

Discourse 14

*“V’Hechereem HaShem et Leshon Yam Mitzrayim -
HaShem will dry up the gulf of the sea of Egypt”*

Delivered on Acharon Shel Pesach,
The last day of Passover, 5713⁹⁸²
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁸³ *“הַיָּם וְהַנָּהָר יִבְשֻׁן”* *HaShem* will dry up the gulf of the Sea of Egypt and He will wave His hand over the river [Euphrates] with the power of His breath; He will strike it into seven streams and will guide (the people) across in shoes.” This verse refers to the coming redemption that will occur speedily in our days by the hands of our righteous Moshiach, as stated in the opening verse there,⁹⁸⁴ “A staff will emerge from the stump of Yishai, and a shoot will sprout from his roots.”

The substance of this matter is that just as, generally, the coming redemption will be similar to the redemption of the exodus from Egypt, as it states,⁹⁸⁵ “Like the days when you

⁹⁸² On the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe noted in handwriting “5631.” (That is, this discourse is based on the *Hemshech* entitled “*V’Hechereem*” 5631 – Sefer HaMaamarim 5631 Vol. 1, p. 259 and on.)

⁹⁸³ Isaiah 11:15

⁹⁸⁴ Isaiah 11:1

⁹⁸⁵ Micah 7:15

left the land of Egypt, I will show you wonders,” so it is with the particulars that occurred in the exodus from Egypt, which will also occur in the coming redemption. This refers to the splitting of the river that will occur in the coming redemption, similar to the splitting of the sea of reeds during the exodus from Egypt. This is further indicated by the continuation and conclusion of the passage there,⁹⁸⁶ “As there was for Israel on the day it went up from the land of Egypt.”

This being the case, that the splitting that will occur in the coming redemption will be similar to the splitting of the sea of reeds during the exodus from Egypt, we therefore need to understand the reason for the distinctions between them. The first distinction is that during the exodus from Egypt, the splitting only occurred with the sea, whereas in the coming redemption, there will be a splitting of the sea (“*HaShem*-יהוה will dry up the gulf of the Sea of Egypt”) as well as a splitting of the river (“He will wave His hand over the river”).

Now, we can say that the simple explanation is that in the exodus from Egypt they only passed by the sea of reeds, and it therefore was only necessary for the sea to be split. In contrast, in the coming future, in which the exodus will be⁹⁸⁷ “from Assyria and from Egypt, from Pathros and from Cush, from Elam and from Shinar, from Hamath and from the islands of the sea,” it will have to pass by way of the river

⁹⁸⁶ Isaiah 11:16

⁹⁸⁷ Isaiah 11:11

[Euphrates]. It therefore will be necessary for both the sea and of the river [Euphrates] to be split.⁹⁸⁸

Nevertheless, this does not explain the difference in the terminology of verse, that about the sea it states, “He will dry up-*V’Hechereem*-והחרים,” and about the river it states, “He will wave-*V’Heineef*-והניף.” That is, about the sea it states, “*V’Hechereem*-והחרים,” which has two meanings.⁹⁸⁹ The first is that it means “to dry up-*Yovesh*-יובש,”⁹⁹⁰ and the second is that, “*V’Hechereem*-והחרים,” is a term meaning, “segregation-*Cheirem*-חרם,” as in the verse,⁹⁹¹ “Any segregated-*Cheirem*-חרם property that a man will segregate-*Yachareem*-יחרם for *HaShem*-יהו”ה.”⁹⁹² In contrast, in regard to the river, the verse uses the term, “and He will wave-*V’Heineef*-והניף.”

In addition, as known, in the exodus from Egypt the splitting of the sea was not for the purpose of saving the Jewish people from the Egyptians. For, *HaShem*-יהו"ה, the Ever Present One, blessed is He, has many paths at His disposal. Moreover, this is particularly so when considering the statement in Tosefot that they came up on the same side of

⁹⁸⁸ Also see Rashi to Isaiah 11:15 – “The term ‘*V’Hechereem*-והחרים’ means ‘to dry up,’ so that the exiles of Israel will pass through it from Egypt. The river refers to the Euphrates River, for the exiles from Assyria to cross.”

⁹⁸⁹ Ohr HaTorah, Na”Ch to Isaiah 11:15 (Vol. 1, p. 191); *Hemshech “V’Hechereem”* p. 1 (Sefer HaMaamarim 5631 Vol. 1, p. 259).

⁹⁹⁰ See Targum Yonatan and Rashi to Isaiah 11:15; Also see Likkutei Torah, Tzav 18b

⁹⁹¹ Leviticus 27:28

⁹⁹² Michlol section on “*Cheirem*-חרם” cited in Ohr HaTorah and *Hemshech “V’Hechereem”* 5631 ibid.

the sea from which they descended,⁹⁹³ thus indicating that it was not split for the purpose of saving them. Rather, it was a spiritual matter that needed to take place during the exodus from Egypt. [Through this, we may also understand the statement (in the Haggadah) that, “If He would have split the sea for us, but not have taken us across on dry land, it would have been sufficient for us.” That is, the splitting of the sea was not a necessary component of the salvation from Egypt, but rather was a spiritual matter that needed to occur at that time.]

Based on this, the reason for the difference between the exodus from Egypt, wherein only the sea was split, and the splitting of the coming future, which will occur both with the sea and with the river, is not understood.

There is yet another difference between the splitting at the time of the exodus from Egypt and the splitting of the coming future. That is, about the splitting of the sea of reeds, the verse states,⁹⁹⁴ “Lift up your staff and stretch out your arm over the sea and split it.” That is, the splitting occurred (not through his hand, but) through the staff. In contrast, about the splitting of the coming future it states, “He will wave His hand over the river [Euphrates].” That is, it will not happen through the staff, but only through waving the hand.⁹⁹⁵

⁹⁹³ Talmud Bavli, Erechin 15a; See Torah Ohr, Beshalach 62b; Sefer HaMaamarim 5635 Vol. 1 p. 256; Discourse entitled “*V’Heineef*” 5698 (Sefer HaMaamarim 5698 p. 199), and elsewhere.

⁹⁹⁴ Exodus 14:16

⁹⁹⁵ See *Hemshech “V’Hechereem”* p. 25 (Sefer HaMaamarim 5631 Vol. 1, p. 287).

2.

Now, to understand this, we must preface by explaining the matter of the splitting the sea of reeds. That is, we must understand why the splitting of the sea was necessary in the exodus from Egypt.⁹⁹⁶

The explanation is that the exodus from Egypt is tied to the giving of the Torah, as stated,⁹⁹⁷ “When you take the people out of Egypt, you will serve God on this mountain.” Thus, in and of itself, the splitting of the sea was not for the purpose of the exodus from Egypt (since in any event, it only occurred after they had already left Egypt). Rather, it was for the matter of the giving of the Torah.⁹⁹⁸ Therefore, to understand the matter of the splitting of the sea of reeds, which was for the purpose of giving the Torah, we first must preface with an understanding of the matter of the giving of the Torah.

The explanation is that, as known, the novelty introduced with the giving of the Torah is that there came to be a bond between the physical and material, with the spiritual. That is, before the giving of the Torah, there was no bond between the spiritual and the physical. This is as stated in Midrash,⁹⁹⁹ “This is analogous to a king who decreed, ‘The Romans shall not descend to Syria and the Syrians shall not

⁹⁹⁶ See Shaar HaEmunah of the Mittler Rebbe, Ch. 52 (83b and on); *Hemshech “V’Hechereem”* ibid. p. 1 and on (Sefer HaMaamarim 5631 Vol. 1, p. 259).

⁹⁹⁷ Exodus 3:12

⁹⁹⁸ See Likkutei Torah, Tzav 17a; Shaar HaEmunah ibid.

⁹⁹⁹ Midrash Tanchuma Va’era 15; Shmot Rabba 12:3

ascend to Rome.’ Likewise, when the Holy One, blessed is He, created the world, He decreed,¹⁰⁰⁰ ‘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, and I shall initiate this, as it states,¹⁰⁰¹ ‘And *HaShem*-יהו"ה descended upon Mount Sinai,’ and as it states,¹⁰⁰² ‘To Moshe He said, ‘Go up to *HaShem*-יהו"ה.’”

Now, even though before the giving of the Torah – that is, at the beginning of creation – there was some bond between the spiritual and the physical, which is specifically emphasized in man (who is a microcosm of the whole world),¹⁰⁰³ in that there is a bond between the soul and the body through the power of the One who performs wonders,¹⁰⁰⁴ nevertheless, before the giving of the Torah, even when the spiritual was in the physical and had an effect on it, it did not affect the actual physicality. In other words, the physical remained in the same state of physicality as it was before. In contrast, with the giving of the Torah, a novelty was introduced, in that the effect of the spiritual upon the physical is in the physicality itself.

¹⁰⁰⁰ Psalms 115:16

¹⁰⁰¹ Exodus 19:20

¹⁰⁰² Exodus 24:1

¹⁰⁰³ Midrash Tanchuma, Pekudei 3; Tikkunei Zohar, Tikkun 69 (100b-101a); Avot d'Rabbi Natan, end of Ch. 31.

¹⁰⁰⁴ See Rama to Shulchan Aruch, Orach Chayim 6:1

It is about this that our sages, of blessed memory, stated,¹⁰⁰⁵ “All the *mitzvot* that our forefathers fulfilled in Your Presence, were only in the aspect of a ‘scent-*Reyach*-ריח,’ whereas for us,¹⁰⁰⁶ ‘Your Name is like the finest oil.’” In other words, the deeds of our forefathers did not affect the physicality of the object, and are thus compared to a scent, which is felt only while actually engaging in the deed. However, afterwards, if one were to take the same physical object, no holiness at all remained in it. This is because even while they were engaged in the deed itself, it only was the aspect of, ‘a scent,’ which is not a tangible thing.

However, for us, that is, after the Torah was given, “Your Name is like the finest oil.” In other words, the deed affects the physical object, because after the Torah was given, the performance of the *mitzvot*-commandments affects clarification, refinement, and holiness in the physical objects through which the *mitzvah* was performed. Therefore, the matter of holiness remains in the object even afterwards. This is why the law in the revealed part of Torah, is that the object with which a *mitzvah* was performed retains its holiness, even after the performance of the *mitzvah* has been completed.¹⁰⁰⁷

All this is specifically after the giving of the Torah, in that the spiritual remains in the physical even after the performance of the *mitzvah*. If this is the case after the performance of the *mitzvah*, it is certainly the case during the

¹⁰⁰⁵ Midrash Shir HaShirim Rabba 1:3; Sefer HaMaamarim 5662 p. 265 and on; 5678 p. 164 and on.

¹⁰⁰⁶ Song of Songs 1:3

¹⁰⁰⁷ Talmud Bavli, Megillah 26b

performance of the *mitzvah*. However, such was not the case with *mitzvot* performed by our forefathers before the giving of the Torah, even though they fulfilled the same matters that were given later with the giving of the Torah. That is, their *mitzvot* were only the aspect of ‘scents,’ and after their performance of the *mitzvah*, no holiness remained in the physical object. Moreover, even while they performed the *mitzvah*, the act was not in the actual physicality of the object.

The inner meaning of this, is that before the Torah was given, the world of Emanation-*Atzilut*, and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, were two separate matters. That is, the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* were in a state of separateness, so to speak. This is because the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are not created in a way of, “He and His organs are one.”¹⁰⁰⁸ Moreover, the world of Creation-*Briyah*, is the beginning of even the existence of evil.¹⁰⁰⁹ In contrast, about the world of Emanation-*Atzilut*, the verse states,¹⁰¹⁰ “No evil dwells with You.” It therefore was not possible for a bond to exist between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

Thus, the novelty introduced with the giving of the Torah, is that there should be a bond between the world of

¹⁰⁰⁸ Introduction to Tikkunei Zohar 3b

¹⁰⁰⁹ See Shaar HaYichud of the Mittler Rebbe, translated into English as The Gate of Unity, Ch. 54

¹⁰¹⁰ Psalms 5:5; Likkutei Torah Bamidbar 3c and on; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54 *ibid*.

Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. In other words, even though, after the giving of the Torah, the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* remain as they are, to the extent that the world of Creation-*Briyah* still is the beginning of the existence of evil, nevertheless, the novelty introduced with the giving of the Torah, is that slowly but surely, the world of Emanation-*Atzilut* is drawn forth into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* ascend to the world Emanation-*Atzilut*, until ultimately, the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* will be equal to and similar to the world of Emanation-*Atzilut*.

3.

Now, in order to affect the novelty of this bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, through the giving of the Torah, it was necessary that there first be a temporary bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, even before to the giving of the Torah.

To preface, the name Torah-תורה is of the root “instruction-*Hora’ah*-הוראה.”¹⁰¹¹ That is, the Torah constitutes

¹⁰¹¹ See Radak commentary to Psalms 19:8; Sefer HaShorashim of the Radak, section on the root “ירה”; Also see Zohar III 53b.

HaShem's יהו"ה instructions-*Hora'ah* הוראה for life, from the moment a person is born until the coming of Moshiach. Now, the way of instruction is that, at first, something is done temporarily and only later it is done with constancy and permanence, such as how one instructs (*Chinuch*-חינוך) and educates a small child. We also find this in the dedication of the altar (*Chanukat HaMizbe'ach* חנוכת המזבה), that at first, they offered special sacrifices that were never offered again. In other words, there were temporary revelations of lofty and supernal lights, through which they subsequently were able to come to offer the (physical) daily sacrifices (*Temidim*) according to their permanent order.¹⁰¹²

This likewise was the case in the giving of the Torah, through which there was the introduction of a novel bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, even before the giving of the Torah, this bond needed to be affected in a temporary manner. This then, is the matter of the splitting of the sea of reeds, which is the matter of a temporary bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, in preparation for the novel introduction of a bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, upon the giving of the Torah.

To further explain, the sea of reeds (*Yam Soof*-ים סוף) is the aspect of kingship-*Malchut* of the world of Emanation-

¹⁰¹² See Likkutei Torah, Naso 29a-b

Atzilut, which is the end-*Sof*-סוף of all the levels of the world of Emanation-*Atzilut*. That is, this is where the world of Emanation-*Atzilut* concludes and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* begin. This is why the aspect of kingship-*Malchut* is called, “sea-*Yam*-ים,” and “land-*Aretz*-ארץ.”¹⁰¹³

Now, kingship-*Malchut* is the aspect of speech (*Dibur*),¹⁰¹⁴ which is the matter of revelation to another. That is, when a person wishes to reveal his intellect (*Mochin*) or feelings (*Midot*) to his fellow, his intellect and emotions manifest within his letters of speech (*Dibur*). However, the entirety of what is revealed to his fellow, meaning, that which his fellow receives, is merely the externality (*Chitzoniyut*) of his thoughts and feelings. It is about this that our sages, of blessed memory, stated,¹⁰¹⁵ “It can take forty years for a person to grasp the depth of his teacher’s intent.” This is true even though, in and of himself, the teacher desires to reveal his intent to the student, for which reason he arranged the intellectual matter he is teaching into the letters of speech, which contain everything he wishes to reveal. Moreover, the student too is in a state of sublimation to his teacher, and listens attentively to the words of his teacher, as a student ought to, in a way that, “his lips are dripping with myrrh.”¹⁰¹⁶

¹⁰¹³ See *Shaarei Orah* of Rabbi Yosef Gikatilla, Gates 1 and 2. Also see *Sefer HaMaamarim* 5635 *ibid.* p. 259; 5698 p. 201

¹⁰¹⁴ See *Shaar HaEmunah* of the Mittler Rebbe, Ch. 53 (84b)

¹⁰¹⁵ Talmud Bavli, *Avoda Zara* 5b

¹⁰¹⁶ Song of Songs 5:13; Talmud Bavli, *Shabbat* 30b – “Any Torah scholar who sits before his teacher and ‘his lips are not dripping with myrrh-מר’ (that is, with ‘bitterness-מרירות’ due to awe of his teacher, will be burnt.” (See Rashi there)

Nevertheless, all that the student receives is the aspect of the externality (*Chitzoniyut*), which he must dwell upon for a long time until he finally grasps the inner intent of his teacher. Thus, for the entire duration until that time, he only grasps the externality (*Chitzoniyut*) of the teaching.

The same is true of the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*. For, kingship-*Malchut* “has nothing of her own,”¹⁰¹⁷ and is called “the assembly of Israel-*Knesset Yisroel*-כנסת ישראל,” for she gathers and assembles (*Koneset*-כונסת) all of the lights and illumination within herself, and through her, they are drawn forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. However, all that is drawn forth to them is only the externality (*Chitzoniyut*). For, even though she possesses everything (within herself) in a concealed manner, nonetheless, all that comes forth into revelation from the world of Emanation-*Atzilut* into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, is just the externality (*Chitzoniyut*), whereas the innerness (*Pnimiyut*) remains concealed, and the same applies from the angle of the world of Creation-*Briyah* etc.

Now, since the novelty introduced at the giving of the Torah was for there also to be a revelation of the innerness (*Pinimiyut*) of the world of Emanation-*Atzilut* in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, it therefore was necessary that before giving the Torah, there

¹⁰¹⁷ Zohar I 181a, 239b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 5

should be the splitting of the sea of reeds (*Yam Soof*-ים סוף), referring to the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. That is, the splitting of the sea (*Yam*-ים) refers to the splitting of the concealment, through which a bond is affected between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

Now, this bond can be affected in two ways. The first is that the world of Emanation-*Atzilut* is drawn forth into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. The second is that the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* ascend to the world of Emanation-*Atzilut*. These two ways are hinted at in the language of scripture when describing the splitting of the sea of reeds (*Yam Soof*-ים סוף). The verse states,¹⁰¹⁸ “He transformed the sea to dry land,” indicating that the primary miracle was the transformation of the sea to dry land, meaning that the aspect of concealment came forth into revelation. However, it also is written,¹⁰¹⁹ “And the children of Israel came into the sea on dry land,” indicating that the primary miracle was that while they were in the sea, they went on dry land. In other words, within concealment itself, there was an aspect of revelation.

¹⁰¹⁸ Psalms 66:6

¹⁰¹⁹ Exodus 14:22

(This is similar to what is explained in Zohar,¹⁰²⁰ and in the writings of the Arizal¹⁰²¹), and explained in the teachings of Chassidut,¹⁰²² that one master presented one view and the other master presented another view, but the two views are not in opposition to each other. This is because the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* was in both ways. That is, the world of Emanation-*Atzilut* was drawn forth into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* (“He transformed the sea to dry land,” so that what was concealed came forth into revelation). Similarly, the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* ascended to the world of Emanation-*Atzilut*, (they “came within the sea on dry land,” so that in the concealment itself, there was the aspect of revelation).

Nevertheless, the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, that transpired at the splitting of the sea of reeds, was only temporary. Therefore, even though, “at the splitting of the sea, a maidservant beheld more than even the master prophets,”¹⁰²³ and she beheld it specifically with physical sight, nevertheless, she subsequently remained a maidservant, since the revelations at the splitting

¹⁰²⁰ Zohar II 48b

¹⁰²¹ Pri Etz Chaim, Shaar Chag HaMatzot, Ch. 8

¹⁰²² Shaar HaEmunah, Ch. 54 (86b and on); Siddur Im Divrei Elokim Chayim, 289d and on; Maamarei Admor HaZaken al Parshiyot HaTorah Vol. 1, p. 258 and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 212 and on, p. 250 and on.

¹⁰²³ Mechilta, Beshalach 15:2

of the sea of reeds were only temporary. Nonetheless it was through this temporary bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, that through the giving of the Torah, there could subsequently be a permanent and eternal bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

4.

Now, because the novelty introduced at the giving of the Torah is that there now is a bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, until slowly but surely, the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* will become like the world of Emanation-*Atzilut*, as explained above, therefore, our primary service of *HaShem*-יהו"ה, blessed is He, is the service of clarification (*Birurim*). That is, our primary service is to clarify and refine the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* until they too will be like the world of Emanation-*Atzilut*. It is because of this that in our times, our primary study of Torah is specifically in the revealed aspect of Torah, which is the matter of the Tree of the Knowledge of good and evil.¹⁰²⁴ For this study brings about a refinement and separation of good from evil. For this same reason, the

¹⁰²⁴ See Zohar III 124b (Ra'aya Mehemna); Rabbi Chaim Vital's introduction to Etz Chayim; Tanya Iggeret HaKodesh, Epistle 26.

revealed aspect of Torah even manifests in false arguments, for the purpose of clarifying and nullifying them. Thus, currently, the study of Torah is primarily in the revealed aspect of Torah, for the purpose of clarification (*Birurim*), to clarify and refine the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, until they become like the world of Emanation-*Atzilut*. However, the inner aspect of Torah, which is the Tree of Life,¹⁰²⁵ will specifically be revealed with the coming of Moshiach.¹⁰²⁶ This refers to the inner reasons of Torah and *mitzvot*, which have yet to be revealed,¹⁰²⁷ in that their revelation will specifically take place in the coming future.

However, we must better understand this.¹⁰²⁸ What is meant by the statement that the reasons of the *mitzvot*-commandments (*Ta'amei HaMitzvot*) are not currently revealed? For, at first glance, as known, at the giving of the Torah, the inner teachings of Torah were also transmitted. This is as stated in the teachings of Chassidut,¹⁰²⁹ that there will not be another giving of the Torah, since even the inner teachings of the Torah were given when the Torah was originally given. Moreover, we know that Rabbi Akiva, Rabbi Shimon bar Yochai, the Arizal, the Baal Shem Tov, and all the

¹⁰²⁵ See citations in prior note.

¹⁰²⁶ See Rashi to Song of Songs 1:2; Otiyot d'Rabbi Akivah, Ot Zayin-ṭ.

¹⁰²⁷ See Tikkunei Zohar, Tikkun 70 (130b); Tanya Iggeret HaKodesh, Epistle 19 (128a).

¹⁰²⁸ See Shaar HaEmunah of the Mittler Rebbe, Ch. 58 (92a and on).

¹⁰²⁹ See Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23, p. 546; *Hemshech* 5672, Vol. 1, p. 366; Sefer HaMaamarim 5679 p. 291; 5685 p. 199; 5709 p. 57, and elsewhere.

Rebbes that followed after him, all learned both the revealed and the inner teachings of the Torah. What then is the meaning of the words that the reasons of the *mitzvot* (*Ta'amei HaMitzvot*) are not revealed nowadays?

Now, it is true that from the very fact that currently, our primary engagement in Torah study is in the revealed aspects of Torah, for the above-mentioned purpose of clarification and refinement (*Birurim*), it is understood that the inner aspects of the Torah are not currently revealed. For, as stated in Iggeret HaKodesh,¹⁰³⁰ when the clarification of the sparks is completed and the evil will be separated from the good, the tree of the knowledge of good and evil will no longer dominate, at which point, our involvement in Torah and *mitzvot* will no longer be for the purpose of refinement and clarification (*Birurim*). Rather, the Torah that we learn and the mitzvot that we do will be to affect Supernal unifications (*Yichudim*), specifically through the study of the inner teachings of Torah.¹⁰³¹ This being the case, since currently we must study the revealed aspects of Torah for the purpose of clarification and refinement (*Birurim*), we must say that, currently, the revelation of the inner teachings of Torah has not transpired.

Nevertheless, this matter is still not understood, since even now, as mentioned above, there indeed are revelations of the inner teachings of Torah. Moreover, even though there is

¹⁰³⁰ Tanya, Iggeret HaKodesh, Epistle 26 (145a)

¹⁰³¹ Also see the letter of the Baal Shem Tov, Keter Shem Tov 1, translated into English in The Way of The Baal Shem Tov.

not yet a grasp of the Essential Being (*Hasagat HaMahoot*) of *HaShem*-יהו"ה, blessed is He, nonetheless, at the very least, there is the knowledge of the reality of His existence (*Yediyat HaMetziyut*).¹⁰³² This being so, what is the meaning of this matter, that the reasons of the *mitzvot* (*Ta'amei HaMitzvot*) are not currently revealed and that they will specifically be revealed when Moshiach comes?

5.

This may be understood¹⁰³³ based on the explanation in the teachings of Chassidut,¹⁰³⁴ about the fact that Moshiach will teach Torah to all the Jewish people. This certainly does not mean that he will teach them the revealed aspects of Torah, being that with the resurrection of the dead (*Tchiyat HaMeitim*), the Tana'im and Amora'im will be resurrected, as will our forefathers, Avraham, Yitzchak and Yaakov and our teacher Moshe, all of whom know the Torah in its entirety. This being so, it cannot be said that when it states that Moshiach will teach Torah to all the Jewish people, it is referring to the revealed aspects of Torah. For, there both were and are people who already know all of Torah. In addition, we must also understand how it could be possible

¹⁰³² See at length in the Opening Gateway (*Petach HaShaar*) of Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*.

¹⁰³³ See *Shaar HaEmunah* of the Mittler Rebbe, Ch. 59, p. 92b and on.

¹⁰³⁴ See *Shaar HaEmunah* of the Mittler Rebbe, Ch. 56 and on; *Likkutei Torah Tzav* 17b; *Maamarei Admor HaZaken al Parshiyot HaTorah*, Vol. 1, p. 264, p. 270; *Sefer HaMitzvot* of the Tzemach Tzedek p. 111a; *Sefer HaMaamarim* 5635 *ibid.* p. 267 and on; 5698 *ibid.* p. 200 and on; 5699 p. 207, and elsewhere.

that a single person will teach tens of thousands and myriads of people.

We must therefore say that when it says that Moshiach will teach Torah to all of the Jewish people, it is referring to the inner aspects of Torah. Nevertheless, we must still understand how a single person could possibly teach such a great multitude of people.

The explanation is as follows: There are two types of study, one from above to below and the other from below to above. Study that is from below to above is the matter of understanding and comprehension. That is, a person understands and grasps all the matters that he is capable of grasping, until he arrives at matters in which abstraction is necessary etc. This mode of study, from below to above, is the aspect of hearing (*Shmiyah*), about which it states,¹⁰³⁵ “Hearing cannot be compared to seeing.” That is, when someone hears something, even if it is related to him in all its particular details, nonetheless, his grasp of it is only that it exists. However, he does not grasp the existence of the thing itself. Similarly, the manner in which he is moved by it, does not affect him to his very essence, for the arousal brought about through hearing cannot be compared to the arousal brought about through seeing. In other words, the arousal in hearing, is not an essential arousal, since the matter does not touch his essential self. This is to such an extent that with the passage of time, what he understood through hearing could become uprooted and contradicted. For, although he heard it

¹⁰³⁵ Mechilta 19:9

from a truthful person, who related what he himself saw, and the matter was well received by him, nevertheless, over time, the matter can be overturned in him, that is, he can come to have doubts about it, since it was not received in his essential self. However, such is not the case if he sees it himself, in which case, he sees the very being of the thing itself, in such a way that he is moved by it to his very essence.

Now, there is yet another difference between seeing and hearing. That is, through hearing about something, one only grasps in a way of distance. In contrast, when one sees something, he grasps it specifically in a way of closeness. This is similar to the fact that through hearing one only grasps the spirituality of the thing. (That is, even though he grasps it through the physical sense of hearing, nevertheless, his grasp of it is not concrete, but is rather spiritual and ethereal). In contrast, through sight, one specifically grasps its physicality. These differences are intertwined with each other, for since with hearing one only grasps that it exists, it therefore can be only in a way of distance. In contrast, with sight, wherein one grasps the being of the thing itself, it therefore must necessarily be in a way of closeness, and is specifically physical.

The same applies to comprehension, which is only the matter of hearing, for even the sight of the eye of the intellect is only in a way of hearing. That is, he only grasps the existence of the thing, (whereas he only knows of its actual being in a manner of estimation). Thus, his comprehension of it is only according to the measure and limitation of his

intellect. Moreover, for the person who comprehends, it is in such a manner that he is not moved by it in the very essence of his being. This certainly is so regarding matters within it that transcend measure and limitation, and therefore certainly transcend the measure and limitation of intellect. That is, it is certain that when it comes to such things, he comprehends nothing at all. Therefore, the arousal that comes through comprehension is not at all comparable to the arousal that comes through sight, being that arousal through comprehension is not an essential arousal. Nevertheless, in regard to matters that relate to action and actualization in the most literal sense, even comprehension is sufficient. This is because even the matters that relate to action are not essential.

However, such is not the case, in regard to actual sight through the senses, which is the aspect of the sight of wisdom-*Chochmah*, wherein he sees the being of the thing, which is grasped in his very essence. This is similar to what we find about the Arizal,¹⁰³⁶ that while napping for an hour or two, he beheld and perceived in such great abundance, that to relate it through speech, comprehension and understanding, it would have taken sixty or eighty years to explain (as per the two versions of this story).¹⁰³⁷ From the above, we may also understand how it is that the writings of the Arizal and the teachings of Chassidut speak of *Sefirot* and lofty levels that

¹⁰³⁶ See Pri Etz Chayim, Shaar HaKriyat Shma, Shaar 49, Ch. 1

¹⁰³⁷ See the note of the Rebbe to Sefer HaMaamarim 5701 p. 133; Also see Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and on; Likkutei Torah Tzav 17b; Maamarei Admor HaZaken al Parshiyot HaTorah, Vol. 1, p. 264, p. 270; Sefer HaMitzvot of the Tzemach Tzedek p. 111a; Sefer HaMaamarim 5635 *ibid.* p. 267 and on; 5698 *ibid.* p. 200 and on; 5699 p. 207, and elsewhere.

even the prophets were incapable of grasping in the their prophetic visions. The reason is because the grasp of the prophets was through sensory sight, and can therefore only reach a certain level etc., which is not the case when it comes to the comprehension of the intellect. Similarly, in regard to the vision of the eye of the intellect, which only is the grasp of the existence of the thing, it is possible to grasp even loftier levels. This is why it states that,¹⁰³⁸ “A sage who possesses wisdom (*Chacham*) is greater than a prophet.”

This then, is the meaning of the statement that Moshiach will teach the inner aspects of Torah to all the Jewish people. That is, even though presently there also is comprehension, nevertheless, when Moshiach comes, there will be sight of Godliness, in a way of actual sight. Even before the coming of Moshiach there has been a taste of this, however only in unique individuals, and even in them, only on rare occasions. However, when Moshiach comes, this sight will be introduced in all the Jewish people in a way of permanence. This is the meaning of the statement that Moshiach will teach Torah to all of the Jewish people. That is, since the Torah that Moshiach will teach all the Jewish people will essentially be of a much loftier order, their mode of study will also be in an entirely loftier and different manner. For this very reason, he will be able to teach a great

¹⁰³⁸ Talmud Bavli, Bava Batra 12a; Also see Tanya, Iggeret HaKodesh, Epistle 19 (127b); Likkutei Torah, Vayikra 5d; Maamarei Admor HaZaken, HaKtzarim p. 355; Pirush HaMilot of the Mittler Rebbe, Ch. 42, and elsewhere.

multitude of people, in a way of great quantity and great quality.

6.

Based on the above, it is understood that just as before the giving of the Torah, the splitting of the sea of reeds was necessary, so likewise, before the revelations of the inner teachings of Torah by the hand of Moshiach, it is necessary for something akin to this to take place. However, there is a difference between the splitting that occurred in the exodus from Egypt and the splitting that will occur when Moshiach comes, about which it states, “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt and He will wave His hand over the river [Euphrates] etc.”

The explanation is that, as explained before, the splitting of the sea of reeds was preparatory to the giving the Torah, which is the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. Now, since the concealment that covers over the lights of the world of Emanation-*Atzilut* is the aspect of “the sea of reeds” (*Yam Soof*-ים סוף), which is the aspect of kingship-*Malchut*, it therefore was necessary for there to be the “splitting of the sea of reeds,” which refers to splitting the concealment to remove the restraints, concealments, curtains and veils. However, when Moshiach comes, at which point there will be the aspect of sight, which is the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, there will be an

additional concealment that covers over this, which is the concealment of the “river.” Because of this, there also will need to be the splitting of the river.

For, whereas the sea-*Yam*-ים refers to speech (*Dibur*), the river-*Nahar*-נהר refers to thought (*Machshavah*). This is because “the sea-*Yam*-ים is like the standing waters of a Mikvah,”¹⁰³⁹ whereas a river-*Nahar*-נהר is of the same root as in the verse,¹⁰⁴⁰ “And they will stream-*V’Naharu*-ונהרו to it.” Therefore, speech (*Dibur*) is called the “sea-*Yam*-ים,” since speech is to one’s fellow and it stops. In contrast, thought (*Machshavah*) is called a “river-*Nahar*-נהר,” since thought is to oneself and flows constantly, without a stop. However, the letters of thought also cover over the essential self. In other words, not only the letters of speech, but even the letters of thought, that is, the letters of the intellect as they are in their elevated state, cover over the essential self. Therefore, before Moshiach comes, at which point there will be a revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, it will be necessary for there to be a splitting, not only of the “sea-*Yam*-ים,” but also of the “river-*Nahar*-נהר.”

7.

This then, is the meaning of the verse, “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt.” That is, the verse specifies, “*V’Hechereem*-והחריים,” which has two meanings, as

¹⁰³⁹ See Mishnah Mikva’ot 5:4; Parah 8:8

¹⁰⁴⁰ Isaiah 2:2

explained above.¹⁰⁴¹ The first is that it means “to dry up-*Yovesh*-יובש,”¹⁰⁴² and the second meaning of “*V’Hechereem*-והחרים” is a term of “segregation-*Cheirem*-חרם,” as in the verse,¹⁰⁴³ “Any segregated-*Cheirem*-חרם property that a man will segregate-*Yachareem*-יחרם for *HaShem*-יהו”ה.”¹⁰⁴⁴

The explanation is that Egypt-*Mitzrayim*-מצרים refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, which are in a state of limitation and constriction-*Meitzarim*-מיצרים.¹⁰⁴⁵ However, since the splitting of the sea is the matter of the bonding of the world of Emanation-*Atzilut* with the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, the order is that there first must be the aspect of, “*HaShem*-יהו”ה will dry up the gulf of the Sea of Egypt.” This is to say that there must first be the aspect of “*V’Hechereem*-והחרים” as a term that means “to dry up-*Yovesh*-יובש,” and there needs to be the nullification of the existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. Then afterwards, it is possible for there to be “*V’Hechereem*-והחרים” as a term meaning that it will be “segregated-*Yachareem*-יחרם for *HaShem*-יהו”ה,” which is the matter of bonding with the world of Emanation-*Atzilut*.

¹⁰⁴¹ Ohr HaTorah, Na”Ch to Isaiah 11:15 (Vol. 1, p. 191); *Hemshech* “*V’Hechereem*” p. 1 (Sefer HaMaamarim 5631 Vol. 1, p. 259).

¹⁰⁴² See Targum Yonatan and Rashi to Isaiah 11:15; Also see Likkutei Torah, Tzav 18b

¹⁰⁴³ Leviticus 27:28

¹⁰⁴⁴ Michlol section on “*Cheirem*-חרם” cited in Ohr HaTorah and *Hemshech* “*V’Hechereem*” 5631 *ibid*.

¹⁰⁴⁵ See Torah Ohr, Shemot 49d and on; Va’era 57b and on; Yitro 71c-d.

The verse then continues, “He will wave His hand over the river,” in which “His hand-*Yado*-ידו,” is specified. For, the splitting of the sea of reeds (*Yam Soof*-ים סוף) required the staff as well. In the coming future, however, the splitting will be through the hand only.

The explanation is that our sages, of blessed memory, stated,¹⁰⁴⁶ “Just as it is the way to strike a dog with a staff, so likewise, the wicked are stricken.” It is regarding this that our sages, of blessed memory, stated,¹⁰⁴⁷ “One should always incite his good inclination against his evil inclination,” in which they specified that he should specifically “incite.” Thus, since the staff is necessary through which to smite the evil inclination, this was therefore necessary during the exodus from Egypt. However, this will not be necessary in the coming redemption, about which it states that *HaShem*-יהו"ה, blessed is He, “will remove the spirit of impurity from the land.”¹⁰⁴⁸ There will therefore no longer be the need for the staff, but rather, specifically the waving of His hand will be all that is necessary.

Now, the general matter of “He will wave His hand over the river,” – the splitting of the river-*Nahar*-נהר – is to make it possible to introduce the novelty of sight, which is the revelation of the Essential Self of *HaShem*-יהו"ה (as discussed before). However, this matter will also occur in two ways, from Above to below and from below to Above, (similar to

¹⁰⁴⁶ Midrash Shemot Rabba 9:2

¹⁰⁴⁷ Talmud Bavli, Brachot 5a

¹⁰⁴⁸ Zachariah 13:2

what we explained before regarding the splitting of the sea of reeds (*Yam Soof*-יַם סוּף)). This is the meaning of the continuation, “He will wave His hand over the river... He will break it into seven streams.” For, the river-*Nahar*-נָהָר indicates a drawing forth from Above to below, since the nature of water is to descend from above to below. The continuation, “He will break it into seven streams,” refers to the ascent from below to Above. (There is a short section missing from the discourse here.)

All this will be revealed specifically by the hands of Moshiach. To explain, the verse states,¹⁰⁴⁹ “Behold, My servant will become wise; he will be exalted and become high and exceedingly lofty.” That is, Moshiach will be even more elevated than our forefathers and our teacher Moshe, and will be even loftier than Adam, the first man.¹⁰⁵⁰ This is the meaning of the words, “high and exceedingly-*Me’od*-מְאֹד lofty,” wherein the word “exceedingly-*Me’od*-מְאֹד” shares the same letters as Adam-אָדָם, but in a different permutation (*Tziruf*) that indicates limitlessness. In regards to this, there are two views.¹⁰⁵¹ The first is that he will be more elevated than Adam, the first man, as he was after the sin, whereas the second view is that he will be more elevated than Adam, the first man, even as he was before the sin.

¹⁰⁴⁹ Isaiah 52:13

¹⁰⁵⁰ See Rabbi Moshe Zacuto (the Ramaz) to Zohar III 260b; Also see Sefer HaMaamarim 5635 ibid. p. 266; 5698 ibid. p. 200, and elsewhere.

¹⁰⁵¹ See Sefer HaMaamarim 5635 ibid. p. 266; 5698 ibid. p. 200, and elsewhere.

The general explanation is that with the coming of Moshiach, there will be a revelation of the Essential Self of *HaShem*-ה'י, blessed is He. It is for this reason that he is called King Moshiach (*Melech HaMoshiach*-מלך המשיח). For, Moshe is called our teacher Moshe (*Moshe Rabbeinu*-משה רבינו). That is, although the verse states,¹⁰⁵² “He became a King over Yeshurun,” which according to one opinion¹⁰⁵³ refers to Moshe, nevertheless, the title he is described by is “Our Teacher-*Rabbeinu*,” indicating that his primary aspect is that he is our teacher, the theme of which is teaching, which is the matter of comprehension.

In contrast, Moshiach will not be called “our teacher Moshiach,” but will rather be called, King Moshiach (*Melech HaMoshiach*-מלך המשיח). The matter of a king is that of exaltedness and transcendence, as the verse states,¹⁰⁵⁴ “You shall surely set a king **over** you,” meaning that, “the fear of Him should be upon you,” which is the matter of transcendence (*Makif*). He is therefore called King Moshiach (*Melech HaMoshiach*-מלך המשיח). For, even the teachings of Moshiach will be in a way of sight, which also is an encompassing and transcendent (*Makif*) aspect. Nevertheless, this transcendent and encompassing (*Makif*) aspect will even be drawn forth internally (*b’Pnimiyut*). This is the meaning of the words, “My servant will become wise-*Yaskeel*-ישכיל,” wherein the term “become wise-*Yaskeel*-ישכיל” is an active

¹⁰⁵² Deuteronomy 33:5

¹⁰⁵³ See Ramban to Deuteronomy 33:5

¹⁰⁵⁴ Deuteronomy 17:15

verb, indicating that he will actualize and affect the matter of sight in all the Jewish people.

This then, is also the meaning of the conclusion of the verse, “and he will lead (the people) across in shoes.” For, since all Jewish people will possess the aspect of sight, which is the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, therefore the entire chaining down of the worlds (*Hishtalshehut*), including the angels etc., and everything else aside for the Jewish people, will be incapable of receiving from the Jewish people except through the medium of a garment (*Levush*), which is the matter of “shoes.” All this will be in the coming redemption, may it occur speedily in our days, through our righteous Moshiach. There then will be actual sight, as it states,¹⁰⁵⁵ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together (specifically “flesh”) will see that the mouth of *HaShem*-יהו"ה has spoken.” This refers to the revelation of the power of *HaShem*-יהו"ה, the Actor, blessed is He, within the acted upon,¹⁰⁵⁶ that is, the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, here below.

¹⁰⁵⁵ Isaiah 40:5

¹⁰⁵⁶ Torat Chayim, Tetzaveh 482a and on (329b and on).