

Discourse 16

*“V’HaMaskeeleem Yazhiru k’Zohar HaRakia -
The wise will shine like the radiance of the
firmament”*

Delivered on the last day of Pesach, 5720

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

1.

The verse states,¹¹⁰⁶ “The wise will shine (*Yazheeroo-* זיהרו) like the radiance of the firmament, and those who teach righteousness to the multitudes like the stars, forever and ever.” About this verse the Zohar states,¹¹⁰⁷ “With this book of yours, which is the book of Zohar (זהר)... Because the Jewish people are destined to taste of the Tree of Life... they will go out of the exile with mercy.” [Likewise, it states in the holy letter of the Baal Shem Tov¹¹⁰⁸ that he asked Moshiach, “Master, when will you come?” to which Moshiach responded, “When your wellsprings will spread outside.”] This being so, the verse “The wise will shine etc.,” refers to the time of the footsteps of Moshiach, before Moshiach comes.

¹¹⁰⁶ Daniel 12:3

¹¹⁰⁷ Zohar III 124b (Ra’aya Mehemna) cited in Tanya, Iggeret HaKodesh, Epistle 26 (142a).

¹¹⁰⁸ Printed in full in Ben Porat Yosef of Rabbi Yaakov Yosef of Polnoye; Also see Keter Shem Tov (Kehot), Section 1, and elsewhere. The letter has been translated and included in The Way of The Baal Shem Tov, a translation of Tzava’at HaRivash.

However, in Midrash Rabbah¹¹⁰⁹ on the verse,¹¹¹⁰ “This month shall be for you [the beginning of the months] etc.,” it states, “This is analogous to a king who betrothed a woman and wrote her a [betrothal contract] endowing her minimally. When the time came to marry her, he wrote her [a marriage contract endowing her with] many gifts, as a husband. So likewise, this world is the betrothal etc., and He only gave them the moon etc. However, the marriage will be in days of Moshiach, at which time He will give them everything, as written, ‘The wise will shine like the radiance of the firmament, and those who teach righteousness to the multitudes like the stars forever and ever.’” From this it is understood that this verse refers to the time after Moshiach arrives.

We thus find that there are differing Midrashic teachings on this verse. Nevertheless, as known, the general principle is¹¹¹¹ that in regard to a matter of reality, disputes are inapplicable, and it therefore is understood that both matters are true. That is, the matter indicated by the verse, “The wise will shine etc.,” applies both before and after Moshiach’s coming.

We also find this in the matter of the exodus from Egypt (about which it states,¹¹¹² “As in the days when you left the land of Egypt, I will show it wonders”). That is, in the exodus from Egypt their emancipation was completed with the splitting of

¹¹⁰⁹ Midrash Shemot Rabba 15:31

¹¹¹⁰ Exodus 12:2

¹¹¹¹ See Sdei Chemed, Ma’arechet Klallim, Ma’areched Mem, Klall 164.

¹¹¹² Micah 7:15

the sea, as it states,¹¹¹³ “On that day, *HaShem*-יהוה saved Israel etc.”

That is, there are two explanations¹¹¹⁴ of the verse,¹¹¹⁵ “Then Moshe sang (*Yasheer*-ישיר).” The first is that it [is in past tense and] refers to the Song of the Sea.¹¹¹⁶ The second is that [it is in the future tense, “will sing-*Yasheer*-ישיר,” and] refers to the song that will be sung in the future redemption, as our sages, of blessed memory, stated,¹¹¹⁷ “The verse does not say ‘Sang-*Shar*-שָׁר,’ but ‘Will sing-*Yasheer*-ישיר.’ From here we have a source in the Torah for the resurrection of the dead (*Techiyat HaMeitim*).” (It states, “Then Moshe will sing,” because,¹¹¹⁸ “The first redeemer himself (Moshe) is [also] the last redeemer.”

We also find this in the verse,¹¹¹⁹ “I will sing (*Asheer*-אשיר) of Your might and rejoice toward morning in Your kindness.” That is, here too there are two explanations. The first is that it refers to the coming future, and the second is that it refers to splitting of the sea. This is as stated in Midrash,¹¹²⁰ “[The words] ‘I will sing of Your might’ refer to the coming future, as it states,¹¹²¹ ‘Behold! God is my salvation; I will trust

¹¹¹³ Exodus 14:30

¹¹¹⁴ See Shaar HaEmunah of the Mittler Rebbe, Ch. 29 & Ch. 43.

¹¹¹⁵ Exodus 15:1

¹¹¹⁶ See Mechilta and Rashi to Exodus 15:1; Midrash Shemot Rabba 23:6

¹¹¹⁷ Talmud Bavli, Sanhedrin 91b; Also see the citations in the preceding note.

¹¹¹⁸ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Vayechi; Torah Ohr, Mishpatim 75b; Likkutei Sichot, Vol. 11, p. 8 and on.

¹¹¹⁹ Psalms 59:17 – Which is the Psalm that began to be recited on the 11th of Nissan (the Rebbe’s birthday) of this year, 5720. See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on.

¹¹²⁰ Midrash Shemot Rabba 23:6

¹¹²¹ Isaiah 12:2

and not fear. For God is my might and my praise.’ [The words] ‘and rejoice toward morning in Your kindness’ refer to the morning of that day of judgment, as it states,¹¹²² ‘The Watchman said: Morning is coming, but also night.’

Alternatively, [the words] ‘I will sing of Your might’ refer to the time when Israel were standing at the sea singing this song, as it states,¹¹²³ ‘Then Moshe sang.’ What did they sing? ‘The might and vengeance of *Ya”h*”ה”י [was my salvation].’ [The words] ‘and rejoice toward morning in Your kindness’ – refer to that morning, when You looked down at the Egyptian encampment, as it states,¹¹²⁴ ‘It happened at the morning watch, [that *HaShem*”ה”י looked down at the camp of Egypt].”

Now, similar to the difference between the exodus from Egypt and the coming redemption, (both in regard to the essential matter of the redemption, as well as in regard to the matter of song), as this is manifest in the coming redemption itself, is the difference between the two abovementioned explanations of the verse, “The wise will shine etc.”

2.

Now, about the revelations of the coming future, the verse states,¹¹²⁵ “Behold, My servant will become successful,

¹¹²² Isaiah 21:12

¹¹²³ Exodus 15:1

¹¹²⁴ Exodus 14:24

¹¹²⁵ Isaiah 52:13

he will be exalted and become high and exceedingly lofty.”¹¹²⁶ There are two explanations of this. The first is that all these levels of elevation refer to Moshiach himself.¹¹²⁷ The second is as written by the early commentators of the Scriptures (Tanach),¹¹²⁸ that it refers to the entire Jewish people, in that in the coming future, all Jews will be on this level.

Now, as explained in the discourses of the previous years,¹¹²⁹ these two meanings are aligned. That is, the very fact that these elevated levels of, “My servant will become successful... and exceedingly lofty” will be in all Jews, is because King Moshiach himself will have all these levels, and will give them to all Jews as well.

The explanation is that this will come about through the inner aspect (*Pnimiyyut*) of Torah,¹¹³⁰ that Moshiach will teach all Jews.¹¹³¹ This is because all drawings down come through Torah, as in the teaching,¹¹³² “Three knots are bound to each other; the Jewish people are bound to the Torah, and the Torah is bound to the Holy One, blessed is He, with concealed and revealed [aspects to each].” Therefore, by Moshiach teaching

¹¹²⁶ See Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and on.

¹¹²⁷ Targum Yonatan ben Uziel to Isaiah 52:13; Midrash Tanchuma, Toldot 14 (Buber 20); Zohar I 181b; See Likkutei Torah Tzav 17a; Ohr HaTorah, Na”Ch to Isaiah 52:13 (Vol. 1, p. 265 and on); Sefer HaMaamarim 5635 Vol. 1, p. 265 and on; 5698 p. 200, and elsewhere.

¹¹²⁸ Rasahi, Radak, and Metzudat David

¹¹²⁹ See the discourse entitled “*Heenei Yaskeel Avdee* – Behold, My servant will become wise” of the year 5717, translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 22 (Sefer HaMaamarim 5717 p. 198 and on).

¹¹³⁰ See Likkutei Torah, Tzav 17a

¹¹³¹ See Mishneh Torah, Hilchot Teshuvah 9:2

¹¹³² See Zohar III 73a; Also see Sefer HaMaamarim 5700 p. 61 and the note there.

the innerness (*Pnimiyut*) of Torah to all Jews, he thereby will cause all Jews to be elevated and become “successful, exalted, high, and exceedingly lofty.”

To further explain, it must be said that the Torah teachings that Moshiach will teach the Jewish people are the inner aspects of Torah (*Pnimiyut HaTorah*). For, our sages, of blessed memory, stated,¹¹³³ “The entire Torah that is currently revealed is vanity compared to the Torah of Moshiach.” This being so, it cannot be said that the Torah study of the coming future will be of the revealed aspects of Torah.

Another proof is from the fact that Moshiach will teach Torah to **all** Jews, including our teacher Moshe and the forefathers [Avraham, Yitzchak and Yaakov] (and elsewhere it also mentions the righteous-*Tzaddikim* who preceded the forefathers),¹¹³⁴ all of whom will rise in the resurrection of the dead. Therefore, since amongst them there will be those who already have studied all of Torah (as it states in Talmud),¹¹³⁵ this being so, what will Moshiach teach them?

It therefore must be said that Moshiach will teach and reveal the inner aspects (*Pnimiyut*) of Torah to them. About this the verse states,¹¹³⁶ “He will kiss me with the kisses of His mouth,” referring to the inner reasons of the Torah that will be revealed in the coming future.¹¹³⁷

¹¹³³ Midrash Kohelet Rabba 11:8

¹¹³⁴ See Shaar HaEmunah ibid.

¹¹³⁵ Talmud Bavli, Menachot 99b; See Hilchot Talmud Torah of the Alter Rebbe 1:4-5, 2:2 and on; 3:7.

¹¹³⁶ Song of Song 1:2

¹¹³⁷ See Rashi to Song of Song 1:2 ibid.; Otiyot d’Rabbi Akiva, Ot Zayin; Yalkut Shimoni to Isaiah, Remez 429.

Moreover, this will be revealed in a way of seeing, which transcends comprehension and understanding. For, in the soul, the matter of seeing [something] is the most self-evident proof of it. This also is why the teachings of Moshiach will be as a king. [For, as known, Moshiach is called both a Rav (Teacher) and a King (*Melech*-מֶלֶךְ).¹¹³⁸ Thus, since he primarily will be a king, therefore, the teachings that he primarily will teach the Jewish people will be as a king.]

This is because kingship-*Malchut* is a matter that transcends grasp and comprehension, as in the teaching,¹¹³⁹ “First accept My Kingship upon yourselves, and then accept My decrees.” Thus, the way a king teaches is in a way of seeing, which transcends understanding and comprehension.

With the above in mind, it also is understood that the matter of Moshiach teaching Torah to the entire nation does not contradict the verse,¹¹⁴⁰ “They will no longer teach, each man his fellow.” For, when it states, “They will no longer teach etc.,” this refers to teaching and learning in a way of understanding and comprehension. In contrast, Moshiach will teach the Jewish people in a way of seeing, which transcends the understanding and comprehension.

This likewise is the matter of the splitting of the river (*Nahar*-נָהָר)¹¹⁴¹ that will take place in the coming future. For,

¹¹³⁸ Sefer HaMitzvot of the Tzemach Tzedek 110b and on; Ohr HaTorah, Inyanim p. 214 and on.

¹¹³⁹ Mechilta to Exodus 20:3

¹¹⁴⁰ Jeremiah 31:33

¹¹⁴¹ The River-*Nahar*-נָהָר refers to the Understanding-*Binah*, as will be explained. See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Shaar HaYichud of the Mittler Rebbe,

just as the splitting of the sea was preparatory to the giving of the Torah – in that, for the Torah to be given, the sea first had to split – the same is so of the revelation of the innerness (*Pnimiyut*) of Torah that King Moshiach will reveal. That is, it will first be necessary for the river (*Nahar*-נהר) to split, in preparation for the revelation of the innerness (*Pnimiyut*) of Torah of the coming future.

About this the verse states,¹¹⁴² “They shall pass through the river on foot.” Through this, there will be a revelation of the innerness (*Pnimiyut*) of Torah, to the point that [as the verse continues], “There we will rejoice in **Him**,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

3.

Now, we must understand the elevation of the revelation of the innerness (*Pnimiyut*) of Torah in the coming future with greater depth, as well as the fact that it will be preceded by the splitting of the river (*Nahar*-נהר). For, at first glance, it is not understood why it was stated that the [hidden] reasons of Torah were not revealed, and that they will specifically be revealed in the coming future.

That is, even now, there already are revelations of the inner teachings (*Pnimiyut*) of Torah through Rabbi Shimon bar

translated as The Gate of Unity, Ch. 1 and on; Also see the Sichah talk of Motzei Shabbat Parshat Lech Lecha, the 8th of Cheshvan 5752, and elsewhere.

¹¹⁴² Psalms 66:6; Also see Shaar HaEmunah of the Mittler Rebbe ibid., Ch. 52 and on.

Yochai and the Arizal, and the [spiritual] leaders of the Jewish people who came after them. The question is further compounded by what the Zohar explains in several places,¹¹⁴³ about the study of Torah as it is in the Garden of Eden (*Gan Eden*).

That is, it explains that [in the Garden of Eden (*Gan Eden*)] all Torah study is into the secrets and mysteries of the Torah. This being so, specifically what novelty will be introduced with the revelation of the innerness (*Pnimiyut*) of Torah in the coming future? This may be understood by prefacing with an explanation of the matter of the river (*Nahar-נהר*), and that its “splitting” is in preparation for the revelation of the innerness (*Pnimiyut*) of the Torah in the coming future.

The explanation is that the matter of the river (*Nahar-נהר*) as it is in the powers of the soul, is the power of Understanding-*Binah*. For, just as a river begins in the spring, so likewise, the length and breadth of Understanding-*Binah* begins from the point of Wisdom-*Chochmah*.¹¹⁴⁴ From there it is drawn down and spreads to a length and breadth of comprehending the Understanding-*Binah*.

Elsewhere¹¹⁴⁵ it is explained that the river (*Nahar-נהר*) is the matter of thought (*Machshavah*). This is because the comprehension of Understanding-*Binah* is specifically through

¹¹⁴³ See Shaar HaEmunah *ibid.* – “As explained in Zohar Shlach [169a and on] and in the hidden discourses of the Head of the Academy (Rav Mesivta) etc.”

¹¹⁴⁴ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and on.

¹¹⁴⁵ *Likkutei Torah*, Tzav 17a; *Shir HaShirim* 17c and on; *Hemshech* 5666 p. 11, and elsewhere.

the letters (*Otiyot*) of thought (*Machshavah*) [which flow constantly].

From this it is understood that the spreading forth and drawing down of Wisdom-*Chochmah* into the river of Understanding-*Binah*, is not in a way that the point (*Nekudah*) of Wisdom-*Chochmah*, as it is, in and of itself, is drawn down and spreads forth in Understanding-*Binah*. It rather becomes enclothed and concealed in a separate garment. For, as known, thought (*Machshavah*) is a separate garment, being that the garment of thought (*Machshavah*) is in such a way, that it is possible to don [one thought] and then divest oneself of that thought and [think] a different thought.¹¹⁴⁶

This likewise is so of the manifestation of Understanding-*Binah* in the letters of thought (*Machshavah*). That is, a person can think about the very same grasp and comprehension, but in different letters (*Otiyot*). This being so, it is understood that the drawing down of the comprehension into the letters of thought, is only comprehension as it becomes garbed within the garments [of thought].

Moreover, even the Understanding-*Binah* itself is just a garment for the point (*Nekudah*) of Wisdom-*Chochmah*, being that this point (*Nekudah*) can be explained in various ways. Thus, since the point (*Nekudah*) can be divested of these explanations, and instead be explained with other explanations, it is understood that the explanations of the Understanding-

¹¹⁴⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

Binah are separate from the point (*Nekudah*) of Wisdom-*Chochmah*.

This is so much so, that it could be that through many explanations, a person can bring out ideas that are completely unrelated to the point (*Nekudah*). This is why there specifically must be a “point within the Sanctuary (*Nekudah b'Heichala*).”¹¹⁴⁷ That is, the point (*Nekudah*) protects and guards the grasp and comprehension, thus preventing a person from going in a crooked path. From this it is understood that even when there is a point (*Nekudah*) guarding the comprehension of the Understanding-*Binah*, nonetheless, the Understanding-*Binah* is a separate existence from the Wisdom-*Chochmah*, and is a garment (*Levush*) that covers and conceals it.

With the above in mind, we can also understand what we see in the matter of the emotions (*Midot*) being drawn from the intellect (*Sechel*). That is, the emotions are not directly drawn from the intellect (*Sechel*) itself, but are specifically drawn through the medium of contemplation (*Hitbonenut*).¹¹⁴⁸ That is, the more one contemplates, with many explanations and letters of thought (*Machshavah*), the more arousal of emotions (*Midot*) there will be.

To further explain, at first glance, it is not understood why the emotions (*Midot*) are not directly roused by the intellect (*Sechel*) itself. For, since the intellect (*Sechel*) is what

¹¹⁴⁷ Zohar I 6a; Likkutei Torah Re'eh 18b

¹¹⁴⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Also see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration, and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

causes the emotions (*Midot*), one would think that the emotions (*Midot*) would necessarily be directly roused by the intellect (*Sechel*) itself. That is, once a person understands intellectually that this particular thing is good, he necessarily should be roused with the emotion of love and kindness-*Chessed* towards it. Similarly, if he understands that something is not good, he necessarily should be roused with the emotion of might-*Gevurah* and fear [towards it]. This being so, why is contemplation (*Hitbonenut*) specifically necessary?

However, the explanation is that being that the intellect (*Sechel*) and the emotions (*Midot*) are opposites – in that intellect (*Mochin*) is cold and settled, whereas emotions (*Midot*) are a state of arousal, passion, and feeling – therefore, since they are opposites, as long as the intellect (*Sechel*) illuminates, the emotions (*Midot*) cannot exist.

It is specifically through the contemplation (*Hitbonenut*) of Understanding-*Binah*, which is a garment that covers over the point (*Nekudah*) of Wisdom-*Chochmah*, that the existence of emotions (*Midot*) becomes possible. Therefore, to the degree that one contemplates, with many explanations and letters, to that degree his emotions (*Midot*) will have a stronger existence. That is, the more one contemplates, the more the intellect (*Sechel*) will be covered and concealed, and the more the intellect (*Sechel*) is concealed, the more existence of emotions (*Midot*) there will be.

This matter (that the Understanding-*Binah* covers the Wisdom-*Chochmah*) may be understood from the analogy of a

spring (*Ma'ayan*-מעיין) and a river (*Nahar*-נהר).¹¹⁴⁹ That is, even though the existence of river comes from the spring, nevertheless, the river conceals the flow of the spring. Moreover, to the extent that the river spreads forth to a length and breadth, to that extent the spring will be concealed.

The same is so of the analogy of a father and mother. (For, as known, *Wisdom-Chochmah* and *Understanding-Binah* are called the “Father-*Av*-אב” and “Mother-*Eim*-אם” respectively, in that they give birth to the emotions.)¹¹⁵⁰ That is, even though the seminal drop, which stems from [conception in] the brain of the father, has the power to give birth, as well as having the *Heyulie* [ability] to bring about all 248-רמה limbs [of the child] – and, as stated in *Tanya*,¹¹⁵¹ that even the fingernails [of the child] are derived from the seminal drop – nevertheless, in the seminal drop, the form of the 248-רמ"ח limbs of the body are not at all recognizable, but are hidden within it. The same is so of *Wisdom-Chochmah* and *Understanding-Binah*, in that the *Understanding-Binah* covers over the *Wisdom-Chochmah*.

Furthermore, not only is it so, that the *Wisdom-Chochmah* is concealed in the *Understanding-Binah*, but beyond that, there also is the inner aspect and essence of *Wisdom-Chochmah*, which is not at all drawn into the *Understanding-Binah*. That is, all that is drawn into

¹¹⁴⁹ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 *ibid*.

¹¹⁵⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 2.

¹¹⁵¹ *Tanya*, Ch. 2

Understanding-*Binah* is the revelation (*Giluy*) of the Wisdom-*Chochmah*. However, the essence of the Wisdom-*Chochmah* itself transcends Understanding-*Binah* and remains hidden. This refers to the aspect of the “Concealed of all concealed” (*Steema d’Kol Steemeen*) and “Intellect that is Hidden from the consideration of the thought” (*Sechel HaNe’elam MiRa’ayon HaMachshavah*).

With the above in mind, we must say that this likewise is so in the analogy of the river being drawn from the spring. That is, it is not as superficially understood at first glance, that everything in the spring comes out and flows into the river. Rather, there is that which remains concealed in the spring and does not come to be drawn out into the river. This is called the concealed wellspring (the aquifer),¹¹⁵² which is the root of the flow of the spring itself, and is in a state of complete concealment.

The same is so of the analogy of the seminal drop of the father. This too is not as understood superficially, at first glance, that everything in the seminal drop is drawn into the physical and takes on the form of the fetus in the womb of the mother. Rather, there is a spiritual light and vitality within it that does not come into the physical form of the limbs of the body. This refers to the aspect of the encompassing lights (*Makifim*) of the *Chayah* and *Yechidah* levels [of the soul] etc.

From this it is understood that to reach the essence of the Wisdom-*Chochmah*, this specifically is brought about

¹¹⁵² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 *ibid*.

through removing the concealment of the river (*Nahar*) of Understanding-*Binah*. It specifically is then possible to reach the essential point (*Nekudah*) of the Wisdom-*Chochmah*. The same is so of the analogy of the spring (*Ma'ayan*), that through removing the concealment of the river (*Nahar*) it is possible to even reach the concealed wellspring (the aquifer). Moreover, even if one only reaches the revealed spring, as it is, in and of itself (before being drawn into the river-*Nahar*) it is the aspect of “living waters.”

4.

Now, to understand this with additional explanation, as known, Wisdom-*Chochmah* and Understanding-*Binah* are called seeing (*Re'iyah*-ראייה) and hearing (*Shmiyah*-שמיעה), respectively.¹¹⁵³ Now, “hearing cannot compare to seeing.”¹¹⁵⁴ That is, even when one hears something in all its details, and imagines it with all its details, and subsequently sees it, even though when he finally sees it, nothing new is introduced for him, since all its details are exactly like how he heard it etc. Nonetheless, he becomes roused to a much greater degree from seeing it. This is because “hearing cannot compare to seeing.”

The difference is that in hearing, the order is that one first hears all the details, detail after detail, and from this he comes to know the general whole. However, since the general

¹¹⁵³ See Torah Ohr, Mishpatim 75a; Hemshech “v'*Kachah*” 5637 Ch. 33 & Ch. 57 (Sefer HaMaamarim 5637 Vol. 2, p. 459 and on; p. 523 and on); Sefer HaMaamarim 5713 p. 50.

¹¹⁵⁴ See Mechilta to Exodus (Yitro) 19:9

whole (*Klall*) only comes to him by way of the details, he cannot grasp the essential general whole, except as it is constructed from all its particulars, meaning that it is not the general whole itself.

However, this is not so of seeing. Rather, when it comes to seeing, at first glance he immediately grasps the whole of it with all its details. That is, he grasps the general whole itself (not just as it is constructed by its particulars), in that he grasps the essence of the thing, as it transcends being a general to particulars.

This then, is why seeing brings arousal. For, even though through hearing about them he knew all the particulars, nevertheless, by seeing it, a novelty is introduced in him, which is knowledge of its essence. This is he did not previously have, and this is what causes his arousal etc.

With the above in mind, we can also understand the statement in Likkutei Torah,¹¹⁵⁵ that while the Arizal was napping, he was whispering with his lips, and saw [matters] in

¹¹⁵⁵ Likkutei Torah, Tzav 17b, citing Pri Etz Chayim, Shaar Kriyat Shma Al HaMitah, Ch. 1; Also see Sefer HaMaamarim 5635 p. 269; 5698 p. 201.

the Torah portion on Balak and Bilaam that would take sixty or eighty years¹¹⁵⁶ to express in speech.¹¹⁵⁷

However, at first glance, we must ask how in a single hour he could possibly grasp something in his thought that would take sixty or eighty years to express in speech? For, even though thought (*Machshavah*) is higher than speech (*Dibur*), and therefore, that which comes into thought in a single glance is divided into many particulars when it comes into speech, nevertheless, thought (*Machshavah*) and speech (*Dibur*) have a relative comparison to each other.

That is, they are like a general principle (*Klal*) and its particulars (*Prat*). In other words, even though the general principle (*Klal*) is a single point, which then divides into many particulars (*Pratim*), nonetheless, the general principle (*Klal*) and the particular (*Prat*) are comparable to each other. That is, the more particulars, the more it is recognized that the general principle is all the greater. The same is so of thought (*Machshavah*) and speech (*Dibur*), that they are comparable to

¹¹⁵⁶ “If we were to take the path of speaking of these matters, which we have received through the knowledge of the forms of the holy Names, their combinations of letters, numerical values, letter permutations and other such matters, which we have received by way of the received knowledge of Kabbalah, then even if all the heavens were parchment and all the seas were ink, and all the reeds were quills, and all the trees were fingers, and every moment of our lifetime was as long as the [969 years of the] lifetime of Metushelah, we would still be incapable of writing all we have received by way of the received knowledge of the holy Names. How much more so regarding what we have not received and have no knowledge of.” See Maft’eich HaChochmot by the wondrous Rishon, Rabbi Avraham Abulafia; Also see Ginat Egoz by his student Rabbi Yosef Gikatilla, translated as HaShem Is one, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on, as well as his Shaarei Orah, translated as Gates of Light, called “the key to all of Kabbalah” by the holy Arizal.

¹¹⁵⁷ See the note of the Rebbe to Sefer HaMaamarim 5701 p. 133; Also see Sefer HaMaamarim 5689 p. 153, note 24.

each other. However, to say that what can be grasped in a single hour in thought, would require sixty or eighty years to express in speech, means that it altogether is incomparable.

However, the explanation is that the Arizal had revelation in a way of seeing (*Re'iyah*-ראיה). To clarify, the Arizal did not have the sight of prophecy (*Nevu'ah*-נבואה), being that the sight of prophecy is only in the aspects of Victory-*Netzach* and Majesty-*Hod*, whereas the Arizal grasped much higher than this. This is the meaning of the teaching,¹¹⁵⁸ “A wise sage (*Chacham*-חכם) is greater than a prophet (*Navi*-נביא).”

This demonstrates that he only had the sight (*Re'iyah*-ראיה) of comprehension. Even so, in sight (*Re'iyah*-ראיה) that stems from grasp, there are two aspects. The first aspect is the sight of the eye of the intellect, which comes about after one reaches the distilled point (*Nekudat HaTamtzeet*) [of the matter]. Since this comes about from the grasp, it relates to the particulars of the comprehension, and therefore, this aspect is like the superiority of the general principle (*Klal*) over the particular (*Prat*).

However, the second aspect is the sight of Wisdom-*Chochmah*, which is the aspect of seeing the essence itself, which transcends the general principle (*Klal*). The Arizal had this aspect of the sight of Wisdom-*Chochmah*, which is the matter of seeing the essence, and is beyond all comparison to comprehension altogether.

¹¹⁵⁸ Talmud Bavli, Bava Batra 12a; See Tanya, Iggeret HaKodesh, Epistle 19 (127b); Sefer HaMitzvot of the Tzemach Tzedek 172b; *Hemshech* “v’Kachah” 5637 Ch. 56 (Sefer HaMaamarim 5637 Vol. 2, p. 518 and on).

This is the difference between seeing (*Re'iyah*-ראיה) and hearing (*Shmiyah*-שמיעה). That is, there are two general differences between them. The first difference is that in hearing (*Shmiyah*-שמיעה) one only grasps the matter through [its particulars], one particular after another. In contrast, in seeing (*Re'iyah*-ראיה), one sees it all in a single glance. The second difference is that in seeing (*Re'iyah*-ראיה), there is a strong arousal about the matter, to the point that one's soul can expire, which is not so of hearing (*Shmiyah*-שמיעה).

These two differences are intertwined with each other. That is, since in seeing (*Re'iyah*-ראיה), he grasps the essence itself (which is why he sees the whole thing in a single glance), therefore the essence of the thing seen also affects the essence of his soul, in that the essence of his soul becomes bound to the essence of the thing, to the point that his soul can expire etc. In contrast, this is not so of hearing (*Shmiyah*-שמיעה).

5.

With the above in mind, we can understand what it means that Moshiach will reveal the inner aspects (*Pnimiyyut*) of Torah, even though, at first glance, there currently are already revelations of the inner aspects (*Pnimiyyut*) of Torah. For, the general difference between the revealed parts of Torah and the inner parts (*Pnimiyyut*) of Torah is that the revealed parts of Torah are limited, as explained before, that being that it is limited, there indeed are those who have learned the entire Torah.

In contrast, this is not so of the inner aspects (*Pnimiyyut*) of Torah, about which the verse states,¹¹⁵⁹ “Its measure is longer than the earth and wider than the sea,” meaning that it is limitless. Therefore, even when the inner aspects (*Pnimiyyut*) of Torah become constrained in the garments of comprehension, wherein they are limited, nonetheless, this is not the true matter of the inner aspects (*Pnimiyyut*) of Torah, but actually is still within the category of the revealed parts of Torah, only that it is the inner aspect (*Pnimiyyut*) of the revealed parts of Torah.

This itself is the matter of the inner aspect (*Pnimiyyut*) of Torah. For, the word “inner-*Pnimiyyut*-פנימיות” indicates that it is the inner of that which is “outer-*Chitzoniyyut*-חיצוניות,” and it therefore is also present in the outer (*Chitzoniyyut*). In general, this refers to the revelation of the inner aspect (*Pnimiyyut*) of Torah, as it is in comprehension.

However, the novelty is that Moshiach will introduce and reveal the true inner aspect (*Pnimiyyut*) of Torah, as it is in a state of limitlessness, and in the aspect of the sight of Wisdom-*Chochmah*, and even higher, with actual physical sight. This revelation will be through the splitting of the “river” (*Nahar*-נהר).

This is as explained before, that just as in preparation for the giving of the Torah there was the splitting of the sea, in the same way, the preparation for the revelation of the inner aspect (*Pnimiyyut*) of Torah that will be revealed in the coming future, will be through the splitting of the river (*Nahar*-נהר),

¹¹⁵⁹ Job 11:9

meaning, the [“splitting”] of the matter of the concealment of Understanding-*Binah*.

In other words, because presently there has only been the splitting of the sea, whereas the “river” (*Nahar*-נהר) remains in its place, there therefore is still the concealment of the “river” (*Nahar*-נהר), which is the limitation of the comprehension.

Even though the Arizal himself did have the abovementioned revelation of the sight (*Re'iyah*-ראיה) of Wisdom-*Chochmah*, nevertheless, not every Jew had this revelation, only the Arizal etc.

Moreover, even for him, this was not constant. However, in the coming future, through the splitting of the “river” (*Nahar*-נהר), there will be revelation for all Jews in a way of seeing (*Re'iyah*-ראיה), to the point of seeing with actual [physical] sight!

This is also why it presently is a state of betrothal, whereas the state of marriage will be in the coming future. For, marriage refers to the matter of drawing forth the seminal drop, meaning, the drawing forth of the innerness and essence. This refers to the fact that Moshiach will reveal the inner aspect (*Abba*) of the Father-*Abba* (Wisdom-*Chochmah*), which is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*.¹¹⁶⁰ Moreover,

¹¹⁶⁰ See Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 15; Ramaz to Zohar III 276b; See the discourse entitled “*v'Hayah Bayom HaHoo*” of Acharon Shel Pesach 5722 (Sefer HaMaamarim 5722 p. 227 and on).

he even will reveal the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, as it is in its own place and level.¹¹⁶¹

This then, is the meaning of the verse,¹¹⁶² “They shall pass through the river on foot; there we will rejoice in Him.” That is, through the splitting of the “river” (*Nahar*-נהר), “there we will rejoice in **Him**” will come about, meaning, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

6.

Now, as known about the verse,¹¹⁶³ “As in the days when you left the land of Egypt, I will show it wonders,” all the revelations of the coming future already began at the time of the exodus from Egypt.¹¹⁶⁴ From this it is understood that at the time of the splitting of the sea, in a concealed way there already was the splitting of the river of the coming future. This is as stated in Mechilta,¹¹⁶⁵ that at the time of the splitting of the sea, all the waters in the world split.

The reason is because all levels of the chaining down of the worlds (*Hishtalshelut*) are bound to each other. This is the meaning of the word “chaining down-*Hishtalshelut*-השתלשלות,”

¹¹⁶¹ See *Hemshech* 5666 p. 95 and on; *Sefer HaMaamarim* 5696 p. 9; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and on.

¹¹⁶² Psalms 66:6

¹¹⁶³ Micah 7:15

¹¹⁶⁴ See *Sefer HaMaamarim* 5708 p. 164

¹¹⁶⁵ Exodus 14:21

which is of the same root as “chain-*Shalshélet*,”¹¹⁶⁶ in that even the lowest link has a relation to the highest link. Therefore, if a change takes place in the lowest link, this affects a change in the entirety of the chaining down of the worlds (*Seder Hishtalshelut*), even up to the highest level.

From this it is understood that when a matter of “splitting” – meaning, the removal of concealment – is caused in the lowest level (the splitting of the sea), this also is connected to the removal of concealment in the highest level (the splitting of the river).

The explanation is that the entire order of the chaining down of the worlds (*Seder HaHishtalshelut*) from level to level, is brought about through the constriction of *Tzimtzum*. By way of example, this may be understood from the powers of the soul, beginning with the highest power, which is the power of desire (*Ratzon*), in that it comes about by way of constriction (*Tzimtzum*).

For, even though desire (*Ratzon*) is very lofty, nevertheless, it is not in a way that the desire (*Ratzon*) is the essence [of the soul] and there is nothing higher than it. For, we indeed see that there are changes in desire (*Ratzon*), in that sometimes he wants this thing, and sometimes he wants its opposite. This is so much so, that even in the essential desire (*Ratzon Atzmi*) and even in the natural desire (*Ratzon Teevee*) there can be changes.

¹¹⁶⁶ Likkutei Torah, Zot HaBracha 95b and elsewhere.

An example is the love of a father for his son, in which he sometimes overpowers his desire and love [of the child], such as “our forefather Avraham, [who] overpowered his compassion for his only son, to do Your will.”¹¹⁶⁷ It thus is understood that desire (*Ratzon*) is not the essence of the soul.

On the other hand, as known,¹¹⁶⁸ (and explained in the preceding discourses)¹¹⁶⁹ desire (*Ratzon*) is not an existence unto itself, like the other powers [of the soul], but is rather, the attraction of the soul, in that it is drawn to something. Therefore, if the soul withdraws from the desire, nothing at all remains of it, being that its entire existence is the attraction of the soul to something.

However, what is meant here is not that the soul itself is drawn in the desire (*Ratzon*), being that, as explained above, the desire (*Ratzon*) is not the essence of the soul. Rather, the lowest aspect of the soul becomes constrained and manifests in the desire.

The same is so of the drawing down from desire (*Ratzon*) to intellect (*Sechel*), that it is through a constriction (*Tzimtzum*). For, we see that when desire (*Ratzon*) is in its full strength, it has no relation to intellect (*Sechel*) at all. However, on the other hand, our sages, of blessed memory, stated,¹¹⁷⁰ “A person should always learn Torah from a place [in Torah] that his heart desires.” That is, through the desire (*Ratzon*) he will

¹¹⁶⁷ See the liturgy of the beginning of the morning prayers.

¹¹⁶⁸ *Hemshech* 5672 Vol. 1, p. 86 and on; Vol. 2 p. 1,156 and on.

¹¹⁶⁹ See the earlier discourse of this year, 5720, entitled “*Balaylah HaHoo – That night, the king’s sleep was disturbed.*” Discourse 12, Ch. 4, and elsewhere.

¹¹⁷⁰ Talmud Bavli, Avodah Zarah 19a

be more successful in grasping the intellect. From this it is understood that the drawing down from the desire (*Ratzon*) to the intellect (*Sechel*) is also through a constriction (*Tzimtzum*).

The same is so of the drawing down from intellect (*Sechel*) to emotions (*Midot*). Since they are two opposite states of being – in that the intellect (*Sechel*) is cold and tranquil, whereas the emotions (*Midot*) are in a state of arousal and motion (as explained before) – therefore, the drawing down from the intellect (*Sechel*) to the emotions (*Midot*) is by way of constriction (*Tzimtzum*).

The same is so of the way the emotions (*Midot*) are drawn into speech (*Dibur*). (For, thought and speech are the garments of the intellect and the emotions, and more specifically, speech is the garment of the emotions.) That is, when the emotions are in their full strength and dominance, a person will be incapable of speaking at all, and certainly will be incapable of speaking in an orderly fashion. (He also will be incapable of orderly thought.) From this it is understood that the drawing down of emotions (*Midot*) into speech (*Dibur*) is through a constriction (*Tzimtzum*).

The same is so as it is Above in *HaShem*'s יהו"ה's Godliness, that the drawing down of the order of the chaining down of the worlds (*Hishtalshelut*) from level to level, is through constriction (*Tzimtzum*).

In general, there are three separating veils (*Parsa'ot*). There is the veil (*Parsa*) between the Crown-*Keter* and Wisdom-*Chochmah*, this being the matter of the membrane (*Kruma*) that hovers over the brain. Then there is the veil

(*Parsa*) between the intellect (*Mochin*) and the emotions (*Midot*), which is the matter of the “narrow of the neck” (*Meitzar HaGaron*). Then there is the veil (*Parsa*) between *Zeir Anpin* and *Kingship-Malchut*, which is the matter of the “narrow of the chest” (*Meitzar HaChazeh*).

Now, the splitting of the sea is the matter of splitting the “narrow of the chest” (*Meitzar HaChazeh*). For, as known,¹¹⁷¹ the “sea-*Yam-ם*” is the matter of *Kingship-Malchut*. Thus, the “splitting of the sea-*Yam-ם*” refers to the “splitting” of the concealment of *Kingship-Malchut*. Due to this “splitting” the concealed world (*Alma d'Itkasiya*) illuminated in the revealed world (*Alma d'Itgaliya*) and the revealed world (*Alma d'Itgaliya*) was elevated to the concealed world (*Alma d'Itkasiya*).

However, because all levels of the chaining down of the worlds (*Hishtalshelut*) are bound to each other, and a change in the lowest level causes to a change in the highest level too, therefore, at the splitting of the sea there was also a splitting of the uppermost separating veils (*Parsa'ot*). This is the meaning of the statement that all the waters in the world were split.

However, all this was in a state of concealment, and all that was openly revealed was the “splitting” of the concealment of *Kingship-Malchut*, whereas the concealment of the “river” remained in place. Therefore, at that time the revelation was only a glimmer of radiance, and even that was only temporary.

¹¹⁷¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

Nevertheless, on an inner level and in a concealed way, there also was the splitting of the river (*Nahar*-נהר) of the coming future, only that it currently is still concealed, whereas in the coming future it will be openly revealed.

7.

Now, as known, all the revelations of the coming future are brought about by our current deeds and service of *HaShem*-יהו"ה, blessed is He.¹¹⁷² Therefore, it also is so that in relation to the revelation of the inner aspects (*Pnimiyut*) of Torah, which will be revealed by King Moshiach, its beginning must take place right now.

This then, is the meaning of the two explanations of the verse,¹¹⁷³ "The wise will shine like the radiance of the firmament etc." The Midrash explains that this refers to the revelation of the inner aspects (*Pnimiyut*) of Torah that will take place in the coming future. The Zohar explains that it refers to the revelation of the inner aspects (*Pnimiyut*) of Torah as it currently is, which is preparatory to the revelation of the inner teachings (*Pnimiyut*) of Torah of the coming future.

This also is the matter of the two explanations of the verse,¹¹⁷⁴ "I will sing (*Asheer*-אשיר) of Your might." The first is that it refers to the song of the sea, which resulted from the

¹¹⁷² Tanya, Likkutei Amarim, Ch. 37

¹¹⁷³ Daniel 12:3

¹¹⁷⁴ Psalms 59:17

revelation of the splitting of the sea.¹¹⁷⁵ The second is that it refers to the song that will stem from the revelation of the coming future.

Nonetheless, there is a difference between them. For, as explained before, the revelation of the inner aspects (*Pnimiyyut*) of Torah, as they currently are revealed, are still part and parcel of the revealed parts of Torah, whereas the primary revelation of the inner aspects (*Pnimiyyut*) of Torah itself, in the most literal sense, will take place in the coming future.

This matter is hinted in the verse,¹¹⁷⁶ “The might and vengeance of *Ya”h-h”h* [was salvation for me]” (cited in Midrash¹¹⁷⁷ in explanation of the verse “I will sing (*Asheer-אשיר*) of Your might”). For, “The might-*Azi-עזי*” refers to Torah, which is called,¹¹⁷⁸ “Strength (*Oz-עוז*) and council (*Tushiyah-תושיה*).” That is, Torah is strength (*Oz-עוז*) for the Godly soul, and council (*Tushiyah-תושיה*) for the animalistic soul.¹¹⁷⁹ This primarily refers to the revealed parts of Torah. However, “*Ya”H-h”h*” is the matter of the concealed aspects,¹¹⁸⁰ meaning, the inner aspects (*Pnimiyyut*) that are concealed within Torah.

¹¹⁷⁵ There are individual redactors of the discourse who recall that the Rebbe added: For, it was then that there already began to be the splitting of the “river” (*Nahar*) of the coming future, and it is then that there began to be the revelation of the inner aspects (*Pnimiyyut*) of the Torah in the manner in which it is currently revealed.

¹¹⁷⁶ Exodus 15:2

¹¹⁷⁷ Midrash Shemot Rabba 23:6 *ibid*.

¹¹⁷⁸ Mechilta to Exodus (Beshalach) 15:2; Midrash Vayikra Rabba 31:5; Talmud Bavli, Sanhedrin 26b

¹¹⁷⁹ See Torah Ohr, Yitro 67a and on; Hosafot 109a and on.

¹¹⁸⁰ Deuteronomy 29:28; Tikkunei Zohar, Tikkun 10; Likkutei Torah, Pekudei 3b and on, and elsewhere.

This then, is the inner substance of the Midrash's explanation on the verse "I will sing (*Asheer*-אשיר) of Your might," that this refers to "the might (*Azi*-עזי) and vengeance of *Ya*"*h*-ה"י" [was salvation for me]." In other words, this not only includes the matter of "might-*Oz*-עוז" ("Your might-*Uzecha*-עוזך") in the revealed parts of Torah, but also the matter of *Ya*"*H*-ה"י" in the concealed aspects of Torah.

Nevertheless, at the song of the sea, even the concealed aspect of Torah (*Ya*"*H*-ה"י") was [only revealed] as it is included in the revealed parts of Torah ("Your might-*Uzecha*-עוזך"). However, the primary and complete revelation of the concealed aspects of Torah, in the most literal sense, will take place with the song of the coming future. For, even though there then will also be a revelation of the revealed parts of Torah – which is the matter that "the Tishbite [Eliyahu the Prophet] will answer questions and contradictions"¹¹⁸¹ (which will be in addition to the study of the revealed parts of Torah by all who have not yet completed this) – nevertheless, the primary teachings that Moshiach will teach the entire nation will be the inner aspects (*Pnimitiyut*) of Torah, which is the matter of "*Ya*"*H*-ה"י" and refers to concealed aspect.

Moreover, it will not be in a way that it is included in the revealed parts of Torah, within the limitations of the garments of the comprehension of Understanding-*Binah*. It will rather be in a way of the sight (*Re'iyah*-ראיה) of Wisdom-

¹¹⁸¹ Tosefot Yom Tov to Mishnah Eduyot 8:7; Shnei Luchot HaBrit, Torah SheBaal Peh, Klall Ot Tav (409a), citing Zohar III 28a; Also see Aruch HaShalem on this teaching.

Chochmah, which is the matter of the true limitlessness of the inner aspects (*Pnimiyut*) of Torah.

Now, it can be said that the revelation of sight (*Re'iyah*) that the Arizal had (as explained in chapter four) is the same revelation that will take place in the coming future, except that at the time, only the Arizal had this, and only temporarily. However, the novelty that will be introduced in the coming future is that all Jews will be in this state, in an established way.¹¹⁸² This then, is the meaning of the verse,¹¹⁸³ “The wise will shine like the radiance of the firmament, and those who teach righteousness to the multitudes like the stars, forever and ever.”

¹¹⁸² See Zohar I 117b; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

¹¹⁸³ Daniel 12:3