

Discourse 22

“Heenei Yaskeel Avdee - Behold, My servant will become wise”

Delivered on the last day of Passover, 5717

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

1.

The verse states,²⁴³ “Behold, My servant will become wise, he will be exalted and become high and exceedingly lofty.” The Targum explains that this verse refers to King Moshiach (“My servant – Moshiach”), as also stated in Midrashim.²⁴⁴ Now, this verse enumerates five levels; “wise” (*Yaskeel*-ישכיל), “exalted” (*Yaroom*-ירום), “high” (*Nisa*-נשא), “lofty” (*Gavah*-גבה), “exceedingly” (*Me’od*-מאד). This is because Moshiach will attain a loftiness that is greater than the three forefathers [Avraham, Yitzchak and Yaakov], our teacher Moshe and even Adam, the first man.²⁴⁵ Now, about Moshiach being loftier than Adam, there are several views²⁴⁶ as to whether

²⁴³ Isaiah 52:13

²⁴⁴ Midrash Tanchuma, Toldot 14 (20 in the Buber edition); Zohar I 181b

²⁴⁵ See the discourse entitled “*V’Heinif*” in Likkutei Torah, Tzav, 17a; Discourse entitled “*L’Gozer Yam Suf LiGezarim*” 5635 (Sefer HaMaamarim 5635 Vol. 1, p. 265); Discourse entitled “*v’Heinif*” 5698 (Sefer HaMaamarim 5698 p. 200).

²⁴⁶ See the discourse entitled “*L’Gozer Yam Suf LiGezarim*” 5635 (Sefer HaMaamarim 5635 Vol. 1, p. 265 and on); Discourse entitled “*v’Heinif*” 5698 (Sefer HaMaamarim 5698 p. 200 and on).

he will be loftier than Adam after the sin, loftier than Adam before the sin, or loftier still.

In regard to Moshiach attaining a greater level than our teacher Moshe, this fits with the verse,²⁴⁷ “As in the days that you went out of Egypt, I will show you wonders.” That is, even in comparison to the redemption from Egypt at the hand of our teacher Moshe, the coming redemption at the hand of King Moshiach will be “wondrous” (*Nifla’ot*-נפלאות).²⁴⁸ That is, although it states,²⁴⁹ “Moshe is the first redeemer and the last redeemer,” nevertheless, in actuality, the coming redemption will come about through King Moshiach, since specifically King Moshiach will reveal the wonders (*Nifla’ot*-נפלאות) of the coming future.

This may be understood as explained elsewhere²⁵⁰ about the inner aspect of the Ancient One (*Pnimiyyoot Atik*) as it transcends the inner aspect of Abba (*Pnimiyyoot Abba*).²⁵¹ For, although it states that,²⁵² “The inner aspect of Abba (*Pnimiyyoot Abba*) is the inner aspect of the Ancient One (*Pnimiyyoot Atik*),” nevertheless, this cannot compare to the inner aspect of the Ancient One (*Pnimiyyoot Atik*) as it is, in and of itself. In other words, as it is, in and of itself, the inner aspect of the Ancient One (*Pnimiyyoot Atik*) is much loftier than how it is found in the inner aspect of Abba (*Pnimiyyoot Abba*).

²⁴⁷ Micah 7:15

²⁴⁸ See Ohr HaTorah, Na’Ch Vol. 1 to Micah 7:15.

²⁴⁹ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Parshat Vayechi; Torah Ohr, beginning of Mishpatim.

²⁵⁰ See the discourses entitled “*Vayeitze*” and “*Vayishlach*” in *Hemshech* 5666; Sefer HaMaamarim 5672-5676 p. 25; 5696 p. 9.

²⁵¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26 and the notes there.

²⁵² See Likkutei Torah, Nitzavim 49d and elsewhere.

In the same way, we may understand the superiority of King Moshiach over and above our teacher Moshe. For, Moshe received the Torah,²⁵³ and the Torah is the inner aspect of wisdom (*Pnimiyoos Chochmah*), meaning that Moshe is the inner aspect of Abba (*Pnimiyoos Abba*). As stated above, “The inner aspect of Abba (*Pnimiyoos Abba*) is the inner aspect of the Ancient One (*Pnimiyoos Atik*),” and therefore “Moshe is the first redeemer and the last redeemer.” Even so, King Moshiach is still loftier, being that he is the inner aspect of the Ancient One (*Pnimiyoos Atik*) as it is, in and of itself, which is loftier than the “inner aspect of Abba (*Pnimiyoos Abba*) being the inner aspect of the Ancient One (*Pnimiyoos Atik*).”

Nevertheless, according to the above, that the verse, “Behold, My servant will become wise,” refers to King Moshiach, we must understand how this fits with Rashi and the other Torah commentators, who state that this verse refers to the Jewish people. That is, this verse about the coming future, “Behold, my servant will become wise, he will be exalted and become high and exceedingly lofty,” refers to every single Jew. We therefore must say that, in truth, the two explanations are aligned. In other words, the very fact that the Jewish people will reach the state of “becoming wise etc.,” is specifically because Moshiach himself will “become wise etc.,” and through this, he will reveal this.

This then, is the meaning of the verse, “As the days that you went out of Egypt, I will show you wonders.” That is, not only will King Moshiach himself attain a loftier level, but moreover, he will reveal the Godliness of *HaShem*-יהוה,

²⁵³ Mishnah Avot 1:1

blessed is He, within each and every Jew. This is like the revelation of *HaShem*'s יהו"ה Godliness at the time of the exodus from Egypt, but so much loftier, that it will be wonders (*Nifla'ot*). Moreover, even when compared to the wonders of the exodus from Egypt, it will be wonders (*Nifla'ot* נפלאות).

2.

Now, since the revelation of the coming future will be much loftier than the revelations of the exodus from Egypt, therefore, there will also be a difference between the splitting of the sea of the exodus from Egypt, and the splitting of the river of the coming future. That is, when the sea split in the exodus from Egypt, it split into twelve divisions.²⁵⁴ In contrast, the splitting of the river in the coming future, will split into seven divisions, as the verse states,²⁵⁵ "He will wave His hand over the river... He will break it into seven streams."

To further explain,²⁵⁶ in the matter of the splitting of the sea and rivers, in general we find three ways that this happens. In the splitting of the sea during the exodus from Egypt, it split into twelve divisions. In the splitting of the Jordan river when they entered the land of Israel,²⁵⁷ it split into one channel that was wide enough for all the tribes to pass through.²⁵⁸ Lastly,

²⁵⁴ See Pirke d'Rabbi Eliezer, Ch. 42, and the Rada"l commentary there; Mechilta to Exodus 14:16; Rashi to Psalms 136:13

²⁵⁵ Isaiah 11:15

²⁵⁶ See the discourse entitled "*L'Gozer Yam Suf LiGezarim*" 5635 *ibid.* (Sefer HaMaamarim 5635 Vol. 1, p. 256 and on) and the citations there.

²⁵⁷ Joshua 3

²⁵⁸ See Talmud Bavli, Sotah 34a.

there will be the splitting of the river in the coming future, which will split into seven streams.

Now, the difference between these various splits, accords with the difference in the revelation of *HaShem*'s יהו"ה Godliness during each of these times. During the exodus from Egypt, in general, the splitting of the sea was for a spiritual purpose. That is, we cannot say that it was necessary to split the sea in order to drown the Egyptians, since the Ever-Present One, *HaShem*-יהו, blessed is He, has many means at his disposal, and could have destroyed them in a different way. For this same reason, it cannot be said that in order to save the children of Israel it was necessary to split the sea. This is especially so, considering the statement in Tosafot,²⁵⁹ that they came out of the sea on the same side that they entered it.

We must therefore say that the sea was split for a different reason involving the exodus from Egypt. That is, aside for the physical salvation of the Jewish people, the exodus from Egypt had another, higher purpose, namely, to prepare them for the giving of the Torah [fifty days later], as stated,²⁶⁰ "When you take the people out of Egypt, you shall serve God on this mountain." The same is true of the splitting of the sea, in that it was preparatory to the giving of the Torah.

3.

Now, to understand all this, we must begin by explaining the matter of the sea (*Yam*-ים) and the dry land

²⁵⁹ Talmud Bavli, Arakhin 15a

²⁶⁰ Exodus 3:12

(*Yabashah*-יבשה).²⁶¹ It states in books of Kabbalah that the *Sefirah* of Kingship-*Malchut* is both called the “sea” (*Yam*-ים) and “dry land” (*Yabashah*-יבשה) (or “land-*Aretz*-ארץ”).²⁶² The difference between the sea and the dry land has nothing to do with the creatures who live in or on them, in that,²⁶³ “For every creature that lives on dry land there is an equivalent creature in the sea, except for the weasel.” This being so, the difference between the land and the sea, has nothing to do with the creatures who are in or on them. Rather, the difference is in and of themselves. In other words, there is a general separation between the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה) which differentiates between them, in that there is a border where the sea ends and the dry land begins. Because of this general separation, if sea-creatures become separated from the sea and are brought onto dry land, they immediately die. In the same way, if land-creatures come into the sea, they drown. This is because of the general separation and differentiation between the sea and the dry land.

With the above in mind, we can understand why the *Sefirah* of Kingship-*Malchut* is called by both names, “the sea” (*Yam*-ים) and “dry land” (*Yabashah*-יבשה). This is because the *Sefirah* of Kingship-*Malchut* is the intermediary between the Creator and the created, so that the revelation of *HaShem*’s-יהוה Godliness should not be beyond the proper measure. For,

²⁶¹ See Likkutei Torah, Tzav 14b; Shaar HaEmunah Ch. 52 (94a and on); Biurei HaZohar, Beshalach 42c and on; Discourse entitled “*Boke’a Yam*” in Maamarei Admor HaZaken 5562 p. 400 and on; Discourse by the same title in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1 p. 369 and on; Sefer HaMaamarim 5659 p. 145; Discourse entitled “*VaYeit Moshe*” 5678 and 5698.

²⁶² See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

²⁶³ Talmud Bavli, Chullin 127a; Talmud Yerushalmi, Shabbat 14:1

in order for novel limited creatures to be brought into being from *HaShem*-יהו"ה, the Unlimited One, blessed is He, this comes about through the *Sefirah* of Kingship-*Malchut*, which gathers in all the limitless lights of the world of Emanation (*Atzilut*) into herself, as stated,²⁶⁴ “All the streams flow into the sea (*Yam*-ים).” These streams (*Nechalim*-נהלים) refer to the *Sefirot* of the world of Emanation (*Atzilut*), which all flow into the sea (*Yam*-ים), meaning into the *Sefirah* of Kingship-*Malchut*, which gathers them into herself and covers over them, so that they are not revealed externally. Through this, the externality (*Chitzoniyyoot*) of the *Sefirah* of Kingship-*Malchut* becomes the root and source of novel creation.

The *Sefirah* of Kingship-*Malchut* is therefore called both “the sea” (*Yam*-ים) and “dry land” (*Yabashah*-יבשה). That is, “the sea” (*Yam*-ים) refers to the inner aspect (*Pnimiyyoot*) of the *Sefirah* of Kingship-*Malchut*, which receives from all the upper *Sefirot* and covers over and restrains them, so that they will not be revealed externally. As explained before, there is a decree that limits the sea, so that its domain only extends to a specific border and no more. Because of this, the externality (*Chitzoniyyoot*) of the *Sefirah* of Kingship-*Malchut*, which is called “land” (*Aretz*-ארץ), becomes the root and source of novel creations (*Briyah*, *Yetzirah*, *Asiyah*). For, from the externality (*Chitzoniyyoot*) of the *Sefirah* of Kingship-*Malchut* the power of the Actor within the acted upon is drawn forth, thus bringing

²⁶⁴ Ecclesiastes 1:7; Also see Maamarei Admor HaZaken 5570, p. 76 and on; Ohr HaTorah, Beshalach p. 568 and on; *Hemshech* “v’Hechereem” 5631 (Sefer HaMaamarim 5631 p. 305 and on).

novel creations into being in a way that the Creator is hidden from the created.

Now, because of the difference between the aspects of “the sea” (*Yam*-ים) and the “dry land” (*Yabashah*-יבשה), which are the inner (*Pnimiyyoot*) and outer (*Chitzoniyyoot*) aspects of Kingship-*Malchut*, there also is a difference between sea-creatures and land-creatures. That is, sea-creatures are **immersed** in the sea, which is the source of their vitality and they sense that this vitality is their whole existence, as Talmud states,²⁶⁵ that immediately upon leaving the sea they die. This is particularly so according to the Halachic opinion of Rabban Shimon ben Gamliel,²⁶⁶ that creatures that are created from the waters are considered to be part and parcel of the waters themselves.

In contrast, land-creatures are **on** the dry land and thus exist separate from their source. For, even though, intellectually, they indeed realize and understand that a Godly vitality enlivens and brings them into existence, nevertheless, this is only an intellectual grasp. However, as they essentially are, they exist separate from their source.

We therefore find that there is a general difference between the sea (*Yam*-ים) and dry land (*Yabashah*-יבשה), like the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). Moreover, this difference is so vast, that the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*),

²⁶⁵ See Talmud Bavli, Brachot 61b; Avoda Zarah 3b

²⁶⁶ Mishnah Mikva'ot 6:7; Yadayim 2:2

comes specifically through a separating veil (*Parsa*). Thus, just as there is this difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), there likewise is this difference between the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה).

Now, even in the sea (*Yam*-ים) itself, there are two matters, as Zohar states,²⁶⁷ that in the sea itself, there are fish and there are ships, and though both are found at sea, there is an essential difference between them, so much so, that they actually are opposites. That is, fish are immersed in the source of their life and they sense that it is their vitality. It goes without saying that they have no desire to be separated from their source, but the contrary is true, their entire existence is in immersion and adhesion to their source.

However, ships are different. That is, though they too are found at sea, their whole purpose is to separate between the sea and whatever is in the ship. This is because the purpose of the ship is to transport people or merchandise from one place to a destination across the sea. We thus find that the entire purpose of the ship is to separate between the waters of the sea and the people or merchandise in the ship.

We can understand the general difference between souls and angels in the same way. That is, since every single Jew says,²⁶⁸ “The soul that You have given within me, she is pure,” souls are like the fish of the sea. This is certainly so of souls of the world of Emanation (*Atzilut*), which are in a state of total

²⁶⁷ Zohar II 48b; Also see Biurei HaZohar, Beshalach 42c and on; Discourse entitled “*Boke’a Yam*” in Maamarei Admor HaZaken 5562 p. 400 and on.

²⁶⁸ See the liturgy of the “*Elokai Neshamah*” prayer in the morning blessings.

nullification of their existence to *HaShem*-יהו"ה, blessed is He (*Bittul b'Metziyoot*). That is, their entire matter is their adhesion to their Source, *HaShem*-יהו"ה, blessed is He, to the point that they have no independent existence, in and of themselves. Rather, their whole existence is *HaShem*'s-יהו"ה Godliness, as Zohar states,²⁶⁹ “Who does the verse²⁷⁰ ‘the face of the Lord *HaShem*-יהו"ה’ refer to? This refers to Rabbi Shimon Bar Yochai.”

In contrast, angels are like ships. That is, angels have substance (*Chomer*) and form (*Tzoorah*), that is, a body (*Guf*) and a soul (*Nefesh*), and although their bodies are of the two most rarified elements, fire and air, and moreover, in this itself, they are from the spirituality of these two elements – as stated by Ramban²⁷¹ on the verse,²⁷² “He makes the wind His messengers, the flaming fire His attendants,” that the bodies of the angels are from the spirituality of the two elements of air (*Ru'ach*) and fire (*Aish*) and that as they are messengers to bestow influence, the foundational element of air (*Ru'ach*) is dominant, and as they encircle His throne of glory, the foundational element of fire (*Aish*) is dominant – even so, they indeed have bodies, only that their bodies are very rarified. Nonetheless, because of their bodies, their souls are hidden and concealed and they therefore are incapable of having true

²⁶⁹ Zohar II 38a, elucidated in Maamarei Admor HaZaken 5564 p. 106; Discourse entitled “*Vayatzev*” 5633, 5655; Also see the discourse entitled “*Lehavin... Man Pnei Adon*” of Shabbat Parshat Tavo of this year, 5717, Discourse 34.

²⁷⁰ Exodus 34:23

²⁷¹ At the end of his Shaar HaGemul, cited in Torah Ohr, Bereishit 4b; Likkutei Torah, Zot HaBrachah 98a

²⁷² Psalms 104:4

nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. The verse therefore states,²⁷³ “Even in His angels He finds faults.” For, in general, their body is limited, as in the teaching,²⁷⁴ “An angel stands in one-third of the world.” Moreover, it is limited according to both interpretations of this.²⁷⁵

Now, all the above is in regard to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and their relation to the world of Emanation (*Atzilut*). That is, the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is through the intermediary of the *Sefirah* of Kingship-*Malchut*. Now, the matter of an intermediary (*Memootzah*) is that it possesses two aspects. These are the two aspects of the sea (*Yam*-ים) and the land (*Aretz*-ארץ) of Kingship-*Malchut*. For, as explained above, the inner aspect (*Pnimiyyut*) of Kingship-*Malchut* receives and collects from all the lights of the world of Emanation (*Atzilut*) and covers over them, so that they are not revealed externally. Through this, the external aspect (*Chitzoniyyoot*) of Kingship-*Malchut* becomes the root and source for the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

Because of the above reason, the *Sefirah* of Kingship-*Malchut* is also called “speech” (*Dibur*), as it states,²⁷⁶ “By the

²⁷³ Job 4:18

²⁷⁴ Midrash Bereishit Rabba 68:12

²⁷⁵ See Sefer HaMaamarim 5662 p. 351; 5708 p. 280, and elsewhere. — That is, there is an interpretation that reads it as stated above, that “An angel stands in one-third of the world,” and there is an alternate interpretation that reads it as meaning, “The world stands within one-third of an angel,” but in either case, it indicates that they have measure and limitation.

²⁷⁶ Psalms 33:6

word of *HaShem*-יהו"ה the heavens were made.” This is because speech (*Dibur*) also possesses two matters, that is, there is what speech reveals and what speech conceals. That is, the matter of speech (*Dibur*) is not just that of revelation, that through his speech a person reveals [his thoughts] to his friend. Rather, speech (*Dibur*) is also a matter of concealment. Proof of this is the fact that if his friend is not very intellectual, though he may be hearing everything being said (*Dibur*) in all its details, it nevertheless can be that he will not understand any of it. This is because the letters (*Otiyot*) of speech conceal the intellect that manifests within them. Moreover, as known, the totality of what is transmitted through speech, is but a tenth portion [of thought], and no more.²⁷⁷

Moreover, even the tenth portion revealed through speech, is also concealed by speech, as understood from the teaching of our sages, of blessed memory,²⁷⁸ “It can take up to forty years for a person to grasp the depth of his teacher’s intention.” That is, even what he grasps after forty years, only comes from the very same letters that his teacher originally spoke to him. Nonetheless, before the passage of forty years [it was hidden from him and] he did not grasp the full depth and intention of his teacher. The reason is because the letters of speech limit and thus cover over the intellect.

[To further explain, just as the speech (*Dibur*) of the ten utterances by which the world was created, brings about concealment (as explained before about the aspects of the “sea” (*Yam*-ים) and “land” (*Aretz*-ארץ) of Kingship-*Malchut*), so too,

²⁷⁷ See Sefer HaMaamarim 5691 p. 264 and elsewhere.

²⁷⁸ Talmud Bavli, Avodah Zarah 5b

this is so of the ten commandments, which are aligned with and correspond to the ten utterances of creation.²⁷⁹ That is, they also cover over the inner aspect (*Pnimiyoote*), which is why the inner teachings of Torah (*Pnimiyoote HaTorah*) are called the “secrets” and the “secrets of the secrets.”]

Now, just as this is so regarding the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) as they relate to the world of Emanation (*Atzilut*), this is likewise so regarding the drawing down from that which transcends the world of Emanation (*Atzilut*) to the world of Emanation (*Atzilut*) itself. That is, this drawing down (*Hamshachah*) is through the intermediary (*Memutzah*) of the *Sefirah* of Crown-*Keter*, which also has two aspects. That is, in the Crown-*Keter*, there is the upper aspect of the lower level, and the lower aspect of the upper level. The lower aspect of the upper level is the aspect of the “sea” (*Yam*-ים) which receives and collects all the light and illumination that transcend the world of Emanation (*Atzilut*). In this aspect, all these lights and illuminations are in a state of concealment, without being revealed externally. Through this, the second aspect, which is the aspect of the “dry land” (*Yabashah*-יבשה), becomes the root and source of the world of Emanation (*Atzilut*).

The same is likewise true of the general chaining down of the worlds (*Hishtalsheloot*), which is the matter of the “general worlds” (*Klalloot*) of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as they are brought into novel existence from the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who precedes and transcends

²⁷⁹ Zohar III 11b and on; Also see Zohar II 43a, 93b.

the restraint of the *Tzimtzum*. This aspect is called Kingship-*Malchut* of Emanation (*Atzilut*) of the “general worlds” (*Olamot d’Klaloot*).²⁸⁰ Here too, there are two aspects, the “sea” (*Yam*-ים) and the “land” (*Aretz*-ארץ), by means of which the restraint of *Tzimtzum* and the empty space (*Makom Panooy*) come about to give “room” for the existence of worlds, as explained elsewhere.²⁸¹

4.

Now, all the above is from the angle of the chaining down of the worlds (*Hishtalsheloot*), in that,²⁸² “the heavens, are the heavens of *HaShem*’s יהוה”; but the earth He gave to the children of man.” That is, because of the intermediary of the *Sefirah* of Kingship-*Malchut*, there becomes a separation between the upper aspect and the lower aspect, such as the separation between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, and *Asiyah*). This comes about from the aspects of the sea (*Yam*-ים) and dry land (*Yabashah*-יבשה) of Kingship-*Malchut*.

However, the decree that separates them was abrogated at the giving of the Torah,²⁸³ as it states,²⁸⁴ “*HaShem* יהוה descended upon Mount Sinai,” and,²⁸⁵ “to Moshe He said, ‘Go

²⁸⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18 and the notes there.

²⁸¹ See Maamarei Admor HaZaken 5570 *ibid.*, p. 76 and on; Ohr HaTorah, Beshalach *ibid.*, p. 570 and on.

²⁸² Psalms 115:16

²⁸³ Midrash Tanchuma, Va’era 15; Shemot Rabba 12:3

²⁸⁴ Exodus 19:20

²⁸⁵ Exodus 24:1

up to *HaShem*-יהו"ה.” That is, a bond was made between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). That is, even as the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) remained in their existence, they nevertheless became bound to the world of Emanation (*Atzilut*) in two ways; in a way of ascent (*Ha'ala'ah*) and in a way of drawing down (*Hamshachah*).

Thus, in preparation for this, the sea had to be split, as the verse states,²⁸⁶ “He transformed the sea (*Yam*-ים) into dry land (*Yabashah*-יבשה).” That is, there came to be a bond between the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה) in two ways, as known regarding the two explanations – that of Zohar and that of the Arizal – about the verse,²⁸⁷ “And the children of Israel shall come into the midst of the sea on dry land.” One explanation is that the words, “And the children of Israel shall come” refer to the souls of the world of Emanation (*Atzilut*) and the continuation of the verse, “into the midst of the sea on dry land,” means that they were drawn down and revealed from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).²⁸⁸ The other explanation is that the words, “And the children of Israel shall come” refer to the souls of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), and the continuation of the verse, “into the midst of the sea on dry land,” means that they ascended to the world of Emanation (*Atzilut*),

²⁸⁶ Psalms 66:6

²⁸⁷ Exodus 14:22

²⁸⁸ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8; Shaar HaKavanot, Inyan Sefirat HaOmer, Drush 12.

but “on dry land” (*Yabashah*-יבשה), meaning that they did not lose their existence as they are in the aspect of “dry land” (*Yabashah*-יבשה).” In other words, their existence was not nullified, but rather, as they remained in their existence as the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), they ascended to the world of Emanation (*Atzilut*).²⁸⁹

This then, is why the splitting of the sea was preparatory to the giving of the Torah, as stated,²⁹⁰ “The children of Israel went on dry land in the midst of the sea; the water was a wall for them, on their right and on their left.” About this, it states in Midrash²⁹¹ that “on their right” refers to Torah, and “on their left” refers to Tefillin, which are inclusive of all the *mitzvot*, in that the entire Torah is equated to the Tefillin.²⁹² This then, is the meaning of the words, “the water was a wall for them, on their right and on their left.” That is, the entire matter of the splitting of the sea was for “their right and their left,” referring to Torah and *mitzvot*.

5.

Now, just as before the giving of the Torah the splitting of the sea was necessary, referring to the matter of splitting the *Sefirah* of Kingship-*Malchut*, which is the world of speech (*Olam HaDibur*), as discussed above, so likewise, before the coming of Moshiach, who will reveal the inner aspect of Torah (*Pnimiyyut HaTorah*), the matter of splitting is also necessary.

²⁸⁹ Zohar II 48b

²⁹⁰ Exodus 14:29

²⁹¹ Midrash Abkir cited in Yalkut Shimoni to Exodus 14:29

²⁹² Talmud Bavli, Kiddushin 35a

For, at the giving of the Torah, only the revealed aspect of Torah was revealed, whereas the inner aspect of Torah (*Pnimiyyoot HaTorah*) will be revealed in the coming future, specifically by the hand of Moshiach. This is as stated,²⁹³ “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the inner aspects of Torah (*Pnimiyyoot HaTorah*) that will be revealed in the coming future. Thus, it likewise is so, that before Moshiach comes, at which time the inner aspects of the Torah will be revealed, the matter of splitting will be necessary, only that it will be much loftier.

The general explanation is that the revealed part of Torah is the tree of the knowledge of good and evil, which is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). The general matter of the giving of the Torah (the revealed parts of Torah), is the drawing down of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). It therefore was necessary for there to be the splitting of Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the world of speech (*Olam HaDibur*).

In contrast, the inner aspect of Torah (*Pnimiyyoot HaTorah*) is the tree of life, which is in the world of Emanation (*Atzilut*). Thus, the revelation of the inner aspect of Torah in the coming future will be the drawing down of that which is higher than the world of Emanation (*Atzilut*) into the world of Emanation (*Atzilut*). Therefore, in the coming future a “splitting” of the world of thought (*Olam HaMachshavah*) will be necessary, in order for matters that transcend the world of

²⁹³ Song of Songs 1:2

Emanation (*Atzilut*) to be revealed within the world of Emanation (*Atzilut*).

About this, the verse states,²⁹⁴ “*HaShem*-יהוה will dry up the gulf of the Sea of Egypt and He will wave His hand over the river with the power of His spirit etc.” That is, there then will be a general need for the matter of “splitting,” just as there was before the giving of the Torah, only that it will be much loftier, as the verse continues, “He will wave His hand over the river with the power of His spirit; He will break it into seven streams.” The “river” (*Nahar*-נהר) refers to the aspect of thought (*Machshavah*),²⁹⁵ indicating that there also will be a “splitting” of the aspect of thought (*Machshavah*).

To further explain, the difference between the sea (*Yam*-ים) and the river (*Nahar*-נהר), is that the waters of the sea gather together and stand in place,²⁹⁶ whereas a river flows constantly. This is also the difference between speech (*Dibur*) and thought (*Machshavah*) in that in speech (*Dibur*), “there is a time to speak and a time to be silent.”²⁹⁷ In contrast, thought (*Machshavah*) flows constantly, so that even when a person is not conscious of thinking, he nevertheless is thinking. Proof of this is that we find that sometimes a person will suddenly find himself thinking about something, without at all knowing what brought him to think it. However, in truth, there were other thoughts in his mind that led up to this thought, only that he was

²⁹⁴ Isaiah 11:15

²⁹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1; Also see the letter of the 27th of Nissan of this year, 5717 (Igrot Kodesh, Vol. 15 p. 81).

²⁹⁶ See Mishnah Mikvaot 5:4; Parah 8:10

²⁹⁷ See Ecclesiastes 3:7 – “There is a time to be silent and a time to speak.”

not consciously aware of them. Thus, since thought is in a state of constant flow, it is called a “river” (*Nahar*-נהר).

Now, just as we explained before about the matter of speech (*Dibur*), that it both reveals and conceals, this likewise is so of the letters of thought (*Machshavah*), in that thought also both reveals and conceals, as we observe, that although the intellect is the cause of the emotions, it nevertheless is possible for a person to conceptualize something in his mind, without any emotions being born of it. Rather, it only is when the intellect specifically comes into letters of thought, that the emotions are roused from it. We thus find that, since the intellect essentially transcends the emotions, thought conceals and covers over the essence of the intellect. In contrast, in thought, the intellect comes in ordered letters, and as a result, thought limits the intellect. In other words, when it comes to the abundant light and illumination of the intellect itself, it is not at all applicable for it to manifest in the letters of thought and for the emotions to be roused from it. Moreover, even when it comes to intellect that applies to becoming manifest in letters, nevertheless, [when it indeed manifests in letters] the letters limit it even more, being that letters limit.

We thus find that with letters of speech (*Dibur*), even though they reveal to one’s friend, they nevertheless cover over and conceal the inner aspect (*Pnimiyoote*), and it is specifically through this that they reveal to his friend. The same is true of the letters of thought (*Machshavah*). They reveal the intellect to the one who is thinking or become revealed in his emotions. However, this revelation is because they give measure and limit to the actual intellect itself. This being so, when it becomes

necessary to reveal the inner aspect of the intellect, especially with the coming of Moshiach, at which time there will be a revelation of the inner aspect of the Ancient One (*Pnimiyoote Atik*) which transcends the inner aspect of wisdom (*Pnimiyoote Abba*), it will be necessary for there to be a matter of “splitting” the thought (*Machshavah*), and this is the meaning of the verse, “He will wave His hand over the river... and He will break it etc.”

6.

With the above in mind, we can also understand the difference between the splitting of the sea (*Yam-ים*), which split into twelve divisions, and the splitting of the river (*Nahar-נהר*) in the coming future, which will split into seven divisions. To explain, the matter of the splitting of the sea was in order to affect a bond between the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) with the world of Emanation (*Atzilut*). It therefore split into twelve divisions. That is, it was for the purpose of affecting a bond of the twelve oxen (*Yud-Beit Bakar*)²⁹⁸ of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), these being the four camps of the Indwelling Presence of *HaShem*-יה"ה (the *Shechinah*), each of which includes three,²⁹⁹ in order to elevate them to the world of Emanation (*Atzilut*).

²⁹⁸ Kings I 7:25; Also see Zohar II 24b and elsewhere.

²⁹⁹ In regard to the making of the large basin of the Holy Temple, which was called, “The Sea,” it states in Kings I 7:23-25 – “He made the ‘sea’ (*Yam-ים*) of cast [metal] ten cubits from its one lip to its other lip, circular all around, five cubits in

The same is true of the splitting of the sea, which was preparatory to the giving of the Torah. For, in Torah there also are six directions, corresponding to the six orders of the Mishnah. These six directions are: Pure (*Tahor*) and its opposite; Fit (*Kosher*) and its opposite; and Meritorious (*Zachai*) and its opposite. These also are the six emotive qualities (*Midot*). However, since they are emotions (*Midot*) that accord to intellect (*Sechel*), being that they are the emotions of the world of Repair (*Tikkun*), they therefore are doubled, in that they inter-include one another, and thus, they number twelve. It therefore is necessary to bond the twelve directions of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) with the twelve diagonal borders (*Yud-Beit Gvulei Alachson*)³⁰⁰ of the world of Emanation (*Atzilut*). This is as stated,³⁰¹ “For there the tribes ascended, the tribes of Ya”h-ה”ה, a testimony for Israel, to give thanks to the Name HaShem-יהוה.” This refers to the ascent of the twelve tribes, who are in the world of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), to the world of Emanation (*Atzilut*).

The same likewise applies even higher, in regard to the bond between the world of Emanation (*Atzilut*) and that which transcends the world of Emanation (*Atzilut*). That is, this too requires a split into twelve divisions, in order to bond the twelve diagonal borders (*Yud-Beit Gvulei Alachson*) of the world of

height... It stood upon twelve oxen, three facing north, three facing west, three facing south, and three facing east; the sea (*Yam*-ים) was on top of them etc.”

³⁰⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and the notes and appendix there; Also see the prior discourse of this year, 5717, entitled “v’*Taher Libeinu* - Purify our hearts to serve You with truth,” Discourse 2.

³⁰¹ Psalms 122:4

Emanation (*Atzilut*) to that which transcends the world of Emanation (*Atzilut*).

In contrast, the revelation of the inner aspect (*Pnimiyyut*) of the Torah that will be revealed by King Moshiach, and is the matter of the revelation of the inner aspect of the Ancient One (*Pnimiyyut Atik*), entirely transcends the grasp and comprehension of understanding-*Binah*. This is why the “split” that will occur in the coming future will be into seven streams. For, the emotions (*Midot*) that stem from understanding-*Binah*, are in a state of inter-inclusion with one another. In contrast, in the emotions (*Midot*) as they are in the aspect of desire (*Ratzon*), each emotional quality (*Midah*) is unto itself.

This then, is the general difference between the three “splits.” That is, the splitting of the sea, which is the bond between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), was into twelve divisions. The splitting of the Jordan river, which took place after the splitting of the sea, that is, after the bond had already been affected between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), which was simply for the purpose of crossing over from one side of the Jordan river to the other side, was split into only one division. However, the split of the river (*Nahar*-נהר) in the coming future will be into seven streams, the purpose of which is to reveal the inner aspect (*Pnimiyyut*) of the pleasure (*Ta’anug*) that stems from the seven lower *Sefirot* of the Ancient One (*Atik*), which will be revealed in the coming future by King Moshiach, who will teach the inner aspect (*Pnimiyyoot*) of Torah to all the Jewish people, in a manner that

is even loftier than that of our forefathers [Avraham, Yitzchak and Yaakov], our teacher Moshe, and Adam, the first man.

7.

However, this must be better understood. For, the revelation of the inner aspect (*Pnimiyyoot*) of Torah that will be revealed by King Moshiach, will be a matter of learning, in that he will teach Torah to all the Jewish people. We therefore must understand how it could be possible for one person to teach millions of people.³⁰² Furthermore, in that time, the resurrection of the dead will have already happened, meaning that all the souls of the righteous and our forefathers, who already have learned the entire Torah, will rise. Moreover, even our teacher Moshe, who received the Torah at Sinai, will rise. This being so, it is difficult to understand how Moshiach will teach Torah to all of them. For, since they already learned the entire Torah, what novelty will Moshiach introduce?

Now, in regard to the question, what novelty will Moshiach introduce, this can be answered simply. That is, the learning will be of the inner aspects (*Pnimiyyoot*) of Torah, about which it is written,³⁰³ “It’s measure is longer than the earth (*Eretz-ארץ*) and wider than the sea (*Yam-ים*).” That is, in this aspect of Torah, it is inapplicable to say that they already learned everything. Rather, it only applies to say that they already learned everything about the revealed aspects of Torah.

³⁰² See Likkutei Torah, Tzav 17b; Shaar HaEmunah, Ch. 56 and on; Discourse entitled “*v’Heinif*” ibid. (Sefer HaMaamarim 5698 p. 201); 5699 p. 207.

³⁰³ Job 11:9

In contrast, regarding the limitless (*Blee Gvul*), inner aspects (*Pnimiyoote*) of Torah, this is entirely inapplicable.

With the above in mind, we can understand how it is that souls who have been in the Garden of Eden (*Gan Eden*) for thousands of years, constantly ascending [from level to level] in their grasp, will nonetheless, even after all these ascents, receive in the coming future from King Moshiach, in that he will reveal an even higher aspect than what they already have attained. However, we still must understand how a single person can possibly teach everyone, as mentioned above.

8.

This may be understood based on the explanation elsewhere,³⁰⁴ on the verse,³⁰⁵ “Behold, My servant will become wise, he will be exalted and become high and exceedingly lofty.” As mentioned before, this verse enumerates five levels, these being, “wise” (*Yaskeel*-ישכיל), “exalted” (*Yaroom*-ירום), “high” (*Nisa*-נשא), “lofty” (*Gavah*-גבה) and “exceedingly” (*Me’od*-מאד). Now, these five levels correspond to the five names by which the soul is called; *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah* and *Yechidah*.³⁰⁶

Now, King David merited the aspect of *Nefesh*. That is, even though he had all the other aspects in him, nevertheless,

³⁰⁴ See Sefer HaGilgulim Ch. 19; Rabbi Moshe Zacuto (Ramaz) to Zohar III 260b; Ohr HaTorah, Na”Ch Vol. 1, p. 265; Also see the aforementioned discourse entitled “*v’Heinif*” (Sefer HaMaamarim 5698 p. 200).

³⁰⁵ Isaiah 52:13

³⁰⁶ Midrash Bereishit Rabba 14:9 and elsewhere; Also see Kuntres HaHitpa’alut of the Mittler Rebbe, translated as Divine Inspiration, where the attainment of the revelation of these five levels are explained at length.

his primary aspect was that of *Nefesh*, as he himself says in Psalms,³⁰⁷ “Praise *HaShem*-יהוה, O my Soul (*Nafshi*-נפשי)!” The prophet Eliyahu merited the aspect of *Ru’ach* (spirit or wind), which is why he “ascended to heaven in a whirlwind.”³⁰⁸ Our teacher Moshe merited the aspect of *Neshamah*, in that the *Neshamah* is the *Sefirah* of understanding-*Binah*, as it states,³⁰⁹ “It is the soul (*Nishmat*-נשמת) of the Almighty One that gives them understanding,” and, as known, our teacher Moshe was given the gateways of understanding (*Shaarei Binah*).³¹⁰

[Now, it is true that Moshe received the Torah, and that “Torah came forth from wisdom-*Chochmah*,”³¹¹ as explained before that,³¹² Moshe is the aspect of wisdom-*Chochmah*. Nevertheless, this does not contradict what is being said here, that Moshe is the aspect of understanding-*Binah*. This is because, in the *Neshamah* itself, the aspect of the soul of the soul-*Neshamah l’Neshamah* is hidden, this being is the aspect of the wisdom-*Chochmah* and understanding-*Binah* of the soul, in that “they are two lovers who never separate.”³¹³ In other words, Moshe’s primary aspect is the *Neshamah*, which is the aspect of understanding-*Binah*, only that hidden within [the understanding-*Binah*] is also the aspect of the soul of the soul-*Neshamah l’Neshamah*, which is the aspect of wisdom-*Chochmah*. However, his primary aspect was that of

³⁰⁷ Psalms 146:1

³⁰⁸ Kings II 2:1

³⁰⁹ Job 32:8

³¹⁰ Talmud Bavli, Rosh HaShanah 21b

³¹¹ Zohar II 62a, 85a, and elsewhere.

³¹² At the beginning of the discourse.

³¹³ See Zohar II 56a; Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

understanding-*Binah*. This was particularly so after the sin of the golden calf, after which he certainly was only in the aspect of understanding-*Binah*. This is because the primary bonding of wisdom-*Chochmah* with understanding-*Binah* comes from the fiftieth gateway of understanding (*Shaar HaNun d'Binah*), which bonds understanding-*Binah* to wisdom-*Chochmah*.³¹⁴ However, after the sin of the golden calf, the fiftieth gateway of understanding (*Shaar HaNun d'Binah*) was taken away from him. This is as our sages, of blessed memory, taught,³¹⁵ “Fifty gateways of understanding were created in the world, and all of them were given to Moshe except for one, as it states,³¹⁶ ‘And You have made him a little less than God.’” Regarding this, the writings of the Arizal³¹⁷ explain that before the sin of the golden calf, he was even given the fiftieth gateway (*Shaar HaNun*), but when the sin of the golden calf occurred, he was told,³¹⁸ “Go and descend,” meaning,³¹⁹ “descend from your greatness,” in that the fiftieth gateway (*Shaar HaNun*) was taken away from him. However, because, in and of himself, Moshe’s intention was desirable, therefore, at the time of his passing, the fiftieth gateway was returned to him, as indicated in the fact that he passed away on Mount Nevo (*Har Nevo*-הר נבו), which means “It has a *Nun*-נ-50 in it (*Nun Bo*-נ' בו),” as explained in the writings of the Arizal. We therefore find that after the sin of the

³¹⁴ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1, and Ch. 32 and the notes there.

³¹⁵ Talmud Bavli, Rosh HaShanah 21b

³¹⁶ Psalms 8:6

³¹⁷ *Sefer HaLikkutim* of the Arizal to Psalms 8:6

³¹⁸ Exodus 32:7 and Rashi there.

³¹⁹ Exodus 32:7 and Rashi there.

golden calf, the level of Moshe certainly was the aspect of *Neshamah*, which is the aspect of understanding-*Binah*.]

Adam, the first man, was the aspect of the *Chayah*, as it states,³²⁰ “And the man [Adam] became a living soul (*Nefesh Chayah*).” However, Moshiach is the aspect of the *Yechidah*. That is, Adam, the first man, is the aspect of wisdom-*Chochmah*, whereas Moshiach is the *Yechidah*, which is the inner aspect of the Ancient One (*Pnimiyyut Atik*) that transcends wisdom-*Chochmah*, and is even higher than the inner aspect of the Ancient One (*Pnimiyyut Atik*) as it is found within wisdom-*Chochmah*. This is why Moshiach will teach Torah to all four above-mentioned levels of souls.

With the above in mind, we can understand what Rashi writes on the verse,³²¹ “*HaShem*-יהוה will dry up the gulf of the Sea of Egypt and He will wave His hand over the river with the power of His spirit (*Ba'yam Rucho*-בעים רוcho) etc.” About the words, “with the power of His spirit (*Ba'yam Rucho*-בעים רוcho)” (referring to “the spirit of Moshiach-*Rucho Shel Moshich*-רוcho של משיח”)³²² Rashi states, “There is nothing like it [that is, there is nothing like the word “*Ba'yam*-בעים] in all of Scripture.” This is because the revelation of the inner aspect of the Ancient One (*Pnimiyyoot Atik*) that will be revealed by Moshiach, who is the aspect of the singular-*Yechidah* level of the soul, never happened before. For, even when the Torah was given, the inner aspect (*Pnimiyyoot*) of Torah was in a state of concealment,

³²⁰ Genesis 2:7

³²¹ Isaiah 11:15

³²² See Midrash Bereishit Rabba 2:4

as explained above. Thus, this is Rashi's meaning in stating, "There is nothing like it in all of Scripture."

9.

With the above in mind, we also can understand the statement in Midrash Tehillim on the verse,³²³ "Upon me, O' God, are [my] vows unto You; I shall render thanksgiving offerings to You." The Midrash states, "In the coming future, all prayers will be nullified, but prayers of thanksgiving ("A psalm of thanksgiving")³²⁴ will not be nullified. All sacrificial offerings (*Korbanot*) will be nullified except for the thanksgiving offering (*Korban Todah*), which will never be nullified." This may be understood based on the explanation in various places³²⁵ about the Midrash that states,³²⁶ "In the coming future all the festivals will be nullified, except for Purim," and,³²⁷ "In the coming future, all the Prophets will be nullified, except for the book of Esther." These statements do not mean that they actually will be nullified, being that the Torah will not change, God forbid to think so. Rather, what is meant is that compared to the revelation of the coming future, all the joy of the holidays will be considered like "the flame of a candle in broad daylight."³²⁸

³²³ Psalms 56:13 – The Psalm that began to be recited on the 11th of Nissan 5717 (See the beginning of Sefer HaMaamarim, 11 Nissan).

³²⁴ See the earlier discourse of the 19th of Kislev of this year, 5717, entitled "*Mizmor L' Todah Haree'oo LaHaShem Kol HaAretz* - A Psalm of thanksgiving, call out to *HaShem*, all the earth," Discourse 9.

³²⁵ See Torah Ohr, 90d, 94a, 119b and elsewhere.

³²⁶ Midrash Mishlei Ch. 9

³²⁷ Talmud Yerushalmi Megillah 1:5

³²⁸ See Talmud Bavli, Chulin 60b

To explain, the joy of the festivals (*Yom Tov*) is of the *Sefirah* of understanding-*Binah*.³²⁹ However, in the coming future, when the verse, “He will wave His hand over the river,” will be fulfilled, the revelation of the festivals (*Yom Tov*) will be “like the flame of a candle in broad daylight.” The same is true of the Prophets (*Nevi'im*). They too will be nullified in the coming future, in that they will be like “the flame of a candle in broad daylight.” This is because,³³⁰ “all the prophets prophesied with the word ‘Thus-*Koh*-כה,’ except for Moshe who prophesied with the word ‘This-*Zeh*-זה.” However, in the coming future there will be a revelation of two times “This-*Zeh*-זה,” as it states,³³¹ “And they will say on that day: ‘Behold, this (*Zeh*-זה) is our God, we hoped to Him that He would save us; this (*Zeh*-זה) is *HaShem*-יהוה for Whom we hoped, let us exult and be glad in His salvation.’” Thus, in that time, even the prophecy of Moshe will be “like the flame of a candle in broad daylight.” For, in that time there will not only be a revelation of, “This (*Zeh*-זה) is our God-*Elohei*”נו-אלהי,” referring to Zeir Anpin, but there also will be a revelation of, “This (*Zeh*-זה) is *HaShem*-יהוה,” referring to the Ancient One (*Atik*).³³²

Similarly, in the coming future, all the prayers will also be nullified. For, the simple matter of prayer is that a person prays to *HaShem*-יהוה, blessed is He, in supplication for all his

³²⁹ See Likkutei Torah, Drushim l'Shmini Atzeret 88d and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

³³⁰ Sifri and Rashi to Numbers 30:2

³³¹ Isaiah 25:9

³³² See Rabbi Moshe Zacuto (Ramaz) to Zohar I 135a; Discourse entitled “*Vayavo Moshe*” 5635, 5654 (Sefer HaMaamarim 5635 Vol. 1, p. 89; 5654 p. 154); Also see the prior discourse of this year, 5717, by the same title, Discourse 13.

needs.³³³ However, since in the coming future all one's needs will be filled to completion, there will be no need to supplicate for one's needs. The same is true of the nullification of the sacrificial offerings (*Korbanot*) in the coming future. For, the simple matter of sacrificial offerings (*Korbanot*), is to atone for sins. However, in the coming future, the matter of sin will be entirely inapplicable. Moreover, even according to the inner explanation, that the meaning of the word "sacrificial offerings-*Korbanot*-קרבות" indicates the matter of "coming close-*Kiruv*-קירוב",³³⁴ nonetheless, in the coming future, this too will be unnecessary.

To further explain, the matter of the sacrificial offerings (*Korbanot*-קרבות) is that they affect a "coming close (*Kiruv*-קירוב) of the Holy One, blessed is He, and His Indwelling Presence (the *Shechinah*),"³³⁵ referring to the matter of the union of *Zeir Anpin* and *Nukvah*, brought about through the sacrificial offerings (*Korbanot*-קרבות). For, as known,³³⁶ the union of *Zeir Anpin* and *Nukvah*³³⁷ is unlike the union of *Abba* and *Imma*, who "are two lovers who never separate,"³³⁸ even in our times. This is because their coupling is constant in order to sustain the existence of the worlds.³³⁹ In contrast, the coupling

³³³ Mishneh Torah, Hilchot Tefilah 1:1-2

³³⁴ See the discourse entitled "*Bati LeGani*" 5710, Ch. 10 (Sefer HaMaamarim 5710, p. 113), and elsewhere.

³³⁵ Me'orei Ohr, Ma'arechet *Kof*-ק (100), section 21.

³³⁶ Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 5

³³⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and on, and the notes there.

³³⁸ See Zohar II 56a; Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there, and elsewhere.

³³⁹ Etz Chayim, Shaar 29, Ch. 2; Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 5, Ch. 11; Likkutei Torah, Shir HaShirim 20b-c, 22b and on

of *Zeir Anpin* and *Nukvah* is intermittent, and therefore the sacrificial offerings (*Korbanot*), through which there is a union of *Zeir Anpin* and *Nukvah*, are needed.

However, about the coming future it states,³⁴⁰ “On that day *HaShem*-יהו"ה will be (*Yehiyeh*-יהיה) One and His Name One,” in which the word “will be-*Yehiyeh*-יהיה,” is two times the letters *Yod-Hey*-י"ה.³⁴¹ That is, the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה (which refer to *Zeir Anpin* and *Nukvah*) will be like the letters *Yod-Hey*-י"ה [of the Name *HaShem*-יהו"ה] (which refer to *Abba* and *Imma*). That is, even the coupling of *Zeir Anpin* and *Nukvah* will be constant, and therefore, there will be no need for sacrificial offerings (*Korbanot*) to affect the coupling of *Zeir Anpin* and *Nukvah*.

In contrast, the “Psalm of Thanksgiving” (*Mizmor l'Todah*-מזמור לתודה) and the thanksgiving offering (*Korban Todah*-קרבן תודה) will continue in the coming future.³⁴² This is because comprehension is not a receptacle for the revelation of the inner aspect of the Ancient One (*Pnimiyyoot Atik*), which will occur in the coming future. Thus, the matter of acknowledgement and submission (*Hoda'ah*-הודאה) to *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect, will still be necessary. Therefore, even in the coming future, the “Psalm of Thanksgiving” (*Mizmor l'Todah*-מזמור לתודה) and the thanksgiving offering (*Korban Todah*-קרבן תודה) will continue.

³⁴⁰ Zachariah 14:9

³⁴¹ Likkutei Torah of the Arizal to Zachariah 14:9, cited in Likkutei Torah, Bamidbar 7d and elsewhere.

³⁴² See the earlier discourse of the 19th of Kislev of this year, 5717, entitled “*Mizmor L'Todah Haree'oo LaHaShem Kol HaAretz* - A Psalm of thanksgiving, call out to *HaShem*, all the earth,” Discourse 9.

will continue. This is because the revelation of the inner aspects (*Pnimiyoote*) of Torah, which will be revealed by King Moshiach, will transcend the comprehension of understanding-*Binah*, but instead will specifically be in a way of acknowledgement and submission (*Hoda'ah*-הודאה) to *HaShem*-יהו"ה, blessed is He.

10.

With the above in mind, we can understand how it is possible for one person to teach Torah to millions of people. For, the way he will teach them Torah, will not be in a way of learning and comprehending, but rather, in a way of seeing. The difference between seeing (*Re'iyah*) and hearing (*Shmiyah*) is that in hearing, the recipient receives the matter by way of many particulars. That is, he first receives one particular and then receives an additional particular etc. In contrast, seeing (*Re'iyah*) means that he sees it all at once.

An example is what we find about the Arizal,³⁴³ that during a short Shabbat nap, he once beheld such wondrous matters, that he stated afterward, that if he would want to reveal in speech, what he beheld during his nap, he would have to speak continuously for a period of eighty years. This is because he grasped with the aspect of the sight (*Re'iyah*) of wisdom-*Chochmah*. Furthermore, even the aspect of thought (*Machshavah*) transcends speech, and this is to such an extent that what a person can think in a short period of time, will take much longer to express in speech. Nevertheless, thought

³⁴³ Pri Etz Chayim, Shaar Kriyat Shma Al HaMita, Ch. 1.

(*Machshavah*) and speech (*Dibur*) have some measure of comparison to each other. However, that which is grasped in a short period of time, but requires eighty continuous years to express in speech, indicates that there is no comparison whatsoever, in that it specifically stems from the sight (*Re'iyah*) of wisdom-*Chochmah*.

Now, if this is so in relation to the sight (*Re'iyah*) of wisdom-*Chochmah*, how much more is it so, in relation to the sight (*Re'iyah*) of the essential self of the soul. Thus, since Moshiach is the aspect of the singular-*Yechidah* essence of the soul, as explained above, who will reveal the aspect of the singular-*Yechidah* essence of the soul within all Jews, the manner of study will be in a way of the sight (*Re'iyah*) of the essential self of the soul, meaning, the singular-*Yechidah* essence of the soul. It therefore is applicable for one person to teach Torah to millions, since it will be in a way of sight (*Re'iyah*).

With the above in mind, we can understand how the two explanations of the verse, “Behold, My servant will become wise,” fit together. That is, according to Targum the verse refers to King Moshiach, and according to Rashi, it refers to all Jews, but nonetheless both are true. For, when the singular-*Yechidah* essence of the soul will be revealed in Moshiach, and the inner aspect of the Ancient One (*Pnimiyyoot Atik*) will be revealed, there then will be the fulfillment of the verse, “Behold, My servant will become wise,” in all Jews as well, as the verse states,³⁴⁴ “But you, O’ Israel, My servant, Yaakov, you who I have chosen etc.” This is because Moshiach will

³⁴⁴ Isaiah 41:8

reveal the singular-*Yechidah* essence of the soul of every single Jew, and he will teach the inner teachings (*Pnimiyyoot*) of the Torah in a way of the sight (*Re'iyah*) of the essential self of the soul.

11.

Now, all the revelations of the coming future depend on our present deeds and our service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile.³⁴⁵ This then, is the meaning of the explanation in the writings of the Arizal about the verse,³⁴⁶ “Behold, My servant will become wise, he will be exalted and become high and exceedingly lofty.” That is, it is explained³⁴⁷ that the five levels enumerated in this verse; “wise” (*Yaskeel*-ישכיל), “exalted” (*Yaroom*-ירום), “high” (*Nisa*-נשא), “lofty” (*Gavah*-גבה) and “exceedingly” (*Me'od*-מאד), correspond to the four worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), as well as that which transcends the world of Emanation (*Atzilut*). That is, “My servant will become wise” (*Yaskeel Avdi*-ישכיל עבדי) refers to the world of Action (*Asiyah*), in which there is an admixture of good and evil, as it states,³⁴⁸ “The tree (of the knowledge of good and evil) was desirable as a means to wisdom (*L'Haskeel*-להשכיל).” The word “exalted” (*Yaroom*-

³⁴⁵ See Tanya, Ch. 37.

³⁴⁶ Isaiah 52:13

³⁴⁷ See Sefer HaGilgulim Ch. 19; Rabbi Moshe Zacuto (Ramaz) to Zohar III 260b; Ohr HaTorah, Na"Ch Vol. 1, p. 265; Also see the aforementioned discourse entitled “*Heinif*” (Sefer HaMaamarim 5698 p. 200).

³⁴⁸ Genesis 3:6

ירום) refers to the world of Formation (*Yetzirah*). The word “lofty” (*Gavah*-גבה) refers to the world of Creation (*Briyah*), and the word “high” (*Nisa*-נשא) refers to the world of Emanation (*Atzilut*).³⁴⁹ Now, the word “exceedingly-*Me'od*-מאד” shares the same letters as Adam-אדם, only that it is loftier than Adam-אדם, and refers to the aspect that transcends all the worlds.

However, this must be understood. How is it possible that from the aspect indicated by the word “He will become wise” (*Yaskeel*-ישכיל), which indicates an admixture of good and evil, he will begin ascending until the aspect that even transcends the world of Emanation (*Atzilut*)? However, the explanation is that all the revelations of the coming future depend on our present deeds and service of *HaShem*-יהו"ה, blessed is He, specifically through restraining (*Itkafiya*) the opposite of holiness. For,³⁵⁰ “Through restraining (*Itkafiya*) of opposite side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all the worlds.” For, as explained by his honorable holiness, my father-in-law, the Rebbe, in the continuum of discourses dated for the day of his passing,³⁵¹ through our service of *HaShem*-יהו"ה, blessed is He, in restraining the opposite of holiness, we bring about an illumination of the light of *HaShem*-יהו"ה, blessed is He, that is

³⁴⁹ [This requires further analysis why “lofty (*Gavah*-גבה)” and “high (*Nisa*-נשא)” are reversed in their order here in the discourse vis-à-vis how they are expressed in the verse.]

³⁵⁰ See Tanya, Ch. 27 (34a); Likkutei Torah, Pekudei cites to Zohar II 128b (and the Likkutei Torah there also cites to Zohar II 67b, 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, beginning of Pekudei, and Chukat 65c.

³⁵¹ See the discourse entitled “*Bati LeGani* – I have come to My garden,” 5710 Ch. 1 and on (Sefer HaMaamarim 5710 p. 111 and on).

equally present in all worlds. Thus, through serving *HaShem*-יהו"ה, blessed is He, as indicated by the word "He will become wise" (*Yaskeel*-ישכיל), referring to refining the tree of the knowledge of good and evil, there begins to be an order of ascent, until the aspect indicated by the word "exceedingly" (*Me'od*-מאד), which transcends the world of Emanation (*Atzilut*) and refers to the inner aspect of the Ancient One (*Pnimityut Atik*) that will be revealed in the coming future by our righteous redeemer, Moshiach, may he come and redeem us in the near future, in the most literal sense!