת" דפסח שבפרשת "שמיני" – "שמיני שבשמיני"

and in more particular detail, the connection and relation of the fixed pattern of Pesach on Shabbat and in the portion of Shemini, skipping and passing over also with regard to the completeness of the world of Shabbat, the level of Shemini

ובפרטיות יותר – הקשר והשיכות דהקביעות דפסח בשבת ובפרשת שמיני (דלוג ופסיקה גם לגבי שלמות העולם שבשבת – בחינת "שמיני")

is emphasized in the reading of "and it was on the eighth day" eight times, as mentioned earlier, the level of the eighth within the level of eighth itself (Vayikra 9:1)

מדגש בהקריאה ד'ויהי ביום השמיני" שמונה – פעמים (כנזכר לעיל סעיף א'), בחינה "השמינית שבשמינית שמיני" גופא

and among them, in the Mincha of Shabbat of the first day of Pesach, about which it is said "from the morrow of the Shabbat," and even more in the Mincha of Shabbat of the day of the eighth of Pesach

ומהן – במנחת שבת דיום ראשון דפסח (עליו נאמר "ממחרת השבת"), ו(עוד יותר) במנחת שבת דיום "שמיני דפסח"

and this matter is also emphasized in the completeness that is in the days of the counting, "seven complete weeks they shall be," complete like the six days of creation

וענין זה מדגש גם בהשלמות שבימי הספירה – "שבע שבתות תמימות תהינה" – תמימות פשט ימי בראשית

through this that in the definitions of the world, the days of creation, there is drawn the level that is above the world, from the morrow of the Shabbat

על-ידי-זה שבגדר העולם ("מי בראשית") נמשכת (הבחינה שלמעלה מהעולם) ("ממחרת השבת")

that the seven days of the week, from the first day until the day of Shabbat, of the first week that is connected with the middah of chesed, the first and essential middah through which the building of the world is made

ששבעת ימי השבוע (מיום ראשון עד יום השבת) דשבוע הראשון שקשור עם מדת החסד – מדה הראשונה והעקרית שבה נעשה בנין העולם

The Rebbe

Nun Beis

Acharon Shel Pesach

are in the portion of Shemini, that they are permeated with the revelation of the level of Shemini that is above the world

הם בפְּרִשֶׁת "שְׁמִינִי" – שְׁחֲדוּרִים בְּהִגְלוֹי דְּבְחֵינֵת "שְׁמִינִי" שְׁלִמְעֵלָה מִהָעוֹלָם

(ב)

According to this it is possible to explain also the advantage of the fixed pattern of this year, that Pesach falls on Shabbat and in the portion of Shemini, regarding the emphasis of the matter of redemption in the last of Pesach

עַל-פִּיזָה יֵשׁ לְבָאֵר גַּם הַמְעֵלָה דְּקִבְעוֹת שָׁנָה זו (שְׁפָסַח חֵל בְּשַׁבָּת וּבְפִרְשֶׁת שְׁמִינִי) – בְּנוֹגֵעַ לְהַדְגֵּשֶׁת עֲנֵנוּ הַגְּאֻלָּה בְּ"אַחֲרוֹן שֶׁל פֶּסַח"

in addition to this that the Festival of Pesach, the time of our freedom, in its generality is the beginning and root of all matters of redemption, until the true and complete redemption through Mashiach our righteousness

נוֹסֵף לְכֹה – שַׁחַג הַפֶּסַח ("זְמַן חֲרוּתֵנוּ") בְּכָלֵלוּתוֹ הוּא הַתְּחִלָּה וְשֵׁרֶשׁ לְכֹל עֲנֵנוּי הַגְּאֻלָּה – עַד לְגְאֻלָּה הַאֲמִתִּית וְהַשְּׁלֵמָה עַל-יְדֵי מְשִׁיחַ צְדִקְנוּ

about which it is said, "like the days of your going out from the land of Egypt I will show him wonders" (Michah 7:15), there is emphasized the future redemption in the Festival of Pesach itself primarily in the last days of Pesach and especially in the last of Pesach, for the last of Pesach is the eighth day of Pesach, and it is known that the eighth is connected with the matter of redemption

עֲלֶיהָ נֹאמֵר: "כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאֵנוּ נִפְלְאוֹת" (מִיכָה ז:טו) – מִדְּגֻשַׁת הַגְּאֻלָּה הַעֲתִידָה ((בְּחַג הַפֶּסַח עֲצֵמוּ

as our Rabbis of blessed memory said, "the harp of the days of Mashiach is of eight strings" (Arachin 13b), and in the last of Pesach we read the Haftorah about Mashiach, "and a shoot shall come forth from the stump of Yishai" (Yeshayahu 11:1)

בְּעֵקֶר (בְּיָמֵם הָאַחֲרוֹנִים דְּפֶסַח, וּבְפֶרֶט) בְּ"אַחֲרוֹן שֶׁל פֶּסַח", כִּי: א) "אַחֲרוֹן שֶׁל פֶּסַח" הוּא "יוֹם שְׁמִינִי דְּפֶסַח", וְיָדוּעַ שֶׁ"שְׁמִינִי" קָשׁוּר עִם עֲנֵנוּ הַגְּאֻלָּה

and the verses afterward describing his qualities, "and the spirit of Hashem shall rest upon him" and "and he shall smell with the fear of Hashem," and the state of the world in the days of Mashiach, "and the wolf shall dwell with the lamb"

כְּמֵאֵמֶר רַבּוֹתֵינוּ ז"ל: "כְּכַנּוֹר... שֶׁל יָמוֹת הַמְּשִׁיחַ שְׁמוֹנָה" (עֵרְכִין יג:), ב) בְּ"אַחֲרוֹן שֶׁל פֶּסַח" – מִפְּטָרֵינוּ בְּעֵנֵינוּ שֶׁל מְשִׁיחַ: "וַיֵּצֵא חֹטֵר מִגִּזְעַ יֵשׁוּ וְגו'"

and in the last of Pesach after Mincha they eat the meal of Mashiach, including also the drinking of four cups which correspond to the four expressions of redemption

וְשֵׂאֵר הַפְּסוּקִים שֶׁלְאַחֲרֵי-כֵן בְּתֵאוּר מְעֻלּוֹתָיו שֶׁל – הַמְּשִׁיחַ ("וַיִּנְחָה עָלָיו רוּחַ ה' וְגו'", "וַיִּהְיֶה בְּיָרְאֵת ה' וְגו'"), וּבְתֵאוּר מִצַּב הָעוֹלָם בְּיָמֵי הַמְּשִׁיחַ ("וַיִּגַּר זָאֵב עִם כֶּבֶשׂ וְגו'")

according to the custom of the Baal Shem Tov that was revealed and publicized by the Rebbe Rashab in the yeshiva Tomchei Temimim and further explained by my revered father in law the Rebbe the leader of our generation

ג) בְּ"אַחֲרוֹן שֶׁל פֶּסַח" (לְאַחֲרֵי מִנְחָה) אוֹכְלִים "סְעוּדַת מְשִׁיחַ" (כּוֹלֵל גַּם שְׁתֵּית ד' כּוֹסוֹת שֶׁהֵם כְּנֻגָד ד' לְשׁוֹנוֹת שֶׁל גְּאֻלָּה

כְּמִנְהַג הַבְּעַל-שֵׁם-טוֹב שְׁנִתְגַּלָּה וְנִתְפָּרַס עַל-יְדֵי כְּבוֹד-קִדְשֵׁת אֲדָמוּ"ר (מְהוֹרַש"ב) נִשְׁמָתוֹ-עֲדָן (בִּישִׁיבַת "תּוֹמְכֵי תִמְיָמִים"), וְנִתְפָּרַשׁ בְּיוֹתֵר עַל-יְדֵי כְּבוֹד-קִדְשֵׁת מוֹרֵי יְחִמֵי אֲדָמוּ"ר נִשְׂיָא דוֹרְנוּ

The Rebbe

Nun Beis

Acharon Shel Pesach

until in our generation this has become a widespread custom among many of the Jewish people in all the dispersions of Israel and even for all who are called by the name Israel

עד שְׁבִדוֹרְנוּ זֶה נַעֲשֶׂה מְנַהֵג פְּשוּט וְהוֹלֵךְ וּמִתְפַּשֵּׁט אֲצֵל רַבִּים מְבַיְי־יִשְׂרָאֵל (וְעַד לְכָל אִשְׂרָאֵל בְּשֵׁם יִשְׂרָאֵל יִכְנֶה) בְּכָל תְּפוּצוֹת יִשְׂרָאֵל

and furthermore and also this is primary, that the connection of the last of Pesach to redemption is hinted also in the counting of the Omer

ד) וְעוֹד – וְגַם זֶה עֵקֶר: שֶׁהַשִּׁיְכוּת ד' אַחֲרוֹן שָׁל פֶּסַח לְגַאֲלָה מְרַמְזֵת גַּם בְּסִפְרֵית הָעֹמֶר

as explained earlier that the general concept of the counting of the Omer is to draw into the world the seven weeks the level of from the morrow of the Shabbat until the fiftieth day which is the revelation of the fiftieth gate of understanding

נִתְבָּאָר לְעֵיל שְׁפָלּוֹת הָעֲנָנִים דְּסִפְרֵית הָעֹמֶר הוּא – לְהַמְשִׁיךְ בְּעוֹלָם "שִׁבְעַת שָׁבָתוֹת" – הַבְּחִינָה ד' מִמְּחֵרַת הַשָּׁבָת, עַד "מִמְּחֵרַת הַשָּׁבָת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם"

and in this is emphasized the connection to the future redemption for the main and complete drawing of the fiftieth gate of Binah will be in the future redemption when there will also be the completion of the giving of the Torah

וּבְזֶה מְדַגְּשֵׁת הַשִּׁיְכוּת לְגַאֲלָה הַעֲתִידָה – שֶׁעֶקֶר וְשִׁלְמוֹת הַמְשָׁכָה וְגִילּוּי "שְׁעַר הַנְּבוּיָה" דְּבִינָה יִהְיֶה בְּגַאֲלָה הַעֲתִידָה

on the fiftieth day, "a new Torah will go forth from Me" (Yeshayahu 51:4), and therefore after the counting we say "may it be Your will that the Beis Hamikdash be built," since this matter is especially connected to redemption

שָׁאֵז תִּהְיֶה גַּם הַשְּׁלֵמוֹת דְּמִתְּן תּוֹרָה בְּיוֹם הַחֲמִשִּׁים – ("תּוֹרָה חֲדָשָׁה מֵאַתָּה תֵּצֵא") (ישעיהו נא:ד)

and since in the last of Pesach there is completed the counting of the first and essential week, like a model of the completeness of the entire counting of the Omer, therefore there is especially emphasized in it the connection to the revelation of the fiftieth gate in the future redemption

וְכִיּוֹן שֶׁב' אַחֲרוֹן שָׁל פֶּסַח נִשְׁלַמְתְּ הַסִּפְרָה דְּשִׁבּוּעַ הָרִאשׁוֹן וְהַעֲקָרִי – מֵעַיִן וְדִגְמַת שְׁלֵמוֹת כְּלָלוֹת הָעֲנָנִים דְּסִפְרֵית הָעֹמֶר

and it can be said that this matter is hinted also in the particular counting of the last of Pesach, malchus of chesed, that the completion of all the details of the sefiros in the middah of His kindness is the greatest and essential kindness of the true and complete redemption

וְיֵשׁ לוֹמַר, שֶׁעֲנָנֵי זֶה מְרַמְזוּ גַּם בְּסִפְרָה הַפְּרָטִית ד' אַחֲרוֹן שָׁל פֶּסַח – "מַלְכוּת שְׁבָחָה" – שֶׁגַּמְר וְשִׁלְמוֹת כָּל פְּרָטֵי הַסִּפְרֵיּוֹת שְׁבָחָה חֲסִדוֹ שָׁל הַקְּדוּשָׁה-בְּרוּךְ-הוּא

through the King Mashiach through whom will be revealed the kingship of the Holy One blessed be He in all the world as it is written "Hashem will reign forever and ever" and "and the kingdom will be Hashem's" and "Hashem will be King over all the earth" (Shemos 15:18, Ovadiah 1:21, Zechariah 14:9)

הוּא הַחֲסִד הַכִּי גָדוֹל וְעֶקֶרִי דְּגַאֲלָה הָאֲמִתִּית וְהַשְּׁלָמָה עַל-יְדֵי מֶלֶךְ הַמְּשִׁיחַ, שֶׁעַל יְדוֹ תִּתְגַּלֶּה מַלְכוּתוֹ שָׁל הַקְּדוּשָׁה-בְּרוּךְ-הוּא בְּכָל הָעוֹלָם – כְּמוֹ שֶׁכָּתוּב: "ה' יִמְלֹךְ לְעוֹלָם וָעֶד" (שמות טו:יח), "וְהָיְתָה לְה' הַמְּלוּכָה" (עובדיה א:כא), "וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ" (זכריה יד:ט)

The Rebbe

Nun Beis

Acharon Shel Pesach

(י)

And all this is with greater emphasis in the last of Pesach of this year, that falls on Shabbat and in the portion of Shemini regarding the advantage of the day, the eighth of Pesach, there is emphasized more the connection to redemption מצד the matter of the day of Shabbat

that the song of the day of Shabbat, “a psalm, a song for the day of Shabbat,” is a psalm, a song for the future to come, for the day that is entirely Shabbat and rest for eternal life (Tamid 7:4) and מצד the portion of the week, “and it was on the eighth day” (Vayikra 9:1), that in addition to the connection of Shemini to redemption there is emphasized also the connection to redemption in the content of the portion

about the resting of the Shechinah in the Mishkan, whose main and complete fulfillment is in the third Beis HaMikdash, “the sanctuary of Hashem Your hands have established” (Shemos 15:17) in the future redemption

regarding the Haftorah of the day, which is the conclusion and seal of the reading, in the matter of Mashiach, there is emphasized the connection to redemption also in the reading of the day

that when it falls on Shabbat they add and begin the reading from “you shall surely tithe” (Devarim 14:22), in which is hinted the completeness of redemption connected with the number ten, higher even than eight, “upon the ten-stringed instrument” (Tehillim 92:4)

regarding the meal of Mashiach there is added in the connection to redemption also מצד the third meal of Shabbat, “the will of wills,” in which is emphasized the essence of the day that is entirely Shabbat and rest for eternal life

and further and also this is primary, that from the meal of Mashiach they immediately come to the meal of David the King Mashiach on Motzaei Shabbat, that the revelation of Mashiach in the meal is in a double manner, and double hints to redemption

– וְכָל זֶה בְּהַדְגָּשָׁה תִּתְּרָה בְּאַחֲרוֹן שָׁל פֶּסַח דְּשָׁנָה זוֹ –
שְׁחַל בְּשַׁבָּת וּבְפִרְשֵׁת “שְׁמִינִי”

(א) בְּנוֹגֵעַ לְמַעַלְתַּת הַיּוֹם – “שְׁמִינִי שָׁל פֶּסַח” – מְדַגְּשֵׁת יוֹתֵר הַשִּׁיכוֹת לְגַאֲלָה מִצַּד עֲנִינּוֹ שָׁל יוֹם הַשַּׁבָּת

שְׁשִׁירוֹ שָׁל יוֹם הַשַּׁבָּת – “מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת” – הוּא “מִזְמוֹר שִׁיר לְעֵתִיד לְבוֹא, לְיוֹם שְׁכָלוֹ שַׁבָּת (וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים” (תַּמִּיד ז:ד

וּמִצַּד פִּרְשֵׁת הַשַּׁבּוּעַ – “וַיְהִי בַיּוֹם הַשְּׁמִינִי” (וַיִּקְרָא ט:א) – שְׁנוֹסֵף עַל הַשִּׁיכוֹת דְּ“שְׁמִינִי” לְגַאֲלָה

מְדַגְּשֵׁת הַשִּׁיכוֹת לְגַאֲלָה גַם בְּתִכּוֹן הַפִּרְשָׁה – עַל־דִּבְרֵי הַשְּׂרָאָת הַשִּׁכְיָנָה בְּמִשְׁכַּן – שְׁעֵקֶרֶה וְשִׁלְמוֹתָה בְּבֵית־הַמִּקְדָּשׁ הַשְּׁלִישִׁי – “מִקְדָּשׁ ה’ כּוֹנֵנוֹ יְדִיד” (שְׁמוֹת טו:יז))

(ב) בְּנוֹגֵעַ לְהַפְטֵרַת הַיּוֹם (שֶׁהִיא סִיּוּם וְחוֹתֵם הַקְּרִיאָה) – בְּעֲנִינּוֹ שָׁל מְשִׁיחַ – מְדַגְּשֵׁת הַשִּׁיכוֹת לְגַאֲלָה גַם בְּקִרְיַאת הַיּוֹם

שְׁכָשְׁחַל בְּשַׁבָּת – מוֹסִיפִים וּמְתַחִילִים הַקְּרִיאָה מִ“עֵשֶׂר תַּעֲשֶׂר” (דְּבָרִים יד:כב) – שְׁבִנָּה נִרְמְזֵת שְׁלֵמוֹת הַגַּאֲלָה הַקְּשׁוּרָה עִם מִסְפֵּר “עֵשֶׂר” – “עַל־י (עֵשׂוֹר” (תְּהִלִּים צב:ד

(ג) בְּנוֹגֵעַ לְ“סְעוּדַת מְשִׁיחַ” – נוֹסֵף בְּשִׁיכוֹת לְגַאֲלָה גַם מִצַּד “סְעוּדָה שְׁלִישִׁית” דְּיוֹם הַשַּׁבָּת – “רַעֲנָא דְרַעֲוִיו”

שְׁמִ“סְעוּדַת מְשִׁיחַ” בָּאִים תִּכְף לְ“סְעוּדַת דָּדוֹד מִלְכָּא מְשִׁיחָא” בְּמוֹצָאֵי שַׁבָּת קֹדֶשׁ, הִנְנוּ – שְׁהַגִּילוּי דְ“מְשִׁיחַ” בְּ“סְעוּדָה” הוּא בְּאִפְסוֹן פְּפוּל, וְ“כְּפֵל” שְׁיָד וְרוּמֵז לְגַאֲלָה

The Rebbe

Nun Beis

Acharon Shel Pesach

regarding the counting of the Omer, the completion of the first and essential week, like a model of the completeness of the counting, through this is drawn the revelation of the fiftieth gate whose essence is in the future redemption

ד) ובנוגע ל"ספירת העומר" – סיום השבוע הראשון והעקרי, מעין ודגמת השלמות דספירת העומר – שעל-ידי זה נמשך גילוי "שער הנו"ן"

therefore, according to what was said earlier, that in Pesach that falls on Shabbat there is emphasized the completeness of the counting of the Omer in both extremes, above the world and within the world, there is emphasized more also the revelation of the fiftieth gate in the future redemption

הרי, על-פי האמור לעיל, שבפסח שקל בשבת – מדגשת השלמות דספירת העומר, מדגשת בו יותר גם השלמות דגילוי "שער הנו"ן"

and simply, that the continuation of the meal of Mashiach in this gathering will be together with Mashiach our righteousness, and even more so the grace after meals at the end of the meal will be through David the King Mashiach

ובפשטות – שהמשך ד"סעודת משיח" בהתועדות זו יהיה ביחד עם "משיח צדקנו", ועל-אחת כמה וכמה – ברפת המזון שבסיום הסעודה

as our Rabbis said regarding the future feast, after they eat and drink they give the cup of blessing to David who says I will bless for me it is fitting to bless as it is said "I will lift the cup of salvations and call in the name of Hashem" (Tehillim 116:13)

שתהיה על-ידי "דוד מלכא משיחא", כמאמר רבותינו ז"ל – אומרים לו לדוד: טול וברך, אומר להם: אני אברך, שנאמר: "כוס ישועות אשא ובשם ה' אקרא" (תהלים קטז:יג)

and afterward there will be the continuation and completion of the mitzvah of the counting of the Omer not in a manner of remembrance for the Temple but in its proper fulfillment since the Merciful One will restore for us the service of the Temple in its place

ולאחרי זה – יהיה ההמשך וגמר ושלמות קיום המצוה ד"ספירת העומר", (לא באפן ד"זכר למקדש" – אלא) "בתקונה"

since in the meantime "the Merciful One will restore for us the service of the Beis HaMikdash to its place" – in the "third Beis HaMikdash" – that it should be built speedily in our days – immediately and ממש

כיון שבינתיים "הרחמן הוא יחזיר לנו עבודת בית המקדש למקומה" – ב"בית המקדש השלישי" – שיבנה במהרה בימינו – תכף ומיד ממש

[NOTE Summary:

The Rebbe develops a multi-layered framework built on the interaction between three axes: Pesach, Shabbos, and Shemini. Each represents a distinct spiritual category. Pesach is a revelation from above, a divine leap beyond the system of the world. Shabbos represents the perfection of the world within its own structure. Shemini represents that which transcends the entire system altogether.

In a year when Pesach falls on Shabbos, these categories overlap. The "Shabbos of Pesach" is no longer merely the completion of the world but becomes a platform for a leap beyond it. This is expressed in the phrase ממחרת השבת, which hints not only to sequence but to transcendence, a level beyond even Shabbos itself.

The Rebbe

Nun Beis

Acharon Shel Pesach

This dynamic is then mapped onto Sefiras HaOmer. The counting is normally an עבודה from below, refining the seven middos and the structure of creation. But its formulation in Torah, שבע שבתות תמימות ... ממחרת השבת, reveals that the עבודה is not merely internal refinement. It is the drawing down of a transcendent אור into the sevenfold structure of reality. The completion of the שבע שבתות is not just quantitative but qualitative: the world becomes permeated with a level beyond itself.

This reaches its peak in אחרון של פסח. The eighth day of Pesach represents a level beyond the cycle, linked to the future Geulah. Multiple indicators reinforce this: the Haftarah of Mashiach, the Baal Shem Tov's סעודת משיח, and the association of "eight" with redemption. The Rebbe shows that this day is not just commemorative but actively channels the future revelation into the present.

When אחרון של פסח falls on Shabbos and in Parshas Shemini, the theme intensifies. Shabbos itself alludes to the future state of "יום שכולו שבת," Parshas Shemini speaks of the revelation of the Shechinah, and the reading "ויהי עשר תעשר" reinforces the idea of transcending the natural order. Even the additional Torah reading of עשר תעשר hints to the number ten, a level beyond eight, suggesting a further stage of completeness.

The connection to Sefiras HaOmer is critical. The first week, especially the day of מלכות שבהסד (which aligns with אחרון של פסח), represents the completion of the foundational middah through which the world is built. This completion mirrors the ultimate completion of the entire counting, which culminates in שער הנון, the fiftieth gate, associated with the future Geulah and the revelation of תורה חדשה מאיתי תצא.

Thus, the entire structure of the maamar converges on a single thesis: the purpose of avodah is to fuse transcendence and immanence. Pesach introduces transcendence, Sefirah integrates it into the world, and Geulah completes the process, revealing a world fully permeated with the infinite.

Practical Takeaway:

A person's avodah is not limited to self-improvement within natural boundaries. The goal is to draw something higher than the system into the system itself. Practically, this means that growth is not only incremental but can include moments of breakthrough that redefine one's entire framework. Especially during Sefirah, each day is not just refinement but an opportunity to bring a higher light into concrete behavior.

Chassidic Story:

When the Baal Shem Tov introduced the concept of סעודת משיח on אחרון של פסח, his students did not fully grasp its depth. Once, a chassid asked why this meal was necessary after an entire Pesach filled with holiness. The Baal Shem Tov responded that the earlier days of Pesach are about leaving Egypt, but the last day is about entering the future. He explained that at that meal, a person can taste the light of Mashiach not as an abstract idea but as something tangible.

The Rebbe

Nun Beis

Acharon Shel Pesach

Years later, the Rebbe Rashab institutionalized this meal in Tomchei Temimim, and it became a living experience. Chassidim would sit farbrengen-style, speaking about Geulah as if it were unfolding. The shift was subtle but profound: redemption was no longer something distant, but something already beginning to emerge within the present moment.

Therapeutic Psychological Integration

Breaking the System vs Transforming It

Most people assume growth means working within your limits. You improve habits, refine character, become a slightly better version of yourself. That is Sefirah mode. But Pesach introduces something radically different: a jump. A leap beyond your current identity.

Psychologically, this is the difference between gradual self-improvement and identity shift. Sometimes change does not come from fixing what is broken. It comes from encountering something so powerful that it reorganizes you entirely.

Why the Jump Alone Is Not Enough

Here is the catch. Breakthrough experiences do not last on their own. Inspiration fades. High moments disappear. That is why Sefiras HaOmer begins right after Pesach. The system must absorb the breakthrough.

In real life, this looks like translating a powerful moment into daily structure. A person has clarity, then must build habits that hold that clarity. Without integration, transcendence becomes memory instead of transformation.

The Deep Goal: Fusion

The Rebbe's model is precise: not either transcendence or structure, but both at once. The highest state is when something beyond you becomes part of you.

Emotionally, this means you do not just feel inspired, you become stable in that inspiration. Spiritually, it means the infinite becomes lived reality. Practically, it means your highest values show up in your smallest actions.

Living "Shemini"

"Shemini" represents the place beyond the system. In psychological language, it is the part of you that is not limited by your past patterns. Everyone has that dimension, but most people rarely access it.

The work is to bring that "eighth level" into your "seven days," your routine life. Not escape reality, but upgrade it.

The Rebbe

Nun Beis

Acharon Shel Pesach

Modern Story

A young professional once went on a retreat where he experienced a deep sense of purpose. For a few days, everything felt aligned. When he returned home, the feeling faded, and he became frustrated.

Instead of chasing another retreat, he tried something different. He chose one small behavior that reflected that higher state, waking up ten minutes earlier to think clearly about his purpose each day. Over time, that small anchor began reshaping his entire routine.

Months later, he realized something surprising. The feeling he had chased did not come back in the same dramatic way. But something deeper had happened. His life itself had become aligned.

That is the difference between Pesach and Sefirah. The moment gives you the vision. The work builds the reality.

END NOTE]