

Discourse 7

“*VeHeineef Yado al HaNahar -*
And He shall wave His hand over the river”

Delivered on the final day of Passover-

Acharon Shel Pesach, 5711

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴¹⁷ “*HaShem-יהו"ה* will dry up the gulf of the Sea of Egypt and He will wave His hand over the River with the power of His breath; He will break it into seven streams and lead [the people] across in [dry] shoes.” This verse refers to the times of Moshiach, as indicated by the verse at the beginning of the chapter, that states,⁴¹⁸ “A staff will grow from the stump of Yeshai and a shoot will sprout from his roots. The spirit of *HaShem-יהו"ה* will rest upon him – a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and the fear of *HaShem-יהו"ה*. He will be imbued with a spirit of fear of *HaShem-יהו"ה*; and will not need to judge by what his eyes see nor decide by what his ears hear. He will judge the destitute with righteousness, and with fairness rebuke the humble of the earth etc.”

⁴¹⁷ Isaiah 11:15

⁴¹⁸ Isaiah 11:1-4

Now, we must understand this matter that, “He will be imbued with a spirit of fear of *HaShem-VeHaricho B’Yirat HaShem*-יהוה ביראתו,” which our sages, of blessed memory, explained to mean,⁴¹⁹ “He will smell and judge-*Morach VeDa’in*-מורח ודאין.”⁴²⁰ At first glance, this is not understood, since the whole matter of judgment is the process of clarifying the matter. What then is the relevance of “scent-*Rei’ach*-ריח” in regard to judgment?

In addition, we must understand why, of all the things listed, this is the primary, elevated characteristic of Moshiach, to the extent that when it is necessary to test Moshiach, he is tested to see if he can, “smell and judge-*Morach VeDa’in*-מורח ודאין.”⁴²¹ In other words, all the other characteristics that were listed, such as, “a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and the fear of *HaShem*-יהוה” are insufficient on their own, and instead, the primary, elevated characteristic of Moshiach is that, “he will be imbued with a spirit-*VeHaricho*-והריחו of fear for *HaShem*-יהוה,” which means that, “he will smell and judge-*Morach VeDa’in*-מורח ודאין.” Because of this, although the verse specifies his other characteristics in the affirmative; that he will possess a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and the fear of *HaShem*-יהוה,” it is only in regard to this characteristic that, “he will be imbued with a spirit-*VeHaricho*-והריחו of the fear of *HaShem*-

⁴¹⁹ Talmud Bavli, Sanhedrin 93b

⁴²⁰ That is, the word “*VeHaricho*-והריחו” shares the same root as “*Rei’ach*-ריח” which means “smell.”

⁴²¹ See Talmud Bavli, Sanhedrin 93b *ibid.* with respect to Bar Kochba.

יהו"ה," that it also specifies it in the negative, "he will not need to judge by what his eyes see nor decide by what his ears hear." In other words, this further indicates that this quality, specifically, is the primary, elevated characteristic of Moshiach.

2.

The explanation⁴²² is as our sages, of blessed memory, stated,⁴²³ "What is something that the soul derives benefit from, but the body does not derive benefit from? You must say: This is scent." Indeed, this is the primary difference between eating and drinking, and scent. That is, eating and drinking are activities that the body derives benefit from. Scent, on the other hand, is an activity that the soul derives benefit from.

Since they are different, their effects, that is, how they impact the bond between the soul and the body, are also different. This is because the essential self of the soul is very distant from the physicality of the body, and its bond with the body is only through the power of, "He who does wonders,"⁴²⁴ and can bind two opposites, the spiritual with the physical. Thus, because of their essential difference and distance from each other, at times, there can be a concealment or weakening of that bond. Nonetheless, the consumption of food and drink strengthens the bond between the soul and body, as in the well-

⁴²² See *Hemshech* 5672 Vol. 1, Ch. 13, 18, 22 & 23. Also see *Sefer HaMaamarim* 5722 p. 228 and on - discourse entitled "*VeHayah BaYom Hahoo*" 5722.

⁴²³ Talmud Bavli, Brachot 43b

⁴²⁴ See Rama to Shulchan Aruch Orach Chaim 6:1

known⁴²⁵ explanation of the verse,⁴²⁶ “Not by bread alone does man live, but by everything that issues from the mouth of *HaShem*-יהו"ה does man live.” In other words, what is meant by this verse, is that it is, “that which emanates from the mouth of *HaShem*-יהו"ה,” which is in the bread, that enlivens and vitalizes man, meaning that there is a spark of Godliness in the bread, that enlivens and vitalizes man. In other words, because it is rooted in the aspect of the inner light (*Ohr Pnimi*), it thus has the power to strengthen the bond between the soul and the body in a way of inner vitality (*Chayut Pnimi*).

In contrast, when there is a withdrawal of the soul from the body, for example, when a person faints, God forbid, then eating and drinking are of no use to revive him. Rather, it is specifically the power of scent that has the capacity to draw out the essence of his soul. This is because the power of scent (*Rei'ach*-ריח) is rooted in the aspect of the transcendent, encompassing lights (*Ohr Makif*) of the soul. For the same reason, smelling something causes no diminishment in the thing being smelled, for which reason we are taught that,⁴²⁷ “The sound [of the musical instruments] and the sight and smell [of the incense] are not subject to [the prohibition of] misuse of consecrated property.” This is because they only are from the aspect of the transcendent, encompassing lights (*Ohr Makif*). Thus, because scent is from the aspect of the transcendent encompassing light (*Ohr Makif*), it therefore is capable of

⁴²⁵ Likkutei Torah of the Arizal to Deut. (*Ekev*) 8:3; Keter Shem Tov No. 194; Likkutei Torah Tzav 13b, and elsewhere.

⁴²⁶ Deuteronomy 8:3

⁴²⁷ Talmud Bavli, Pesachim 26a; Keritot 6a

reaching and affecting a drawing forth from the essence of the soul.

For the same reason we are taught,⁴²⁸ “If a person is buried under a collapsed building, one is required to check [if he is alive] until checking [the breath of] his nostrils.” The Bachaya⁴²⁹ states that the reason is because, just as the drawing down of the soul into the body is through the nostrils, as it states,⁴³⁰ “and He blew into his nostrils the soul of life,” so also, its withdrawal is likewise through the nostrils. Therefore, even if all of his other organs have been checked, including his heart, and no signs of life have been found, this is inadequate, and they must uncover and check him until the breath of his nostrils have been checked. This is because as long as there still is some vitality in the nostrils, which is the essential vitality, it still is possible to draw it out into revelation by various means.

This is also the reason that the nostrils are called, “The Gate of the Brain” (*Shaar HaMochin*).⁴³¹ What is meant is that it is the gateway to the inner aspect of the brain, as indicated by the fact that the nose and nostrils are designated as, “The Gate of the Brain.” In contrast, the “Gate of the Heart” is the mouth, which is the matter of speech, since the emotions are revealed through speech. Additionally, the very existence of speech

⁴²⁸ Talmud Bavli, Yoma 85a and Rashi there; Sota 45b; See Reshimot Vol. 15 p. 65 and on.

⁴²⁹ Rabbeinu Bachaye to Genesis 2:7

⁴³⁰ Genesis 2:7

⁴³¹ See *Hemshech* 5672 *ibid.* citing the Talmud in Yoma *ibid.* Also see the discourse of the Alter Rebbe by this same title, 5662 Vol. 1, p. 63 and on; Ohr HaTorah Bereishit Vol. 3, p. 520b; Bamidbar Vol. 4, p. 1,464.

itself is rooted in the breath of the heart.⁴³² However, at first glance, one might think that speech is also, “The Gate of the Brain,” since intellect is also revealed through speech. However, the revelation that occurs through speech is only from the external aspect of the brain, which is the intellect. This is to say that the bestowal of intellectual influence to another is only an external bestowal. Therefore, intellectual influence can only be conveyed to a person who also is intellectual. However, the bestowal of intellect cannot help a person who is not intellectual. This is because the bestowal of intellect does not engender any novelty, but is merely an external transference and bestowal. Thus, when they stated that the nose and nostrils are, “The Gate of the Brain,” they were referring to the inner aspect of the brain.

Now,⁴³³ in the nose itself there are two levels. This is as stated in Idra Rabba,⁴³⁴ that the nose has two nostrils, the right nostril and the left nostril, “from one nostril (the right nostril) comes life (*Chayin*-חַיִּין), and from the other nostril (the left nostril) comes the life of all life (*Chayin D’Chayin*-חַיִּין דְּחַיִּין).” It is explained that in the right nostril there is a drawing forth of the aspect of the encompassing light (*Ohr Makif*) of direct illumination (*Ohr Yashar*), that reaches the aspect of “life,” which is the externality of the Ancient One (*Atik*), blessed is He. In the left nostril, however, there is a drawing

⁴³² See at greater length Shaar HaYichud – The Gate of Unity, Ch. 37.

⁴³³ See Siddur (Im Divrei Elokim Chaim) 9b and on; Imrei Binah Shaar HaTefillin (Vol. 3) p. 151-154.

⁴³⁴ Zohar III 130b – This section is further elucidated in the citations in the prior note.

forth of the aspect of the encompassing light (*Ohr Makif*) of the rebounding illumination (*Ohr Chozer*), that reaches all the way to, “the life of all life,” which is the inner aspect of the Ancient One (*Atik*) blessed is He.

In man’s service of *HaShem*-יהו"ה, blessed is He, the explanation is that the encompassing light (*Ohr Makif*) of the direct illumination (*Ohr Yashar*) refers to the drawing forth of a revelation of Godliness within the physical, and thus reaches to the aspect of “life.” In contrast, the encompassing light (*Ohr Makif*) of the rebounding illumination (*Ohr Chozer*), refers to the matter of making the physical world itself a receptacle for Godliness, and thus reaches to the aspect of, “the life of all life.”

On the physical level, this is analogous to the fact that for a regular faint or dizzy spell, even a scent that is not overly strong will be effective. However, if a person falls into a deep faint, a regular scent will not be effective. Specifically a strong and sharp scent, like vinegar or ammonia, must be used, which has the power to revive the soul even from a deep faint, because it reaches to an even deeper level of the soul.

It is the same way in man’s service of *HaShem*-יהו"ה, blessed is He. That is, when a person’s service is in a manner of direct illumination (*Ohr Yashar*), in which there are not so many concealments and Godliness is not as hidden, then it can reach the aspect of “life,” which is the aspect of the encompassing light of the *Chayah* level of the soul. This is the aspect of the desires of the heart (*Re’uta D’Leeba*), which although, in and of itself, transcends intellect and reason, nevertheless, is tied to intellect and reason, in that the intellect

(*Sechel*) is the receptacle for the aspect of the desires of the heart (*Re'uta D'Leeba*). However, it is specifically when a person's service is in a manner of the rebounding light (*Ohr Chozer*), meaning that there are concealments and Godliness is hidden, that his service reaches the aspect of, "the life of all life," which is the inner aspect of the Ancient One (*Atik*), blessed is He.

Now, the drawing forth of the inner aspect of the Ancient One (*Atik*) also effects the intellect (*Sechel*), so that the intellect is caused to operate in an entirely different manner. This refers to the matter of, "The inner aspect of the father-*Abba* is the inner aspect of the Ancient One-*Atik*."⁴³⁵ The explanation is as follows:⁴³⁶ The drawing forth of intellect (*Sechel*) is from the power of intellect (*Ko'ach HaMaskeel*). However, this drawing forth is not imperative, and we thus see that, at times, the intellect is not drawn forth from the power of intellect (*Ko'ach HaMaskeel*). When this happens, the solution is the faculty of desire (*Ratzon*), as our sages, of blessed memory, stated,⁴³⁷ "A person should always learn Torah from a place that his heart desires." In other words, it is the desire (*Ratzon*) that draws the power of the intellect (*Ko'ach HaMaskeel*) into revelation.

However, at times, it is quite possible for various reasons, whether circumstantial ones or internal ones (such as

⁴³⁵ See Likkutei Torah Netzavim 49d; Sefer HaMaamarim 5700 p. 49 and on; Also see Shaar HaYichud – The Gate of Unity, Ch. 24 through 26.

⁴³⁶ See *Hemshech* 5672 *ibid.* Ch. 23; Likkutei Torah Matot 87c; *Hemshech V'Kachah* 5637 Ch. 76; *Hemshech* 5666 p. 428.

⁴³⁷ Talmud Bavli, Avoda Zarah 19a

the mind being muddled by impurity), that even desire (*Ratzon*) is ineffective in drawing out the intellect. The solution is to occupy oneself in Torah study, in a manner of accepting the yoke of Heaven upon himself. In other words, he must force himself and invest himself entirely, with the totality of his being, into his study of Torah, through which the intellect will be caused to be revealed.

However, the root of this revelation is a higher source than the power of intellect (*Ko'ach HaMaskeel*) itself. Rather, it is from the aspect of, “the air that is above the membrane that hovers over the brain,”⁴³⁸ which is the aspect of the intellect of the Ancient One-*Atik*, blessed is He. This is because the knowledge-*Da'at* of the Ancient One-*Atik* takes hold and illuminates in this air,⁴³⁹ and penetrates the membrane and draws forth from the aspect of the concealed wisdom (*Chochmah Stima'ah*). Through this, there is a revelation of intellect that is of an entirely loftier order. It is this aspect that is referred to in the matter of, “The inner aspect of the father-*Abba* is the inner aspect of the Ancient One-*Atik*.” That is, when there is a revelation of the inner aspect of the Ancient One-*Atik*, this necessitates a drawing forth of the existence of the intellect, however, the intellect that is drawn forth due to the inner aspect of the Ancient One-*Atik*, transcends all limitations.

To further clarify, the intellect (*Sechel*) that is drawn forth from the power of intellect (*Ko'ach HaMaskeel*) by means

⁴³⁸ Etz Chaim, Shaar 13 (Shaar Arich Anpin), Ch. 3; Also see Shaar HaYichud – The Gate of Unity, Ch. 21 and the notes there, as well as Ch. 25 & 26 *ibid*.

⁴³⁹ See Etz Chaim *Ibid*. Ch. 4 & 6.

of the desire (*Ratzon*), is limited according to the limits of the desire. Even the intellect that is drawn forth from the externality of the faculty of pleasure (which is tied to the desire) is also limited according to the measure of the perfection of the intellect itself and its adhesion to the externality of the pleasure (*Ta'anug*). In contrast, when the study of Torah is in a way of accepting the yoke of the Kingdom of Heaven upon oneself, this affects a drawing forth from the inner aspect of the pleasure (*Pnimiyyut HaTa'anug*), and the intellect (*Sechel*) that is drawn forth from this transcends all limitations. In other words, even though it is drawn into the existence of revealed intellect, nevertheless, it is unlimited.

3.

Based on the above, we may now understand why the primary characteristic by which Moshiach is elevated, is specifically in the matter of, “scent-*Rei'ach*-ריח,” that he will “smell and judge-*Morach VeDa'in*-מורה ודאין.”⁴⁴⁰ This is because of the elevated level of scent-*Rei'ach*-ריח, in that it reaches to the very Essence, to the inner aspect of the Ancient One-*Atik*, blessed is He, and does so in such a way, that it also affects a drawing forth into wisdom-*Chochmah* and revealed intellect (*Sechel*). This itself is the meaning of the fact that he will, “smell and judge-*Morach VeDa'in*-מורה ודאין.” In other words, although there is a matter of judgment, nevertheless, “he

⁴⁴⁰ See Talmud Bavli, Sanhedrin 93b ibid. with respect to Bar Kochba.

will not need to judge by what his eyes see nor decide by what his ears hear.” In other words, he will not render judgment based upon understanding (*Havanah*) and comprehension (*Hasagah*), nor even according to the powers of intellectual insight (*Haskalah*), and not even according to the sight of the power of wisdom (*Re'iyah D'Chochmah*). Rather, he will “smell and judge-*Morach VeDa'in* מורח ודאין,” meaning that the judgment will be according to scent that reaches all the way to the Essential Self, and from there affects a drawing forth of influence, even to the revealed intellect.

This is also the substance of the words of his honorable holiness, my father-in-law, the Rebbe, in his talk,⁴⁴¹ in which he explained this verse regarding Moshiach that, “He will be imbued with a spirit of the fear of *HaShem* יהוה and will not need to judge by what his eyes see nor decide by what his ears hear.” He explains that the judgments of Moshiach will be in such a way, that he will know the underlying causes that brought a person to the state that he finds himself in. This is like the teaching,⁴⁴² “Do not judge your fellow until you have reached his place,” meaning that a person recognizes in himself and knows the causes that brought him to his present condition. The same principle applies to one’s judgment of his fellow. He should know the underlying causes that brought his fellow to such a condition. In other words, he should recognize that his fellow is essentially good and the fact that he finds himself in

⁴⁴¹ Sichat Simchat Torah 5690 Ch. 39 and on, and Ch. 46 (Likkutei Dibburim Vol. 2, p. 317 and on; p. 322b, Sefer HaSichot 5690 p. 117 and on, & p. 123).

⁴⁴² Mishnah Avot 2:4

an undesirable state, is only due to secondary reasons and circumstances.

To preface, there are those who think that a Torah talk is nothing more than words of exposition. However, in reality, “Even the conversations of Torah scholars require study,” as our sages, of blessed memory, explained⁴⁴³ about the verse,⁴⁴⁴ “and his leaf does not wither.” How much more so is this certainly the case when a Rebbe, the prince and leader of the generation, speaks. (For this, one does not even have to rely on this teaching of our sages, of blessed memory.) Certainly, his words are founded on the depths of the received knowledge (*Kabbalah*). In other words, based on the above explanation about the advantage of scent-*Rei’ach*-ריח, in that it reaches the very essence, it is understood that the judgments of Moshiach will be rendered in such a way, namely, that he will see the very essence of the person and that he is essentially good.

This is further understood from what is explained elsewhere⁴⁴⁵ about Rabbi Yochanan ben Zachai’s statement,⁴⁴⁶ “I do not know on which path they are leading me.” He said this, even though⁴⁴⁷ “he did not neglect either the smallest minutiae of Torah, nor the greatest matters in Torah etc.” This is because the revealed powers of the soul are not indicative of

⁴⁴³ Talmud Bavli, Sukkah 21b; Avoda Zarah 19b – further explained in Sefer HaMitzot of the Tzemach Tzedek 105a and on, and elsewhere.

⁴⁴⁴ Psalms 1:3

⁴⁴⁵ Likkutei Torah Vayikrah, Hosafot 50d; Maamarei Admor HaZaken, HaKetzarim p. 309; Ohr HaTorah beginning of Parshat Pinchas (p. 1,059 and on). Discourse entitled “*Ach B’Goral*” 5626 (Sefer HaMaamarim 5626 p. 171); Sefer HaMaamarim 5696 p. 50 and note 1 there.

⁴⁴⁶ Talmud Bavli, Brachot 28b

⁴⁴⁷ Talmud Bavli, Sukkah 28a

the essence of the soul. In other words, it is entirely possible that a person's revealed powers are as they should be, whereas his essence can be entirely sunken in the depths of the external husks of evil (*Kelipot*). Proof of this, is the case of Yochanan the High Priest (*Kohen Gadol*), who served as the High Priest for eighty years, but ultimately became a heretical Sadducee. The fact that he served as High Priest for eighty years demonstrates that, during that time, he was a righteous *Tzaddik*, since, as known, if a High Priest who was not as he should be, entered the Holy of Holies on Yom Kippur, he would not live out the year.⁴⁴⁸

Nevertheless, because his essence was in the depths of the external husks of evil (*Kelipah*), over time, this was drawn out, even into the revealed powers of his soul, to the point that, ultimately, he became a heretical Sadducee. This demonstrates that the revealed powers of the soul are not indicative of the essence of the soul. Thus, due to the great his humility, Rabbi Yochanan ben Zachai, was fearful about the essence of his soul.

However, from the above, we also can understand the inverse in relation to Moshiach, that he will not judge based on the external condition of the person, but will judge according to the essence of the person. This then, is the meaning of, he will “smell and judge-*Morach VeDa'in* מורח ודאין.”⁴⁴⁹

⁴⁴⁸ See Talmud Bavli, Yoma 8b and Rashi there.

⁴⁴⁹ See Talmud Bavli, Sanhedrin 93b *ibid.* with respect to Bar Kochba.

This also explains the verse,⁴⁵⁰ “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt and He will wave His hand over the River with the power of His breath; He will break it into seven streams and lead [the people] across in [dry] shoes.” The explanation is as follows:

As known,⁴⁵¹ just as the splitting of the sea was in preparation for the giving of the Torah, so too, the splitting of the river that will happen in the coming future will be preparatory to the revelation of the inner teachings of Torah that will come about by the hand of Moshiach. This was explained by his honorable holiness, my father-in-law, the Rebbe, in the discourse that was printed for the holiday of Passover.⁴⁵² He explains that the splitting of the sea was not to facilitate their subsequent travels through the desert, because in fact, they came up from the sea on the same side that they descended into the sea.⁴⁵³ Rather, the splitting of the sea was preparatory to the giving of the Torah.

Now, about the giving of the Torah, it states in Midrash,⁴⁵⁴ “This is analogous to a king who decreed, ‘The Romans shall not descend to Syria and the Syrians shall not ascend to Rome.’ Likewise, when the Holy One, blessed is He,

⁴⁵⁰ Isaiah 11:15

⁴⁵¹ Discourse entitled “*VeHeineef Yado*” in Likkutei Torah Tzav 17a and on, and is explained in various other places as well.

⁴⁵² Discourse entitled “*Vayolech HaShem*” 5704, subsequently printed in Sefer HaMaamarim 5711, p. 229 and 5704 p. 179.

⁴⁵³ See Talmud Bavli, Arakhin 15a, Tosefot entitled “*K'Sheim*.”

⁴⁵⁴ Midrash Tanchuma Va'era 15; Shmot Rabba 12:3

created the world, He decreed,⁴⁵⁵ ‘The heavens are the heavens of *HaShem*-יהו"ה, and the earth he gave to mankind.’ However, when He gave us the Torah, He nullified the decree and said, ‘The lower ones shall ascend above and the upper ones shall descend below.’” This is the novelty of the commandments-*mitzvot* once the Torah was given. That is, even though, before the giving of the Torah, there also was a matter of fulfilling *mitzvot*, and our forefathers, peace be upon them, fulfilled them physically, for example, Avraham performed the *mitzvah* of welcoming guests (*Hachnasat Orchim*), Yitzchak served *HaShem*-יהו"ה, blessed is He, with the digging of the wells, and Yaakov served *HaShem*-יהו"ה with the act of peeling the sticks etc. These all were physical acts with physical objects. Nevertheless, the act of the *mitzvah* did not remain manifest in the physical objects, and the *mitzvot* they did, only affected the upper, spiritual worlds.⁴⁵⁶

In contrast, the novelty of the giving of the Torah, is that the fulfillment of the *mitzvot* causes a change in the physical object itself. Moreover, the drawing down of holiness into the physical happens at the moment the object is prepared for the fulfillment of the commandment, even before it is actually done. (This is explained in Shaarei Orah of the Mittler Rebbe, in the discourse entitled, “*Yaviyu Levush Malchut.*”)⁴⁵⁷ The preparation for this was through the matter of the splitting of the sea. For, through the splitting of the sea there was a

⁴⁵⁵ Psalms 115:16

⁴⁵⁶ See Sefer HaMaamarim 5665 p. 220 and on; Likkutei Sichot Vol. 15, p. 57 and on, and elsewhere.

⁴⁵⁷ Chapter 5 and on, and Ch. 87, and the summaries there.

penetration of the upper aspect of, “the sea-*HaYam*-הַיָּם,” which refers to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, through which there subsequently was a bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.⁴⁵⁸

Now, there are two opinions about this. [However, there is no actual dispute between them. They both are true, however they each indicate a different matter.]⁴⁵⁹ The view presented by the Arizal⁴⁶⁰ is that the splitting of the sea is the matter of the drawing forth and descent of the world of Emanation-*Atzilut* to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. The view presented in Zohar,⁴⁶¹ is that the splitting of the sea is the matter of the ascension of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* to the world of Emanation-*Atzilut*.

We may say that these two views are similar to the distinction between the two forms of service of *HaShem*-יהו"ה. Namely, one view is that, “Godliness is everything.” The alternative view is that, “Everything is Godliness.”⁴⁶² This is known to be the general distinction between the perspective of the Maggid of Mezhritch and the perspective of the Alter

⁴⁵⁸ See citations in the next note, and as is discussed elsewhere.

⁴⁵⁹ See Siddur Im Divrei Elokim Chaim 290a; Shaar HaEmunah of the Mittler Rebbe, Ch. 54.

⁴⁶⁰ Pri Etz Chaim, Shaar Chag HaMatzot, Ch. 8; Shaar HaKavanot, Inyan Sefirat HaOmer, Drush 12.

⁴⁶¹ Zohar II 48b

⁴⁶² See *Hemshech* 5666 p. 568; Sefer HaSichot Torat Shalom p. 63 and on; Sefer HaMaamarim 5700 p. 141; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 539; Sefer HaSichot 5680-5687 p. 229; 5690 p. 86; 5701 p. 47; 5703 p. 25.

Rebbe.⁴⁶³ Beyond this, however, the matter of the splitting of the sea is not only the penetration of the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which is the intermediary that affects the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. Rather, there also is an aspect of the penetration of the Crown-*Keter*,⁴⁶⁴ which is the intermediary between the world of Emanation-*Atzilut* and the worlds that transcend the world of Emanation-*Atzilut*. (This is the matter of the two aspects of the *Sefirah* of Crown-*Keter*, which are called *Atik* and *Arich*. That is, on the one hand, it is the lowest aspect of the upper level, but on the other hand, it is the highest aspect of the lower level.)

However, even beyond all the above, the matter of the splitting of the sea is the aspect of the penetration of the aspect of Kingship-*Malchut* of the Unlimited One, blessed is He,⁴⁶⁵ which is the intermediary between the light of the Unlimited One that precedes the restraint (*Tzimtzum*) and the order of the chaining down of the worlds (*Hishtalshelut*) that follows the restraint (*Tzimtzum*). The matter of this, “penetration” (*Bekiyah*), is to bring about a bond between He who precedes the restraint (*Tzimtzum*) and that which follows the restraint (*Tzimtzum*).

Now, just as at the time of the exodus from Egypt it was necessary for there to be this matter of the splitting of the sea,

⁴⁶³ See *Hemshech* 5666 *ibid.*; Sefer HaSichot Torat Shalom *ibid.*

⁴⁶⁴ See Ohr HaTorah Beshalach p. 572 and on; Sefer HaMaamarim 5677 p. 163 and on; 5680-5681 p. 16 and on, and elsewhere.

⁴⁶⁵ See *Hemshech* 5672 Vol. 2, p. 942 and elsewhere.

as a preparation for the giving of the revealed Torah, so it is in regard to the coming redemption, about which it states,⁴⁶⁶ “As in the days when you left the land of Egypt, I will show you wonders.” That is, before the revelation of the inner aspects of Torah, which will occur by the hand of Moshiach, it first will be necessary for there to be this matter of the, “splitting of the river.”

In this too, there also are two opinions.⁴⁶⁷ The first is that the, “splitting of the river,” will be in such a manner that the river itself will become dry land, which is the matter of drawing Godliness down. The second is that the river will remain a river, only that it will split, which is the matter of the ascension and elevation of the lower level to the higher level.

Now, one of the differences between the splitting of the sea at the time of the exodus, compared to the splitting of the river in the coming future, is that the splitting of the sea at the time of the exodus was done with the staff.⁴⁶⁸ In contrast, in the coming future, the splitting of the river will be by hand,⁴⁶⁹ as it states, “He will wave His hand.”

The reason is because, initially, the work of preparing the physical and making it into a receptacle for Godliness requires that the penetration is specifically by means of the staff. This is understood from the teaching of our sages, of

⁴⁶⁶ Micah 7:15

⁴⁶⁷ See *Hemshech VeHechereem* 5631 p. 1

⁴⁶⁸ Exodus 14:16

⁴⁶⁹ See *Hemshech VeHechereem* 5631, p. 24 and on; *Hemshech V’Kachah* 5637 p. 16 and on.

blessed memory, about the verse,⁴⁷⁰ “Take your staff,” about which they said,⁴⁷¹ “The Holy One, blessed is He, does not discipline the wicked except with a staff. Why is this? Because the wicked are compared to dogs, as it states,⁴⁷² ‘And they return each evening, crying like dogs.’ Just as one normally strikes a unruly dog with lashes, so too, they are lashed.”

However, this is not true of the coming redemption, for that will be the conclusion and completion of the work. Therefore, the splitting of the river will not require the use of a staff. Instead, “He will wave His hand over the river,” through which there will be an ascension of the physical, so that it will become a receptacle for Godliness, to the point that it will be in such a way that there will be an actual perception of Godliness.

The Torah teachings of Moshiach will be in the same manner, for Moshiach will teach Torah to the entire Jewish people.⁴⁷³ Now, at first glance, how is it possible for Moshiach to teach Torah to the entire Jewish people? However, the explanation is that Moshiach will teach them in a manner of “seeing” the actual **being** of Godliness. Right now, we cannot even imagine this, since our entire grasp is only of the **existence** of Godliness (*Hasagat HaMetziut*), but not a grasp of His Being itself (*Yediyat HaMahut*). However, with the coming of

⁴⁷⁰ Exodus 7:9

⁴⁷¹ Midrash, Shmot Rabba 9:2

⁴⁷² Psalms 59:15

⁴⁷³ Rambam, Hilchot Teshuvah 9:2

Moshiach, the novelty will be that we will have perception and sight into the actual Being of *HaShem*-יהו"ה, blessed is He.⁴⁷⁴

5.

Based on all the above,⁴⁷⁵ we may also understand the statement of our sages, of blessed memory,⁴⁷⁶ “Moshiach will cause the righteous *Tzaddikim* to repent.” At first glance, this teaching is not understood. How does the matter of repentance relate to the righteous *Tzaddikim*? However, as known, the matter of repentance (*Teshuvah*) does not only apply to repentance from sins and transgressions. Rather, the matter of repentance is that one leaves his state and standing, because he is dissatisfied by his present state, in that it does not fulfill his ultimate desire. This matter is even applicable to righteous *Tzaddikim* who have no relation to matters of sin or transgression. They too can to leave their previous state and standing, as our sages, of blessed memory, taught,⁴⁷⁷ “If he is accustomed to learning one chapter, he should learn two chapters etc.”

We may apply this to our understanding of Moshiach as well. Since, by his hand, there will be the matter of the “sight”

⁴⁷⁴ See the Introduction and Petach HaShaar to Imrei Binah translated into English as The Gateway to Understanding.

⁴⁷⁵ See *Hemshech* 5672 Vol. 1, 222; This will also be discussed at greater length in the next discourse.

⁴⁷⁶ Zohar III 153b; See Likkutei Torah Drushim L'Shmini Atzeret 92b; Shir HaShirim 50b

⁴⁷⁷ Cited from Tana d'Vei Eliyahu in Tanya Iggeret HaTeshuva, Ch. 9; Also see Vayikra Rabba 25:1

of the Being of *HaShem*-יהו"ה, and he will, "smell and judge," which itself is a revelation of the Essential Being of the Unlimited One, blessed is He, then in relation to the Essential Being of *HaShem*-יהו"ה, blessed is He, "even in His angels He finds fault."⁴⁷⁸ Thus, at that time, the righteous *Tzaddikim* will also repent, in that they will leave their previous state and standing, as a result of the revelation of the Essential Being of *HaShem*-יהו"ה Himself, in relation to which, "even in His angels He finds fault."

It is about this that it states,⁴⁷⁹ "Now the man Moshe was exceedingly humble, more than any person on the face of the earth." It is explained⁴⁸⁰ that Moshe saw the generation of the of the heels of Moshiach and that they would be incapable of even understanding and comprehending.⁴⁸¹ He saw that it would be a time of concealment and hiddenness and that darkness would be doubled and quadrupled. Albeit, he saw that the Jewish people would nevertheless fulfill the commandments with self-sacrifice. In other words, not only will the concealments not obstruct their service of *HaShem*-יהו"ה, blessed is He, but more so, specifically because of the hiddenness, they would strengthen themselves with even greater fortitude to fulfill them. This is what caused a state of nullification (*Bittul*) and humility in Moshe.

⁴⁷⁸ Job 4:18

⁴⁷⁹ Numbers 12:3

⁴⁸⁰ See *Sefer HaMaamarim* 5679 p. 464; 5689 p. 299 and on.

⁴⁸¹ The generation of Moshe is called, דור דעה-The generation of knowledge of *HaShem*, and is like the brain relative to the generations immediate to the coming of Moshiach, who are called the heels and have very diminished awareness of Godliness in comparison.

Based on the above, we may present a possible explanation, that Moshe became aware of the tremendous elevation of Moshiach, which is the matter of the revelation of the Essential Being of the Unlimited One Himself, *HaShem*-יהו"ה, blessed is He, that even causes, "the righteous to repent." This even affected Moshe to be roused and moved to repent (*Teshuvah*).

6.

It is about this that the verse states,⁴⁸² "I thank You *HaShem*-יהו"ה, for You were angry with me, and now Your wrath has subsided and You have comforted me." What is meant by this is that the thankfulness should specifically be over the very fact that, "You were angry with me." This is as explained before about the advantage of serving *HaShem*-יהו"ה from the angle of the rebounding light (*Ohr Chozer*). That is, it is specifically through the concealment and hiddenness of Godliness that one reaches a much higher state. Thus, "I thank You *HaShem*-יהו"ה, for You were angry with me." For, ultimately, at the end of it all, through the service of *HaShem*-יהו"ה in the manner of the rebounding light (*Ohr Chozer*), there will be the revelation of Moshiach. Thus, (the one) who "was pained because of our rebellious sins and oppressed through our iniquities,"⁴⁸³ and "who bore our ills and carried our pains,"⁴⁸⁴

⁴⁸² Isaiah 12:1

⁴⁸³ Isaiah 53:5

⁴⁸⁴ Isaiah 53:4

will lead us to welcome the true and complete redemption, at which time, there will be a revelation of the advantage of servicing *HaShem*-יהו"ה in the manner of the rebounding light (*Ohr Chozer*),⁴⁸⁵ and we will then arrive at the time that,⁴⁸⁶ "Your wrath has subsided and You have comforted me."

⁴⁸⁵ Also see the end of the prior discourse *Bati LeGani* 5711, Ch. 9

⁴⁸⁶ Isaiah 12:1