

Discourse 18

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

Shabbat Parshat Beshalach, 15th of Shvat, 5722

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

1.

The verse states,¹¹⁰¹ “As in the days when you left the land of Egypt, I will show him wonders.” Now, we must understand why the verse begins with a direct term, “When **you** left-*Tzeitcha*-צאתך,” but concludes with an indirect term “I will show **him**-*Arenu*-אָרָנוּ wonders.”¹¹⁰²

This is explained in the long [version of the] discourse entitled “*Tipol Aleihem*,”¹¹⁰³ on the statement in Zohar,¹¹⁰⁴ “What is the meaning of the word ‘I will show him-*Arenu*-אָרָנוּ? It means I will show that Elder who first saw, as written,¹¹⁰⁵ ‘Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt.” That is, when it states about the coming future “I will show him wonders” (*Arenu Nifla’ot*-אָרָנוּ נִפְּלֹאוֹת) it refers to “that Elder (*Sabba*),” referring to the

¹¹⁰¹ Micah 7:15

¹¹⁰² That is, the verse should have said “I will show you-*Arecha*-אָרְךָ.” See Zohar II 54a.

¹¹⁰³ Of the Mittler Rebbe – Torat Chayim, Beshalach 264b, 285a; Also see the discourse by the same title in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 203 and on.

¹¹⁰⁴ Citation is to Zohar I 261b; See however Zohar II 53a-54a

¹¹⁰⁵ Exodus 14:31

Elder Israel (*Yisroel Sabba*), about whom it states at the splitting of the sea, “Israel saw the great hand etc.,” meaning Israel himself.¹¹⁰⁶

Thus, when it states, “I will show him wonders” (*Arenu Nifla’ot*-נפלאות), it means that Israel himself, who in the coming future will have reached the age of full maturity and will be an elder sage, such that he will be called the Elder Israel (*Yisroel Sabba*), “I [then] will show him wonders,” in which the word “wonders-*Nifla’ot*-נפלאות” is plural. That is, he then will see greater and more abundant wonders and miracles. This refers to the ascent of the emotions (*Midot*) of *Zeir Anpin* (called *Yisroel*-ישראל)¹¹⁰⁷ to the aspect of the Crown-*Keter* etc.

It is in this regard that in the exodus from Egypt there was the splitting of the sea, whereas in the coming future there will be the splitting of the river. This is as the verse states,¹¹⁰⁸ “He will wave His hand over the river... and He will break it into seven streams.” This matter is much loftier than the splitting of the sea. For,¹¹⁰⁹ the splitting of the sea, (which is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*),¹¹¹⁰ is the matter of breaking through of the partition

¹¹⁰⁶ See Zohar II 53a – “Israel” in the verse, “And Israel saw the great hand,” refers to the Elder Israel, meaning our forefather Yaakov, who himself descended into exile with his children and suffered the yoke of exile himself. He himself [was resurrected] and saw all of the vengeance and might that the Holy One, blessed is He, inflicted upon Egypt. Thus, “Israel literally means Israel himself.”

¹¹⁰⁷ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 34-35.

¹¹⁰⁸ Isaiah 11:15

¹¹⁰⁹ See *Torat Chayim*, Beshalach *ibid.* p. 265b, 273a, 281a and on.

¹¹¹⁰ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

(*Parsa*) that separates between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In contrast, the splitting of the river (which is the aspect of Understanding-*Binah*)¹¹¹¹ is the splitting of the partition (*Parsa*) that separates between the intellect (*Mochin*) and the emotions (*Midot*). (This is why the verse states, “He will break it into seven streams,” corresponding to the seven emotions-*Midot*). Through this the emotions (*Midot*) will be elevated to the ultimate state of elevation.

2.

The explanation¹¹¹² is that in regard to the emotions (the aspect of *Zeir Anpin*), there generally are three levels. The first level is as they are drawn into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In man, this is similar to how the emotions (*Midot*) are drawn into thought, speech, and action, which correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). (The world of Creation (*Briyah*) corresponds to the aspect of thought (*Machshavah*), the world of Formation (*Yetzirah*) corresponds to the aspect of speech (*Dibur*), and the world of Action (*Asiyah*) corresponds to the aspect of action (*Ma'aseh*).)¹¹¹³

¹¹¹¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹¹¹² See the discourse entitled “*Tipol Aleihem*” ibid. (Torat Chayim, Beshalach p. 285a and on).

¹¹¹³ See Likkutei Torah, Balak and elsewhere.

The second level is as they are in their place in the world of Emanation (*Atzilut*). In this aspect they are the aspect of *Zeir Anpin*, (called The Small Countenance-*Zeir Anpin* of the world of Emanation-*Atzilut*). This is known as the Little Israel (*Yisroel Zuta*).¹¹¹⁴

The third level is as they are in the aspect of desire (*Ratzon*), in which they are in the aspect of the Long Countenance-*Arich Anpin*. This aspect is the Elder Israel (*Yisroel Sabba*).¹¹¹⁵

Now, we can understand the difference between the second level (the emotions as they are in their place, which is the Little Israel-*Yisroel Zuta*) and the third level (the emotions as they are in the aspect of desire (*Ratzon*), which is the Elder Israel-*Yisroel Sabba*), from the emotions (*Midot*) as they are in man. That is, their matter is that of desire (*Ratzon*), in which there are two ways, or in the language of Zohar,¹¹¹⁶ “There is desire and there is desire etc.”

To explain, there are emotions (*Midot*) that are born of intellect (*Sechel*), this being desire (*Ratzon*) that is below intellect (*Sechel*). That is, through and by means of the intellect (*Sechel*) there is caused to be the arousal of the desire (*Ratzon*) of that emotion. This is why changes take place in these emotions (*Midot*), so that sometimes one desires such and such, and at other times he desires otherwise. This is

¹¹¹⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34. (Also see at length in the commentary to Shaar HaYichud, in the introduction to Ch. 34.)

¹¹¹⁵ Also see the Petach HaShaar (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 13, and elsewhere.

¹¹¹⁶ See Zohar III 129a; Also see Likkutei Torah, Shir HaShirim 47d and on; Sefer HaMaamarim 5709 p. 113, and elsewhere.

because of changes in the intellect and reasoning of the matter, based on which there also will be changes in the desire of the emotions, whether for kindness-*Chessed* or might-*Gevurah*. Then there are emotions (*Midot*) that transcend intellect (*Sechel*). This is the matter of simple desire (*Ratzon Pashut*) that transcends intellect (*Sechel*). That is, this is not desire (*Ratzon*) born of intellect (*Sechel*), but is rather a nature embedded in the soul of man that conducts and rules over the intellect, causing the intellect to turn according to the dictates of the desire.

3.

However, we still must understand why as the emotions (*Midot*) are in the aspect of desire (*Ratzon*) they are called the Elder Israel (*Yisroel Sabba*). For, at first glance, given that these emotions (*Midot*) are the aspect of desire (*Ratzon*) that transcends intellect (*Sechel*), why are they called an “Elder-*Sabba*-סבא,” which indicates the [acquisition of] intellect (*Mochin*), as in the teaching,¹¹¹⁷ “the knowledge of the Elder (*Sabba*-סבא) is concealed etc.”

The explanation is that even as the emotions (*Midot*) are in the aspect of desire (*Ratzon*), they still relate to the matter of intellect (*Mochin*). To explain, even as the emotions (*Midot*) stem from the essential desire (*Etzem HaRatzon*) which transcends intellect (*Sechel*), we find divisions and changes. That is, the way the desire (*Ratzon*) is revealed is not

¹¹¹⁷ See Zohar III 128b (Idra Rabba); Also see Imrei Binah, Shaar HaTefillin 130d, and elsewhere.

always equal. This is because sometimes the desire (*Ratzon*) will be revealed in the line and mode of kindness-*Chessed*, and sometimes it will be revealed in the line and mode of judgment-*Gevurah*, or the like.

It must therefore be said that some reason causes the revelation of the desire (*Ratzon*) to sometimes be in this way and sometimes be in that way, just as emotions (*Midot*) that are below intellect, are caused by the intellect to either lean either toward kindness-*Chessed* or judgement-*Gevurah*. In other words, even though these are emotions (*Midot*) that stem from desire (*Ratzon*), which transcends intellect (*Sechel*), in that “desire is altogether beyond reason and intellect,”¹¹¹⁸ there nonetheless is also a hidden reason (*Ta’am Kamus*) for the desire (*Ratzon*). That is, the reason is concealed in his soul, in that even is hidden to himself, in that in himself, he has no awareness that this desire has reason. This hidden reason (*Ta’am Kamus*) is what causes the changes in the revelation of the desire, into kindness-*Chessed* and judgment-*Gevurah* etc.

This then, is why emotions (*Midot*) that are in the aspect of desire (*Ratzon*), are called the Elder Israel (*Yisroel Sabba*), in that the word “Elder-*Sabba*-סבא” indicates the matter of intellect (*Mochin*). This is because even in the aspect of desire (*Ratzon*) that transcends intellect (*Sechel*) there is a hidden reason (*Ta’am Kamus*), which is the matter

¹¹¹⁸ See Shnei Luchot HaBrit, Beit HaShem 4b (and the footnote there in the name of Rabbi Yosef al Kastilla); Yonat Elem of Rabbi Menachem Azaria de Fano, Ch. 2; Torat Chayim, 68a, note 7; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 & Ch. 21.

of the Hidden Wisdom (*Chochmah Stima'ah*) of the Long Patient One-*Arich Anpin*.

4.

This then, is the meaning of the statement of our sages, of blessed memory,¹¹¹⁹ “At the sea He appeared to them as a young man, and at the giving of the Torah He appeared to them as an elder.” The explanation is that the general difference between a young man and an elder, is that the aspect of a young man is primarily that of emotions (*Midot*), whereas the aspect of an elder is primarily that of intellect (*Mochin*). This is the meaning of the verse,¹¹²⁰ “The splendor of youth is their strength, and the glory of the elders is their sagacity,” and as stated,¹¹²¹ “The word ‘elder-*Zaken*-זקן’ only means, ‘he who has acquired wisdom (*Chochmah*).” That is, their superiority is in the matter of the intellect (*Mochin*) of the desire (*Ratzon*), this being the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*), on account of which, the leaning of the emotions (*Midot*) of the desire (*Ratzon*) is caused, (as explained above).

This then, is why “at the sea He appeared to them as a young man, and at the giving of the Torah He appeared to them as an elder.” In other words, at the splitting of the sea there was a drawing down and revelation of the love that the Holy One, blessed is He, has toward the Jewish people

¹¹¹⁹ See Mechilta to Exodus (Beshalach) 15:3; (Yitro) 20:2

¹¹²⁰ Proverbs 20:29

¹¹²¹ Rashi to Leviticus 19:32; Talmud Bavli, Kiddushin 32b, and elsewhere.

stemming from desire that transcends all reason. (This is why the sea split for the children of Israel, even though there was room to argue,¹¹²² “How are these any different than those? They are... and they are...”) This is like a young man, in whom, stemming from desire that transcends intellect (*Sechel*), the dominance of emotions (*Midot*) is revealed. However, at the giving of the Torah there also was a drawing down and **revelation** of the hidden reason (*Ta’am Kamus*) for the desire (*Ratzon*), like an elder who is superior in the matter of Wisdom-*Chochmah*.

5.

However, we still must understand why it is that the splitting of the sea was specifically preparatory to the giving of the Torah. For, since the splitting of the sea relates to the aspect of emotions (*Midot*) and desire (*Ratzon*), how is it that this was preparatory to the giving of the Torah, the matter of which is the aspect of the intellect (*Mochin*) and hidden reason (*Ta’am Kamus*) for the desire (*Ratzon*), which transcend the emotions (*Midot*) of the desire (*Ratzon*).

However, the explanation is that the true root of the emotions (*Midot*) and the desire (*Ratzon*), even transcends the hidden reason (*Ta’am Kamus*) for the desire (*Ratzon*). To explain, the root of the emotions (*Midot*) is higher than the intellect (*Sechel*) and is even higher than the root of the

¹¹²² See Zohar II 170b; Mechilta Exodus (Beshalach) 14:28; Yalkut Reuveni Exodus (Beshalach) 14:27.

intellect (*Shoresh HaShechel*). For, as known,¹¹²³ “The father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) are included in the source of the Upper Flow-*Mazla*, whereas *Zeir Anpin* is unified to and dependent on the Ancient One-*Atik*.”

Now, although it is sometimes explained¹¹²⁴ that when it states “*Zeir Anpin* is unified to and dependent on the Ancient One-*Atik*,” this refers to the aspect of the Long Patient One-*Arich Anpin*, nevertheless, the terminology used is that “*Zeir Anpin* is unified and dependent on **the Ancient One-*Atik***,” meaning, the actual aspect of the Ancient One-*Atik* itself.

In other words, the root of emotions (*Midot*) that stem from desire (*Ratzon*) that transcends intellect (*Sechel*) also transcends the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*). This is because the hidden reason (*Ta'am Kamus*) is the aspect of the Wisdom-*Chochmah* of the Long Patient One-*Arich*, whereas the essence of the desire (*Etzem HaRatzon*) is the aspect of “the skull (*Galgalta*) that hovers over the brain (*Mo'ach*) of the Long Patient One-*Arich*,” and is the aspect of the Crown-*Keter* of the Crown-*Keter*, which reaches the essence of the simple pleasure (*Taanug Pashut*), which is the aspect of the Ancient One-*Atik*, and is called the Concealed Ancient One-*Atika Stima'ah*.

The likeness to this, as it is in the soul, is the matter of the emotions (*Midot*) of the essential self of the soul that transcend division, just as the soul itself transcends division

¹¹²³ See Zohar III 292a (Idra Zuta)

¹¹²⁴ See Sefer HaMaamarim 5659 p. 11.

into modes or lines of right and left, which is why it is specifically called Singular-*Yechidah*.¹¹²⁵

That is, it is like the aspect of the Singular One-*Yachid*-יחיד who transcends the term “One-*Echad*-אחד.”¹¹²⁶ (The difference between “One-*Echad*-אחד” and “Singular-*Yachid*-יחיד” is well known,¹¹²⁷ namely, that the word “One-*Echad*-אחד” indicates a unity of parts, whereas the word “Singular-*Yachid*-יחיד” indicates that which is singular in essence.) The same is so of the emotions (*Midot*) as they are in the essential self of the soul, in that they transcend the divisions of kindness-*Chessed* and judgment-*Gevurah*. (They thus are unlike the emotions (*Midot*) of the desire (*Ratzon*), in which there are divisions of kindness-*Chessed* and judgment-*Gevurah* stemming from the hidden reasoning (*Ta’am Kamus*) for the desire (*Ratzon*), as explained above.) That is, as kindness-*Chessed* and judgment-*Gevurah* are included in the essential self of the soul, they literally one matter. For example, this is like the love of the life of one’s own soul, in that his desire to live and his desire not to die, are literally one and the same matter.¹¹²⁸

As this relates to serving *HaShem*-יהו"ה, blessed is He, it refers to the essential bond of the Singular-*Yechidah* essence of the soul, which includes and unifies the two lines of kindness-*Chessed* and judgment-*Gevurah*, so that he desires

¹¹²⁵ See Sifri to Deuteronomy (Ha’azinu) 32:10

¹¹²⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹¹²⁷ See Torah Ohr, Va’era 55b and on; See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity ibid. Ch. 10-11.

¹¹²⁸ See the Petach HaShaar (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 13, and elsewhere.

the Life of all life and desires to turn away from evil, but in a way that the two are literally one matter. This is the matter of the blood that was placed on the two doorposts and the lintel.¹¹²⁹ The two doorposts refer to the two lines and modes of right and left, whereas the lintel is what includes and bonds the two and makes them a single matter.

With the above in mind, we can understand how the matter of the splitting of the sea was preparatory to the giving of the Torah. For, even though the revelation of the splitting of the sea is only the aspect of the emotions (*Midot*) of the desire (*Ratzon*), which are below the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*), nevertheless, the root of the emotions (*Midot*) and the desire (*Ratzon*) even transcends the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*).

That is, when it states “*Zeir Anpin* is unified with and dependent on the Ancient One-*Atik*,” it refers to the Ancient One-*Atik* literally. This is likewise why at the splitting of the sea it states,¹¹³⁰ “Why do you cry out to Me?” [about which Zohar explains],¹¹³¹ “The matter is dependent on the Ancient One-*Atik*.”

Thus, because of the root of the emotions (*Midot*) and the desire (*Ratzon*) in the aspect of the Ancient One-*Atik*, the revelation of the emotions (*Midot*) and the desire (*Ratzon*) at the splitting of the sea, was preparatory to the giving of the Torah, meaning that in addition to the revelation of the desire

¹¹²⁹ Exodus 12:7, 22, 23

¹¹³⁰ Exodus 14:15

¹¹³¹ Zohar II 48a; 52b; See Torah Ohr, Beshalach 64c, 65a

(*Ratzon*) there also will be the revelation of the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*).

6.

This then, is the meaning of the verse,¹¹³² “As in the days when you left the land of Egypt, I will show him wonders.” For, at the exodus from Egypt there was the matter of the splitting of the sea, meaning that there only was a splitting of the partition (*Parsa*) that separates between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so that even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) they are illuminated by revelation, just as it is in the world of Emanation (*Atzilut*).

This matter is brought about through an additional revelation of the light that transcends the aspect of the Long Patient One (*Arich Anpin*), which is the matter of the verse,¹¹³³ “Israel saw the great hand that *HaShem*-יהוה inflicted upon Egypt,” through which there was the splitting of the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Nonetheless, this revelation was only of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the root of the creations of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is,

¹¹³² Micah 7:15

¹¹³³ Exodus 14:31

this is the matter of the [revelation of the] emotions (*Midot*) as they are on the lowest level, meaning, as they are drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), (as discussed in chapter two).

However, in the coming future there will be the splitting of the partition (*Parsa*) between the intellect (*Mochin*) and the emotions (*Midot*), and the emotions (*Midot*) themselves will then ascend, as they are in their place, which is the aspect of the Little Israel (*Yisroel Zuta*), to the aspect of the intellect (*Mochin*), and until the aspect of the intellect (*Mochin*) of the desire (*Ratzon*), which is the matter of the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*), this being the aspect of the Hidden Wisdom (*Chochmah Stima'ah*) of the Long Patient One-*Arich Anpin*, which is the aspect of the Elder Israel (*Yisroel Sabba*).

About this the verse states, “I will show him wonders,” that is, “I will show that Elder who saw at first, as written,¹¹³⁴ ‘Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt.’” That is to say, the Elder Israel (*Yisroel Sabba*) will see much greater and more abundant wonders (*Nifla'ot*-נפלאות) [in the plural]. For, the essence of the desire (*Etzem HaRatzon*) will be revealed, this being the aspect of the “skull” (*Galgalta*) that transcends the Hidden Wisdom (*Chochmah Stima'ah*) of the Long Patient One-*Arich*, to the point that the essence of the simple pleasure (*Taanug HaPashut*) is revealed, which is the aspect of the Concealed Ancient One-*Atika Stima'ah*.

¹¹³⁴ Exodus 14:31

