

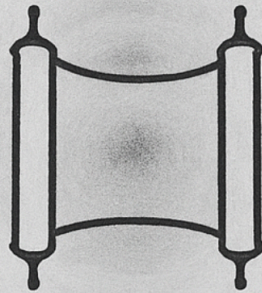
בס"ד

Alter Rebbe

Torah Ohr

Pesach

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבֵיּוֹם
הַשְּׁבִיעִי עֶצְרַת לַיהוָה



Dedicated To:

אֵילֵנָה דְּבִוְרָה בֵּית שׂוּרָה מְרִים

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Parsha Tzav/ Pesach

ששית ימים תאכל מצות וביום השביעי עצרת ל-ה

Six days you shall eat matzos, and on the seventh day shall be an Atzeres (assembly) to Hashem your G-d you shall not perform any labor. Behold, we find that three Festivals are called Atzeres: Shavuot the time of the Giving of the Torah, Shemini Atzeres the time of Simchas Torah, and the seventh day of Pesach.

ששית ימים תאכל מצות וביום השביעי עצרת לה' אלקיך לא תעשה מלאכה. הנה מצינו שלשה ימים טובים נקראו עצרת: חג השבועות זמן מתן תורתנו, ושמיני עצרת שהוא זמן שמחת תורה ושביעי של פסח.

And greater is what is said about the seventh day of Pesach than all of them, for it says, "to Hashem your G-d," and not "for you," as by the other Festivals which are "half for Hashem and half for you." But this one is entirely for Hashem it is the day of the Splitting of the Sea, and great was the plunder of the sea, which is the matter of the elevation of sparks (see Shir HaShirim Rabbah on the verse "Turei Zahav," and also see the maamar Na'vu Lechayayich regarding "Turei Zahav").

וגדול מה שנאמר בשביעי של פסח יותר ממה שנאמר בכולם, שנאמר בו "לה' אלקיך" ולא לכם כשאר ימים טובים שיש בהם "הציו לה' והציו לכם", אלא גלו לה'. והיא יום קריעת ים סוף, וגדולה היתה בזה היום כו', שהוא ענין העלאת ניצוצין כו' (ראה רבה שיר השירים על הפסוק "תורי זהב" ועין במאמר "נאו להינד" בענין "תורי זהב").

And the maidservant saw at the sea... "He took them in His arms," like the parable of the baby who cannot see far, and his father lifts him to see.

וראתה שפחה על הים כו' "קחם על זרועותיו", כמשל התינוק שאינו יכול לראות למרחוק, והגביהו אביו לראות.

And behold, it is written: "Until it passes over... until it passes over," twice. For in the future it is written: "And He will wave His hand over the river with His scorching wind, and strike it into seven streams, and cause [them] to walk over it in sandals" (see Koheles Rabbah, beginning, on "Hevel Hevalim").

והנה כתוב: "עד יעבור כו', עד יעבור כו'" פעמים. והנה לעתיד כתוב: "והניף ידו על הנהר בעים רוחו והפשו לשבעה נחלים ונהריו בנעלים" (ראה רבה "קהלת ריש פרק "הכל הכלים").

And it is written afterward: "I will thank You, Hashem, 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 exodus from the land of Egypt, I will show him wonders."

וכתוב לבתר: "אודה ה' כי אנפת בי, ישוב אפך ותנחמני", וכתוב: "כימי צאתך מארץ מצרים". "ארצנו נפלאות".

Meaning, just as the Children of Israel, in their exodus from Egypt, crossed the Sea of Reeds which is the aspect of the "end of all levels" so too in the future they will cross the river to be in the aspect of "beyond the river," as it says: "Beyond the river your forefathers dwelled of old."

דהינו, כמו שעברו בני ישראל בעלותם ממצרים את מי ים-סוף שהוא בחינת ספא דכל דרגין כן לעתיד יעברו את הנהר להיות בבחינת "עבר הנהר", כמו שכתוב: "בעבר הנהר ישבו אבותיכם". "מעולם".

And this is the river that goes out from Eden (see maamar Im Bechukosai). And it is known that Eden is the aspect of Chochmah (wisdom), and "Who is wise? He who sees what is born" the level of sight. The river that goes out of Eden is the

והוא הנהר היוצא מעדן (ועין במאמר "אם בתקתי"). וידוע שעדן הוא בחינת חכמה, ואיזהו חכם? הרואה את הנולד בבחינת ראיה. ונהר

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level of Binah (understanding), which is the level of hearing and contemplation in the greatness of Hashem, may He be blessed.

היוצא מעדן הוא בחינת בינה, שהיא בחינת שמיעה וְהִתְבּוֹנְנוֹת בְּגִדְלַת הַ

And the Sea of Reeds was split into twelve parts, corresponding to the twelve tribes of Israel, as it is written: "To Him who split the Sea of Reeds into parts, for His kindness is everlasting" (Tehillim 136:13), so that each tribe could pass through in its own path, each one according to its own measure (see maamar Mizmor Shir Chanukas HaBayis).

וְיַם־סוּף נִגְזַר לְשָׁנִים־עֶשֶׂר גְּזָרִים לְמִנְיַן שְׁבַטֵי בְּנֵי יִשְׂרָאֵל כְּדַכְתִּיב: "לְגֹזֵר יַם־סוּף לְגֹזְרִים כִּי לְעוֹלָם חֲסִדוֹ" (תְּהִלִּים קל"ו, י"ג), כְּדֵי שְׁכַל שְׁבַט וְשְׁבַט בְּמִסְלַתוֹ יִלְךְ, כָּל אֶחָד לְפִי שִׁיעוּרָא דִּילֵיהּ (וְעֵין (בַּמָּאֵר "מְזִמּוֹר שִׁיר חֲנֻכַּת הַבַּיִת

And in the future, it is written: "He will strike it into seven streams," corresponding to the seven shepherds three forefathers and four matriarchs (see maamar Ra'isi Vehinei Menoras Zahav, and also VeHayah Or HaLevanah on "sevenfold like the light of seven days").

וְלַעֲתִיד כְּתוּב: "וְהִכְהוּ לְשִׁבְעָה נְחָלִים" כְּנִגְדַּךְ בְּחִינַת ז' רוּעִים: ג' אָבוֹת וְד' אִמָּהוֹת (וְעֵין בַּמָּאֵר "רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב" כּו' וְשִׁבְעָה גְרוֹתֵיהּ עָלֶיהָ, וְעֵין גַּם בַּמָּאֵר "וְהִיא אוֹר הַלְכָנָה" בְּעֵינַי (שִׁבְעַתֵּימִם כְּאוֹר שְׁבַעַת הַיָּמִים

And behold, now at this time the aspect of "Beyond the River" has not yet been revealed. But in the future it is written: "I will show him wonders" "I will show," in the aspect of sight, as explained above.

וְהִנֵּה עַתָּה בְּזִמְנֵן דְּעִבְדְּשׁוּ לֹא נִתְגַּלְהַ בְּחִינַת "עֵבֶר הַנְּהָר" הַנִּלְל, אֲבָל לַעֲתִיד כְּתוּב: "אֲרָאֶנּוּ נִפְלְאוֹת" "אֲרָאֶנּוּ" בְּחִינַת רְאִיָּה כַּנִּלְל

And this is: "I will thank You, Hashem, for You were angry with me" that is, the suffering, the hardship of exile and livelihood. And therefore: "Your anger will turn away and You will comfort me," for by bearing poverty and distress, we will merit the revelation of the level of "Beyond the River," as explained above.

וְזֶהוּ: "אוֹדֶה ה' כִּי אֲנֹפֶת בִּי" דְּהִינּוּ יַסוּרִים, קִשְׁיֵי הַשְׁעָבוּד וּפְרָנְסָה. וְלִכּוֹ: "יָשׁוּב אַפֶּיךָ וְתִנְחַמְנִי", שְׁעֵל־יָדַי שְׁסֻבְּלוּ הָעֵינַי וְהִדּוּחַק נִזְכָּה לְבְּחִינַת הַתְּגַלּוֹת בְּחִינַת "עֵבֶר הַנְּהָר", כַּנִּלְל

And this is [the meaning of] "Six days you shall eat matzos," and not "seven days," because this verse speaks about the future when the seventh day will be an Atzeres to Hashem your G-d: the level of "Beyond the River," the river that goes out from Eden, in which there will be no eating, etc. Therefore, there will be no eating of matzah *the bread of affliction*.

וְזֶהוּ "שִׁשִּׁת יָמִים תֹּאכַל מִצּוֹת", וְלֹא "שִׁבְעַת יָמִים", כִּי הַפְּסוּק הִנֵּה נֹאמֵר עַל הָעֲתִיד שְׁיִוֵּם הַשְּׁבִיעִי יִהְיֶה עֲצֵרַת לֵה' אֱלֹקֶיךָ, בְּחִינַת "עֵבֶר הַנְּהָר" הַיּוֹצֵא מֵעֵדֶן שְׁאִין בּוֹ לֹא אֲכִילָה כּו', לְכֵן לֹא יִהְיֶה בּוֹ אֲכִילַת מִצָּה לְחֵם עֲנִי

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- Revelation vs. Integration: Although Pesach begins with a powerful supernatural revelation (mochin d'gadlus), that flash of light must be integrated step-by-step through Sefiras HaOmer, refining one trait of the animal soul each day.
- The gold coin analogy: This gradual internalization is like receiving a large gift (a purse of gold coins) all at once, and then taking time to count and appreciate each coin individually.
- Kabbalistic themes: The distinction between *Igulim* (circular, infinite light) and *Yosher* (linear, step-by-step integration) mirrors the overall dynamic general inspiration must be made specific and personal.

Practical Takeaway

Don't rely on flashes of inspiration transform them into lasting change. We all have moments of spiritual insight, excitement, or elevation (especially during holidays like Pesach). But the key to growth is what happens after Sefiras HaOmer teaches us to integrate that light through daily refinement and slow, methodical work on our character traits. Even if your spiritual experience came in a sudden rush, your long-term elevation will only come through consistency, detail, and inner transformation.

Chassidic Story

The Rebbe Maharash and the Empty Cup

The Rebbe Maharash (the 4th Chabad Rebbe) once gave a fiery maamar on the nature of divine light during a Pesach meal. A chassid who was listening was so moved, he jumped up and shouted, "Rebbe, I feel it! I feel the infinite light filling my soul!" The Rebbe gently looked at him and said:

"It's easy to feel full when the wine is being poured. But the real test is after the cup is empty do you still carry the warmth in your heart?"

Later that night, the Rebbe explained to a group of elder chassidim:

"The 'matzah of the first night' is a gift from above. But to live as a Jew, you must do the work of counting your own coins. That is Sefiras HaOmer."

Just like the cup of wine, the initial inspiration is meant to spark you but the long-term journey depends on whether you'll take the spark and fan it into a flame through daily inner work.

Therapeutic Psychological Integration (TPX)

Core Idea

The seventh day of Pesach is not just another festival day, it represents a completely different state of

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consciousness. Unlike other Yomim Tovim that are “half for Hashem and half for you,” this day is entirely “for Hashem,” meaning a state where self-centered experience dissolves and a person encounters something beyond their normal identity . Psychologically, this is the shift from ego-based living to a state of higher awareness, where one is not driven by personal gratification but aligned with something deeper and more absolute.

The Inner Split: From Limitation to Expansion

The splitting of the sea represents a breakdown of internal barriers. Normally, a person’s mind is confined by habitual patterns, fears, and emotional conditioning. These are the “waters” that block clarity. When the sea splits, it means that even the deepest unconscious limitations open up pathways. Each tribe having its own path reflects that every individual has a unique psychological structure and therefore a unique path to growth and transcendence .

Seeing vs. Hearing: Two Modes of Awareness

The text contrasts “Eden” as wisdom (seeing) and the “river” as understanding (hearing and contemplation). In modern psychological terms, this is the difference between direct insight and processed understanding. Most people live in the “hearing” mode, analyzing, thinking, trying to understand. But the future state described is one of “seeing,” immediate clarity, where truth is self-evident and not mediated by mental struggle . This is a shift from cognitive processing to experiential awareness.

Why Growth Must Be Gradual

Even though there is an initial burst of expanded awareness (like the early days of Pesach), it cannot last without integration. That is why there is the counting of the Omer, a slow, structured refinement process. Psychologically, this mirrors how breakthroughs do not sustain themselves unless they are integrated into daily habits. The analogy of receiving a bag of gold and then counting it coin by coin captures this perfectly. Transformation begins with inspiration, but it becomes real through consistent, incremental work .

Suffering as a Catalyst for Expansion

The text reframes hardship not as punishment but as a mechanism that prepares a person for a higher level of perception. The phrase “You were angry with me... You will comfort me” reflects the idea that struggle expands emotional capacity. In therapeutic language, distress tolerance and emotional processing are what allow a person to access deeper layers of meaning and resilience. Without tension, there is no expansion.

Beyond the River: The End of Reactive Living

The future state described as “beyond the river” is a condition where a person is no longer driven by survival patterns, cravings, or reactive behaviors. It is a state without “eating,” meaning without dependency on external inputs for validation or fulfillment. This is psychological freedom, where identity is no longer constructed from external reinforcement but from intrinsic alignment.

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Modern Story

A young entrepreneur built a successful startup very quickly. In the beginning, everything felt like a miracle, investors, growth, recognition. It was his “splitting of the sea” moment. But within a year, the excitement faded and he felt lost, anxious, and overwhelmed. He realized that the initial success had come in a burst, but he had not built the internal structure to sustain it.

Instead of chasing another breakthrough, he began working slowly. He built routines, developed emotional awareness, and learned how to handle pressure. It felt small and unimpressive compared to his earlier success. But over time, something shifted. He no longer needed the highs. He became steady, clear, and deeply grounded.

Years later, he described the difference: “Before, I was being carried. Now, I can walk on my own.”

That transition from being lifted to being able to walk is exactly the movement from the initial revelation to the slow counting process, and ultimately to reaching a place “beyond the river,” where clarity is no longer dependent on external events, but becomes a permanent inner reality.

END NOTE]