

Discourse 21

*“KeYemei Tzeitcha MeiEretz Mitzrayim -
As in days that you left the land of Egypt”*

Delivered on the last day of Pesach, 5721

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

1.

The verse states,¹⁴¹² “As in the days when you left the land of Egypt, I will show you wonders.” The simple meaning¹⁴¹³ is that the same wonders that took place in the exodus from Egypt will also take place in the coming future. Now, in regard to the miracles that took place in the exodus from Egypt, there are various levels, up to and including the miracle of the splitting of the sea, which is the greatest wonder. [This is why in Shaar HaYichud VeHaEmunah,¹⁴¹⁴ the Alter Rebbe specifically brings the splitting of the sea as an example of a miraculous wonder.

We also find throughout the words of our sages, of blessed memory, that whenever they mention something wondrous, it is described as being, “as difficult as the splitting of the sea.”]¹⁴¹⁵ This miracle will therefore also take place in

¹⁴¹² Micah 7:15

¹⁴¹³ See the commentators to Micah 7:15.

¹⁴¹⁴ Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 2.

¹⁴¹⁵ Talmud Bavli, Pesachim 118a; Sotah 2a; Zohar I 207b; Zohar II 170a

the coming future, as the verse states,¹⁴¹⁶ “*HaShem*-ה' יהו" 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.”

Yalkut Shimoni on the Torah portion of Beshalach states,¹⁴¹⁷ “As in the days when you left the land of Egypt, I will show you wonders. That is, I will show you that which I did not even show your forefathers. For, the miracles that I am destined to do for the children are even greater wonders than I did for their forefathers. The verse likewise states,¹⁴¹⁸ ‘To Him who alone performs great wonders.’”

This also is why the verse states, “As in the days-*KeYemei*-כימי,” with the prefix letter *Khaf*-כ, indicating similarity (*Khaf HaDimyon*-הדמיון-כ"ף), because the miracles and wonders of the coming future will be far greater than the miracles done for our forefathers in the exodus from Egypt. It thus is in this regard that the verse states, “As in the days (*KeYemei*-כימי) when you left the land of Egypt,” meaning that the miracles of the exodus from Egypt are only with the prefix letter *Khaf*-כ, indicating similarity (*Khaf HaDimyon*-הדמיון-כ"ף) to the wonders that will take place in the coming future, which are miracles about which the verse states, “To Him who alone performs great wonders.”

¹⁴¹⁶ Isaiah 11:15

¹⁴¹⁷ Yalkut Shimoni, Remez 250, cited in Ohr HaTorah (Yahal Ohr) to Tehillim p. 154; Also see the discourse entitled “*KeYemei Tzeitcha*” 5738, Ch. 2 (Torat Menachem, Sefer HaMaamarim Nissan p. 197).

¹⁴¹⁸ Psalms 136:4

Now, we must understand this better,¹⁴¹⁹ being that, at first glance, these seem to be two opposite explanations. For, according to the simple explanation, the miracles of the coming future will only be similar to the miracles of the exodus from Egypt. In contrast, the explanation of Yalkut is that the miracles will be greater. This being so, how can both explanations be aligned with each other?

Moreover, according to the second explanation itself, we also must understand why the verse states, “As in the days when you left the land of Egypt, I will show you wonders.” For, since the miracles of the coming future will be much greater, why then is it necessary to bring an example from the miracles that took place in exodus from Egypt? Seemingly, the verse should simply have stated that in the coming future there will be miraculous wonders, without bringing an example for this from the miracles of the exodus from Egypt, being that they are not at all equal to them?

2.

This may be understood by prefacing with an explanation of the general matter of the splitting of the sea. For,¹⁴²⁰ our sages, of blessed memory, stated,¹⁴²¹ “the splitting of the sea was in the merit of [our forefather] Yaakov, as the

¹⁴¹⁹ See the discourse entitled “*KeYemei Tzeitcha*” 5738, Ch. 2 (Torat Menachem, Sefer HaMaamarim Nissan p. 197); Siddur Im DA”CH, p. 291a and on.

¹⁴²⁰ See *Hemshech “V’Hechereem”* 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 285 and on; p. 287 and on; p. 296 and on); *Hemshech “v’Kachah”* 5637, Ch. 116-120, 126-129 (Sefer HaMaamarim 5637 Vol. 2, p. 676 and on; p. 706 and on).

¹⁴²¹ Midrash Bereishit Rabba 76:5; Shemot Rabba 21:8

verse states,¹⁴²² ‘For with my staff I crossed this Jordan [river].’”

Now, this must be better understood, being that the splitting of the sea took place with Moshe, as the verse states,¹⁴²³ “Stretch out your hand over the sea,” and it states,¹⁴²⁴ “You split the sea before Moshe.” This likewise is understood from the words of our sages, of blessed memory, from their discussions¹⁴²⁵ about the song of the sea, which took place with Moshe, as to who is greater than whom, from which it is understood that the miracle of the splitting of the sea was brought about through Moshe, not Yaakov.

Now, about the matter of Moshe’s staff, by which he split the sea, there likewise are two views. The first view¹⁴²⁶ is that this was the same staff that our forefather Yaakov had (about which the verse states, “For with my staff I crossed”). This is the same staff that Yehudah had in his possession, and is the same staff that Moshe had in his possession. It also was in the possession of Aharon and Dovid, and is the staff that was passed down to every king until the destruction of the Holy Temple. Moreover, it is the same staff that is destined to be given into the possession of King Moshiach.

The second view is that Moshe’s staff was from the tree of the knowledge of good and evil, and because of the evil, it caused him to sin by [striking] the rock, as the verse states,¹⁴²⁷

¹⁴²² Genesis 32:11

¹⁴²³ Exodus 14:26

¹⁴²⁴ In the evening prayers (*Araveet*).

¹⁴²⁵ Midrash Shemot Rabba 21:6

¹⁴²⁶ Yalkut Shimoni, Chukat, Remez 247 and 763, cited in Yalkut Chadashm, section on Yaakov, section 184.

¹⁴²⁷ Numbers 20:11

“He struck the rock [with his staff].” When he then repented etc., he was given a different staff from the Tree of Life.¹⁴²⁸ According to this, we find that there were several different staffs, such as the staff of Yaakov, the staff of Moshe, and even higher than this, the staff of Moshiach, which is the matter of “the staff called ‘pleasantness-*No’am*’”¹⁴²⁹ בועם-’

3.

The explanation is that the splitting of the sea was in the merit of Yaakov. To explain, the matter of the splitting of the sea is the bonding and joining of the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה), this being the bond between the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*).

In this, there are two views.¹⁴³⁰ There is the view of the Zohar,¹⁴³¹ and the view of the Arizal,¹⁴³² as to whether it was in a way of ascent, in which the revealed world (*Alma d’Itgaliya*) was elevated to the aspect of the concealed world (*Alma d’Itkasiya*), or whether it was in a way of descent, in which the concealed world (*Alma d’Itkasiya*) was drawn down to the aspect of the revealed world (*Alma d’Itgaliya*). Nevertheless, according to both views, it is the matter of the bond between

¹⁴²⁸ Zohar II 115b (Ra’aya Mehemna) cited in Yalkut Chadash, section on Moshe, section 73.

¹⁴²⁹ See Zachariah 11:7

¹⁴³⁰ See Siddur Im DA”Ch, Shaar Chag HaMatzot 289d and on; Maamarei Admor HaEmtza’ee, Vayikra p. 212; p. 222; *Hemshech* “v’Hechereem” 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 260).

¹⁴³¹ Zohar II 48b

¹⁴³² Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8

two opposites, and as known, a bond between two opposites is not possible except by specifically drawing down light (*Ohr*) that transcends both.

Now, since at the splitting of the sea there was the bond between the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה), (the concealed world-*Alma d'Itkasiya* and the revealed world-*Alma d'Itgaliya*), and this took place on all levels of the chaining down of the worlds (*Seder Hishtalshelut*), it is understood that at the splitting of the sea there was a drawing down of light (*Ohr*) that transcends both the aspect of the revealed world (*Alma d'Itgaliya*) and the aspect of the concealed world (*Alma d'Itkasiya*), as they are on all levels. This is why it affected a bond between both of them.

This then, is the meaning of the teaching that the splitting of the sea was in the merit of Yaakov. This is because Yaakov is “the center beam (*Breeyach HaTichon*) that runs through from one end to the other end,”¹⁴³³ which is the matter of the middle line (*Kav HaEmtza'ee*) that ascends all the way to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*. As known, the middle column (*Kav HaEmtza'ee*) is the aspect of “peace-*Shalom*-שלום,” and “peace (*Shalom*-שלום) is the receptacle that holds the blessings of the Holy One, blessed is He,”¹⁴³⁴ up to and including the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.

Now, the primary aspect of the middle line (*Kav HaEmtza'ee*) of Yaakov, is the staff of Yaakov, [about which the verse states],¹⁴³⁵ “[Yaakov then took for himself] fresh rods

¹⁴³³ Exodus 26:28, 36:33; Also see Zohar I 1-2; Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁴³⁴ Mishnah Otkzin 3:12

¹⁴³⁵ Genesis 30:37

of poplar (*Livneh*-לבנה) and hazel (*Luz*-לוז) and chestnut (*Armon*-ערמון).” The aspect indicated by “poplar” (*Livneh*-לבנה [which also means “white”]) is the aspect of the kindnesses-*Chassadim*.¹⁴³⁶ In contrast, the aspects indicated by “hazel (*Luz*-לוז) and chestnut (*Armon*-ערמון),” which have a red appearance, is the aspect of the judgments-*Gevurot*, which are of the color red.¹⁴³⁷

The verse continues,¹⁴³⁸ “He peeled white streaks in them, laying bare the white of the rods,” referring to the matter of leaning toward the kindnesses-*Chassadim*, as known.¹⁴³⁹ Therefore, the splitting of the sea, which is the matter of bonding the two opposites, the revealed world (*Alma d’Itgaliya*) with the concealed world (*Alma d’Itkasiya*) throughout all levels of the chaining down of the worlds (*Hishtalshelut*), was brought about through drawing down a light that transcends both, and this drawing down was specifically in the merit of our forefather Yaakov and through the staff of Yaakov.

However, in truth, this itself is not sufficient, but the splitting of the sea had to specifically be done by Moshe. This may be understood based on the teaching in Midrash¹⁴⁴⁰ (cited at the beginning of the continuum entitled “*Bati LeGani*”),¹⁴⁴¹ that “at first, the Essential Root of the Indwelling Presence of

¹⁴³⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*).

¹⁴³⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), Gate Six (*Gevurah*).

¹⁴³⁸ Genesis 30:37

¹⁴³⁹ See Zohar I 161b; Ohr HaTorah, Vayeitzei 221b; Sefer HaMaamarim 5635 Vol. 2, p. 466; 5678 p. 76; 5699 p. 108.

¹⁴⁴⁰ Midrash Shir HaShirim Rabba 5:1

¹⁴⁴¹ “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710 p. 111).

HaShem-יהו"ה (the *Ikkar Shechinah*) was in this lowest of worlds.”

Then, through [various] sins, they caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, until the seventh firmament. After this, seven righteous *Tzaddikim* arose, until Moshe – who is the seventh [generation from Avraham], and all sevens are beloved¹⁴⁴² – came and drew the *Shechinah* down to earth.

In other words, through Avraham, who was “the greatest man amongst giants,”¹⁴⁴³ the drawing down was only [from the seventh firmament] to the sixth firmament. This likewise was so of the righteous *Tzaddikim* who followed after him, in that the drawing down was only from firmament to firmament.

The firmament (*Rakiya*-רקיע) is in the aspect of the world of Emanation (*Atzilut*), (as will soon be explained), whereas the drawing down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), until this world, which is the primary matter of drawing down, was specifically through Moshe.

The reason is because the way in which the forefathers were in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) was not the same as they are in the world of Emanation (*Atzilut*). This is why the verse states,¹⁴⁴⁴ “Avraham, Avraham,” with “a pause in the cantillation between

¹⁴⁴² Midrash Vayikra Rabba 29:11

¹⁴⁴³ Joshua 14:15 and Rashi there; Midrash Bereishit Rabba 14:6; Bamidbar Rabba 13:3

¹⁴⁴⁴ Genesis 22:11

them.”¹⁴⁴⁵ This is as known about Avraham’s statement,¹⁴⁴⁶ “I am but dust and ashes.”

This is why it was not possible for [the forefathers] to affect the drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Rather, this drawing down was specifically done through Moshe, about whom the verse states,¹⁴⁴⁷ “Moshe Moshe,” without any pause in the cantillation between them.¹⁴⁴⁸ For, even as he was below, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), he nonetheless was on the same level and state as he is in the world of Emanation (*Atzilut*).¹⁴⁴⁹

This also explains why when Moshe was born, the whole house became filled with light.¹⁴⁵⁰ This is because, in him, even below there was an illumination of the light of the world of Emanation (*Atzilut*). It therefore was specifically by his hand that there was a drawing down from the firmament (*Rakiya*) to the earth.

From this, we can also understand the matter of the splitting of the sea, and that the aspect of Yaakov alone was insufficient. This is because the drawing down affected by Yaakov was solely in the world of Emanation (*Atzilut*), and for

¹⁴⁴⁵ Zohar III (Idra Rabba) 138a, 187b; Torah Ohr, Mishpatim 75c, 76c; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part Three, Gate Five, The Nature of Prophecy and what it is.

¹⁴⁴⁶ Genesis 18:27; See Torah Ohr, Vayera.

¹⁴⁴⁷ Exodus 3:4

¹⁴⁴⁸ Zohar III (Idra Rabba) 138a, 187b; Torah Ohr, Mishpatim 75c, 76c; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part Three, Gate Five, The Nature of Prophecy and what it is.

¹⁴⁴⁹ Also see Likkutei Torah, Nitzavim 49b

¹⁴⁵⁰ Talmud Bavli, Sotah 12a; Midrash Shemot Rabba 1:20; Rashi to Exodus 2:2

there to be a drawing down of beneficence to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this was brought about through Yosef, who is the aspect of Foundation-*Yesod*.¹⁴⁵¹

However,¹⁴⁵² the level of Yosef is lower than the level of Yaakov, which is why Yosef was Yaakov's son (as the verse states,¹⁴⁵³ "These are the offspring of Yaakov; Yosef"). In contrast, this was not so Moshe, who is higher than the aspect of Yaakov, as known about the teaching,¹⁴⁵⁴ "Moshe is on the inside and Yaakov is on the outside." Therefore, the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) had to specifically be done by Moshe.

The same is so of the splitting of the sea, as it is on an even higher level, meaning, the bond between the "sea" (*Yam-ים*) and the "dry land" (*Yabashah-יבשה*), as they are in the world of Emanation (*Atzilut*) itself. That is, this too had to be brought about specifically by Moshe. This is because the forefathers are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*), and although these aspects receive from the Understanding-*Binah*, nevertheless, the Understanding-*Binah* is drawn down to the

¹⁴⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36, and elsewhere.

¹⁴⁵² See *Hemshech "V'Hechereem"* 5631 *ibid.* (Sefer HaMaamarim 5631 p. 285).

¹⁴⁵³ Genesis 37:2; Also see Biurei HaZohar of the Mittler Rebbe, Vayechi p. 30a; Biurei HaZohar of the Tzemach Tzedek, m Vol. 1 p. 169 and on; Ohr HaTorah, Vayechi p. 386a-b and elsewhere.

¹⁴⁵⁴ Tikkunei Zohar, Tikkun 13 (29a); Etz Chayim, Shaar HaKlallim, Ch. 8; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* through a separation.

This is as the verse states,¹⁴⁵⁵ “There was a firmament (*Rakiya*-רָקִיעַ) like the color of the awesome ice etc.” That is, just as there is a separating veil between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), so too, in the world of Emanation (*Atzilut*) itself, there is a veil separating between the intellect (*Mochin*) and the emotions (*Midot*), and for there to be a bond between the intellect (*Mochin*) and the emotions (*Midot*), this is brought about specifically through Moshe, who is the aspect of Knowledge-*Da’at*, which ascends to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.

The same is so on an even loftier level, in which the forefathers are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the Ancient One-*Atik*, and Moshe is the aspect of Knowledge-*Da’at* of the Ancient One-*Atik* - and Knowledge-*Da’at* includes all three upper [intellectual] *Sefirot*.

This then, explains why the splitting of the sea was in the merit of Yaakov, being that the **merit** of Yaakov transcends Yaakov himself, in that the merit of a person is higher than the person himself. Thus, the matter of the **merit** of Yaakov, is one and the same with the aspect of Moshe.

¹⁴⁵⁵ Ezekiel 1:22

Now, all the above is in regard to the matter of the splitting of the sea, which took place in the exodus from Egypt. In general, the matter of the exodus from Egypt stemmed from a revelation of light (*Ohr*) in a way that stemmed from Above to below, whereas the lower beings were not yet fully refined. This is why there needed to be the matter of “the nation fled,”¹⁴⁵⁶ as known.¹⁴⁵⁷

In contrast, the revelation of the coming future will be in a way of from below to Above, meaning that the lower one himself will become refined,¹⁴⁵⁸ brought about through the toil of serving *HaShem*-יהוה, blessed is He, with repentance and returning (*Teshuvah*) to Him. This is the matter of the four terms of redemption (*Geulah*) of the coming future, corresponding to the four levels of repentance (*Teshuvah*), as explained before.¹⁴⁵⁹

The explanation¹⁴⁶⁰ is that Midrash states¹⁴⁶¹ on the verse,¹⁴⁶² “O’ God, You rejected us, You breached us, You were

¹⁴⁵⁶ Exodus 14:5

¹⁴⁵⁷ See Tanya, Likkutei Amarim, Ch. 31 (40b); Likkutei Torah, Vayikra 3a

¹⁴⁵⁸ See Likkutei Torah, Re’eh 28b; *Hemshech* 5672 Vol. 2, p. 930 and on; Sefer HaMaamarim 5698 p. 148 and on.

¹⁴⁵⁹ See the previous discourse of this year entitled “*V’Avarti V’Eretz Mitrayim* – I shall go through the land of Egypt,” Discourse 20 (Sefer HaMaamarim 5721 p. 145 and on).

¹⁴⁶⁰ See the discourse entitled “*Elo’him Zenachtanu*” 5680 (Sefer HaMaamarim 5680, p. 72 and on; p. 77 and on), [the sixtieth year since the birth of the Rebbe Rashab, whose soul is in Eden, (as will be mentioned in the next note)].

¹⁴⁶¹ Midrash Tehillim 60:3

¹⁴⁶² Psalms 60:3; Also note the custom that one is to say the Psalm that corresponds to the years of his life each day. (See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on – This is the Psalm that began to be said on the 11th of Nissan of this year (5721).

angry with us, O' return us!" that, "The Holy One, blessed is He, answered, 'I have rejected you? You have rejected Me, as the verse states,¹⁴⁶³ 'Israel has rejected [the Benevolent One].' They said to Him, 'Even so, turn back and return to me.' The verse thus states,¹⁴⁶⁴ 'I thank You *HaShem*-יהו"ה, for You were angry with me, and now Your wrath has subsided and You have comforted me.' The verse thus states, 'O' return us!'"

That is, the Jewish people say to the Holy One, blessed is He, "You have rejected us-*Zenachtanu*-זנחתנו," [meaning] "You have left us-*Azavtanu*-עזבתנו," and "You have breached us-*Peratztanu*-פרצתנו" which is a term indicating a "breach-*Pirtzah*-פירצה." In other words, we are like a city whose walls have been breached and from all sides anyone can enter. In the same way, war has come upon us from all sides.

[The Jewish people also say], "You were angry-*Anafta*-אנפת," (which is a term of anger-*Af*-אף and wrath-*Cheimah*-חמה), but even so, "O' return us-*Teshovev Lanu*-תשוב לבנו," (which is a term indicating respite and quiet). That is, until now You have been angry with us, (in which the matter of anger is the opposite of *HaShem* 's-יהו"ה's Supernal desire), but from now on, set us in a state of quiet and respite,¹⁴⁶⁵ through which there subsequently will be the [fulfillment of the verse], "I thank You *HaShem*-יהו"ה, for You were angry with me," which is the rectification and repentance (*Teshuvah*) for all this.

From all this it is understood that the coming redemption will specifically be through the toil of serving

¹⁴⁶³ Hosea 8:3

¹⁴⁶⁴ Isaiah 12:1

¹⁴⁶⁵ See Metzudat Tziyon and Metzudat David to Psalms 60:3

HaShem-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him.

5.

However, we must better understand this, for even at the splitting of the sea, there was the matter of repentance (*Teshuvah*) from below to Above. This is as Midrash states,¹⁴⁶⁶ that [at the seashore] there were four groups of Jewish people, one of which said,¹⁴⁶⁷ "Let us appoint a leader and return to Egypt." Our sages, of blessed memory, similarly said,¹⁴⁶⁸ "The sea did not split for them until they entered up to their nostrils, and only then did it become dry land for them." We thus find that even the splitting of the sea came about through toil from below. For, the fact that they entered into the sea up to their nostrils was the matter of repentance (*Teshuvah*) over having said, "Let us appoint a leader and return to Egypt."

With the above in mind, we can also understand what our sages, of blessed memory, said,¹⁴⁶⁹ that the exodus from Egypt was in the merit of Yaakov, about whom the verse states,¹⁴⁷⁰ "You shall burst forth westward (*Yamah*-ימה), eastward (*Keidmah*-קדמה) [northward and southward]."

Now, at first glance, it is not understood what relationship there is between, "You shall burst forth

¹⁴⁶⁶ Talmud Yerushalmi, Taanit 2:5; Mechilta (and Targum Yonatan ben Uziel) to Exodus 14:13-14; Yalkut Shimoni, Beshalach, Remez 233.

¹⁴⁶⁷ Numbers 14:4

¹⁴⁶⁸ Midrash Shemot Rabba 21:10

¹⁴⁶⁹ Shemot Rabba 21:8

¹⁴⁷⁰ Genesis 28:14

(*U'Faratzta*-ופרצת) and the splitting of the sea. However, the explanation is that the splitting of the sea was brought about through an “east wind (*Ru'ach Kadeem*-רוח קדים),”¹⁴⁷¹ and as explained before, the matter of the splitting of the sea came about through a drawing down of the inner aspect (*Pnimityut*) of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*) and is drawn down through repentance (*Teshuvah*). For, repentance (*Teshuvah*) draws down the middle line (*Kav HaEmtza'ee*), which ascends to the inner aspect (*Pnimityut*) of the Crown-*Keter*.

This is similar to what is known about the order [of the items] on the Seder plate, that the bitter herbs (*Maror*) are in the center line (*Kav HaEmtza'ee*), since bitterness is what arouses the abundant mercies (*Rachamim Rabim*)¹⁴⁷² [of the inner aspect of the Crown-*Keter*].

This then, is the relationship between the verse, “You shall burst forth westward (*Yamah*-ימה), eastward (*Keidmah*-קדמה) [northward and southward],” and the splitting of the sea. For, the matter of “You shall burst forth (*U'Faratzta*-ופרצת)” is the toil of repenting and rectifying the aspect of “You have breached us-*Peratztanu*-פרצתנו.”

It is through this that the matter of “westward (*Yamah*-ימה), eastward (*Keidmah*-קדמה etc.,” meaning, the drawing down of the “east wind (*Ru'ach Kadeem*-רוח קדים),” [which stems from the inner aspect (*Pnimityut*) of the Crown-*Keter*] is

¹⁴⁷¹ Exodus 14:21; See Likkutei Torah, Tzav 14c and on

¹⁴⁷² Likkutei Torah, Shir HaShirim 14d and on.

accomplished.¹⁴⁷³ We thus find that at the splitting of the sea there also was a matter of repentance (*Teshuvah*).

However, the explanation is that the splitting that will take place in the coming future will be much loftier than the splitting of the sea, since then, the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), will also be in a much loftier manner.¹⁴⁷⁴

The explanation is that the general matter of repentance (*Teshuvah*) is that though it is with much greater strength,¹⁴⁷⁵ and in a way that transcends limitation, there nevertheless is also order and gradation in this. That is, there first must be toil in serving *HaShem*-יהו"ה, blessed is He, with the lower repentance (*Teshuvah Tata'ah*), and only then the toil of serving Him with the upper repentance (*Teshuvah Ila'ah*).

The lower repentance (*Teshuvah Tata'ah*) involves working with the inner manifest powers of the soul, whereas the upper repentance (*Teshuvah Ila'ah*) involves the revelation of the essential powers of the soul. However, the revelation of the essential powers is in a way of a gift from Above, and this gift is only given specifically after being preceded by working with the inner manifest powers of the soul.

¹⁴⁷³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 10 (*Keter*), section on the term "*Kedem*-קדם."

¹⁴⁷⁴ There are individual redactors who recall that the Rebbe added: This is because at the splitting of the sea there was the repair for the matter indicated by "You have breached us-*Peratztanu*-פרצתנו," whereas in the coming future there will also be the repair of the matter indicated by "You were angry-*Anafia*-אנפת," and it is in this regard that the verse states (Isaiah 12:1), "I thank You *HaShem*-יהו"ה, for You were angry with me, and now Your wrath has subsided and You have comforted me."

¹⁴⁷⁵ Zohar I 129b

Thus, the general matter of repentance (*Teshuvah*) must also affect the inner manifest powers of the soul, up to and including the physical body. Though we find that there also is repentance (*Teshuvah*) like that of Rabbi Elazar ben Dordaya who wept loudly and shed tears [of repentance] until his soul left [his body],¹⁴⁷⁶ this was because the matter penetrated the inner manifest powers of his soul until he was filled by it to the point of overflowing etc., which caused him to weep, as known.

There likewise is the well-known story of the Alter Rebbe,¹⁴⁷⁷ that a certain person came to him who had children

¹⁴⁷⁶ Talmud Bavli, Avodah Zarah 17a – “They say about Rabbi Elazar ben Dordiya that [he was so promiscuous that] he did not leave one prostitute in the world with whom he did not engage in intercourse. Once he heard that there was a prostitute in one of the cities overseas who would take a purse full of dinars as her payment. He took a purse full of dinars and went and crossed seven rivers to reach her. While they were engaged in the act, she passed wind and said, ‘Just as this passed wind will not return to its place, so too Elazar ben Dordiya will not be accepted in repentance. He went and sat between two mountains and hills and said, ‘Mountains and hills, pray for mercy on my behalf.’ They said to him, ‘Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it states (Isaiah 54:10), ‘For the mountains may depart, and the hills be removed.’ He said, ‘Heaven and earth, pray for mercy on my behalf.’ They said to him, ‘Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated (Isaiah 51:6), ‘For the heavens shall vanish away like smoke, and the earth shall wax old like a garment.’ He said, ‘Sun and moon, pray for mercy on my behalf.’ They said to him, ‘Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it states (Isaiah 24:23), ‘Then the moon shall be confounded, and the sun ashamed.’ He said, ‘Stars and constellations, pray for mercy on my behalf.’ They said, ‘Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it states (Isaiah 34:4), ‘And all the hosts of the heaven shall molder away.’ He then said, ‘The matter depends on nothing other than myself.’ He placed his head between his knees and wept loudly until his soul left his body. A Supernal voice emerged and said, ‘Rabbi Elazar ben Dordiya is destined for the life of the coming world.’”

¹⁴⁷⁷ See Sefer HaMaamarim 5680 p. 81, citing SHaar HaTefilah, discourse entitled “*Padah b'Shalom*,” Ch. 9 (Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 54d); Also see Shaarei Teshuvah Vol. 2, p. 43d; Sefer HaMaamarim 5652 p. 71 and on; Also see Maamarei Admor HaZaken 55621 Vol. 1, p. 38 and on; Ohr HaTorah, Yom HaKippurim p. 1,570, and elsewhere.

born through forbidden relations etc., about which Tanya states¹⁴⁷⁸ that this is called “that which is crooked and cannot be straightened,”¹⁴⁷⁹ but even so, when the Alter Rebbe told him of the repentance (*Teshuvah*) of Rabbi Elazar ben Dordaya, this affected him to repent so mightily that he was able to extract the sparks [of holiness] etc., from the children who were born to him through sin etc. Nonetheless, this was extraordinary,¹⁴⁸⁰ in that ordinarily, there first must be lower repentance (*Teshuvah Tata'ah*) through which one then comes to upper repentance (*Teshuvah Ila'ah*).

However, from this itself, it is understood that this is not the ultimate and true matter of repentance (*Teshuvah*). For, the general superiority of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), over and above the righteous (*Tzaddikim*), in that,¹⁴⁸¹ “Even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand in the place of those who return in repentance (*Baalei Teshuvah*),” is because the service of the righteous (*Tzaddikim*) is in a limited way, whereas the service of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) is in a limitless way. However, since repentance (*Teshuvah*) itself is in a way of order and gradation, this means that it [also] is included in the general service of the righteous (*Tzaddikim*).

However all the above is only in regard to the matter of repentance (*Teshuvah*) as it presently is, meaning, as it was at

¹⁴⁷⁸ Tanya, Likkutei Amarim, Ch. 7

¹⁴⁷⁹ Ecclesiastes 1:10; Talmud Bavli, Chagigah 9a

¹⁴⁸⁰ See Tanya, Likkutei Amarim, Ch. 43.

¹⁴⁸¹ Mishneh Torah, Hilchot Teshuvah 7:4 (citing Talmud Bavli, Brachot 34b)

the splitting of the sea. However,¹⁴⁸² “Moshiach will bring the righteous *Tzaddikim* to repent (*Teshuvah*),” and there then will be the true matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה in a limitless way.

The reason is because the repentance and return (*Teshuvah*) of the coming future will not stem from the lower, in a way of order and gradation, but will be in a way that is from Above to below, in a way that has no limitations at all. In other words, even though the toil of repenting and returning (*Teshuvah*) is from below to Above, nevertheless, this itself will be by way of arousal from Above.

Likewise, this is the meaning of the verse,¹⁴⁸³ “O’ God, You rejected us, You breached us, You were angry with us, O’ return us (*Teshovev Lanu*-לנו תשוב),” in which the word “return-*Teshovev*-תשוב” is written with two letters *Beit*-ב. The explanation is that Midrash states,¹⁴⁸⁴ “The sons of Korach say: How long will You say to us,¹⁴⁸⁵ ‘Return O’ wayward children’? And they say: ‘You return first,’ as the verse states,¹⁴⁸⁶ ‘Return, *HaShem*-יהו"ה, until when? Relent [in regard to Your servants].’ But You say to us: ‘It shall not be so, rather Israel [should return] first’ (as the verse states,¹⁴⁸⁷ ‘Return, Israel’). Neither You shall return on Your own, nor shall we

¹⁴⁸² Likkutei Torah, Drushim L’Rosh HaShanah 58d; Ha’azinui 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b.

¹⁴⁸³ Psalms 60:3; Also note the custom that one is to say the Psalm that corresponds to the years of his life each day. (See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on – This is the Psalm that began to be said on the 11th of Nissan of this year (5721).

¹⁴⁸⁴ Midrash Tehillim 85:5

¹⁴⁸⁵ Jeremiah 3:14; 3:22

¹⁴⁸⁶ Psalms 90:13

¹⁴⁸⁷ Hosea 14:2

return on our own, but both us shall return as one, as the verse states,¹⁴⁸⁸ ‘Return us, O’ God of our salvation.’” In other words, there will be an arousal from Above, but the arousal from Above will be unfelt, and therefore the repentance (*Teshuvah*) itself will be in a way of from below to Above, and therefore both elements of superiority will be in this.

To further explain, there is a superiority to the aspect of the arousal from Above, this being the matter of the limitless light, which is unlike service in a way of from below to Above, where there are limitations, order, and gradation, as explained before about the order of the lower repentance (*Teshuvah Tata’ah*) which precedes and then is followed by the upper repentance (*Teshuvah Ila’ah*). However, there also is superiority in the aspect of arousal from below, in which the lower one himself becomes refined.

Both these matters were present in the exodus from Egypt and the splitting of the sea. For, in the exodus from Egypt there was revelation from Above, in that “the King, King of kings Himself was revealed upon them in His glory.”¹⁴⁸⁹ However, the lower were not at all refined [from this] and therefore the matter of “the people fled,” was necessary (as explained before).

On the other hand, at the splitting of the sea, the revelation stemmed from those below, since this took place after they already had begun counting *Sefirat HaOmer* for several days, and after entering the sea up to their nostrils. Nevertheless, it still was in a way of order and gradation, as

¹⁴⁸⁸ Psalms 85:5

¹⁴⁸⁹ Haggadah, section of “*Matzah Zu*,” and “*Vayotzi’einu*.”

explained before. However, in the coming future there will be both elements of superiority.

6.

With the above in mind, we can explain¹⁴⁹⁰ the teaching of our sages, of blessed memory,¹⁴⁹¹ “Rabbi Eliezer says: If the Jewish people repent, they are redeemed, and if not (Heaven forbid), they are not redeemed. Rabbi Yehoshua said to him: If they do not repent, will they not [at all] be redeemed? Rather, the Holy One, blessed is He, will establish a king for them whose decrees will be as harsh as [those of] Haman, and the Jewish people will repent, thus restoring them to the good path.

In another Baraita it is taught that Rabbi Eliezer said: If the Jewish people repent, they are redeemed [as the verse states,¹⁴⁹² ‘Return, O’ wayward children, I will heal your backsliding].’ Rabbi Yehoshua said to him: But hasn’t it already been stated,¹⁴⁹³ ‘You were sold for nothing, and you will be redeemed without money’? [‘You were sold for nothing,’ means for idolatry [which is a baseless sin], and ‘you will be redeemed without money’ means not by repentance nor good deeds, [but solely by the will of *HaShem*-יהו"ה].”

Now, at first glance, given that Rabbi Yehoshua’s position is that “you will be redeemed without money” means, “not by repentance nor by good deeds,” why then does he say (in the first Baraita) that “He will establish a king for them

¹⁴⁹⁰ See Sefer HaMaamarim 5680 p. 81 and on.

¹⁴⁹¹ Talmud Bavli, Sanhedrin 97b

¹⁴⁹² Jeremiah 3:22

¹⁴⁹³ Isaiah 52:3

whose decrees will be as harsh as Haman’s etc., and they will repent”?

We also must understand the connection between their argument here and their argument regarding the [coming] redemption.¹⁴⁹⁴ According to Rabbi Eliezer, the Jewish people are destined to be redeemed in the month of Tishrei, whereas according to Rabbi Yehoshua, they are destined to be redeemed in the month of Nissan. Certainly, each one is following a [consistent] view.

The explanation¹⁴⁹⁵ is that the coming redemption will certainly come about through repentance (*Teshuvah*), only that Rabbi Yehoshua holds that this will be in a way of from Above to below. With this in mind, we can also understand why he said, “Not through repentance nor good deeds.” For, at first glance, who mentioned “good deeds” here altogether?

However, the meaning of “repentance and good deeds” here, refers to repentance (*Teshuvah*) in a way of from below to Above, just as good deeds are from below. About this, Rabbi Yehoshua states, “not through repentance nor good deeds,” but, “the Holy One, blessed is He, will establish a king for them,” in a way of from Above to below, “whose decrees are as harsh as [Haman’s].” This “king” refers to the evil inclination, who is called “an old and foolish king,”¹⁴⁹⁶ and it then will be felt that he is a harsh king.

This is similar to what our sages, of blessed memory, taught,¹⁴⁹⁷ “To the righteous-*Tzaddikim* – (referring to all Jews,

¹⁴⁹⁴ Talmud Bavli, Rosh HaShanah 11a

¹⁴⁹⁵ See *Hemshech “Mayim Rabim”* 5636 Ch. 135 and on, and elsewhere.

¹⁴⁹⁶ Ecclesiastes 4:13; Midrash Kohelet Rabba and Rashi there.

¹⁴⁹⁷ Talmud Bavli, Sukkah 52a

as the verse states,¹⁴⁹⁸ “Your people are all righteous-*Tzaddikim*”) – he (the evil inclination) appears as high as a mountain.” Because of this they repent and return to the good path.

Now, the teaching specifies, “The good path” using the term “*Mutav*-מוטב.” The difference between “good-*Tov*-טוב” and “better-*Mutav*-מוטב” is that “good-*Tov*-טוב” indicates average goodness, whereas “better-*Mutav*-מוטב” refers to the fact that even the evil is transformed into goodness, this being the matter of self-transformation (*It’hapcha*) which transcends self-restraint (*Itkafiya*).

To explain, when the revelation is in a way of from Above to below, such as in the exodus from Egypt, it does not penetrate the body and animalistic soul. This is why [in Egypt] there was the matter of, “The people fled,” since at that time, the matter of self-transformation (*It’hapcha*) did not apply.

Likewise, in the toil of from below to Above, in which the lower is refined, since it is toil that stems from the lower, it is limited. It thus only brings about self-restraint (*Itkafiya*) rather than self-transformation (*It’hapcha*). This is why even after the splitting of the sea, there were several tests etc., because the evil had not yet been transformed.

However, the coming future will have both elements of superiority, stemming from below and stemming from Above, both at the same time. For, in that time there will be the refinement of the lower in a way of transformation (*It’hapcha*), which is the meaning of the words, “they will return to the better (*Mutav*-מוטב) path.”

¹⁴⁹⁸ Isaiah 60:21

In contrast, all that is currently revealed are the revealed parts of Torah, and moreover, this is not [yet] in a way of completion.

This is similar to the matter of repentance (*Teshuvah*), which specifically will be in a complete way in the coming future. About this the verse states,¹⁵⁰¹ “I thank You *HaShem*-יהוה, for You were angry with me, and now Your wrath has subsided and You have comforted me.”

The meaning of “comfort-*Nechamah*-נחמה” is that it is a doubled comfort, similar to,¹⁵⁰² “doubled insight.” Nevertheless, as known,¹⁵⁰³ there will not be another giving of the Torah, but rather, when the Torah was given, its inner aspects (*Pnimiyut*) were also given, only that its revelation will be in the coming future.

This is similar to what our sages, of blessed memory, stated,¹⁵⁰⁴ “Praiseworthy is he who arrives here with his [Torah] study in hand.” That is, all the revelation of the coming future is specifically from the Torah that one studies now, for this is the meaning of “his [Torah] study in hand.”

This then, is the meaning of the verse,¹⁵⁰⁵ “As in the days when you left the land of Egypt, I will show you wonders.” For, though the revelations of the coming future will be much loftier, and as stated in Yalkut, “The miracles I am destined to do with the children are even greater wonders than I did with their forefathers,” nevertheless, this too was also drawn down

¹⁵⁰¹ Isaiah 12:1

¹⁵⁰² Job 11:6; See Midrash Shemot Rabba 46:1

¹⁵⁰³ Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23, p. 546; 5672 Vol. 1, p. 366; Sefer HaMaamarim 5679 p. 291; 5685 p. 199; 5709 p. 57, and elsewhere.

¹⁵⁰⁴ Talmud Bavli, Pesachim 50a

¹⁵⁰⁵ Micah 7:15

at the exodus from Egypt, only that the revelation of it will be in the coming future.

This is the meaning of the words, “I will show you wonders,” in that the essence of the matter will be revealed, in a way of sight, rather than a way of grasp and comprehension. Nonetheless, this itself was drawn down in the exodus from Egypt.

This is why even in the coming future we will continue to recall the exodus from Egypt.¹⁵⁰⁶ For, even though we then will only recall the exodus from Egypt in a secondary manner,¹⁵⁰⁷ being that the exodus from Egypt will be of no comparison to the wonders of the coming future, nonetheless, even then, we still will recall the exodus from Egypt.

This is because all the wonders of the coming future are only the revelation of the exodus from Egypt, being that Egypt is the root of all the exiles,¹⁵⁰⁸ and the exodus from Egypt is the root of all redemptions,¹⁵⁰⁹ only that this is presently concealed, but will be revealed in the coming future.

This also explains the four terms of redemption (*Geulah*) and the four cups of wine, in that the same four terms and four cups that relate to the exodus from Egypt, also relate to the coming redemption.¹⁵¹⁰ This is because all matters were already drawn down in the exodus from Egypt, only that in the

¹⁵⁰⁶ Mishnah and Talmud Bavli, Brachot 12b

¹⁵⁰⁷ Brachot 12b *ibid*.

¹⁵⁰⁸ See Midrash Bereishit Rabba 16:4; Likkutei Torah of the Arizal, Parshat Ki Teitzei; Sefer HaMaamarim 5709 p. 107.

¹⁵⁰⁹ See the discourse entitled “*K’Yemei Tzeitcha*” 5691 and 5708, Ch. 12 (Sefer HaMaamarim 5691 p. 278; 5708 p. 164).

¹⁵¹⁰ See the preceding discourse of this year, 5721 “*Lachein Emor*,” Discourse 13, and “*V’Avarti v’Eretz*,” Discourse 20 (Sefer HaMaamarim 5721, p. 66 and on; p. 145 and on).

coming redemption this will be openly revealed, which is the meaning of, “I will show you wonders (*Er’enu Nifla’t*- אראנו-נפלאות).”