

Discourse 20

*“Kiyemei Tzeitcha MeiEretz Mitzrayim -
Like the days when you left the land of Egypt”*

Delivered on Shabbat Parshat Shmini,
Shabbat Mevarchim & Erev Rosh Chodesh Iyyar, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁸⁹ “Like the days when you left the land of Egypt, I will show you wonders.” About this Yalkut states,⁴⁹⁰ “I will show you what I did not show your ancestors, about whom the verse states,⁴⁹¹ ‘Too awesome for praise, Doer of wonder-*Pele*-פלא’ [in the singular], whereas about the miracles and awesome might that I am destined to do for their children it states, ‘I will show you wonders-*Nifla’ot*-נפלאות’ [in the plural],’ and it also states,⁴⁹² ‘To He who alone performs great wonders (*Nifla’ot*-נפלאות), for His kindness endures forever.’”

This may be understood based on the statement in Midrash⁴⁹³ about the difference between the exodus from Egypt and the coming redemption. That is, the redemption from

⁴⁸⁹ Micah 7:15

⁴⁹⁰ Yalkut Shimoni to Micah 7:15 (Remez 559)

⁴⁹¹ Exodus 15:11

⁴⁹² Psalms 136:4

⁴⁹³ See Midrash Shemot Rabba 18:11; 19:6; Also see the discourse entitled “*Ki b’Chipazon*” 5708 Ch. 2 (Sefer HaMaamarim 5708 p. 152 and on).

Egypt is compared to nighttime, which is why it was in a way of haste,⁴⁹⁴ haste and night being the same matter. In contrast, the coming redemption will be in the daytime, and will therefore be in a way of tranquility. The difference between day (*Yom*-יום) and night (*Lalyah*-לילה), is that day is the matter of revelation (*Giluy*), whereas night is the matter of concealment (*He'elem*).

In other words, even though there were the greatest of revelations in the exodus from Egypt, to the point that “the King, King of kings, the Holy One, blessed is He, Himself was revealed in His Glory upon them,”⁴⁹⁵ it nevertheless is called “night” (*Laylah*-לילה), indicating the matter of concealment (*He'elem*). This is because those revelations stemmed solely from Above, rather than below, and in and of themselves, the lower ones remained as they previously were. This is because the revelations were not drawn to them in a way of inner absorption. It therefore remained as a state of darkness and concealment, which is the matter of night (*Laylah*-לילה).

In contrast, in the coming future there will be the refinement and ascent of the lower ones themselves, so that the lower will be in a state of light and revelation (*Giluy*). Thus [the future redemption is] called “day” (*Yom*-יום).

Now, it is true that all of the revelations of the coming future were initiated upon the exodus from Egypt. This is as his

⁴⁹⁴ Deuteronomy 16:3 – ‘for you departed from the land of Egypt in haste-*b'Chipazon*-בְּחִפְזוֹן.”

⁴⁹⁵ See Haggadah shel Pesach, in the Maggid section, paragraphs beginning “*Matzah Zu*” and “*Vayotzi'einu MiSham*.”

honorable holiness, my father-in-law the Rebbe, explained⁴⁹⁶ on the verse,⁴⁹⁷ “Like the days when you left the land of Egypt, I will show you wonders,” in which the verse specifies “days-*K’Yemei*-כִּימֵי,” in the plural,⁴⁹⁸ indicating that the revelations of the coming future already began with the exodus from Egypt.

This is especially so of the splitting of the sea, at which time the revelations of the coming future began.⁴⁹⁹ Nevertheless, all this only stemmed from Above, and did not manifest in the lower beings in a way of inner absorption. This is why the splitting of the sea was only temporary, being that the lower ones were not a receptacle for it.

It is only in the coming future that “I will show you wonders (*Arenu Nifla’ot*-נפלאות).” That is, the wonders that took place during the exodus from Egypt (which was the matter of revelation that transcends all comparison and relativity to worlds and transcends the chaining down of the worlds – *Hishtalshelut*), will then be in a way of “I will **show** you (*Arenu*-אֲרָנוּ),” in a way of being seen (*Re’iyah*-רֵאִיָּה) and revealed (*Giluy*) below.

This then, is the meaning of the verse,⁵⁰⁰ “To He who alone performs great wonders (*Nifla’ot*-נפלאות).” That is, this matter, that the most Supernal revelations should be drawn down below in an inner way, is itself the aspect of “To He who alone performs great wonders (*Nifla’ot*-נפלאות).” For, *HaShem*-

⁴⁹⁶ See the beginning of the discourse entitled “*K’Yemei Tzeitcha*” 5708 (p. 159).

⁴⁹⁷ Micah 7:15

⁴⁹⁸ See Zohar III 176a

⁴⁹⁹ See the preceding discourse of this year, 5718, “*v’Hechereem – HaShem* will dry up the gulf of the sea of Egypt,” Discourse 19.

⁵⁰⁰ Psalms 136:4

יהו"ה alone, blessed is He, has the ability to do such wonders, being that relative to Him above and below are equal.

We thus find that the coming redemption will be much loftier than the redemption from Egypt. This is the reasoning for the opinion in Talmud⁵⁰¹ that in the coming future we no longer will recall the exodus from Egypt, being that the exodus from Egypt cannot at all compare to the coming redemption. Moreover, even according to the opinion that in the coming future we still will recall the exodus from Egypt, it will only be secondary [to the future redemption].⁵⁰²

Now, this must be better understood. For, since the initiation of the coming redemption took place with the exodus from Egypt (as mentioned above) and since, as known, all beginnings are difficult,⁵⁰³ therefore, should it not be said that the redemption from Egypt was much higher, being that through it the conduit for the coming redemption was opened?

2.

Now, to understand this, we must preface with what was explained before about the splitting of the sea,⁵⁰⁴ which was one of the miracles and wonders that departed from the natural order.⁵⁰⁵ That is, it was explained that though there already was

⁵⁰¹ Talmud Bavli, Brachot 12b

⁵⁰² Talmud Bavli, Brachot 12b *ibid.*

⁵⁰³ Mechilta and Rashi to Exodus 19:5

⁵⁰⁴ In the preceding discourse of this year, 5718, “*v’Hechereem – HaShem* will dry up the gulf of the sea of Egypt,” Discourse 19.

⁵⁰⁵ See Torat Chayim, Beshalach 214a and on (Vol. 1 p. 153b and on in the new edition).

something like this at the beginning of creation, as it states,⁵⁰⁶ “Let the waters beneath the heaven be gathered into one area, and let the dry land appear,” nevertheless, this was not at all comparable to the splitting of the sea. For, *HaShem*’s יהוה’s decree that the waters should be gathered into one area, was for the dry land to appear, meaning that the superiority of the foundational element earth should be revealed, in that,⁵⁰⁷ “All originate from the dust.”

We thus find that there are two deficiencies in the matter of “Let the waters beneath the heavens be gathered etc.” The first is that the waters themselves were not actually transformed into dry land, but instead, the waters continued to exist as water and only their place was changed. The second is that even when their place was changed and the waters were gathered to one place, so that “the dry land [could] appear,” there still remained moisture in the place of the dry land. That is, the matter of, “All originate from the dust,” is because of the moisture in the dust, as we clearly observe that the growth comes from the power of the moisture in the earth.

In contrast, in the splitting of the sea there was an actual transformation of existence, in that the waters themselves were transformed to dry land, and beyond that, no moisture at all remained in the water, as we recite,⁵⁰⁸ that not only did He split the sea for us, but beyond that, He took us through it on dry land, meaning that no moisture at all remained.

⁵⁰⁶ Genesis 1:9

⁵⁰⁷ Ecclesiastes 3:20

⁵⁰⁸ In the “*Dayenu*” section of the Pesach Haggadah.

The explanation, as it is spiritually, is that the sea (*Yam-ים*) and the dry land (*Yabashah-יבשה*) refer to the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*). Now, in the chaining down of the worlds (*Hishtalshelut*), for there to be a revelation of the revealed world (*Alma d'Itgaliya*), it was first necessary for the concealed world (*Alma d'Itkasiya*) to be restrained (*Tzimtzum*).

An example is [the relationship between] thought (*Machshavah*) and speech (*Dibur*). That is, for speech (*Dibur*) to be orderly, one's thought (*Machshavah*) must be restrained (*Tzimtzum*). This is the matter of "Let the waters beneath the heavens be gathered into one area." That is, for there to be a revelation of the aspect of *HaShem's*-יהו"ה Supernal speech (the "dry land-*Yabashah-יבשה*") His Supernal thought (the "sea-*Yam-ים*") had to be restrained (*Tzimtzum*).

In contrast, something novel was introduced with the splitting of the sea, in that the essential aspect of *HaShem's*-יהו"ה Supernal thought (*Machshavah*) was revealed in speech (*Dibur*), as expressed by the verse,⁵⁰⁹ "He transformed the sea to dry land." That is, the sea (*Yam-ים*) itself was transformed to dry land (*Yabashah-יבשה*).

It also was explained that, with the above in mind, we can understand why the splitting of the sea was necessary. That is, at first glance it is not understood why it was necessary, given that they exited the sea on the same side that they entered it.⁵¹⁰ However, the explanation is that the splitting of the sea was a necessary preparation to the giving of the Torah.

⁵⁰⁹ Psalms 66:6

⁵¹⁰ See Tosefot to Arachin 15a

This is because at the giving of the Torah there was a drawing down into revelation of that which is hidden in the concealed world (*Alma d'Itkasiya*), and the preparation for this was through the sea (*Yam*-ים) being split. This is why there was only one split (*Bekiya*-בקיעה) in the splitting of the sea, being that before they were given the Torah they did not have the particulars of how to serve *HaShem*-יהו"ה, blessed is He. Instead, it was only a single general preparation, and therefore, it was just a single “splitting” (*Bekiya*-בקיעה).

3.

To explain in greater detail, the revelation at the splitting of the sea – that the concealed world (*Alma d'Itkasiya*) illuminated in a revealed way in the revealed world (*Alma d'Itgaliya*) – was not merely the revelation of the world of Emanation (*Atzilut*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, as known, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the revealed worlds (*Alma d'Itgaliya*), whereas the world of Emanation (*Atzilut*) is the concealed world (*Alma d'Itkasiya*).⁵¹¹ Rather, on an higher level, even the world of Emanation (*Atzilut*) is included as part of the revealed world (*Alma d'Itgaliya*), whereas, in general, the concealed world (*Alma d'Itkasiya*) refers to the Crown-*Keter*, which is higher than the world of Emanation (*Atzilut*).

⁵¹¹ Likkutei Torah, Vayikra 7a and elsewhere.

As explained before,⁵¹² as this is in the Name *HaShem*-יהו"ה, there are two aspects. There is the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה. The lower Name *HaShem*-יהו"ה is the matter of the four letters of the Name *HaShem*-יהו"ה, the matter of which is constriction [*Yod*-י], expansion [*Hey*-ה], drawing down [*Vav*-ו], and expression [*Hey*-ה],⁵¹³ as they relate to bringing novel existence into being.

The Upper Name *HaShem*-יהו"ה, is the Name of the *HaShem*'s-יהו"ה Supernal desire-*Ratzon*-רצון, in which the four letters of the Name *HaShem*-יהו"ה are concealed.⁵¹⁴ Even higher is the Upper Name *HaShem*-יהו"ה, which even transcends *HaShem*'s-יהו"ה Supernal desire-*Ratzon*-רצון, and is the Name of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in which there are no letters at all.⁵¹⁵

That is, the Name of *HaShem*'s-יהו"ה Supernal desire (*Ratzon*-רצון), indeed has letters, except that they are in a state of concealment. For, as explained before, all the particulars that come into actuality, first exist in the desire (*Ratzon*), except that

⁵¹² In the preceding discourse of this year, 5718, “*v’Hechereem – HaShem* will dry up the gulf of the sea of Egypt,” Discourse 19, and the citations there.

⁵¹³ Likkutei Torah, Beshalach 1a and elsewhere.

⁵¹⁴ The term “desire-*Ratzon*-רצון-346” shares the same numerical value as “His Name-*Shmo*-שמו-346.” See Shnei Luchot HaBrit 5a.

⁵¹⁵ This refers to the Essential Name *HaShem*-יהו"ה (*Shem HaEtzem*) of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name alone.” See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Shnei Luchot HaBrit 5a ibid.; Also see the series of discourses in The Teachings of The Rebbe – 5717, Vol. 2, “*HaShem Lee b’Ozrai*” through “*Baruch HaGomel*,” Discourses 28-30; Also see the discourse entitled “*Shiviti HaShem*” 5720 and the citations there, and elsewhere.

as they are in the desire, (*Ratzon*) they are concealed. In contrast, in the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, as He is, in and of Himself, blessed is He, there is no existence of four letters at all.

This is because the matter of the four letters of the Name *HaShem*-יהו"ה is constriction (*Tzimtzum*) [*Yod*-י], expansion (*Hitpashtut*) [*Hey*-ה], drawing down (*Hamshachah*) [*Vav*-ו], and expression (*Hitpashtut*) [*Hey*-ה]. However, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, utterly transcends the categories and parameters of “concealment” (*He'elem*) and “revelation” (*Gilyu*), and matters such as “constriction” (*Tzimtzum*) or “expansion” (*Hitpashtut*) etc., are not at all applicable.

Now, the novelty of the splitting of the sea was that the aspect of the concealment of the Upper Name *HaShem*-יהו"ה, meaning, the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally came into revelation below in the lower Name *HaShem*-יהו"ה.

This is because the splitting of the sea was preparatory to the giving of the Torah, and at the giving of the Torah *HaShem*-יהו"ה said,⁵¹⁶ “I am *HaShem*-יהו"ה your God.” That is, when the Torah was given, even the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, was drawn down. It is for this very reason that through our study of

⁵¹⁶ Exodus 20:2; Deuteronomy 5:6

Torah below, we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is why our sages, of blessed memory, said,⁵¹⁷ “Happy is he who arrives here (in the coming world) with his Torah learning in his hand.” That is, he merits all the revelations of the coming future through the revealed aspects of Torah that he learned below. This is because all matters were already given in the Torah as it is below.

Thus, since the splitting of the sea was preparatory for the giving of the Torah, therefore when the sea was split, there also was an illumination of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which was drawn to be revealed in the lower Name *HaShem*-יהו"ה. Through this, it was drawn even further down, in that the concealed world (*Alma d'Itkasiya*) illuminated in the revealed world (*Alma d'Itgaliya*), to the point that even below, in this world, the sea was transformed to dry land.

Now, the power to bond the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*), until there is a bond between the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה, even on the higher level, was through our teacher Moshe.⁵¹⁸ This is as stated,⁵¹⁹ “And He called *HaShem*-יהו"ה | *HaShem*-יהו"ה,” in which the word “And he called-*Vayikra*-וַיִּקְרָא” refers to Moshe. For, since Moshe is

⁵¹⁷ Talmud Bavli, Pesachim 50a

⁵¹⁸ See Torat Chayim, Beshalach 217b and on (Shemot Vol. 1, p. 155c and on, in the new edition).

⁵¹⁹ Exodus 34:6

higher than both these aspects, it therefore is in his ability to bond them.

This is to say that the aspect of Moshe is even higher than the aspect of the Upper Name *HaShem*-יהו"ה, meaning higher than the aspect of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. For, as previously explained, the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is the Name of His determined desire (*Ratzon HaMuchlat*) within His Essential Self.

It therefore is understood that even the aspect of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is not the actual Self of *HaShem*, blessed is He, but is merely His light (*Ohr*) as it is included in His Essential Self. It is in this regard that the aspect of Moshe is even higher than the aspect of the Name *HaShem*-יהו"ה as it is in His Essential Self, blessed is He, being that Moshe-משה-345 reached the actual Essential Self of *HaShem*-השם-345 Himself, literally.⁵²⁰

This then, is the meaning of the verse,⁵²¹ “Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt; and the people feared *HaShem*-יהו"ה, and they had faith in *HaShem*-יהו"ה and in His servant Moshe-משה.” The order of levels in this verse is from below to Above. That is, the words, “Israel saw

⁵²⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁵²¹ Exodus 14:31

the great hand that *HaShem*-יהו"ה inflicted upon Egypt," refer to the lower Name *HaShem*-יהו"ה. The words, "and the people feared *HaShem*-יהו"ה," refer to the Upper Name *HaShem*-יהו"ה [of the Supernal desire-*Ratzon*-רצון]. The words, "and they had faith in *HaShem*-יהו"ה," refer to the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, (as explained before at length).⁵²²

The verse then states, "and in His servant Moshe-משה." [Being that these levels go from below to above] it is understood that the aspect of Moshe-משה is even higher than the aspect of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. This is why it was even in his power to bond and draw down the aspect of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, to illuminate in an openly revealed manner.

4.

Now, just as the splitting of the sea was preparatory to the giving of the revealed part of Torah, so likewise, before the revelation of the concealed part of Torah in the coming future, there also will be a preparation for this with the splitting of the river. This is as stated,⁵²³ "[He] will wave His hand over the

⁵²² In the preceding discourse of this year, 5718, "v'Hechereem – *HaShem* will dry up the gulf of the sea of Egypt," Discourse 19, Ch. 4 and on.

⁵²³ Isaiah 11:15-15 – The *Haftorah* reading of the last day of Pesach.

river with the power of His breath; [He will strike it into seven streams],” in which the words “the power of His breath-*b’Ayam Rucho* רוחו-בעים” refer to the spirit of Moshiaich-*Rucho shel Moshiaich* רוחו של משיח.⁵²⁴ The difference is that as preparation for the giving of the Torah, meaning the revealed parts of Torah, the sea (*Yam*-ים) was split, whereas the preparation for the future giving of Torah, meaning the inner aspects of Torah, is through the splitting of the river (*Nahar*-נהר).

The difference between the sea (*Yam*-ים) and the river (*Nahar*-נהר) may be understood by how they are in the soul powers of man below. That is, the “sea” (*Yam*-ים) is the aspect of speech (*Dibur*), whereas the “river” (*Nahar*-נהר) is the aspect of thought (*Machshavah*).⁵²⁵ That is, the waters of the sea (*Yam*-ים) [are not like the flowing waters of a living spring, but] are gathered standing waters,⁵²⁶ and similarly, about speech (*Dibur*) the verse states,⁵²⁷ “There is a time to be silent and a time to speak.” In contrast, the waters of a river (*Nahar*-נהר) flow and move constantly,⁵²⁸ similar to thought (*Machshavah*), which flows constantly.

However, in both (speech-*Dibur* and thought-*Machshavah*) there is a concealed aspect (*He’elem*) and a revealed aspect (*Giluy*), and therefore, for the concealed

⁵²⁴ See the preceding discourse of this year, 5718, “*v’Hechereem – HaShem* will dry up the gulf of the sea of Egypt,” Discourse 19, Ch. 7.

⁵²⁵ See *Sefer HaMaamarim* 5635 Vol. 1 p. 268 and on; 5698 p. 201; Also see Torah Ohr 9b; Likkutei Torah, Shir HaShirim 17c and elsewhere.

⁵²⁶ See Mishnah Parah 8:8; Mikva’ot 5:4

⁵²⁷ Ecclesiastes 3:7

⁵²⁸ See Talmud Bavli, Eruvin 46a; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and on.

(*He'elem*) to be revealed (*Giluy*), there must be a matter of splitting (*Bekiya*-בְּקִיָּה).

The explanation is as our sages, of blessed memory, stated,⁵²⁹ “It takes forty years for a person to grasp the [ultimate] depth of his teacher’s intent.” That is, firstly, in and of themselves, the letters of [the teacher’s] speech do not have the revelation of intellect (*Sechel*) in them. This is why the student must be a person of intellect (*Bar Sechel*) himself. Only then can the teacher reveal intellect (*Sechel*) to him through the letters of his speech (*Dibur*). This is because the intellect (*Sechel*) is concealed in the letters (*Otiyot*) themselves, which is why someone who is not a person of intellect (*Bar Sechel*) will be incapable of understanding anything from the letters [of the teacher] themselves.

Besides this, even if the student is a person of intellect (*Bar Sechel*) and toils to [understand], thus revealing the intellect (*Sechel*) contained in the letters (*Otiyot*) of his teacher’s words, even then “he does not come to grasp the [ultimate] depth of his teacher’s intent.” In other words, the essential intellect (*Etzem HaSechel*) remains hidden in the letters (*Otiyot*) [of the teacher’s words] and is not revealed.⁵³⁰

Now, just as this is so of speech (*Dibur*), that [on the one hand] there is an aspect of concealment (*He'elem*) and [on the other hand, there is an aspect of] revelation (*Giluy*), this is likewise so of thought (*Machshavah*), in that [on the one hand]

⁵²⁹ Talmud Bavli, Avodah Zarah 5b; Rashi to Deuteronomy 29:6

⁵³⁰ Also see Listen Israel, a translated of Rabbi Hillel Particher’s commentary to Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1.

there is an aspect of concealment (*He'elem*) and [on the other hand] there is an aspect of revelation (*Gilyu*).

Now, the difference between speech (*Dibur*) and thought (*Machshavah*) is that speech is revelation to another, whereas thought is revelation to oneself. Thus, just as the inner essence of the intellect is not revealed to another through the letters (*Otiyot*) of one's speech, so likewise in thought (*Machshavah*), through the letters of thought the inner depth of [one's] intellect and emotions are not revealed even to himself.

As we observe, when a person in a state of strong emotional arousal, it becomes impossible for him to think straight, in an orderly way. This is similar to what we explained before, that in order for speech (*Dibur*) to be orderly, there must be a restraint (*Tzimtzum*) in the thought (*Machshavah*).

The same is likewise true of the thought (*Machshavah*), that in order for there to be orderly thought (*Machshavah*), there necessarily must be a restraint of the intellect (*Sechel*) and emotions (*Midot*). This is because the essence of the intellect and the emotions are not revealed within the letters of thought (*Machshavah*).

With the above in mind, we can understand why the preparation for the giving of the revealed aspects of Torah was through the splitting of the sea (*Yam-ים*), which is the matter of speech (*Dibur*), whereas the preparation for the giving of the inner aspects of Torah will be through the splitting of the river (*Nahar-נהר*), which is the matter of thought (*Machshavah*). For, in the soul of man the revelation of the inner aspect of the Torah in the coming future, may be compared to the revelation of the

inner depth and aspect of the powers of the soul, which are even concealed by the letters of thought (*Machshavah*).

It is in this regard⁵³¹ that about Moshiach the verse states,⁵³² “Behold, My servant will become wise; he will be exalted and become high and exceedingly lofty.” That is, Moshiach will be higher than our forefathers [Avraham, Yitzchak and Yaakov], our teacher Moshe,⁵³³ and even higher than Adam, the first man as he was before to the sin [of the tree of the knowledge of good and evil].⁵³⁴

This is as is explained elsewhere,⁵³⁵ that the five levels mentioned [in this verse] about Moshiach, correspond to the five levels of the soul, these being: *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*.⁵³⁶ That is, for our forefathers, our teacher Moshe, and Adam, there only was the revelation of the *Nefesh*, *Ru'ach*, *Neshamah* and *Chayah* aspects of the soul, whereas Moshiach will also reveal the aspect of the singular-*Yechidah* essence of the soul, and the singular-*Yechidah* essence of the soul transcends the chaining down of the worlds (*Hishtalshelut*).⁵³⁷ The matter of the singular-*Yechidah* essence of the soul, as it is Above in *HaShem*'s יהו"ה Godliness, is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

⁵³¹ See Shaar HaEmunah, Ch. 56 (89a).

⁵³² Isaiah 52:13

⁵³³ Midrash Tanchuma, Toldot 14

⁵³⁴ See Sefer HaMaamarim 5635, p. 266; 5698 p. 200.

⁵³⁵ See Ramaz to Zohar III 260b; Sefer HaMaamarim 5635, p. 266 *ibid.*; 5698 p. 200 *ibid.*

⁵³⁶ Midrash Bereishit 14:9; Devarim Rabba 2:37; Also see the explanation of all five of these levels in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

⁵³⁷ See Etz Chayim, Shaar 42 (*Heichal ABY" A*), Ch. 1; Also see Mehutam Shel Yisroel, of Rabbi Yoel Kahan, translated as On The Essence of the Jewish people, and the citations there.

Now, although it is true that Moshe was from the inner aspect (*Pnimiyut*) of the Father-*Abba* (wisdom-*Chochmah*),⁵³⁸ and it states,⁵³⁹ “The inner aspect (*Pnimiyut*) of the father-*Abba* (wisdom-*Chochmah*) is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*,” nevertheless, there is no comparison between the inner aspect of the Ancient One-*Atik* as it manifests within the inner aspect of the father-*Abba* (wisdom-*Chochmah*), and the inner aspect of the Ancient One-*Atik*, as it is, in and of itself, in its own place and level, as explained at length in the continuum of discourses known as *Hemshech* 5666.⁵⁴⁰ Therefore, for there to be the revelation of the inner aspect of the Torah as it will be with the coming of Moshiach, the splitting of the sea (*Yam-ים*) is not sufficient, but there also must be the splitting of the river (*Nahar-נהר*) in preparation for the revelation of the inner teachings of the Torah in the coming future.

5.

This then, is the meaning of the verse,⁵⁴¹ “He transformed the sea to dry land, they will pass through the river on foot; there we will rejoice in Him.” That is, three levels are mentioned here in order of ascent from below to above. The

⁵³⁸ See Torah Ohr, Beshalach 66b; See Likkutei Sichot Vol. 6 p. 244 and on.

⁵³⁹ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar I 260b, 276b; Likkutei Torah, Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 & 46, and elsewhere. Also see the note of the Rebbe to Sefer HaMaamarim 5700 p. 49.

⁵⁴⁰ *Hemshech* 5666 p. 95 and on; Also see the preceding discourse of this year, 5718, “*b’Chaf Hei b’Kislev* – On the twenty-fifth of Kislev,” Discourse 10, Ch. 6, and elsewhere throughout this year.

⁵⁴¹ Psalms 66:6

words, “He transformed the sea (*Yam*-ים) to dry land (*Yabashah*-יבשה)” refer to the splitting of the sea that took place in the exodus from Egypt. The words, “They will pass through the river (*Nahar*-נהר) on foot” refers to the splitting of the “river” (*Nahar*-נהר) in the coming future as preparation for the revelation of the inner aspects of Torah that will be revealed in the coming future. When it then states, “there we shall rejoice in Him,” this refers to the revelations of the inner teachings of Torah (*Pnimiyyut HaTorah*) in the coming future, as explained in the writings of the Arizal,⁵⁴² that everything that the Arizal merited in the revelations of the inner aspect of Torah (*Pnimiyyut HaTorah*), was brought about through the joy of the *mitzvah*.

However, we must understand this still better. For, from the fact that through the joy of the *mitzvah* (*Simchah Shel Mitzvah*) the Arizal merited the inner aspect of Torah (*Pnimiyyut HaTorah*), it seems necessary to say that the revelation of the inner aspect of Torah (*Pnimiyyut HaTorah*) is higher than the joy (*Simchah*) of the *mitzvah*. That is, that the revelation of the inner aspect (*Pnimiyyut*) of the Torah is like the completion and reward for the joy (*Simchah*) of the *mitzvah*.

On the other hand, as known,⁵⁴³ that which is the cause of something is higher than its effect. In other words, from the very fact that it is within one’s power to cause something, it must be said that he himself transcends that which is affected by his hand, which is why he has the power to draw it forth in

⁵⁴² See the introduction to Sefer Chareidim (T’na’ei HaMitzvot, HaTnai HaRevi’I, cited in Shnei Luchot HaBrit 239b); Also see the introduction to Shaar HaMitzvot of the Arizal (section entitled “*Gam Da*”); Torah Ohr, Toldot 20b.

⁵⁴³ See *Hemshech* “v’*Kachah*” 5637, Ch. 15 & Ch. 21 (Sefer HaMaamarim 5637 Vol. 2, p. 416 and on, p. 428 and on).

the first place. Based on this, it would seem that the joy (*Simchah*) of the *mitzvah*, that is, the joy in the essential matter of fulfilling the *mitzvah* in action, transcends the revelation of the inner aspect (*Pnimiyyut*) of the Torah [which is its effect].

We also must understand what our sages, of blessed memory, stated,⁵⁴⁴ “One hour of repentance and good deeds in this world is better than all the life of the coming world (*Olam HaBa*).” The words “**all** the life of the coming world (*Olam HaBa*)” means that it includes all levels of the coming world (*Olam HaBa*).⁵⁴⁵ That is, it includes the lower levels of the coming world (*Olam HaBa*), which is the matter of the Garden of Eden (*Gan Eden*) – both the upper Garden of Eden (*Gan Eden HaElyon*) as well as the lower level of the lower Garden of Eden (*Gan Eden HaTachton*) – and even the loftiest levels of the coming world (*Olam HaBa*), such as the coming of Moshiach, the resurrection of the dead (*Techiyat HaMeitim*), the time about which it states,⁵⁴⁶ “The righteous (*Tzaddikim*) have no rest etc.,” the level of “the day that is entirely Shabbat and rest for everlasting life etc.”⁵⁴⁷ and even higher. However, about all this, our sages said, “One hour of repentance and good deeds in this world is better than all the life of the coming world (*Olam HaBa*).”

In other words, even though above we explained the great level and wondrousness of the inner aspect (*Pnimiyyut*) of Torah that will be revealed in the coming future, nevertheless,

⁵⁴⁴ Mishnah Avot 4:17

⁵⁴⁵ See the preceding discourse of this year, 5718, entitled “*Zot Chukat HaTorah* – This is the decree of the Torah,” Discourse 17, Ch. 2 and on.

⁵⁴⁶ Talmud Bavli, Brachot 64a

⁵⁴⁷ Talmud Bavli, Menachot 33b

repentance and good deeds in this world is even loftier and is even beyond the revelation of the inner aspect (*Pnimiyut*) of Torah in the coming future.⁵⁴⁸ This is similar to the explanation above, that the joy (*Simchah*) of the essential fulfillment of the *mitzvah* in actuality, is loftier than the revelation of the inner aspect (*Pnimiyut*) of Torah.

6.

This may be understood by prefacing with an explanation of the dispute of our sages,⁵⁴⁹ of blessed memory, as to whether the *mitzvot* require intention (*Kavanah*) or not.⁵⁵⁰ Now, their dispute revolves around the matter of the superiority and elevation of the *mitzvot*. That is, one view is that the superiority in fulfilling the *mitzvot* is specifically when they are done with intent (*Kavanah*), for through the intent (*Kavanah*) the *mitzvot* are done in a much loftier way, being that they then are done with vitality. The second view is that the superiority in fulfilling the *mitzvot* (does not stem from the intent (*Kavanah*) but) from actually fulfilling the *mitzvah* in deed.

To clarify, all views agree that the primary aspect of a *mitzvah* is the act of fulfilling it in deed, rather than the intention (*Kavanah*). For, if a person only has the intention (*Kavanah*) of the *mitzvah* without actually fulfilling it in deed, he has not fulfilled the *mitzvah*. In contrast, a person who actually does

⁵⁴⁸ Also see Torat Chayim ibid. 223b and on (159d and on in the new edition).

⁵⁴⁹ Talmud Bavli, Pesachim 114b

⁵⁵⁰ See Torat Chayim ibid. 218b and on (156b and on in the new edition).

the *mitzvah*, but without intent (*Kavanah*), has nonetheless fulfilled his obligation to do the *mitzvah*.⁵⁵¹

Rather, the only dispute here is that according to the first view, the superiority of the *mitzvah* is when, in addition to the act of actually doing the *mitzvah*, there also is intent (*Kavanah*). In contrast, according to the second view, the superiority is in fulfilling the deed of the *mitzvah* itself.

The explanation is that, as they stem from the intentions (*Kavanot*) of the *mitzvot*, there is a differentiation between one *mitzvah* and another. This is because the intentions (*Kavanot*) of the *mitzvot* are for the purpose of affecting refinements (*Birurim*). That is, through doing a *mitzvah*, we refine the physical thing with which the *mitzvah* was performed. From this we understand that each *mitzvah* is unique unto itself, being that each *mitzvah* affects a particular refinement (*Birur*).

Even as the *mitzvot* are as they transcend the matter of affecting refinements (*Birurim*), such as how the *mitzvot* will be done in the coming future, at which time the matter of affecting refinements (*Birurim*) will no longer be applicable, the matter of the *mitzvot* will then be to affect Supernal unifications (*Yichudim*).⁵⁵² However, even in the matter of affecting Supernal unifications (*Yichudim*), each particular union (*Yichud*) is a matter unto itself, and we thus find that there are differences in the *mitzvot*.

In contrast, the essence of the *mitzvah*, which does not stem from the intention (*Kavanah*), is the matter of fulfilling the *mitzvah* stemming from accepting the yoke of *HaShem*'s-יהוה

⁵⁵¹ See Tanya, Likkutei Amarim, Ch. 38.

⁵⁵² See Tanya, Iggeret HaKodesh, Epistle 26.

Kingship upon oneself, in which there are no divisions whatsoever. In other words, even though each *mitzvah* has a different effect, nevertheless, since all the *mitzvot* are founded upon a single foundation, which is the matter of accepting the yoke of *HaShem*'s יהו"ה Kingship upon oneself, therefore there is no division in them.

To further explain, the general difference between the intentions (*Kavanot*) of the *mitzvot*, in which there are divisions, versus the essential act of the *mitzvot*, which transcends division, is like the difference between the revelations of the coming future, which are like the intentions (*Kavanot*) of the *mitzvot*, versus how we presently serve *HaShem*-יהו"ה, blessed is He, which is primarily (not in a way of revelations, but) in fulfilling the *mitzvot* in action, by accepting the yoke of *HaShem*'s יהו"ה Kingship upon ourselves.

This is also why the splitting of the river (*Nahar*-נהר) in the coming future will be into seven streams. This is because in the coming future there will be revelations (*Giluyim*), and in the matter of revelations there are divisions of levels. In contrast, this was not so of the splitting of the sea, since it was preparatory to the giving of the Torah, meaning, the revealed aspects of Torah, the primary matter of which is for how we presently serve *HaShem*-יהו"ה, blessed is He, through the essential act of the *mitzvot* that transcends division. This is why at the splitting of the sea there only was one splitting (*Bekiyah*-בקיעה).

Now, though it is true that in the matter of the revelations of the coming future, their superiority is great beyond all comparison, nevertheless, there specifically is a

superiority to repentance (*Teshuvah*) and good deeds in this world. This is because when it comes to the intentions (*Kavanot*) of the *mitzvot* (which are like the revelations of the coming future), there are divisions between them, and thus they only reach the aspect of composite pleasure (*Taanug Murkav*). [Even though through the composite pleasure (*Taanug Murkav*) we also reach simple pleasure (*Taanug Pashut*), nevertheless, it specifically comes through the composite pleasure (*Taanug Murkav*).] Thus, it actually is not the simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

In contrast, by fulfilling the *mitzvot* in a way of accepting the yoke of *HaShem*'s-יהו"ה Kingship upon ourselves, we literally reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is like the teaching,⁵⁵³ "It is pleasing before Me that I commanded and My will was done." The meaning of the words, "My will was done-*Na'aseh Retzoni*-נעשה רצוני" is that through fulfilling the *mitzvot*, *HaShem*'s-יהו"ה Supernal desire (*Ratzon*-רצון) itself is actualized (*Na'aseh*-נעשה), including the determined desire (*Ratzon HaMuchlat*) within the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. This is because fulfilling the *mitzvot* reaches even higher than the determined desire (*Ratzon HaMuchlat*) in the Essential Self of *HaShem*-יהו"ה, blessed is He. Rather, they literally reach the Essential Self of *HaShem*-יהו"ה, blessed is He.

⁵⁵³ Torat Kohanim and Rashi to Leviticus ibid. and Sifrei and Rashi to Numbers ibid.

This likewise is the superiority of the revealed aspects of Torah over and above the inner aspects (*Pnimiyut*) of Torah. Namely, the inner aspect (*Pnimiyut*) of the Torah is the matter of revelations (*Giluyim*), whereas through the revealed aspects of the Torah we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This is why our sages, of blessed memory, stated,⁵⁵⁴ “Happy is he who arrives here (in the coming world) with his Torah learning in his hand.” That is, the superiority of the coming future in revealing the inner aspects of Torah will come about through our study of the revealed parts of Torah. For, as explained above, that which is the cause is higher than the effect drawn by its hand. From this it is understood that the revealed aspect of Torah is higher than the inner aspect (*Pnimiyut*) of Torah.

This is also the superiority of Moshe in comparison to Moshiach. For, though it was explained before that Moshiach is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, which transcends the worlds, nevertheless, since the term “Ancient One-*Atik*-עתיק” means “removed-*Ne’etak*-נעתיק” and separate, this means that it has some relation to worlds, only that it is removed and elevated from them. This is because the superiority of the coming future (the matter of Moshiach) is in the matter of the revelations (*Giluyim*), and all light (*Ohr*) and revelation (*Giluy*) relates to worlds, except that it is separate and elevated.

⁵⁵⁴ Talmud Bavli, Pesachim 50a

In contrast, it was explained before about the aspect of Moshe, (on the words,⁵⁵⁵ “[and they had faith in *HaShem*-יהו"ה] and in His servant Moshe”) that Moshe-משה-345 literally reached the Essential Self of *HaShem*-השם-345 Himself,⁵⁵⁶ even higher than the Name *HaShem*-יהו"ה of His Essential Self, blessed is He. This is because Moshe received the revealed aspect of the Torah and transmitted it to all Israel,⁵⁵⁷ and through the study of the revealed aspect of Torah we reach and take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Now, this does not contradict what was explained before, that Moshiach is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, whereas Moshe is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, as manifest in the inner aspect of the Father-*Abba* (wisdom-*Chochmah*). This is because there is a difference between the level of Moshe, as he is, in and of himself, and the level of Moshe stemming from the giving of the Torah.

The level of Moshe as he is, in and of himself, is the inner aspect (*Pnimityut*) of the Father-*Abba* (wisdom-*Chochmah*). However, because of the giving of the Torah, meaning the revealed aspect of Torah that was given through Moshe, he literally reached to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as explained before.

⁵⁵⁵ Exodus 14:31

⁵⁵⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁵⁵⁷ Mishnah Avot 1:1

This likewise is the superiority of the joy (*Simchah*) of the *mitzvah*, meaning the joy (*Simchah*) in the essential act of fulfilling the *mitzvah*. For, through the *mitzvot* we literally take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. The verse therefore states,⁵⁵⁸ "There we shall rejoice in Him," in which the word "Him" refers to His Essential Self, blessed is He.

7.

Now, even though through toil in serving *HaShem*-יהו"ה, blessed is He, by studying the revealed aspects of Torah and fulfilling the His *mitzvot* through accepting the yoke of His Kingship, we take hold of His Essential Self, blessed is He, nevertheless, presently this is concealed. Rather, all current revelations are in one of two ways. Either they are not a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who transcends the worlds, but are only revelations that have some relative measure to the worlds, or the revelation transcends the worlds, but is not drawn into the worlds in an inner way (*b'Pnimityut*).

This is similar to how it was in the exodus from Egypt and the splitting of the sea. That is, although there were the loftiest revelations in the exodus from Egypt, to the point that "the King, King of kings, the Holy One, blessed is He, was

⁵⁵⁸ Psalms 66:6

revealed upon them, He Himself in His Glory,”⁵⁵⁹ and this was especially so at the splitting of the sea, nonetheless, those revelations only stemmed from Above, and were not because of the one below, as previously explained. Whatever was drawn in an inner way (*b’Pnimityut*) were matters that had some measure of relativity to the worlds, rather than the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Rather, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, will specifically take place in the coming future. This is like the revelation of the inner aspect (*Pnimityut*) of Torah, which will be revealed with the coming of Moshiach, the revelation of which will be from the aspect of the singular-*Yechidah* essence of the soul, and from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, which utterly transcends the worlds.

Furthermore, as explained elsewhere⁵⁶⁰ about how Torah will be learned in the coming future, that Moshiach will teach Torah to all Israel (including our forefathers [Avraham, Yitzchak and Yaakov] and our teacher Moshe, who will be resurrected), this is because he will teach Torah in a way of seeing the revelation of the essential matter itself. This is why he will be [equally] capable of teaching it to one person and to

⁵⁵⁹ See Haggadah shel Pesach, in the Maggid section, paragraphs beginning “*Matzah Zu*” and “*Vayotzi’einu MiSham*.”

⁵⁶⁰ Likkutei Torah, Tzav 17a-b; Shaar HaEmunah of the Mittler Rebbe Ch. 60; Sefer HaMaamarim 5635 p. 269; 5698 p. 201.

multitudes of thousands etc.⁵⁶¹ This is like what we find in the writings of the Arizal,⁵⁶² that once, during a short Shabbat nap, he saw what would have taken eighty years to express in words.⁵⁶³ How much more is this so, that upon the coming of Moshiach, the matter of seeing will be in an even loftier way.

Beyond even this, it is explained elsewhere⁵⁶⁴ that the way Moshiach will teach Torah will even be loftier than the aspect of seeing, but will be in a way of smelling (*Rei'ach*-ריח), as the verse states,⁵⁶⁵ “He will be imbued with a spirit of fear of *HaShem-v'Haricho b'Yirat HaShem*-והריחו ביראת יהו"ה and will

⁵⁶¹ Also see the discourse entitled “*Heenei Yaskeel Avdi* – Behold, My servant will become wise” 5717, translated in The Teachings of The Rebbe 5717, Discourse 22, Ch. 10.

⁵⁶² Pri Etz Chayim, Shaar Kriyat Shema She'al HaMitah, Ch. 1; 7 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.

⁵⁶³ “If we were to take the path of speaking of these matters that we have received through the knowledge of the forms of the holy Names, their combinations of letters, numerical values, and letter permutations, and other matters such as these, which we have received by way of the received knowledge of Kabbalah, then even if all the heavens and all the seas were ink, and all the reeds were quills, and all the trees were fingers, and even if every moment of our lifetime was as long as the [969 years of the] lifetime of Metushelach, we still would be incapable of writing all we have received by way of the received knowledge of the holy Names. How much more so regarding what we have not received and have no knowledge of.” See *Maft'e'ach HaChochmot* by the wondrous and Godly Rishon, Rabbi Avraham Abulafia, may the mention of his holiness bring blessing, Parshat No'ach. Also see *Ginat Egoz* of his Godly student Rabbi Yosef Gikatilla, translated as *HaShem Is one*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on, as well as his *Shaarei Orah*, translated as *Gates of Light*, and dubbed “the key to all of Kabbalah” by the holy Arizal.

⁵⁶⁴ See *Hemshech* 5672 Vol. 1, p. 450; Also see the discourses entitled “*VeHeineef Yado* – He will wave His hand,” and “*Machar Chodesh* – Tomorrow is the new moon” of the year 5711, translated in The Teachings of The Rebbe 5711, Discourse 7 & 8 (Sefer HaMaamarim 5711 p. 57 and on, p. 65 and on).

⁵⁶⁵ Isaiah 11:3

not need to judge by what his eyes see, nor decide by what his ears hear,” which our sages,⁵⁶⁶ of blessed memory, explained to mean, “He will smell and judge-*Morach VeDa'in*-מורח ודאין.”

Nevertheless, beyond all this, even the matter of “smelling” (*Rei'ach*-ריח) is not the actual Essence of *HaShem*-יהו"ה Himself, blessed is He. In contrast, through fulfilling the *mitzvot* by accepting the yoke of *HaShem*'s-יהו"ה Kingship in **this** world, we literally take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, except that it presently is concealed.

However, even so, the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, that we currently affect through our service of *HaShem*-יהו"ה, blessed is He, will be revealed in the coming future, only that then it only will be the revelation of it, whereas it is specifically right now [in this world] that we literally drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He, in actuality.

With all the above in mind, we can now understand that [on the one hand] this world (*Olam HaZeh*) is superior, and [on the other hand] the coming world (*Olam HaBa*) is superior. The general explanation is that man's satisfaction of spirit (*Nachat Ru'ach*) will be in the coming future, when the Essential Self of *HaShem*-יהו"ה, blessed is He, will be revealed. In contrast, the satisfaction of spirit (*Nachat Ru'ach*), of the Holy One, blessed is He, is when we fulfill His *mitzvot* right now [in this world].

⁵⁶⁶ Talmud Bavli, Sanhedrin 93b

Thus, through the above we can understand the superiority of the exodus from Egypt over and above the coming redemption. That is, the exodus from Egypt was preparatory the giving of the Torah, meaning the revealed aspect of the Torah, through which we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is why the splitting of the sea was with a single splitting (*Bekiyah*-בקיעה), being that its matter was the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, who transcends division.

Nevertheless, the exodus from Egypt is compared to nighttime (*Laylah*-לילה), being that it presently is a time of concealment and moreover, whatever revelations there are stem from Above etc., as explained before. Thus, in this regard, the coming redemption is superior, being that there then will be the refinement of the lower one himself, in a way that matters below will be receptacles for the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the statement in Yalkut,⁵⁶⁷ that the revelations of the coming future will be even greater wonders-*Nifla'ot*-נפלאות [in the plural]. Even so, this itself was specifically brought about through the exodus from Egypt, being that the conduit for the coming redemption was specifically opened then, as explained before that specifically through one's "Torah study being in his hand," which refers to studying the revealed aspects of Torah and fulfilling the *mitzvot* by accepting the yoke of *HaShem*'s-יהו"ה Kingship, we will

⁵⁶⁷ Yalkut Shimoni to Micah 7:15 (Remez 559)

merit the revelations of the coming redemption, may it be speedily in our days!