

Discourse 19

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

Delivered on the last day of Pesach, 5718

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

1.

The verse states,³⁸⁴ “*HaShem*-יהוה will dry up the gulf of the sea of Egypt and will wave His hand over the river [Euphrates] with the power of His breath; He will strike it into seven streams and will guide (the people) across in shoes. There will be a road for the remnant of His people that remain in Assyria, as there was for Israel on the day it went up from the land of Egypt.”

Now, this must be better understood.³⁸⁵ For, since the Torah emphasizes that in the coming future the splitting of the river will be “as it was for Israel on the day it went up from the land of Egypt,” meaning that it will be like the splitting of the sea, this being so, why is it that in the coming future the river will be split into seven streams, unlike the splitting of the sea during the exodus from Egypt?

We also must understand the meaning of the words, “[He] will guide (the people) across in shoes.” That is, the

³⁸⁴ Isaiah 11:15-15 – The *Haftorah* reading of the last day of Pesach.

³⁸⁵ See Shaar HaEmunah of the Mittler Rebbe, Ch. 52 and on; *Hemshech* “*V’Hechereem*” 5631 (Sefer HaMaamarim 5631 p. 259 and on).

simple meaning of the words is that the river will become dry, thus making it possible for them to pass and walk through it in shoes. However, at first glance, does not the verse already state, “There will be a road etc.,” the meaning of which is that there will be a paved pathway in it, and it thereby is already understood that they will be able to pass through on dry land. This being so, what is the meaning of the words, “[He] will guide (the people) across in shoes.”

Now, from the general overview of the matter, the indication seems to be that the words “[He] will guide (the people) across in shoes” is one of the wondrous and miraculous matters that will take place with the revelations of the coming future. That is, this is why it is included in the enumeration of the other wondrous levels that, “*HaShem*-יהוה will dry up the gulf of the sea of Egypt and will wave His hand over the river etc.” We therefore must understand the meaning of this.

Furthermore, we must understand why the verse states, “[He] will guide (the people) across in shoes-*BaNe'alim*-בְּנֶעְלִים,” (with the vowel point *Patach*-פְּתַח under the letter *Beit*-בֵּי), which is akin to the definitive letter *Hey*-הֵי, [thus meaning “in **the known** shoes”]. What are the known shoes about which it states, “[He] will guide (the people) across in **the** shoes-*BaNe'alim*-בְּנֶעְלִים”?

2.

Now, to understand this, we first must preface with an explanation of the matter of the splitting of the sea that occurred in the exodus from Egypt. For, since the Torah emphasizes that

the splitting of the river in the coming future will be “as it was for Israel on the day it went up from the land of Egypt,” meaning that it will be similar to matters that took place in the exodus from Egypt (as discussed before), therefore, to understand matters of the coming future, we first must explain matters that happened in the exodus from Egypt.

This is also understood from the verse,³⁸⁶ “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.³⁸⁷ His honorable holiness, my father-in-law, the Rebbe, explained³⁸⁸ that from the time of the exodus from Egypt, the coming redemption already began. This being so, the matters of the coming redemption may be understood from the matters that took place in the exodus from Egypt, one of which was the splitting of the sea.

Now, regarding the necessity for the sea to be split, since they came out of the sea on the same side that they entered,³⁸⁹ it is understood that the splitting of the sea was not for the purpose of saving Israel from Pharaoh and Egypt, but was necessary in and of itself.

This may be understood by prefacing with a question.³⁹⁰ Namely, what exactly was the greatness of the splitting of the sea, that it is [considered to be] one of the greatest of wonders and miracles, so much so, that even relative to the Holy One,

³⁸⁶ Micah 7:15

³⁸⁷ See Zohar III 176a

³⁸⁸ See the beginning of the discourse entitled “*K’Yemei Tzeitza*” 5708 (p. 159).

³⁸⁹ See Tosefot to Arachin 15a

³⁹⁰ See the discourse entitled “*Vayar Yisroel et HaYad HaGedolah*” in Torat Chayim, Beshalach 153b and on, (p. 153 and on in the new edition).

blessed is He, it is considered to be “difficult,” so to speak, as in the common idiom of our sages, of blessed memory,³⁹¹ “It is as difficult as the splitting of the sea.”

At first glance, did not this matter already take place at the very beginning of creation, as it states,³⁹² “Let the waters beneath the heaven be gathered into one area, and let the dry land appear.” In other words, according to the natural order, the waters should have covered the dry land. This is as stated by Rambam³⁹³ regarding the matter of the [celestial] spheres, that each sphere surrounds and encompasses the spheres below it, and even in regard to the foundational elements, the element of water surrounds the element of earth, the element of air surrounds the element of water, and the element of fire surrounds the element of air [in that each one is lighter than the other].

This being so, we find that the water should be above the earth, being that the element of water is lighter than the element of earth, and the element of earth is heavier than the element of water. We therefore find that it actually was this way at the beginning of creation, and that even so, the Holy One, blessed is He, decreed, “Let the waters beneath the heaven be gathered into one area, and let the dry land appear.”

We thus find that this matter already happened during the act of creation itself, meaning, in the chaining down of the worlds (*Hishtalshelut*). This being so, it is not understood what the great wonder is in the splitting of the sea, and why it is

³⁹¹ Talmud Bavli, Pesachim 118a; Sotah 2a; Zohar II 170a

³⁹² Genesis 1:9

³⁹³ Mishneh Torah, Hilchot Yesodei HaTorah 3:1, 3:10; 4:2

[considered to be] one of the greatest of wonders and miracles, that departs from the natural order and the limitations of the chaining down of the worlds (*Hishtalshelut*).

Now, it should be added that the reason for the decree, “Let the waters beneath the heavens be gathered into one area,” is for “the dry land to appear,” meaning that the element of earth should be revealed. This is because the superior aspect of the element of earth, is that,³⁹⁴ “All originate from the dust.” This is as stated,³⁹⁵ “Let the earth bring forth living creatures,” and,³⁹⁶ “Let the earth sprout vegetation,” until the utterance,³⁹⁷ “Let us make man,” in that man too was created from the earth. This even relates to sea creatures and even to the globe of the sun.³⁹⁸

The reason is because “Their beginning is wedged in their end.”³⁹⁹ In other words, the power to bring novel being into existence, specifically stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. For, He alone has no cause that precedes Him, Heaven forbid to think so. Only He has the power and ability to bring something into being from nothing.⁴⁰⁰

Now, this power is specifically revealed in the foundational element of earth, which is why,⁴⁰¹ “All originate

³⁹⁴ Ecclesiastes 3:20

³⁹⁵ Genesis 1:24

³⁹⁶ Genesis 1:11

³⁹⁷ Genesis 1:26

³⁹⁸ See Midrash Kohelet Rabba to Ecclesiastes 3:20

³⁹⁹ Sefer Yetzirah 1:7

⁴⁰⁰ Tanya, Iggeret HaKodesh, Epistle 20; Also see Mishneh Torah, Hilchot Yesodei HaTorah 1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁰¹ Ecclesiastes 3:20

from the dust.” From this it is understood that the decree, “Let the waters be gathered etc.,” relates to the general matter of creation, since it is specifically through the revelation of the dry land that, “All originate from the dust,” was caused to be. This being so, this is a constant matter within the creation itself. With this in mind, the question, what is so wondrous about the splitting of the sea, is compounded.

However, the explanation is⁴⁰² that with the decree “Let the waters be gathered etc.,” no actual change was brought about in the existence of the waters themselves, except that their place was changed. That is, at first the waters covered the surface of the whole earth, and the change was that, instead, the waters were gathered to one area, by which the dry land was revealed. This being so, it is only a change of place. In contrast, about the splitting of the sea it is written,⁴⁰³ “He transformed the sea into dry land.” That is, the sea itself became dry land, as it states,⁴⁰⁴ “The children of Israel came into the sea on dry land,” meaning that within the sea itself, it became dry land.

3.

This may be better understood by prefacing that all matters that exist physically below, exist because of their spiritual root in *HaShem*’s יהו"ה Godliness above. Moreover, we may understand matters as they are above, by how they are

⁴⁰² See Sefer HaMaamarim 5664 p. 312 and on (p. 183 and on in the 5754 edition).

⁴⁰³ Psalms 66:6

⁴⁰⁴ Exodus 14:22

below in the soul of man, as in the meaning of the verse,⁴⁰⁵ “From my flesh I behold God.”

Thus, the explanation is that above, the aspects of the “sea-*Yam*-ים” and “dry land-*Yabashah*-יבשה” (the land-*Aretz*-ארץ) are matters of the concealed world (*Alma D’Itkasiya*) and the revealed world (*Alma d’Itgaliya*). As these matters are in the soul of man, they are thought (*Machshavah*) and speech (*Dibur*). That is, speech (*Dibur*) is revelation to another, and is the aspect of “dry land-*Yabashah*-יבשה,” whereas thought (*Machshavah*) is concealed, in that another person does not at all know what one is thinking. Thus thought is the aspect of the “sea-*Yam*-ים.”

Now, when one’s thought (*Machshavah*) is intense and dominant, and flows constantly in and of itself, ordered speech (which is how speech must be) has no room to exist. Rather, for one’s speech (*Dibur*) to be orderly, his thought (*Machshavah*) must be diminished and restrained (*Tzimtzum*). That is, thought (*Machshavah*) cannot illuminate when it is intense and dominant. Rather, the essence of the thought (*Machshavah*) must be concealed, and only a small part of it is drawn out, by which it then is possible for it to be revealed in one’s speech (*Dibur*).

Now, as in the meaning of the verse,⁴⁰⁶ “From my flesh I behold God,” this likewise is so Above, in *HaShem*’s-יהו"ה Godliness, which also has the two aspects of speech (*Dibur*) and thought (*Machshavah*), these being revelation (*Giluy*) and

⁴⁰⁵ Job 19:26; See Tanya, Iggeret HaKodesh, Epistle 15; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

⁴⁰⁶ Job 19:26; See Tanya, Iggeret HaKodesh, Epistle 15; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

concealment (*He'elem*). That is, speech (*Dibur*) is the root and source for the existence of novel creations, as it states,⁴⁰⁷ “By the word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts,” and similarly,⁴⁰⁸ “The world was created with ten utterances.”

In contrast, thought (*Machshavah*), which is the matter of concealment (*He'elem*), transcends the root of novel creations. Now, when thought (*Machshavah*) is in a state of revelation, the revelation of speech (*Dibur*), which is the root and source of created beings, is not possible. It therefore was necessary for there first to be a restraint (*Tzimtzum*) of the aspect of thought (*Machshavah*), meaning that the light that transcends the worlds would not illuminate in a revealed manner, but that only a glimmer of it would be drawn down, until the revelation of speech, which is the root of created beings, became applicable, and thereby, “By the word of *HaShem*-יהו"ה the heavens were made.”

Thus, even below in this world, at the beginning of creation there was the decree, “Let the waters (the aspect of the concealment-*He'elem*) be gathered to one place,” this being the matter of the restraint (*Tzimtzum*) and concealment of the aspect of thought (*Machshavah*), which is concealed Above and does not illuminate in a revealed manner, and what is revealed is merely a tiny portion of it. Through this, [it became possible for the matter of] “let the dry land appear,” which is the

⁴⁰⁷ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁴⁰⁸ Mishnah Avot 5:1

revelation of the foundational element of earth, and thereby the matter of,⁴⁰⁹ “All originate from the dust” came about.

Now, all the above is in a way that the essence of the thought (*Machshavah*) is in a state of concealment, and all that is drawn down from it is but a tiny portion. In contrast, the matter of the splitting of the sea is that,⁴¹⁰ “He transformed the sea to dry land,” in that the sea (*Yam*-ים) itself was transformed to dry land (*Yabashah*-יבשה). As this spiritually is above in *HaShem*’s-יהו"ה Godliness, the essence of the thought (*Machshavah*) itself was drawn into revelation, and therefore, this likewise was caused below, that the sea itself was transformed to dry land.

Although, as explained above, it is not possible for the essence of thought (*Machshavah*) to illuminate in a revealed manner in speech (*Dibur*), and that when there is an illumination of the essence of thought (*Machshavah*), speech (*Dibur*) cannot be orderly, nonetheless, all this is only according to the order of the chaining down of the worlds (*Hishtalshelut*), where the essence of thought (*Machshavah*) becomes limited and concealed relative to speech, which it transcends.

However, upon the splitting of the sea there was an illumination of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), as written,⁴¹¹ “*HaShem*-יהו"ה moved the sea with a strong east wind (*Ru'ach Kadeem*-רוח קדים) all night long,” in which the

⁴⁰⁹ Ecclesiastes 3:20

⁴¹⁰ Psalms 66:6

⁴¹¹ Exodus 14:21

words “east wind-*Ru’ach Kadeem*-רוח קדים,” refers to He who Preexists the world-*Kadmono Shel Olam*-קדמונו של עולם, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*).⁴¹²

In relation to Him, blessed is He,⁴¹³ “darkness and light are the same,” meaning that before Him the darkness of the concealed world (*Alma d’Itkasiya*) and the light of the revealed world (*Alma d’Itgaliya*), are utterly equal. Thus, due to the aspect of the “primordial spirit-*Ru’ach Kadeem*-רוח קדים” of He who Preexists the world-*Kadmono Shel Olam*-קדמונו של עולם, *HaShem*-יהו"ה, blessed is He, even the sea (*Yam*-ים), which refers to the essence of thought (*Machshavah*), was transformed to dry land (*Yabashah*-יבשה).

This is also the meaning of the words,⁴¹⁴ “The water was a wall for them, on their right and on their left.” That is, the reason that the water was a wall for them on their right, meaning to the south, was because the wind blew from north to south. Likewise, the reason that the water was a wall for them on their left, meaning to the north, was because the wind blew for them from south to north. However, this was not in a way that there were two winds, but the very same wind blew from north to south and from south to north.

This is because this wind was the “primordial spirit-*Ru’ach Kadeem*-רוח קדים,” of He who Preexists the world-*Kadmono Shel Olam*-קדמונו של עולם, *HaShem*-יהו"ה, blessed is

⁴¹² See Likkutei Torah Tzav 14c and elsewhere; Midrash Bereishit Rabba 38:7; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*), section on the term “Preexistent-Kedem-קדם.”

⁴¹³ Psalms 139:12

⁴¹⁴ Exodus 14:22

He, and does not have the limitation of the directions north and south. Due to this, the transformation of the sea to dry land was also caused, being that this wind neither has the limitations of the sea (*Yam*-ים) nor the limitation of dry land (*Yabashah*-יבשה), that is, neither concealment (*He'elem*) nor revelation (*Giluy*).

4.

Now, the matter of drawing concealment (*He'elem*) into revelation (*Giluy*), which occurred at the splitting of the sea, was not just within the worlds, that the concealed world (*Alma d'Itkasiya*) illuminated within the revealed world (*Alma d'Itgaliya*). Rather, the drawing forth of concealment into revelation also happened in the loftiest Supernal levels, including the names by which *HaShem*-יהו"ה, blessed is He, is called in Torah. That is, even in them, there was a matter of concealment (*He'elem*) and revelation (*Giluy*), and even in the names themselves, there was a drawing forth of concealment (*He'elem*) into revelation (*Giluy*), even including the Explicit Name (*Shem HaMeforash*), which is the Name *HaShem*-יהו"ה.⁴¹⁵

The explanation⁴¹⁶ is that the verse states,⁴¹⁷ “*HaShem*-יהו"ה | *HaShem*-יהו"ה,” [with a pause between them,]⁴¹⁸ in which the Name *HaShem*-יהו"ה is mentioned twice. This refers to the

⁴¹⁵ Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Nesiyat Kapayim 14:10; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁴¹⁶ See Torah Ohr, Beshalach 61d and on.

⁴¹⁷ Exodus 34:6

⁴¹⁸ Zohar III 138a (Idra Rabba)

revealed (*b'Giluy*) Name *HaShem*-יהו"ה and the concealed (*b'He'elem*) Name *HaShem*-יהו"ה, these being the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה. At the splitting of the sea, the upper Name *HaShem*-יהו"ה illuminated within the lower Name *HaShem*-יהו"ה.

Now, the Name *HaShem*-יהו"ה may be understood by its four letters.⁴¹⁹ [One of the meanings of] the Name *HaShem*-יהו"ה is, "He who brings into being-*Mehaveh*-מהוה,"⁴²⁰ in that the totality of novel existence is brought into being by the Name *HaShem*-יהו"ה, as the verse states,⁴²¹ "By the word of *HaShem*-יהו"ה the heavens were made." In other words, the coming into being from nothing to something of novel existence is brought about by the Name *HaShem*-יהו"ה. This is because the creation of novel existence from nothing to something is not a matter of order and gradation, but is in a manner that the nothing becomes something with utterly no comparison [or gradation] whatsoever.

Now, since this drawing down is with utterly no comparison [or gradation] whatsoever, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, first had to be withdrawn. This is analogous to a teacher⁴²² who must first withdraw the light of his own intellect, until all that remains is the point (*Nekudah*). This point (*Nekudah*) is the matter of the *Yod*-י of the Name

⁴¹⁹ See *Torat Chayim* *ibid.* p. 208b and on (Vol. 1, p. 149d in the new edition).

⁴²⁰ *Pardes Rimmonim*, Shaar 1 (*Shaar Eser v'Lo Teisha*), Ch. 9; *Tanya*, Shaar *HaYichud veHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 4; *Zohar* III 257b (Ra'aya Mehemna).

⁴²¹ *Psalms* 33:6; Also see *Tanya*, Shaar *HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 and on.

⁴²² See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 11-13.

HaShem-יהו"ה, blessed is He. Now, in the *Yod*-י itself, there is an upper thorn (referred to as “the thorn of the *Yod*-י”), and a lower thorn. The upper thorn of the *Yod*-י is the point of the teacher’s intellect, in that the totality of his intellect is included within a single point (*Nekudah*). The lower thorn of the *Yod*-י is the point (*Nekudah*) that includes the intellect that will be bestowed to the recipient. That is, at first the teacher restrains his own intellect so that all that remains is the singular point (*Nekudah*) of his intellect, which is the upper thorn of the *Yod*-י. Through this, there then is the drawing down of the lower thorn of the *Yod*-י, which is the point of intellect that also includes the intellect of the recipient.

Now, though the lower thorn of the *Yod*-י already includes the intellect of the student, nevertheless, it only is in the state of a point (*Nekudah*). It therefore must then be drawn into length and breadth, which is the form of the letter *Hey*-ה. This drawing is also through a restraint (*Tzimtzum*), which is the matter of the *Yod*-י that begins the letter *Hey*-ה.⁴²³ Through this restraint (*Tzimtzum*) there is a drawing from the lower thorn of the *Yod*-י to the plane of the recipient. This is similar to the explanation elsewhere⁴²⁴ about the letter *Yod*-י itself, the name of which [*Yod*-יוד] is spelled *Yod*-י *Vav*-ו *Dalet*-ד. That is, from the aspect of the *Yod*-י there is a drawing down through the

⁴²³ That is, to write any letter, including the letter *Hey*-ה, the scribe must start by placing the quill upon the parchment, thus forming the point of a *Yod*-י, which is then extended into either a horizontal or vertical line, depending on the letter that he wishes to write. See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14.

⁴²⁴ See the Opening Gateway (*Petach HaShaar*) to *Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 3-4 (p. 20b), and elsewhere.

aspect of the *Vav*-ו to the aspect of the *Dalet*-ד, which is the matter of length (*Orech*) and breadth (*Rochev*).⁴²⁵

The same is so of the drawing down from the letter *Yod*-י of the Name *HaShem*-יהו"ה to its first letter *Hey*-ה. That is, the drawing down is through the *Yod*-י at the beginning of the letter *Hey*-ה. In other words, after the restraint (*Tzimtzum*) of the entire intellect of the teacher, which becomes concealed in a single point (*Nekudah*), until the lower point of the letter *Yod*-י, which is the point of the intellect that relates to the recipient, there is an additional restraint (*Tzimtzum*) until it is drawn into the aspect of the *Hey*-ה, which is the plane of the recipient.

However, the aspect of the *Hey*-ה is still the matter of the plane of the recipient as it still is in the bestower. There therefore must be a further drawing down by means of the letter *Vav*-ו, which also begins with the letter *Yod*-י. That is, a further restraint (*Tzimtzum*) is made in the plane of the recipient as it still is in the bestower, through which the letter *Vav*-ו is drawn down. Moreover, the further the letter *Vav*-ו is drawn down, the narrower it becomes.

It then is drawn into [expression in] the final *Hey*-ה of the Name *HaShem*-יהו"ה, which is the matter of the plane of the recipient. This drawing down is also by means of restraint (*Tzimtzum*), which is the matter of the *Yod*-י that begins the letter *Hey*-ה.

From the above example we can understand how it is Above in *HaShem*'s-יהו"ה Godliness. That is, as explained above, the drawing down of the Name *HaShem*-יהו"ה is of

⁴²⁵ Also see the commentary to *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Vol. 2, Introduction to Chapter 34, Part 2.

utterly no comparison or relativity, and comes about through the four letters of the Name *HaShem*-יהו"ה. That is, the light of *HaShem*-יהו"ה, that transcends the worlds is made to undergo a restraint (*Tzimtzum*), so that all that remains is the aspect of a point (*Nekudah*), which is the upper thorn of the letter *Yod*-י, until the aspect of the lower thorn of the letter *Yod*-י is made, which is the matter of a point (*Nekudah*) that relates to worlds.

It then undergoes a further restraint (*Tzimtzum*), which is the matter of drawing forth the letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the plane of the recipient as it is in the Bestower, *HaShem*-יהו"ה Himself, blessed is He. This is the matter of “the estimation within Himself, in potential, of everything that is destined to be brought into actuality.”⁴²⁶

There then is another restraint (*Tzimtzum*), which is the matter of drawing down the line and thread (*Kav v'Chut*),⁴²⁷ until it is drawn down [and expressed] in the aspect of the final *Hey*-ה of the Name *HaShem*-יהו"ה, which is the plane of the worlds.

Now, all the above only relates to the matter of the existence of novel being as it stems from the lower Name *HaShem*-יהו"ה. However, about the matter of the existence of novel being as it stems from the Upper Name *HaShem*-יהו"ה, the verse states,⁴²⁸ “Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created,” in which the verse

⁴²⁶ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher); Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Sefer HaMaamarim 5709, p. 38 and the note there.

⁴²⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

⁴²⁸ Psalms 148:5

specifies, “[He commanded and] they were created-*Nivra’oo-נבראו*,” meaning automatically.

This may also be understood based on the above-mentioned analogy of a teacher and his student. For, when it comes to the general bestowal of the teacher, including all the various restraints (*Tzimtzum*) that take place in this, the cause of the actual bestowal is because it first arose in the desire of the teacher to teach.

Now, although the desire itself transcends the actual bestowal of influence, nevertheless, it must be said that all the particulars of the bestowal already existed in the originating desire, only that they were concealed.⁴²⁹ This analogy is explained through another analogy, which is the arousal of desire to build a house, to draw a picture, or to write something down. In all these analogies it is understood that the arousal of the originating desire already contains all the particulars that then come into actuality. The same is likewise so of the desire to bestow, that the desire already contains all the particulars that will later come into actuality, only that they first are concealed, and then come to be revealed.

Based on this analogy we may understand the matter as it is Above in *HaShem*’s-יהו"ה Godliness. That is, in the arousal of the desire (*Ratzon*) for the worlds, there already is the form of all four letters of the Name *HaShem*-יהו"ה. That is, immediately upon the arousal of His desire, blessed is He, all the worlds were brought into being, however they were still

⁴²⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 *ibid*.

concealed. About this the verse states,⁴³⁰ “Let them praise the Name *HaShem*-יהו"ה, for He (*Hoo*-הוא) commanded and they were created.” The word “He-*Hoo*-הוא” [is in the third person and] indicates concealment,⁴³¹ referring to the Upper Name *HaShem*-יהו"ה,⁴³² this being the Name *HaShem*-יהו"ה that is concealed (*He'elem*). This is why the verse specifies, [“He commanded and] they were created-*Nivra'oo*-נבראו,” meaning automatically.

That is, the way novel being is brought about as it stems from the lower Name *HaShem*-יהו"ה, is by way of manifestation (*Hitlabshoot*), whereas the way novel being is brought about as it stems from the Upper Name *HaShem*-יהו"ה is automatically, in a transcendent and encompassing (*Makif*) way. This is because the Upper Name *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds.

Now, the matter of the splitting of the sea is that even the Upper Name *HaShem*-יהו"ה, which is the Name *HaShem*-יהו"ה of His Supernal desire (*Ratzon*), which is the aspect of the Crown-*Keter*, illuminated in a revealed way. From this, a drawing even further down was brought about, so that the concealed world (*Alma d'Itkasiya*) illuminated in the revealed

⁴³⁰ Psalms 148:5

⁴³¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*).

⁴³² That is, *HaShem*'s-יהו"ה title “He-*Hoo*-הוא-12” which equals “In Myself-*Bee*-בי-12” includes the letters א"ב ג"ד ה"ו ז"ח ט"י י"א י"ב (in *Cheshbon Kidmi*), the total of which equals (the י"ב-12 letters of) “He is and He was and He will be-*Hoveh v'Hayah v'Yiheyeh* ויהייה ויהיה ויהיה-78,” and thus indicates the Essential Self of *HaShem*-יהו"ה, blessed is He, that transcends the worlds [but already relates to the tenses of time and worlds]. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The drawing forth of Action from the Letters to *Elohi"m*-אלהי"ם.”

world (*Alma d'Itgaliya*), to the point that even in the physical world below, there was a transformation of the sea into dry land. In other words, the root of this is because the Upper Name *HaShem*-יהו"ה illuminated in the lower name *HaShem*-יהו"ה.

It is in regard to this that about the splitting of the sea the verse states,⁴³³ “Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt; and the people feared *HaShem*-יהו"ה etc.” The words, “Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt,” refer to the lower Name *HaShem*-יהו"ה, whereas the words, “and the people feared *HaShem*-יהו"ה” refer to the Upper Name *HaShem*-יהו"ה.

Now, all this was because the splitting of the sea was preparatory to the giving of the Torah. For, at the giving of the Torah it states,⁴³⁴ “*HaShem*-יהו"ה descended upon Mount Sinai,” and what is meant (is not the lower Name *HaShem*-יהו"ה as it means “He who brings into being-*Mehaveh*-מְהַוֶּה”⁴³⁵ and thus relates to worlds, being that Torah preceded the world,⁴³⁶ but what is meant) is the Upper Name *HaShem*-יהו"ה.⁴³⁷ That is, at the giving of the Torah, the upper Name *HaShem*-יהו"ה, which transcends worlds, illuminated below in an openly revealed way.

Thus, the splitting of the sea, at which time there was an illumination of the Upper Name *HaShem*-יהו"ה, causing the

⁴³³ Exodus 14:31

⁴³⁴ Exodus 19:20

⁴³⁵ Pardes Rimmonim, Shaar 1 (*Shaar Eser v'Lo Teisha*), Ch. 9; Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Zohar III 257b (Ra'aya Mehemna).

⁴³⁶ Talmud Bavli, Pesachim 54a; Midrash Bereishit Rabba 1:4

⁴³⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-*Aseret HaDevarim*-עשרת הדבר־ים were given.

transformation of the sea into dry land, was in preparation for the giving of the Torah.

With the above in mind, we can also understand why there was only one “splitting” at the splitting of the sea (even though it divided into twelve pathways corresponding to the twelve tribes,⁴³⁸ in that each tribe ascends on its own path, but even so, the splitting (*Bekiya*-בְּקִיעָה) was only one splitting). For, since this took place before the giving of the Torah, meaning that they did not yet have the particulars of how to serve *HaShem*-יהו"ה, blessed is He, but only a general preparation for the giving of the Torah, there therefore was only a single splitting (*Bekiyah*-בְּקִיעָה).

5.

However, there is also the Name *HaShem*-יהו"ה that transcends the aspect of desire (*Ratzon*-רְצוֹן). This refers to the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.⁴³⁹ This is the novelty that will be

⁴³⁸ Rashi to Psalms 136:13; Also see the previous note about the word “He-*Hoo*-הוּא-12,” and the citation there about the י"ב-12 letters of “He is and He was and He will be-*Hoveh v'Hayah v'Yiheyeh*-וְהָיָה וְהָיָה וְהָיָה” which correspond to the twelve tribes of Israel.

⁴³⁹ This refers to the Essential Name *HaShem*-יהו"ה (*Shem HaEzem*) 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; Vol. 4 (The Vowels of Creation); *Shnei Luchot HaBrit* 5a; 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 explanations and citations there, and elsewhere.

introduced in the coming future, that 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, will be revealed.

This may also be understood based on the above-mentioned analogy about the bestowal of influence, as explained that the actual bestowal of influence is because it arose in the teacher's will to bestow. Now, the reason this desire was aroused is because it was first determined within the teacher's essential self, and as a result, it then was awakened in his revealed desire.

The same may be understood as it is Above in *HaShem*'s-יהו"ה Godliness. That is, the cause of the arousal of the desire (*Ratzon*) for worlds is the decision to desire this in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, and even in the determined desire (*Ratzon HaMuchlat*) within His Essential Self, there also is the matter of the four letters of the Name *HaShem*-יהו"ה, except that they are not in a state of division there.⁴⁴⁰ This aspect will be revealed in the coming future.

Nevertheless, it must be said that there even was an illumination of this aspect at the splitting of the sea. This is because the splitting of the sea was in preparation for the giving of the Torah, and being that there will not be another giving of the Torah, therefore when the Torah was given, in a concealed

⁴⁴⁰ See Ginat Egoz translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* ibid.

way, they also were given the revelations of the coming future.⁴⁴¹

This proves that even the inner aspects of the Torah and the reasons of the Torah, which will be revealed in the coming future, were already given at the giving of the Torah, only that they were in a state of concealment. However, about the coming future the verse states,⁴⁴² “He will kiss me with the kisses of His mouth,” in that the reasons of the Torah will be revealed as well.⁴⁴³

Now, just as for the general revelation of the Torah, which preceded the world, the preparation of the splitting of the sea, in which the Upper Name *HaShem*-יהו"ה – that is, the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*-רצון) was revealed⁴⁴⁴ – in the same way, for the inner aspects of Torah to be revealed in the coming future – which already were given at the giving of the Torah – the preparation of the splitting of the sea also had to have the revelation 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. Only that then, this was in a state of concealment, whereas in the coming future it will be revealed.

The explanation is that, as explained above, at the splitting of the sea there was a revelation of His Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*), which is the Name

⁴⁴¹ Sefer HaMaamarim 5656 p. 356; *Hemshech* 5666 p. 23 (translated as Revealing the Infinite), and p. 546; 5672 Vol. 1 p. 366; Sefer HaMaamarim 5679 p. 291; 5685 p. 199; 5709 p. 57, and elsewhere.

⁴⁴² Song of Songs 1:2

⁴⁴³ See Rashi to Song of Songs 1:2 *ibid*.

⁴⁴⁴ The term “desire-*Ratzon*-רצון-346” shares the same numerical value as “His Name-*Shmo*-שמו-346.” See *Shnei Luchot HaBrit* 5a *ibid*.

HaShem-יהו"ה of the Crown-*Keter*. However, there are two aspects in the Crown-*Keter*, these being the external aspect (*Chitzoniyut*) of the Crown-*Keter* and the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.

These are like desire (*Ratzon*) and pleasure (*Taanug*).⁴⁴⁵ That is, desire (*Ratzon*) is the external aspect (*Chitzoniyut*) of the Crown-*Keter*, whereas pleasure (*Taanug*) is the inner aspect (*Pnimiyyut*) of the Crown-*Keter*. Therefore, even though at the splitting of the sea there was an open revelation of the aspect of the Crown-*Keter*, even though there only was a revelation of the external aspect (*Chitzoniyut*) of the Crown-*Keter*, which is the matter of *HaShem*'s-יהו"ה Supernal desire (*Ratzon*), nevertheless, within this, there also was the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.⁴⁴⁶ Only that the inner aspect (*Pnimiyyut*) of the Crown-*Keter* was concealed, and only the external aspect (*Chitzoniyut*) of the Crown-*Keter* was openly revealed. Nevertheless, the inner aspect (*Pnimiyyut*) was within the external aspect (*Chitzoniyut*).

In other words, though only a revelation of the illumination of the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*) was revealed, nevertheless, internally (*b'Pnimiyyut*) the Name *HaShem*-יהו"ה of the determined desire (*Ratzon HaMuchlat*) within His Essential Self, which is 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 also present.

⁴⁴⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

⁴⁴⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 *ibid*.

This then, is the meaning of the statement about the splitting of the sea,⁴⁴⁷ “the people feared *HaShem*-יהו"ה and had faith in *HaShem*-יהו"ה and in his servant Moshe.” The words “the people feared *HaShem*-יהו"ה” refer to the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*), and 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 One, *HaShem*-יהו"ה, blessed is He.

The above answers the question asked in Zohar.⁴⁴⁸ Namely, “The verse states,⁴⁴⁹ ‘and they had faith in *HaShem*-יהו"ה.’ [The Zohar asks,] “And until now did they not have faith in *HaShem*-יהו"ה? Does an earlier verse [about when they still were in Egypt] not state,⁴⁵⁰ ‘And the people believed and listened etc.?’ Moreover, did they not personally witness all the might that the Holy One, blessed is He, did for them in Egypt!? What then is the meaning of ‘and they had faith in *HaShem*-יהו"ה?’”

However, the explanation is that when it states, “the people feared *HaShem*-יהו"ה,” it refers to the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*), and 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 One, *HaShem*-יהו"ה, blessed is He.

That is, this too was drawn forth at the time of the splitting of the sea, only that it did not illuminate in a fully revealed manner, but only in an encompassing and transcendent

⁴⁴⁷ Exodus 14:31

⁴⁴⁸ Zohar II 53b

⁴⁴⁹ Exodus 14:31

⁴⁵⁰ Exodus 4:31

(*Makif*) way of faith (*Emunah*), through the revelation of the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*). For, as explained before, when the external aspect (*Chitzoniyut*) of the Supernal desire (*Ratzon*) is revealed, the inner aspect (*Pnimiyyut*) of the Supernal desire (*Ratzon*) is also drawn forth.⁴⁵¹

To explain, this is the meaning of the words,⁴⁵² “and the people feared-*Vayiru*-וייראו *HaShem*-יהו"ה.” That is, the word, “*Vayiru*-וייראו” has two meanings, one being “sight-*Re'iyah*-ראיה” and the other being “fear-*Yirah*-יראה.” The matter of the “sight-*Re'iyah*-ראיה” relates to the revelation of the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*). The matter of the “fear-*Yirah*-יראה” and dread came about due to the drawing forth 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.

In other words, what is meant here by fear and dread is not that it is the result of something that came into revelation, like one who stands in the presence of the king and upon seeing him is in a state of awe and dread of him. Rather, what is meant here is fear and dread that stems from a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which only is drawn forth in a transcendent encompassing manner (*Makif*). This is as stated,⁴⁵³ “And with great dread-*Mora Gadol*-גדול-ובמורא)” – “This refers to the revelation of the

⁴⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 *ibid*.

⁴⁵² Exodus 14:31

⁴⁵³ Deuteronomy 26:8

Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), in that the King, King of kings, the Holy One, blessed is He, was revealed upon them – He Himself, in His Glory.⁴⁵⁴ This refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is also the meaning of the verse,⁴⁵⁵ “I shall sing to *HaShem*-יהו"ה, for He is arrogant above arrogant-*Ga'oh Ga'ah*-גאה גאה.” Targum⁴⁵⁶ translates the words “*Ga'oh Ga'ah*-גאה גאה” as “He exalts Himself over those who are exalted, and exaltation is His.” This is the aspect 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.

Even though this revelation was in an encompassing and transcendent way (*Makif*), it nevertheless caused great dread (*Mora Gadol*-מורא גדול). From the verse that states,⁴⁵⁷ “May fear and terror befall them,” it certainly is so that it caused fear and dread upon all nations, for “though they do not see, their upper soul (*Mazal*) sees.”⁴⁵⁸

How much more is this so of the Jewish people themselves, that the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-

⁴⁵⁴ See Haggadah shel Pesach, in the Maggid section, paragraphs beginning “*Matzah Zu*” and “*Vayotzi' einu MiSham*.”

⁴⁵⁵ Exodus 15:1; See Torah Ohr, Beshalach 62c, 63c and on; Torat Chayim, Beshalach 237b and on (in the newer edition, see p. 169a and on).

⁴⁵⁶ Targum Onkelos to Exodus 15:1; See Talmud Bavli, Megillah 3a regarding Targum Onkelos, which he received from Rabbi Eliezer and Rabbi Yehoshua.

⁴⁵⁷ Exodus 15:16

⁴⁵⁸ Talmud Bavli, Megillah 3a; Also see Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 1 (regarding the upper aspect of the soul called the “*Mazal*-מזל”).

יהו"ה Himself, blessed is He, caused them to be in fear and dread, even without illuminating in them in a totally revealed way.

However, in reality, this empowered them to even draw this down in an inner way, through toil in serving *HaShem*-יהו"ה, blessed is He, especially the toil of "His servant Moshe,"⁴⁵⁹ whose matter was to affect the drawing of faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, in an inner way (*b'Pnimiyut*), as the verse states,⁴⁶⁰ "Sow faith (*Emunah*)."

6.

Now, this can be connected to the verse,⁴⁶¹ "For the Victor, a plea to be spared from destruction (*Al Tashchet*-אל תשחת), by David, a *michtam*." Now, Targum Yonatan⁴⁶² translated this as, "A praise over the constraint (*Al Akta*-על עקתא) when David said 'do not destroy (*Lo Techabel*-לא תחבל),' which David, who was humble and wholly pure said." Now, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained⁴⁶³ that Targum here translated the words "do not destroy-*Al Tashchet*-אל תשחת" in two ways.

The first way is that "*Tashchet*-תשחת" means "distress-*Akta*-עקתא," referring to the tribulations that David faced when

⁴⁵⁹ See Zohar II 53b *ibid*.

⁴⁶⁰ Psalms 37:13; See Likkutei Sichot, Vol. 16 p. 54

⁴⁶¹ Psalms 57:1 – This is the Psalm that began to be recited on the 11th of Nissan, the Rebbe's birthday, of this year 5718 (See Sefer HaMaamarim, 11 Nissan, Vol. 1 p. 1).

⁴⁶² See Talmud Bavli, Megilla 3a regarding Targum Yonatan which was received from the prophets Chaggai, Zachariah and Malachi.

⁴⁶³ In his discourse by this same title "*V'Hechereem*" 5677 (in the 57th year of his life) (See Sefer HaMaamarim 5677 p. 77).

he was fearful of being killed by Shaul. He therefore translates word “do not *Al*-אל (destroy-*Tashchet*-תשחת)” as meaning “over-*Al*-על (the distress-*Akta*-עקתא). This is because the letters *Aleph*-א and *Ayin*-ע are exchangeable, in that they are included in the letters אהה (that emerge from the same source of speech in the mouth, this being the throat) and are thus exchangeable.⁴⁶⁴

The second way is that “*Tashchet*-תשחת” means “destroy-*Techabel*-לחבל,” and the meaning of “do not destroy-*Al Tashchet*-תשחת-אל” is that he should come not kill Shaul, as in the verse,⁴⁶⁵ “David said to Avishai, ‘Do not destroy him (*Al Tashchiteihu*-אל תשחיתהו).”

Targum translates “*michtam*-מכתם” as “humble (*Makich*-מכך) and wholly pure (*Shleem*-שלים),” as it states in Tractate Sotah,⁴⁶⁶ “A *michtam*-מכתם: That David was *Mach*-מך and *Tam*-תם with everyone,” which Rashi explains, “*Mach*-מך means humble-*Anav*-עניי,” and “*Tam*-תם means he was wholly pure-*Tamim*-תמים in his ways.”

Now, it can be said that the explanation is as follows: The two above-mentioned translations of the words “*Al Tashchet*-תשחת-אל”, one being “over the distress-*Al Akta*-על עקתא” (referring to the tribulations David faced from Shaul), and the second being “do not destroy-*Lo Techabel*-לחבל-לא” (that he should not come kill Shaul), come in succession one from the other. In other words, even though David faced suffering at the hand of Shaul (“over the distress-*Al Akta*-על

⁴⁶⁴ Zohar II 134a and Mikdash Melech there; See Igrot Kodesh, Vol. 2 p. 116 and on.

⁴⁶⁵ Samuel I 26:9

⁴⁶⁶ Talmud Bavli, Sotah 10b and Rashi there.

עקתא”), he nevertheless told them not to kill him (“do not destroy-*Lo Techabel*-לא תחבל”).

However, we must better understand this. For, how is it possible for two opposites to be in a single request, with the very same words, as indicated by “over the distress-*Al Akta*-על עקתא” and “do not destroy-*Lo Techabel*-לא תחבל”?

In answer to this, the verse continues, “by David, a *michtam*-מכתם,” which means “humble (*Makich*-מכיך) and wholly pure (*Shleem*-שלים),” in that, “David was humble-*Mach*-מך and wholly pure-*Tam*-תם with everyone.” In other words, the possibility to request two opposites in a single request, stems from the matter of self-nullification (*Bittul*).

About this the discourse continues to explain that David was in a state of absolute self-nullification (*Bittul*) to *HaShem*-יהו"ה, and that he was the chariot (*Merkavah*) for the *Sefirah* of Kingship-*Malchut*,⁴⁶⁷ and therefore automatically had self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

For example, during prayer, his gaze was directed downward,⁴⁶⁸ meaning that he could not at all lift his eyes up and be in a state of expansiveness. This was because of the great fear, dread and self-nullification of standing in the presence of the King [King of kings, blessed is He], such that his existence was utterly nullified, as he said,⁴⁶⁹ “I am a worm

⁴⁶⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gates Three & Four (*Netzach & Hod*); Pardes Rimonim, Shaar 23 (*Shaar Erchei HaKinuyim*) Ch. 4, and elsewhere.

⁴⁶⁸ Talmud Bavli, Yevamot 105b – “One who prays must direct his gaze downward etc.”

⁴⁶⁹ Psalms 22:7

and not a man,” and even beyond this,⁴⁷⁰ “I am stilled (*Shiviti*-שויתי) and silenced (*Domamti*-דוממתי).”

We thus can say that David’s self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, (as a result of which he could request two opposites in a single request), was similar to the fear and dread stemming from the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that was revealed at the splitting of the sea, which was but a foretaste and likeness of the revelation 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, that will be revealed in the coming future through Moshiach, the son of David.

7.

Now, the revelations of the coming future come about through being preceded by our toil of affecting refinements (*Birurim*). This is the meaning of the verse about the splitting of the river in the coming future, “He will strike it into seven streams.” The seven streams refer to the seven emotional qualities, these being the seven lower *Sefirot* of the Ancient One-*Atik*, and their revelation in the coming future comes about through our toil in affecting the refinement (*Birur*) of the sparks

⁴⁷⁰ Psalms 131:2

that fell from the seven primordial kings of the world of Chaos-Tohu.⁴⁷¹

This is also the meanings of the words, “[He] will wave His hand over the river [Euphrates] with the power of His breath (*Rucho*-רוחו),” referring to the spirit of Moshiach (*Rucho Shel Moshiach*-רוחו של משיח). For, just as it was explained about the splitting of the sea, that the transformation of the sea (*Yam*-ים) to dry land (*Yabashah*-יבשה) came about through the “primordial spirit (*Ru'ach Kadeem*-רוח קדמים),” which refers to the spirit (*Ru'ach*-רוח) of He who Preexists the world-*Kadmono Shel Olam* עולם של קדמונו, *HaShem*-יהו"ה, blessed is He, so likewise, the revelation of the coming future will be brought about through the spirit of Moshiach (*Rucho Shel Moshiach*-רוחו של משיח).

Now, in reality, even this revelation was already drawn down at the splitting of the sea. This is why at the splitting of the sea there was one “splitting” (*Bekiya*-בקיעה), which is the general matter that includes all the particulars that will be revealed in the coming future, as indicated by the words, “He will strike it into seven streams.” This revelation will be brought about through the spirit of Moshiach (*Rucho Shel Moshiach*-רוחו של משיח), which is drawn down through our toil in serving *HaShem*-יהו"ה, blessed is He, by affecting refinements (*Birurim*).

This likewise is the meaning of the verse,⁴⁷² “And the spirit of God hovered (*Ru'ach Elohi'm Merachefet*-רוח אלהי"ם

⁴⁷¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

⁴⁷² Genesis 1:2

מרחפת),” about which it states,⁴⁷³ “This is the spirit of Moshiach (*Rucho Shel Moshiach* משיח של רוחו).” The word “hovered-*Merachefet* מרחפת” refers to the matter of refining (*Birur*) the 288 sparks [that “died-*Met* מת”],⁴⁷⁴ by which the revelation of the spirit of Moshiach (*Rucho Shel Moshiach* משיח של רוחו) comes about.

This is also the meaning of the words, “[He] will guide (the people) across in shoes (*והדריך BaNe'alim* נעליים).” Now, shoes are specifically made of leather (*Or* עור), as we find in regard to Yom HaKippurim.⁴⁷⁵ Now, as known, leather garments (*Or* עור) were first introduced upon the sin [of Adam], as it states,⁴⁷⁶ “And *HaShem* יהוה אלהים made for Adam and his wife garments of leather-*Or* עור.”

That is, at first they had “garments of light-*Ohr* אור,” written with the letter *Aleph* א,⁴⁷⁷ but through the sin [of the tree of the knowledge of good and evil] their garments became garments of “leather-*Or* עור,” written with the letter *Ayin* ע.⁴⁷⁸ This is why the toil (*Avodah* עבודה) of “working hides” (*Ibud Orot* עורות) is now necessary, which is the matter of “serving God-*Oved Elohi* עובד אלהים.”⁴⁷⁹ This then, is the

⁴⁷³ Midrash Bereishit Rabba 2:4, 8:1, and elsewhere; Zohar I 240a, 263a

⁴⁷⁴ See Etz Chayim, Shaar 18 (*Shaar Rapach* רפיח *Nitzotzin*) Ch. 1-2 – (The word “hovered-*Merachefet* מרחפת” divides into “288 died-*Met* מת,” and refers to the aforementioned shattering of the vessels (*Shevirat HaKeilim*) of the seven kings of the world of Chaos-*Tohu*.)

⁴⁷⁵ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 614:2; Likkutei Torah, Shir HaShirim 44a

⁴⁷⁶ Genesis 3:21

⁴⁷⁷ See Midrash Rabba 20:12

⁴⁷⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44, also see the notes to Ch. 40.

⁴⁷⁹ Malachi 3:18; Tanya Ch. 15; Also see the introduction to Derech Chayim of the Mittler Rebbe, translated as The Path of Life.

meaning of the words, “[He] will guide (the people) across in shoes (וְהָדְרִיךְ בַּנְעָלִים-*Heedreech BaNe'alim*).” That is, it refers to the toil of affecting refinements (*Birurim*).

Through this toil there thereby is caused to also be the second meaning of the words “[He] will guide (the people) across in shoes (וְהָדְרִיךְ בַּנְעָלִים-*Heedreech BaNe'alim*).” That is, the “shoe-*Na'al*” (נַעַל-*Na'al*) refers to the aspect of [the angel] Metatron,⁴⁸⁰ who is called “the shoe (נַעַל-*Na'al*) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*).”⁴⁸¹

It is explained about this that the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) comes about through many garments and coverings, down to the garment of “the shoe” (נַעַל-*Na'al*), which is the coarsest of garments.⁴⁸² This is why the angel Metatron, who is the Minister over the world (*Saro Shel Olam*),⁴⁸³ is called “the shoe (נַעַל-*Na'al*) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*),” because through him there is the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation,

⁴⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgol*.

⁴⁸¹ See Tikkunei Zohar, Tikkun 21 (61a); Pardes Rimmonim (Shaar ABY”A) Ch. 4; Emek HaMelech Shaar 16 (Shaar Reisha d”Z”A) Ch. 11 (129c).

⁴⁸² See Torah Ohr, Lech Lecha 12d; Likkutei Torah, Shir HaShirim 25a; Sefer HaMaamarim 5659 p. 118, and elsewhere.

⁴⁸³ See Talmud Bavli, Yevamot 16b and Tosefot entitled “*Pasuk Zeh*”; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled “The explanation of the motion of *Ya”H*-יה”ה,” and The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgol*.

Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that the drawing down is through the garment of “the shoe” (*Na'al*-נעל).

Thus, about this the verse specifies, “[He] will guide (the people) across in shoes (*v'Heedreech BaNe'alim*-והדריך בנעלים).” For, in the coming future the Jewish people will be inner and the ministering angels will be outer,⁴⁸⁴ so much so, that the ministering angels will ask them,⁴⁸⁵ “What has God-*E'l*’א wrought?” This drawing forth of influence from the souls of the Jewish people to the ministering angels will be through the garment of “the shoe” (*Na'al*-נעל).

Now, this elevation of the souls of the Jewish people will be brought about through our toil in serving *HaShem*-יהוה, blessed is He, by affecting refinements (*Avodat HaBirurim*), which is the first meaning of the words, “[He] will guide (the people) across in shoes (*v'Heedreech BaNe'alim*-והדריך בנעלים).” This is why the verse specifies, “in shoes-*BaNe'alim*-בנעלים,” (using the vowel point *Patach*-פתח under the letter *Beit*-ב) which is akin to the definitive letter *Hey*-ה,) meaning “in **the known** shoes.”

For, as explained above, through the first meaning of “[He] will guide (the people) across in shoes (*v'Heedreech BaNe'alim*-והדריך בנעלים),” which is the matter of “working hides” (*Ibud Orot*-עבוד עורות) and refining the sparks of Godliness, they thereby will ascend to the second meaning, that the Jewish people will be inner and the ministering angels will

⁴⁸⁴ Talmud Yerushalmi, Shabbat, end of Ch. 6; Rashi to Numbers 23:23; Ginat Egoz, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), *ibid*. Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

⁴⁸⁵ Numbers 23:23 and Rashi and Talmud Yerushalmi *ibid*.

be outer, and that all drawing down of influence will be from the souls of the Jewish people through the garment of “the shoe” (*Na'al*-נעל), being that they will be higher than all the limitations of the chaining down of the worlds (*Hishtalshehut*).

This will be to such an extent that they ultimately will ascend to the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is as our sages, of blessed memory, stated,⁴⁸⁶ “In the future, the righteous (*Tzaddikim*) will be called by the Name of the Holy One, blessed is He,” referring to the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The verse concludes, “There will be a road for the remnant of His people... as there was for Israel on the day it went up from the land of Egypt.” This is because the beginning of the revelation of the coming future took place at the time of the exodus from Egypt. This is as we said before about the explanation of his honorable holiness, my father-in-law, the Rebbe, on the verse,⁴⁸⁷ “Like the days when you left the land of Egypt, I will show you wonders,” that the beginning of the revelation of the wonders of the coming future took place in the exodus from Egypt, only that in the exodus from Egypt this was concealed, and all that was revealed was the Name *HaShem*-יהו"ה of His Supernal desire (*Ratzon*-רצון).

Therefore, the revelation of the coming future, which will be the revelation of the Name *HaShem*-יהו"ה of the

⁴⁸⁶ Talmud Bavli, Bava Batra 75b

⁴⁸⁷ Micah 7:15

Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, will be wondrous (*Nifla'ot*-נפלאות) compared to the [wonders and] revelations of the exodus from Egypt. Even so, this matter was also present in the exodus from Egypt, only that it was concealed. However, about the coming future the verse states, "I will **show** you wonders," meaning that these wonders (*Nifla'ot*-נפלאות) will be openly revealed.⁴⁸⁸ This revelation will be brought about by King Moshiach, who will soon redeem us!

⁴⁸⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation).