

Discourse 21

“Hapach Yam LaYabashah - He transformed the sea into dry land”

Delivered on Shabbat Parshat Acharei,
Shabbat Mevarchim Iyyar, 5719
By the grace of *HaShem*, blessed is He,

1.

The¹⁶¹³ verse states,¹⁶¹⁴ “He transformed the sea to dry land, they shall pass through the river on foot; there we will rejoice in Him.” This verse enumerates three matters. The first is in the past tense, whereas the second and third are in the future tense. This is because the words “He transformed the sea to dry land” refers to the splitting of the sea which took place at the exodus from Egypt, as it states,¹⁶¹⁵ “The children of Israel walked on the dry land in the midst of the sea.” The matter of “passing through the river on foot” refers to the coming redemption, about which it states,¹⁶¹⁶ “*HaShem*-יהוה will dry up the gulf of the sea of Egypt, and He will wave His hand over the river with the power of His breath; He will break it into seven streams and lead [the people] across in [dry] shoes.” It is

¹⁶¹³ This discourse is a direct continuation of the preceding discourse of this year, 5719, entitled “*KeeYemei Tzeitcha* – As in the days when you left the land of Egypt, I will show you wonders,” Discourse 20.

¹⁶¹⁴ Psalms 66:6

¹⁶¹⁵ Exodus 15:19

¹⁶¹⁶ Isaiah 11:15

in reference to this that the verse states, “they shall pass through the river on foot.” The verse then concludes, “there we will rejoice in Him,” in which “Him” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

Now, it is explained in Likkutei Torah¹⁶¹⁷ and in Shaar HaEmunah¹⁶¹⁸ that these three matters refer to three aspects. The words, “He transformed the sea to dry land” refers to the *Sefirah* of Kingship-*Malchut*.¹⁶¹⁹ The words, “They shall pass through the river on foot” refers to the *Sefirah* of Understanding-*Binah*,¹⁶²⁰ particularly the revelation of the Ancient One-*Atik* in Understanding-*Binah*.¹⁶²¹ The words, “There we will rejoice in Him,” refer to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

The explanation is that though all the revelations of the coming future are the matter of the revelation of *HaShem*’s-יהוה Essential Self, blessed is He, as the verse states,¹⁶²² “Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher,” nonetheless, in a more detailed way, there are various levels in this. In other words, in the

¹⁶¹⁷ Likkutei Torah, Tzav 14b and on.

¹⁶¹⁸ Shaar HaEmunah of the Mittler Rebbe, Ch. 52 and on.

¹⁶¹⁹ Which is called the “sea-*Yam*-ים.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹⁶²⁰ Which is called “the river-*Nahar*-נהר.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*). Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

¹⁶²¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, [end of] Ch. 40 and the notes there; Also see Maamarei Admor HaEmtza’ee, Hanachot 5577 p. 4; Torat Chayim, Lech Lecha 81b and elsewhere.

¹⁶²² Isaiah 30:20

coming future, the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, will be according to how it is Above, but as it is drawn below, there are various levels stemming from the recipient.

To further explain, there is revelation that when drawn below into a vessel (*Kli*), becomes bound to the vessel (*Kli*). What is meant here is not the matter of manifestation (*Hitlabshut*) within the vessels (*Keilim*), but that it becomes bound (*Mekushar*) to the vessel (*Kli*). That is, manifestation (*Hitlabshut*) within the vessel (*Kli*) is when the vessel (*Kli*) takes hold of and grasps the light (*Ohr*) in an inner way, in that it gives measure and limit to the light (*Ohr*) according to the measure and limit of the vessel (*Kli*). However, bonding (*Hitkashrut*) with the vessel (*Kli*) is in a manner that the light (*Ohr*) is not measured or limited by the measure and limit of the vessel (*Kli*), but nonetheless at the very least is bound (*Mekushar*) to the vessel (*Kli*).

However, there also is an aspect of revelation of light (*Ohr*) that is not at all bound to the vessel (*Kli*). This is explained at length in the continuum of discourses (*Hemshech*) of the year 5666,¹⁶²³ in regard to the teaching of our sages, of blessed memory,¹⁶²⁴ “In the coming future the Holy One, blessed is He, is destined to make a feast (“*Ariston*-אריסטון,” meaning, “a morning meal” or “breakfast”)¹⁶²⁵ for His servants,

¹⁶²³ See the discourses entitled “*Vayeitzei Yaakov*” and the discourse entitled “*Vayishlach Yaakov*” (*Hemshech* 5666 p. 94 and on; p. 101 and on).

¹⁶²⁴ Midrash Vayikra Rabba 13:3; Tanchuma Shmini 7

¹⁶²⁵ See Matnot Kehunah to Vayikra Rabba *ibid*.

the righteous-*Tzaddikim*,” which refers to the feast of the Leviathan (*Livyatan*) and the Wild Ox (*Shor HaBar*).¹⁶²⁶

Now, at first glance, this contradicts another teaching of our sages, of blessed memory, which states,¹⁶²⁷ “[The coming world is not like this world.] In the coming world there is no eating and drinking etc.” However, it explains there that they are two levels. That is, both levels are in the essential pleasure that is neither measured nor limited, meaning simple pleasure (*Taanug Pashut*), except that in simple pleasure (*Taanug Pashut*) itself, there are two aspects. There is simple pleasure (*Taanug Pashut*) that is bound (*Mekushar*) to the vessel (*Kli*) and there is simple pleasure (*Taanug Pashut*) that even when drawn below, is not only not measured or limited in vessels (*Keilim*), but is not bound to vessels (*Keilim*) altogether.

To further explain, there is pleasure that is measured and limited within vessels (*Keilim*). This refers to all the pleasures that a person has, all of which are measured and limited. These are the aspects of the “duplicate song,” the “triplicate song,” and the “quadrupled song,” all of which are composite pleasures (*Taanug Murkav*).¹⁶²⁸ However, the essence of the

¹⁶²⁶ See Midrash Vayikra Rabba 13:3 and Tanchuma Shmini 7 ibid.

¹⁶²⁷ Talmud Bavli, Brachot 17a

¹⁶²⁸ See Tikkunei Zohar, Tikkun 21 (51b); Also see Likkutei Moharan, Tinyana, Torah 8. There are four levels of “song,” these being the “simple song” (*Shir Pashut*), “The duplicate song” (*Shir Kaful*), “The triplicate song” (*Shir Meshulash*), and “The quadruple song” (*Shir Meruba*). Altogether, these are indicated by the letters א-1 ב-2 ג-3 ד-4, the sum of which equals ten, corresponding to the ten *Sefirot*. That is, the *Aleph*-א-1 is the “simple song” (*Shir Pashut*) and corresponds to the Crown-*Keter*. The *Beit*-ב-2 is the “duplicate song” (*Shir Kaful*) and corresponds to Wisdom-*Chochmah* and Understanding-*Binah*. The *Gimel*-ג-3 is the “triplicate song” (*Shir Meshulash*) and corresponds to Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. The *Dalet*-ד-4 is the “quadrupled song” (*Shir Meruba*) and corresponds to the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*,

pleasure is simple pleasure (*Taanug Pashut*), which is comparable to the pleasure one has at the wedding celebration of his only child. This is an essential pleasure (*Taanug Atzmi*) that draws the essential self of the soul.

However, even in essential pleasure (*Taanug Atzmi*) itself, there are two aspects. There is simple pleasure (*Taanug Pashut*) that comes in a felt way, such that he claps his hands and dances with his feet etc., and there is simple pleasure (*Taanug Pashut*) that is not felt or sensed.¹⁶²⁹

Foundation-*Yesod*, and Kingship-*Malchut*. On a more inner level, they correspond to the squared Name י"ה י"ו י"ז י"ח י"ט (which consists of ten letters, the sum total of which is the numerical value of 72, and are the inner vitality of the *Sefirot*). The letter *Yod*-י is a simple foundation letter, and not a composition, thus indicating the "simple song" (*Shir Pashut*) and simple pleasure (*Taanug Pashut*). (It should be noted that the numerical value of letter *Yod*-י equals ten, and therefore includes all ten aspects in a single point.) In contrast, the names י"ה י"ו י"ז י"ח י"ט are composites (*Harkavot*) of multiple letters, thus indicating the composite ("duplicate," "triplicate," and "quadrupled" songs) and composite pleasure (*Ta'anug Murkav*). Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see *Kuntres HaHitpa'alut* of the Mittler Rebbe, translated as *Divine Inspiration* (Section 31) [cited in the next note].

¹⁶²⁹ The "simple song" (*Shir Pashut*) comes from the aspect of the *Heyulie* delight - the source of all particular pleasures from which the ultimate inclusion of the whole essence of one's soul comes. This is as Rabbi Shimon bar Yochai stated (*Zohar III, Idra Zuta*, 288a), "With one bond" - referring to the one essential bond in the essence of the *Yechidah* - "I am unified in Him, I am aflame in Him," - literally! As written (*Psalms 24:3*), "My soul is glorified in *HaShem*-יהוה," and "My soul, glorify *HaShem*-יהוה" - literally! This is also called, "The one simple and essential desire" that is beyond perception or division into opposite desires, even the "Kindness and severity of the 'Hidden Reason for the Desire,'" which is called, "Love of delights" - in the plural, meaning two types of delights; the delight of joy and its opposite, and the like. Rather, it is a single desire that all desires are included in and dependent on. By way of example, this is like a person who is engrossed in saving himself from death, literally! The full focus of his desire, to the very core of his existence will be awakened in him. This is because his very existence is threatened, literally! At this point, all desires that are distinct from the actual essence of his being, such as love of sustenance or love of his wife and children, become as nothing to him, and become included in the essential desire to live. This touches the whole essence of his being. This is called, "The excitement of the essential self" (He is extremely moved, to the

This likewise is the difference between “the feast that the Holy One, blessed is He, is destined to make for the righteous-*Tzaddikim*,” which is the matter of simple pleasure (*Taanug Pashut*) that comes in a felt way, and the coming world (*Olam HaBa*) in which “there is no eating and no drinking,” which refers to the matter of simple pleasure (*Taanug Pashut*) that is not felt or sensed.

This likewise is the difference between the pleasure (*Taanug*) of Shabbat and the pleasure (*Taanug*) of Yom HaKippurim, as it presently is. That is, the pleasure (*Taanug*) of Shabbat is a felt pleasure (*Taanug Murgash*), whereas the pleasure of Yom HaKippurim, at which time eating and drinking is forbidden, is an unfelt pleasure (*Taanug Bilti Murgash*).

More particularly, even on Shabbat itself there is a difference between the first two meals of Shabbat, which are the aspect of felt pleasure (*Taanug Murgash*) and the third meal of Shabbat, which is the time of the “desire of all desires” (*Ra’ava d’Kol Ra’avin*), and is the aspect of unfelt pleasure (*Taanug Bilti Murgash*).¹⁶³⁰

Now, both these aspects are included in the words, “They shall pass through the river on foot.” For, the river (*Nahar*-נהר) refers to Understanding-*Binah*, within which there

very core of his being). In other words, his entire being is drawn into it, so that nothing else is left of him, to the point that he is altogether unaware of himself. (He is so deeply engrossed in self-preservation with all his soul that he “goes out” of the vessels of his brain and heart, so to speak). See Kuntres HaHitpa’alut of the Mittler Rebbe, translated as Divine Inspiration (section 31), regarding the fifth level of the soul, the singular-*Yechidah* essence, and the “simple song” (*Shir Pashut*).

¹⁶³⁰ See *Hemshech* 5666 p. 544 and on.

is a revelation of the Ancient One-*Atik*,¹⁶³¹ which is the aspect of simple pleasure (*Taanug Pashut*) in which there are the two above-mentioned aspects. However, the matter indicated by the words, “there we will rejoice in Him,” is higher than this, and refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

That is, this refers to the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, who even transcends the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, and will be revealed on “the day that is entirely Shabbat and rest for everlasting life.”¹⁶³²

In other words, there will be ascents in the revelation of the Ancient One-*Atik*, about which our sages, of blessed memory, stated,¹⁶³³ “The righteous have no rest, neither in this world nor in the coming world etc.” For, since this only is the aspect of revelation of light (*Ohr*), it therefore applies for there to be ascents in it. In contrast, “the day that is entirely Shabbat and rest for everlasting life,” refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally, in which ascents are inapplicable.¹⁶³⁴

¹⁶³¹ Likkutei Torah, Tzav 11a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, [end of] Ch. 40 and the notes there.

¹⁶³² Talmud Bavli, Tamid 33b

¹⁶³³ Talmud Bavli, Brachot

¹⁶³⁴ See Sefer HaMaamarim 5678 p. 415; Also 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-עשרת הדברים were given.

2.

Now, based on this, we must better understand the meaning of the verse,¹⁶³⁵ “As in the days when you left the land of Egypt, I will show you wonders.” For, it was previously explained¹⁶³⁶ that the exodus from Egypt was the beginning and foretaste of the wonders of the coming redemption.

This was explained with the verse,¹⁶³⁷ “Educate the youth according to his way; even when he grows old, he will not swerve from it.” The words, “Educate the youth (*Na’ar*-נער) according to his way,” refer to the exodus from Egypt, at which time the Jewish people were in a state of “immaturity” (*Katnut*). The words, “even when he grows old, he will not swerve from it,” refer to the revelations of the coming future. Thus, it is in this regard that the verse states, “he will not swerve from it,” meaning that even during the exodus from Egypt there was a foretaste of the revelations of the coming redemption.

About this it was explained that in the matter of “immaturity” and “smallness” (*Katnut*), there are various levels. That is, there is the simple meaning of “immaturity” (*Katnut*) about which it states that the Jewish people “did not listen to Moshe because of their anguished spirit and the hard labor.”¹⁶³⁸ In other words, on account of their “anguished spirit-*Kotzer Ru’ach*-קוצר רוח” they did not listen to Moshe.

¹⁶³⁵ Micah 7:15

¹⁶³⁶ In the preceding discourse of this year, 5719, entitled “*KeeYemei Tzeitcha* – As in the days when you left the land of Egypt, I will show you wonders,” Discourse 20.

¹⁶³⁷ Proverbs 22:6

¹⁶³⁸ Exodus 6:9

Nevertheless, they did have faith (*Emunah*), as the verse states,¹⁶³⁹ “The people had faith (*Vaya’amen HaAm*-וַיֵּאֱמֵן הָעָם),” and it was in the merit of their faith (*Emunah*) that they were redeemed from Egypt.¹⁶⁴⁰ However, this level of “immaturity” and “smallness” (*Katnut*) is not yet sufficient.

However, there is another aspect of “immaturity” and “smallness” (*Katnut*), referring to the general matter of measure and limitation. In other words, even the greatest measure is still called “smallness” (*Katnut*). This refers to the world of Repair-*Tikkun*, in which there are abundant vessels (*Keilim*). Therefore, because of the measure and limitation of the vessels (*Keilim*) this also is called “smallness” (*Katnut*).

Nonetheless, *HaShem*’s-יהו"ה primary Supernal intent is specifically for the world of Repair-*Tikkun*, as the verse states,¹⁶⁴¹ “I loved Yaakov; [but I hated Esav].” In other words, *HaShem*’s-יהו"ה Supernal intent, blessed is He, is specifically for *mitzvot* to be fulfilled below, even as they are measured and limited.

However, even this aspect of “smallness” (*Katnut*) is not sufficient. For, though through it, a person can reach and receive matters of the chaining down of the worlds (*Hishtalshelut*), even the highest heights of the chaining down of the worlds (*Hishtalshelut*), nonetheless, *HaShem*’s-יהו"ה Supernal intent, blessed is He, is for us to also receive matters that transcend the chaining down of the worlds (*Hishtalshelut*).

¹⁶³⁹ Exodus 4:31

¹⁶⁴⁰ Mechilta Beshalach 14:31; Yalkut Shimoni Beshalach, Remez 240; Also see Essential Faith, a translation of the Mittler Rebbe’s introduction to Shaar HaEmunah (The Gate of Faith) and Shaar HaYichud (The Gate of Unity).

¹⁶⁴¹ Malachi 1:2[& 3]

This specifically requires serving *HaShem*-יהו"ה, blessed is He, by returning to Him in repentance (*Teshuvah*), since this transcends Torah and *mitzvot*.

This is the third matter of “smallness” (*Katnut*), about which Midrash states,¹⁶⁴² “The nations of the world denounce the Jewish people to the Holy One, blessed is He, saying, ‘We sin, but do not the Jewish people also sin?’ The Holy One, blessed is He, responds with this verse],¹⁶⁴³ ‘We have a little (*Ketanah*-קטנה) sister.’ [That is, just as it is with a little child (*Katan*-קטן), that no matter what she does, she is not reprimanded, similarly, to whatever extent the Jewish people have become tainted by their iniquities during the days of the year,] Yom Kippur comes and atones for them.”

This refers to the light of the Line-Kav, the upper end of which touches the Great Circle (*Iggul HaGadol*) that precedes and transcends the restraint of the *Tzimtzum*. It is because of this, that in this light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, there is the sense of nullification (*Bittul*) to Him etc., which is the matter of “smallness” (*Katnut*) [before Him].

That is, they make themselves small and nullify themselves to *HaShem*-יהו"ה, blessed is He, through which it thereby is also possible to receive *HaShem*'s-יהו"ה light that transcends the chaining down of the worlds (*Hishtalshelut*), as explained before at length.

However, based the explanation above about the words,¹⁶⁴⁴ “There we will rejoice in Him,” that it refers to the

¹⁶⁴² Midrash Shir HaShirim Rabba to Song of Songs 8:8

¹⁶⁴³ Song of Songs 8:8

¹⁶⁴⁴ Psalms 66:6

Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, meaning that in the coming future, there will be a revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, it is not understood how the exodus from Egypt was a foretaste of the revelation of "there we will rejoice in Him."

For, when the verse states,¹⁶⁴⁵ "I will show you wonders (*Nifla'ot*-נפלאות)," in the plural, this refers to the revelation of the wonders (*Nifla'ot*-נפלאות) of the coming future. In other words, there not only will be the revelation of the aspect of Kingship-*Malchut*, nor will there only be a revelation of the aspect of the felt pleasure (*Taanug Murgash*), nor will there only be a revelation of the unfelt pleasure (*Taanug Bilti Murgash*), but there also will be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally! That is, it is about all these matters that the verse states, "As in the days when you left the land of Egypt, I will show you wonders."

This being so, it is not understood. For, through "smallness" (*Katnut*) and self-nullification (*Bittul*) it only is possible to reach the highest level of the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He. In other words, through the self-nullification (*Bittul*) of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), (indicated by the words, "Yom Kippur comes and atones for them"), it only is possible to reach the aspect of the simple pleasure (*Taanug Pashut*) that is unfelt [similar to Yom Kippur].

¹⁶⁴⁵ Micah 7:15

However, how is it applicable to say that through self-nullification (*Bittul*) in the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, we reach His Essential Self? That is, the nullification (*Bittul*) that stems from the light (*Ohr*), stems from the sense of revelation, rather than from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

That is, because of the distance of comparison between the light (*Ohr*) and the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it is not applicable for His Essential Self to affect the light to have nullification (*Bittul*) stemming from His Essential Self. This being so, the nullification (*Bittul*) of the light (*Ohr*) does not reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

3.

To further explain, as known and explained elsewhere,¹⁶⁴⁶ even the light (*Ohr*) of *HaShem*-יהו"ה is utterly of no comparison relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is the meaning of the words,¹⁶⁴⁷ “There is nothing comparable to You, *HaShem*-יהו"ה our God, in this world.”

¹⁶⁴⁶ See Sefer HaMaamarim 5680 p. 50; See *Hemshech* 5672 Vol. 2 p. 1,155; *Hemshech Rosh HaShanah* 5694, Ch. 26 (Sefer HaMaamarim 5711 p. 117).

¹⁶⁴⁷ See the morning prayer (*Shacharit*) liturgy of Shabbat.

That is, even though the revelation of, “there is nothing comparable to You” (*Ein Aroch*-אין ערוך), is specifically in this world, in that when we behold novel existence, we are forced to say that it is brought into being from “nothing” (*Ein*-אין), in that “the proposition that the finite (*Yesh*) can bring the finite (*Yesh*) into being is absolutely false, even if the number of finite beings is without limit.”¹⁶⁴⁸

It therefore must be concluded that there is a place where the finite (*Yesh*) concludes, and that this place is the opposite of the finite (*Yesh*), and this is the matter of the “nothing” (*Ein*-אין). Thus, it is specifically through the existence of the novel finite being (*Yesh*) that the matter of “there is nothing comparable to You” (*Ein Aroch*-אין ערוך) is revealed.

Nevertheless, it only is the **revelation** of the matter that “there is nothing comparable to You” (*Ein Aroch*-אין ערוך), brought about through the existence of novel finite being (*Yesh*). However, once we are aware that novel finite being (*Yesh*) is of utterly no comparison to *HaShem*-יהו"ה, blessed is He, we are forced to conclude that even the light (*Ohr*) is of no comparison to Him, because relative to *HaShem*-יהו"ה, blessed is He, the physical and the spiritual are literally equal.

Thus, if it would be postulated that the light (*Ohr*) has some measure of comparison, it also would be necessary to say that the novel finite being (*Yesh*) also has some measure of comparison. However, since the existence of the novel finite being (*Yesh*) necessitates the conclusion that it utterly is of no

¹⁶⁴⁸ Moreh Nevuchim, Vol. 2, Introduction, Proposition 3; Also see Sefer HaMaamarim 5689 p. 53, and elsewhere.

comparison to Him whatsoever, as explained above, it therefore is also necessary to state that the light (*Ohr*) is also of utterly no comparison to Him whatsoever, just like the novel finite something (*Yesh*).

In other words, even though the entire matter of the light (*Ohr*) is that it is in a state of adhesion (*Dveikut*) to its source, and as we observe, when there are clouds that obstruct, or upon the setting of the sun, the existence of the light (*Ohr*) is nullified, because the entire matter of the existence of the light (*Ohr*) is in its adhesion (*Dveikut*) to its source, and moreover, as known, the matter of the light (*Ohr*) is that it is a revelation (*Giluy*) of its source, nevertheless, it only is that the light (*Ohr*) is a revelation (*Giluy*) [emanating] from the essence (*Etzem*), and the light (*Ohr*) only reveals that there is an essence (*Etzem*). However, the essence (*Etzem*) itself is not revealed in the light (*Ohr*). For, from the existence of the light (*Ohr*) we have no knowledge of the essential being of its source. Beyond this, the matter of the essence (*Etzem*) itself does not actually come forth in the light (*Ohr*) whatsoever.

That is, in addition to what was explained before that the light (*Ohr*) is of utterly no comparison whatsoever relative to *HaShem*-יהו"ה Himself, blessed is He, literally to the same extent that the novel created finite “something” (*Yesh*) [is of no comparison], since relative to Him, the physical and the spiritual are equal, beyond this, since His Essential Self is not just that He is a “Luminary” (*Ma'or*), meaning that the light (*Ohr*) exists because of His existence, this being so, the matter of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He,

who transcends the matter of being a “Luminary” (*Ma’or*), does not at all come forth in the light (*Ohr*).

We thus find that relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (as He transcends being a “Luminary-*Ma’or*”), the light (*Ohr*) is of utterly no comparison to Him. This being so, that it utterly is of no comparison to Him, therefore, at first glance, it seems that the nullification (*Bittul*) of the light (*Ohr*) does not stem from sensing the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, but only stems from the revelations (*Gilyim*). This being so, how is it possible that the nullification (*Bittul*) in the light (*Ohr*) could reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He?

4.

However, the explanation¹⁶⁴⁹ is that indeed the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, and His Essential Self, are utterly of no comparison to each other. This is understood even on a simple level, being that the essence (*Etzem*) of something is the thing itself, whereas light (*Ohr*) is only a radiance from it. Nevertheless, the way that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, comes from His Essential Self, is not in a way that there is no comparative relationship between them, but is in a way of comparative relationship etc. This is why in the light there is the sense of the Luminary (*Ma’or*).

¹⁶⁴⁹ See *Hemshech* 5672 *ibid.* Vol. 2 p. 1,155 and on; *Hemshech Rosh HaShanah* 5694 *ibid.*, Ch. 26 and on.

To explain, this itself is the difference between the tangible created “something” (*Yesh*) and the light (*Ohr*). That is, even though both are utterly incomparable to Him, nevertheless, in the existence of the tangible created “something” (*Yesh*), not only is it utterly incomparable to *HaShem*-יהו"ה Himself, blessed is He, but additionally, it is brought into being in a way that there is no comparison.

Therefore, in the existence of the novel created “something” (*Yesh*), there utterly is no sense of the intangible Godly “nothing” (*Ein*) that brings it into being. In other words, not only is there no sense of the intangible Godly “nothing” (*Ein*), but the novel tangible created “something” (*Yesh*) does not even sense that there **is** an intangible Godly “nothing” (*Ein*) altogether. That is, this is only necessitated intellectually, but is not actually felt or sensed by the novel tangible created “something” (*Yesh*). This is because the way it is brought into existence, is itself in way that is no comparison.

In contrast, this is not so of the light (*Ohr*). For, even though it does not reveal the essential being of the Luminary (*Ma'or*), nonetheless, the existence of the Luminary (*Ma'or*) is sensed in the existence of the light. This is because it is brought into existence in a way that there is some comparative relationship between them.

More specifically, this is the difference between the three matters of:

- (1) something and nothing (*Yesh v'Ein*)
- (2) cause and effect (*Ilah v'Alul*)
- (3) light and luminary (*Ohr v'Ma'or*).

That is, in the matter of the tangible created “something” (*Yesh*) being brought into being from the intangible Godly “nothing” (*Ein*), the created “something” (*Yesh*) has utterly no sense whatsoever of the existence of the intangible Godly “nothing” (*Ein*). In other words, not only does it not sense the essential being of the intangible Godly “nothing” (*Ein*), but it does not even sense that it itself requires a source.

In Cause and effect (*Ilah v’Alul*), there is a sense of the Cause (*Ilah*) in the effect (*Alul*). That is, when we perceive the effect (*Alul*), we know of the existence of the Cause (*Ilah*), being that the Cause (*Ilah*) is revealed in its effect (*Alul*).

In the light and Luminary (*Ohr v’Ma’or*), in the light there is no sense of the essential being of the Luminary (*Ma’or*), but there is a sense of the existence of the Luminary (*Ma’or*). That is, though the light itself is of no comparison to Him, nevertheless, it comes into existence in a way of comparative relationship.

5.

The explanation is that this is similar to the powers of the soul. That is, there is a difference between desire (*Ratzon*) and intellect (*Sechel*), in that intellect (*Sechel*) is a power that is separate from the soul, whereas desire (*Ratzon*) is the pull and leaning of the soul itself [toward something]. In other words, even though desire (*Ratzon*) is of no comparison to the soul itself, being that the soul itself transcends the “pull” and

“leaning” [toward something], nevertheless, the desire (*Ratzon*) is not separate from the soul, since its entire matter is that it is the pull and leaning of the soul itself. In contrast, intellect (*Sechel*) is a power that is separate from the [self] of the soul.

To further explain, the difference between intellect (*Sechel*) and desire (*Ratzon*) relative to the soul itself, is also apparent in the way they are revealed from their source. That is, intellect (*Sechel*) comes from the power to conceptualize (*Ko'ach HaMaskeel*) in a removed and separated way, in that it is of no comparison to the power of conceptualization (*Ko'ach HaMaskeel*) itself. This is why the power of conceptualization (*Ko'ach HaMaskeel*) itself is not revealed in the intellect (*Sechel*).

In other words, even though the power of conceptualization (*Ko'ach HaMaskeel*) is specifically the source of intellect (*Sechel*), and nothing else, nevertheless, within intellect (*Sechel*) itself, the power of conceptualization (*Ko'ach HaMaskeel*) is not sensed.

(That is, all that is sensed is that there is a power of conceptualization (*Ko'ach HaMaskeel*), but the actual being of the power of conceptualization (*Ko'ach HaMaskeel*) itself is not sensed or felt. In this matter in particular, it is similar to light (*Ohr*).) This is because the way the intellect (*Sechel*) is brought into existence, is in a way that there is no comparative relationship. Now, all this is in regard [to the intellect (*Sechel*)] relative to the power of conceptualization (*Ko'ach HaMaskeel*), and it goes without saying that it certainly has utterly no

comparative relationship to the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*).¹⁶⁵⁰

For, as known, there are two ways that intellect (*Sechel*) is revealed. That is, there is revelation by way of direct light (*Ohr Yashar*), which is revelation that comes from the power of conceptualization (*Ko'ach HaMaskeel*), and there is revelation by way of rebounding light (*Ohr Chozer*), which is revelation that comes from the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*).

This is like the teaching of our sages, of blessed memory,¹⁶⁵¹ “I have learned much from my teachers, and from my peers more than my teachers, but from my students more than all.” This refers to “a student who makes his teacher wise.”¹⁶⁵² That is, when a student asks deep questions of his teacher, and does not let it go unanswered, the teacher must then reach deeper into the matter, until he reaches his essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*).

Now, it is understood that the revelation of intellect (*Sechel*) that comes from the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*), is utterly beyond all comparison. For, in the revealed intellect there is no sense whatsoever of the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyuli HaAtzmi*).

In other words, even though intellect (*Sechel*) that comes from the essential *Heyulie* ability for intellect (*Ko'ach*

¹⁶⁵⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁶⁵¹ Talmud Bavli, Taanit 7a; Makkot 10a

¹⁶⁵² Talmud Bavli, Chagigah 14a

HaSechel HaHiyuli HaAtzmi) is much more astounding than all the intellect (*Sechel*) that comes from the power of conceptualization (*Ko'ach HaMaskeel*), and therefore, in the intellect (*Sechel*) itself there is the recognition that it comes from the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*), nonetheless, the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*) is completely concealed relative to the intellect (*Sechel*), because it is brought into being in a way that there is no comparative relationship between them altogether.

However, all the above, is in regard to intellect (*Sechel*), rather than desire (*Ratzon*). For, desire (*Ratzon*) is also revealed in two ways. There is revelation in a way of direct light (*Ohr Yashar*), meaning, that which he himself desires, and there is revelation in a way of rebounding light (*Ohr Chozer*), meaning that the desire (*Ratzon*) must be awakened by force.

This is like the teaching,¹⁶⁵³ “They force him until he says ‘I want it,’” which according to Torah is effective even in something that one must do by his own desire and volition. This is because, through force, there is an awakening of the essential power of desire (*Ratzon Atzmi*). This is as Rambam explains,¹⁶⁵⁴ that because of the essential self of his soul, every

¹⁶⁵³ Talmud Bavli, Rosh HaShanah 6a

¹⁶⁵⁴ Mishneh Torah, Hilchot Geirushin 2:20 – “When a man whom the law requires to be compelled to divorce his wife does not desire to divorce her, the court should have him beaten until he consents, at which time they should have the *Get* [bill of divorce] written... Because the concept of being compelled against one’s will applies only when speaking about a person being compelled and forced to do something that the Torah does not obligate him to do... However, with regard to a person who [outwardly] refuses to divorce [his wife], he [essentially] wants to be a part of the Jewish people, and he wants to perform all the *mitzvot* and eschew all the transgressions; it is only that his evil inclination presses him [to externally desire

Jew desires that which accords to Torah, only that this desire (*Ratzon*) can become totally concealed, to the point that even in open revelation and in the source of the revelation, he declares that he does not want it.

Nevertheless, in the essential self of his soul he indeed wants it, and therefore, through force, the desire of the essential self of the soul is revealed. The same is so of desire (*Ratzon*) that stems from accepting the yoke of *HaShem*'s יהו"ה Kingship upon oneself. That is, through accepting His yoke, his essential desire (*Ratzon Atzmi*) is awakened.

However, the way that desire (*Ratzon*) comes into being is not in a way of separateness, but in a way of comparative relationship – and this is true not only of desire (*Ratzon*) that is in a way of a direct light (*Ohr Yashar*), but even of desire (*Ratzon*) that is in way of a rebounding light (*Ohr Chozer*) drawn from the essential power of desire (*Ko'ach HaRatzon HaAtzmi*).

This is why the essential power of desire (*Ko'ach HaRatzon HaAtzmi*) is felt and sensed in the revealed desire, because the desire (*Ratzon*) that comes by way of the rebounding light (*Ohr Chozer*) is much stronger than the desire (*Ratzon*) that comes by his own volition, for we clearly see that desire (*Ratzon*) that stems from accepting the yoke of *HaShem*'s יהו"ה Kingship is so strong, that he even is willing to sacrifice his life for it. This strength comes from the essential power of desire (*Ko'ach HaRatzon HaAtzmi*).

otherwise]. Therefore, when he is beaten until his evil inclination has been weakened, and he consents to the divorce, he is considered to have willfully performed the divorce.”

This then, is the difference between intellect (*Sechel*) and desire (*Ratzon*) as they are drawn from their source. The same is so in their general relationship to the soul, that intellect (*Sechel*) is separate from the soul, whereas desire (*Ratzon*) adheres to the soul. For, as explained before, even though desire (*Ratzon*) is also of no comparison to the soul, since the soul transcends the matter of being “pulled” and “leaning” [toward something], nonetheless, it adheres (*Dveiikut*) to the soul, since its entire matter is the “pull” and “leaning” of the soul itself.

The same is understood about the difference between a novel created “something” (*Yesh*) and light (*Ohr*). That is, when it comes to the novel created “something” (*Yesh*), not only is it itself of utterly no comparison to *HaShem*-יהו"ה Himself, blessed is He, but even the way it is brought into existence is of no comparative relationship.

This is not so of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, for although it itself is of no comparison to *HaShem*-יהו"ה Himself, blessed is He, nevertheless, it is brought into existence in a way of comparative relationship, and as a result, its Source is felt in it. This being so, that its Source – meaning the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself – is sensed in it, therefore, its nullification (*Bittul*) is due to the Essential Self of *HaShem*-יהו"ה, blessed is He, and thus this nullification (*Bittul*) reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, in regard to the three above-mentioned aspects of “immaturity” and “smallness” (*Katnut*) as they are in our service of *HaShem*-יהו"ה, blessed is He, they are indicated in the verse,¹⁶⁵⁵ “You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your being.”¹⁶⁵⁶ To explain, the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your heart-*Levavecha*-לבבך,” is as explained before¹⁶⁵⁷ on the verse,¹⁶⁵⁸ “You have captured My heart (*Levavtani*-לבבתי), My sister, My bride,” in which the primary mode in serving *HaShem*-יהו"ה, blessed is He, is with the heart (*Lev*-לב).

The order of the approach in this, is that at first, the service of *HaShem*-יהו"ה, blessed is He, is an ultimate state of “immaturity” (*Katnut*), meaning there only is the aspect of faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He. However, one must immediately be instructed about toiling with the heart (*Lev*-לב), so that his heartfelt emotions (*Midot*) will be aroused and “the heart spreads to all the extremities,”¹⁶⁵⁹ until it even penetrates the animalistic soul. This is because the words, “with all your heart-*Bechol Levavecha*-בכל לבבך,” mean,¹⁶⁶⁰ “With both your inclinations.”

¹⁶⁵⁵ Deuteronomy 6:5

¹⁶⁵⁶ Also see *Torat Chayim*, Va'era 95a and on (Vol. 1, p. 65c and on in the new edition).

¹⁶⁵⁷ In the preceding discourse of this year, 5719, entitled “*Kee Yemei Tzeitcha* – As in the days when you left the land of Egypt, I will show you wonders,” Discourse 20, Ch. 3.

¹⁶⁵⁸ Song of Songs 4:9

¹⁶⁵⁹ See *Zohar* III 161b; *Tanya*, *Iggeret HaKodesh*, Epistle 31; *Likkutei Torah*, *Shir HaShirim* 29b and on, 31a and on, and elsewhere.

¹⁶⁶⁰ *Sifri* and *Rashi* to Deuteronomy 6:5; *Talmud Bali*, *Brachot* 54a

The matter of loving *HaShem*-יהו"ה, blessed is He, "with all your soul (*Bechol Nafeshecha*-בכל נפשך)," refers to the giving of the Torah. For, Torah and its *mitzvot* cause "the adhesion of spirit to spirit."¹⁶⁶¹ This is the second aspect of "smallness" (*Katnut*), being that the *mitzvot* are measured and limited, as explained before.

The matter of loving *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)," refers to the revelation of the coming future. This refers to [the teaching],¹⁶⁶² "When the Jewish people fulfill the desire of the Ever-Present One, their work is performed by others, as the verse states,¹⁶⁶³ 'Strangers will stand and feed your flocks.'"

In this itself there are several aspects, these being felt pleasure (*Taanug Murgash*), and unfelt pleasure (*Taanug Bilti Murgash*). This also comes about through "smallness" (*Katnut*), in that,¹⁶⁶⁴ "They make themselves small," referring to nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, by returning to Him in repentance (*Teshuvah*).

As explained before, through this we reach the aspect of the simple unfelt pleasure (*Taanug Pashut Bilti Murgash*), and beyond this, we reach the ultimate elevation of,¹⁶⁶⁵ "there we will rejoice in Him," meaning in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹⁶⁶¹ See Zohar II 124b; Tanya, Likkutei Amarim, Ch. 45, 46, 49 and elsewhere.

¹⁶⁶² Talmud Bavli, Brachot 35b and Chiddushei Aggadot of the Maharsha there; Likkutei Torah, Shlach 42c, and elsewhere.

¹⁶⁶³ Isaiah 61:5

¹⁶⁶⁴ See Talmud Bavli, Chullin 89a; Midrash Bereishit Rabba 6:3

¹⁶⁶⁵ Psalms 66:6

This then, is the meaning of the verse,¹⁶⁶⁶ “As in the days when you left the land of Egypt, I will show you wonders.” The word “wonders-*Nifla'ot* נפלאות” is plural, and includes the aspect of Kingship-*Malchut* and the aspect of the Understanding-*Binah*, together with the revelation of the Ancient One-*Atik*, which is the unfelt pleasure that is not sensed (*Taanug Bilti Murgash*), and even includes the aspect indicated by the words, “there we will rejoice in Him,” meaning in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is also the matter of the verse,¹⁶⁶⁷ “Educate the youth (*Chanoch LaNa'ar* חנוך לנער) according to his way; even when he grows old (*Yazkeen* יזקין) he will not swerve from it.” “Educating the youth” refers to the matter of simple faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He. For, the word “faith-*Emunah* אמונה” is of the same root as “training-*Eemoon* אימון” and “education-*Chinuch* חינוך.”¹⁶⁶⁸

Through this, “when he grows old (*Yazkeen* יזקין),” meaning, that through this he becomes “an elder (*Zaken* זקן) who has acquired wisdom-*Chochmah*”¹⁶⁶⁹ – which also includes “the inner aspect of the Father-*Abba* [Wisdom-*Chochmah*] which is the inner aspect (*Pnimiyyut*) of the Ancient

¹⁶⁶⁶ Micah 7:15

¹⁶⁶⁷ Proverbs 22:6

¹⁶⁶⁸ See Tanya, Ch. 42 (61a), and elsewhere.

¹⁶⁶⁹ See Talmud Bavli, Kiddushin 32b

One-*Atik*,”¹⁶⁷⁰ (in that the inner aspect of the Ancient One-*Atik* that is the inner aspect of the Father-*Abba*, is the aspect of felt pleasure (*Taanug Murgash*), whereas the inner aspect of the Ancient One-*Atik*, as it is, in and of itself is the aspect of the unfelt pleasure (*Taanug HaBilti Murgash*)).¹⁶⁷¹

The continuing words, “He will not swerve from it,” refer to the matter of “the day that will be entirely Shabbat and rest for everlasting life,”¹⁶⁷² in that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, will be revealed.

The reason “he will not swerve from it” (which refers to the simple faith (*Emunah*) of “educate the youth”) is because the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is specifically bound to simple faith (*Emunah Peshutah*).

This is also the meaning of the teaching,¹⁶⁷³ “Moshe is the first redeemer and the last redeemer,” referring to the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, that is specifically drawn down through the strength of the exodus from Egypt and the giving of the Torah.

About this, our sages, of blessed memory, stated,¹⁶⁷⁴ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” For, “all the life

¹⁶⁷⁰ See Likkutei Torah, Nitzavim 49d and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26, and Ch. 33.

¹⁶⁷¹ This parenthesis accords with the recollection of some of the individual redactors of the discourse, [though this matter is explained elsewhere].

¹⁶⁷² Mishnah Tamid 7:4

¹⁶⁷³ Midrash Shemot Rabba 2:4; Zohar I 253a

¹⁶⁷⁴ Mishnah Avot 4:17

of the coming world” refers to the matter of felt pleasure (*Taanug Murgash*) and unfelt pleasure (*Taanug Bilti Murgash*). However, “One hour of repentance and good deeds in this world is more precious,” since through this, we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which will be revealed on “the day that will be entirely Shabbat and rest.”

This matter is specifically bound to simple faith (*Emunah Peshutah*) in *HaShem*-יהו"ה, blessed is He, and accepting His yoke, which is the matter indicated by,¹⁶⁷⁵ “They make themselves small.” This is as explained before about the matter of “smallness” (*Katnut*) and nullification (*Bittul*) in the light (*Ohr*), that because of the adhesion of the light (*Ohr*) of *HaShem*-יהו"ה [to *HaShem*-יהו"ה] we also take hold of His Essential Self, blessed is He.

This is also the meaning of the verse,¹⁶⁷⁶ “He will vitalize us after two days; on the third day He will raise us and we will live before Him.” The words, “He will vitalize us after two days” refer to the matter of felt pleasure (*Taanug Murgash*) and unfelt pleasure (*Taanug Bilti Murgash*). “The third day” refers to “the day that will be entirely Shabbat and rest,” at which point, “He will raise us and we will live before Him,” which refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹⁶⁷⁵ See Talmud Bavli, Chullin 89a; Midrash Bereishit Rabba 6:3

¹⁶⁷⁶ Hosea 6:2; See *Hemshech* 566 p. 542 and on.