

Discourse 27

*“V’Hayah... V’Hechereem HaShem –
It shall be on that day... HaShem will dry up...”*

The last day of Pesach, 5722

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

1.

The verse states,⁴⁸⁰ “It shall be on that day that the Lord-*Adona*”י-י”א will show His hand a second time, to acquire the remnant of His people, who will remain from Assyria and from Egypt...” The passage concludes,⁴⁸¹ “*HaShem*”ה-ה 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... as there was for Israel on the day it went up from the land of Egypt.”

This proves that even upon the imminent redemption, the redemption from Egypt will still be significant, for the verse states, “It shall be on that day that the Lord-*Adona*”י-י”א will show His hand a **second** time,” indicating that Torah compares the coming redemption to the redemption from Egypt, and that it is second to the redemption from Egypt.

Moreover, in addition to the comparison in regard to the general matter of redemption, this likewise is so in regard to the

⁴⁸⁰ Isaiah 11:11 – The *HafTORah* of the final day of Pesach

⁴⁸¹ Isaiah 11:15-16

splitting of the river in the coming future, since about this it also states, “as there was for Israel on the day it went up from the land of Egypt.” In other words, Torah compares the splitting of the river in the coming future to the splitting of the sea that took place in the exodus from Egypt. This is similarly understood from the verse,⁴⁸² “As in the days when you left the land of Egypt, I will show them wonders.” That is, the Torah compares the wonders that will be revealed in the coming future to those of the exodus from Egypt.

We therefore must understand the Torah’s comparison between the coming redemption and the splitting of the river, and the exodus from Egypt and the splitting of the sea. That is, the revelations of the coming redemption will be much loftier than the revelation of the exodus from Egypt, as understood from the verse,⁴⁸³ “He changed the sea into dry land, they shall pass through the river on foot; there we will rejoice in Him.”

The words, “He changed the sea into dry land,” in the past tense, refer to the splitting of the sea that took place in the exodus from Egypt. The words, “They shall pass through the river on foot” in the future tense, refer to the splitting of the river in the coming future. The verse only then states, “There we will rejoice in Him,” indicating that the true and complete joy in Him, meaning, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, will specifically take place “There-

⁴⁸² Micah 7:15

⁴⁸³ Psalms 66:6

Sham-שם,” meaning, in the coming redemption, rather than in the exodus from Egypt.⁴⁸⁴

This is also proven by the verse, “As in the days when you left the land of Egypt, I will show them wonders.” This is as written by Rabbi Moshe Zacuto (cited in the discourses of the Tzemach Tzedek),⁴⁸⁵ in explanation of the words of the Zohar⁴⁸⁶ that the words, “I will show them wonders (*Arenu Nifla’ot*-נפלאות)” refer “to the seed of Avraham.”

That is, since the verse compares the redemption from Egypt to the coming redemption, (the Zohar) introduces a novel and delightful matter in explanation of this verse, which begins in the direct form (“When **you** left”) and concludes in the indirect concealed form (“I will show **them** wonders”), that this hints at “the seed of Avraham.”

For, as known, presently, until Moshiach comes, it is not possible to draw down light (*Ohr*) from the inner aspect of the Ancient One-*Atik*. It likewise is not possible to draw down from the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*), which is considered to be like the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

About this it states “the seed of Avraham,” referring to the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*). For, since it is not yet known and has not yet been revealed, it is more appropriate to use the term “I will show them-*Arenu*-אראנו” in the indirect concealed form. This is because it is [specifically] in the generation that will merit the

⁴⁸⁴ See Shaar HaEmunah of the Mittler Rebbe, Ch. 52.

⁴⁸⁵ Ohr HaTorah, Na”Ch to Micah 7:15 (Vol. 1, p. 486)

⁴⁸⁶ Zohar III 276b

days of Moshiach, that there must be a root and relation to the inner light (*Ohr Pnimi*) that will then be revealed. This then, is the meaning of “I will show **them**-*Arenu*-אֲרָנוּ,” meaning to say, “that which until now was concealed, I will show to **that** generation etc.”

From the above, we can understand the great loftiness of the revelations of the coming future, which will be much higher than the revelations of the exodus from Egypt. Based on this, we must understand how the Torah compares the coming redemption and the splitting of the river, to the exodus from Egypt and the splitting of the sea.

2.

This may be understood by prefacing with an explanation of the splitting of the sea in general.⁴⁸⁷ That is, the splitting of the sea was not necessary in order to save the Jewish people and to destroy Egypt, being that the Ever Present One has many means at His disposal etc. Moreover, it was not necessary for the sea to split in order for the Jewish people to get to the land of Israel (*Eretz Yisroel*). For, about this the verse states,⁴⁸⁸ “God did not lead them by way of the land of the Philistines, because it was near... so God turned the people toward the way of the wilderness, to the Sea of Reeds.” In other words, the splitting of the sea was entirely unrelated to their journey to the land of Israel (*Eretz Yisroel*). This is because (as

⁴⁸⁷ See *Shaar HaEmunah* ibid. Also see *Maamarei Admor HaZaken*, *Al Parshiyot HaTorah*, Vol. 1, p. 255; *Sefer HaMaamarim* 5635 Vol. 1, p. 256.

⁴⁸⁸ Exodus 13:17-18

stated in Tosefot on Tractate Arachin) they exited on the same side [of the sea] that they entered.⁴⁸⁹

Rather, the explanation is that the general matter of the splitting of the sea was preparatory to the giving of the Torah. This likewise is the matter of the splitting of the river in the coming future, [about which it states], “He will wave His hand over the river with the power of His breath etc.,” in that this is in preparation for the revelation of the inner aspects (*Pnimityut*) of the Torah, which will be revealed in the coming future, about which it states,⁴⁹⁰ “The Torah that a person studies in this world is vanity in comparison to the Torah of Moshiach.”

This is because, the Torah teachings of Moshiach, will reveal the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*), meaning, the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, (as cited before in the explanation of Rabbi Moshe Zacuto). The preparation for this will be the splitting of the river, (as will be explained).

3.

Now, to understand this, we must preface with the general matter of the coming of Moshiach, at which time various wondrous matters will take place. However, the primary matter of Moshiach will be as the verse states,⁴⁹¹ “He will be imbued with a spirit of fear of *HaShem-VeHaricho B’Yirat HaShem*-והריחו ביראת יהוה” meaning that, “He will

⁴⁸⁹ Talmud Bavli, Arachin 15a, Tosefot entitled “*K’Sheim*-כשם.”

⁴⁹⁰ Midrash Kohelet Rabba 11:8

⁴⁹¹ Isaiah 11:3

smell and judge-*Morach VeDa'in* מורה ודאין.”⁴⁹² This is as stated in Talmud⁴⁹³ that when a certain person said to the sages, “I am Moshiach,” they said to him, “About Moshiach it is written that he will smell and judge. Let us see if he can smell and judge etc.” This proves that the matter of Moshiach is that “He will smell and judge-*Morach VeDa'in* מורה ודאין.”⁴⁹⁴

This may be understood by prefacing with an explanation of the superiority of the quality of “smell-*Rei'ach* ריח.” To explain,⁴⁹⁵ the difference between the nose and the mouth, is that the mouth is “the gateway of the heart,” (being that the speech of the mouth comes from the breath of the heart).⁴⁹⁶ In contrast, the nose is “the gateway of the brain.”⁴⁹⁷

Now, this matter, that the nose is “the gateway of the brain,” refers to the inner aspect (*Pnimiyut*) of the brain (*Mochin*), because the externality (*Chitzoniyut*) of the brain and intellect (*Mochin*) is also revealed in the speech of the mouth. This being so, the mouth is also “the gateway of the brain.” [That is, the fact that the mouth is “the gateway of the heart” because the breath of speech comes from the breath of the heart [and chest], only relates to the substance (*Chomer*) of the letters

⁴⁹² That is, the word “*VeHaricho* ויהריחו” shares the same root as “*Rei'ach* ריח” which means “smell.”

⁴⁹³ Talmud Bavli, Sanhedrin 93b

⁴⁹⁴ Also see the discourse entitled “*v'Haricho* ו” in Maamarei Admor HaZaken, 5562 Vol. 1, p. 62;

⁴⁹⁵ See *Hemshech* 5672 Vol. 1, Ch. 22 (p. 448 and on); Maamarei Admor HaZaken 5562 *ibid.*; Also see the discourse entitled “*V'Heinif* – And He will wave His hand over the river,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 7, (Sefer HaMaamarim 5711 p. 57 and on).

⁴⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, 32, 33 and elsewhere.

⁴⁹⁷ See *Derech Mitzvot* 3a and on; Sefer HaMaamarim 5657 p. 267 and on, and elsewhere.

of speech. However, the content that manifests within the speech can also come from the intellect in the brain.] Thus, when it is said that the nose is “the gateway of the brain and intellect (*Shaar HaMochin*),” this refers to the inner aspect of the brain and intellect (*Pnimiyut HaMochin*).

Now, the difference between the externality of the brain and intellect (*Chitzoniyut HaMochin*) and the inner aspect of the brain and intellect (*Pnimiyut HaMochin*), may be understood from the explanation elsewhere⁴⁹⁸ about the difference between the bestowal of intellect and the bestowal of the seminal drop [of life].

That is, the bestowal of intellect (*Sechel*) is just an external bestowal. For, in addition to the fact that the general matter of the intellect (*Sechel*) is only external, beyond that, within the aspect of the intellect (*Sechel*) itself, all that is bestowed to [the recipient] is the externality (*Chitzoniyut*).

In contrast, the bestowal of the seminal drop [of life] is an inner bestowal, which is why he gives birth to one who is similar to himself, so much so, that it is possible for “the power of the son to be greater than the power of the father.”⁴⁹⁹ This is because here the bestowal is from the inner aspect (*Pnimiyut*), as known. This then, is the meaning [of the statement that] the nose is “the gateway of the brain” (*Shaar HaMochin*), in that through it there is a drawing down of the inner aspect of the brain and intellect (*Pnimiyut HaMochin*).

⁴⁹⁸ See Derech Mitzvotcha 3a and on; Sefer HaMaamarim 5657 p. 267 and on, and elsewhere.

⁴⁹⁹ Talmud Bavli, Shevuot 48a; [“Even though this itself is from the power of the father.” See the discourse entitled “*Bati LeGani* – I have come to My garden,” 5713, translated in The Teachings of The Rebbe 5713, Discourse 9, Ch. 5.]

Now, it states in Idra Rabba⁵⁰⁰ that the nose has two nostrils, the right nostril and the left nostril, “from one nostril (the right one) comes life (*Chayin*-חיין), and from the other nostril (the left one) comes the life of all life (*Chayin D’Chayin*-חיין דחיין).” The explanation (not as is written in the book Kol BaRamah,⁵⁰¹ but as stated in the writings of Chassidus),⁵⁰² is that from the right nostril there is a drawing down of the aspect of “life (*Chayin*-חיין),” and from the left nostril there is a drawing down of the aspect of “the life of all life (*Chayin D’Chayin*-חיין דחיין).”

From this we can understand the great loftiness of the nose, through which there is a drawing down of the innerness and essence of life, [both the aspect of] “life (*Chayin*-חיין),” and [the aspect of] “the life of all life (*Chayin D’Chayin*-חיין דחיין),” which are the two encompassing levels (*Makifim*) [of the soul], the *Chayah* and *Yechidah*.

This likewise is the meaning of the statement in Talmud,⁵⁰³ “If a person is buried under a collapsed building, one is [still] required to check [if he is alive] until he checks [the breath of] his nostrils.” That is, even if no sign of life is found in his heart, it still is possible that there is vitality in his nose.⁵⁰⁴ This is because the nose is the receptacle for the soul (*Neshamah*-נשמה), through which there is a drawing forth of the

⁵⁰⁰ Zohar III 130b; Also see Siddur Im Da”Ch 9b and on; Imrei Binah, Shaar HaTefillin (Part 3), Ch. 151-154.

⁵⁰¹ Kol BaRamah to Zohar III 130b *ibid*.

⁵⁰² As stated in *Hemshech* 5672 *ibid*.

⁵⁰³ Talmud Bavli, Yoma 85a and Rashi there; Sota 45b; See Reshimot Vol. 15 p. 65 and on.

⁵⁰⁴ See Rashi to Yoma 85a *ibid*.

soul (*Neshamah*-נשמה) into the body, as it states,⁵⁰⁵ “and He blew the soul of life (*Nishmat Chayim*-נשמת חיים) into his nostrils.”⁵⁰⁶ Likewise, the soul (*Neshamah*-נשמה) leaves the body by way of the nose.⁵⁰⁷

Now, within the nose itself, there is a distinction between the right nostril and the left nostril. The right nostril is the revelation of the general vitality of the soul to enliven the body, this being the matter of “breathing-*Nesheemah*-נשימה,” which indicates life. That is, just as the vitality of the heart is through the “running and returning” (*Ratzo v'Shov*) of the heartbeat,⁵⁰⁸ so likewise the vitality of the nose is through breathing [in and out] (*Nesheemah*-נשימה), which also is the aspect of “running and returning” (*Ratzo v'Shov*).

Nevertheless, the vitality in the nose is much higher than the vitality in the heart. This is because the vitality and life force (*Chayut*-חיית) in the heart, is vitality that comes as an inner light (*Ohr Pnimi*) that manifests in the limbs of the body. It is in this regard that the heart is the primary [seat] of the vitality, as in the teaching,⁵⁰⁹ “The heart spreads forth to all the limbs.”

In contrast, the vitality in the nose is the general vitality, meaning that it is the source of the vitality that comes as an

⁵⁰⁵ Genesis 2:7

⁵⁰⁶ “The life of the soul-*Neshamah*-נשמה is sustained by the air that one breathes-*Noshem*-נשם, and if one’s soul-*Neshamah*-נשמה does not receive sustenance from the air, his breathing-*Nesheemah*-נשימה ceases and the form of his soul cannot be sustained.” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section on the second foundational element of “*Ru'ach*-רוח.”

⁵⁰⁷ See Rabbeinu Bachaye to Genesis 2:7 *ibid*.

⁵⁰⁸ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 37.

⁵⁰⁹ Zohar III 161b; Zohar II 221b; Tanya, Iggeret HaKodesh, Epistle 31

inner light (*Ohr Pnimi*). This is drawn down by way of the right nostril. In contrast, from the left nostril there is a drawing down of the aspect of “the life of all life (*Chayin D’Chayin*-חייין דחייין),” which literally comes from the essence of the soul.

4.

Now, the high level of the nose (*Chotem*-חוטם) and its two aspects, these being the “life (*Chayin*-חייין),” and “the life of all life (*Chayin D’Chayin*-חייין דחייין),” may be understood from the difference between the sacrificial offerings (*Korbanot*) and the incense (*Ketoret*), and in the incense (*Ketoret*) itself, the difference between the incense (*Ketoret*) [offered] throughout all the days of the year and [the offering of the incense (*Ketoret*) on Yom HaKippurim.

To explain, the sacrificial offerings (*Korbanot*) are called “eating” (*Achilah*-אכילה), as it states,⁵¹⁰ “My offering, My food for My fires.” In contrast, the incense (*Ketoret*) is the matter of scent (*Rei’ach*-ריח). Now, the superiority of scent (*Rei’ach*-ריח) over and above eating (*Achilah*-אכילה), is that eating only causes the bond between the soul and the body under normal circumstances. However, in the case of [a person] who has fainted, at which time the general vitality of his soul is in a state of withdrawal, then specifically scent (*Rei’ach*-ריח) is needed to revive him. This is because it is the encompassing and transcendent aspect (*Makif*), and thus, specifically through it, his soul is caused to return.

⁵¹⁰ Numbers 28:2

From the above we can understand the superiority of the incense (*Ketoret*), (which is scent-*Rei'ach*) over and above the sacrificial offerings (*Korbanot*), (which is eating-*Achilah*). However, within the scent (*Rei'ach*-רייח) of the incense (*Ketoret*) itself, there is a difference between the incense (*Ketoret*) of all the days of the year and the incense (*Ketoret*) of Yom HaKippurim.

This is because the incense (*Ketoret*) of the whole year is compared to eating (*Achilah*), only that in the category of eating itself, it is on a higher level. This is like the consumption of medicine, which is included in the matter of eating, only that within [the category of] eating itself, it is on a higher level. For, as we see, there is a difference between [the consumption of] medicine and [the consumption of] food, both in the medicines used, as well as their effects. For, there are some medicines which, in general, are harmful to consume, and even when a person takes this medicine (when he is ill) it specifically must be just a small amount. This is because a single drop of medicine can have much strength and can strengthen the body more than much food.⁵¹¹

The general effect and matter of the medicine, is to cause a drawing down of vitality and life force, even when a person is ill. In contrast, the effect of food is to draw down vitality specifically when one is in a normal state of health. In contrast, the matter of medicine is to affect a drawing down of vitality to the body even when he is in a state of illness, which is not his normal condition. (For, the matter of illness in

⁵¹¹ Also see Derech Mitzvotcha 39b

general, was introduced through Yaakov,⁵¹² whereas before this, according to the natural order, there was no illness at all.) This is because the medicine affects a drawing down from the encompassing transcendent aspect (*Makif*) of the soul, which transcends the vitality that is manifest in the body in an inner way (*b'Pnimiyyut*). This is similar to the aspect of scent (*Rei'ach*-ריח) which draws from the encompassing transcendent aspect (*Makif*) [of the soul].

However, in this case, this is the encompassing aspect (*Makif*) that relates to the inner manifest aspect (*Pnimi*), this being the encompassing aspect (*Makif*) of the *Chayah* [level of the soul]. However, the true matter of scent (*Rei'ach*-ריח), which is effective even when a person has fainted, is that through it a drawing down from the encompassing aspect (*Makif*) of the *Yechidah* [essence of the soul] is caused.

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that the general service of Him stemming from the encompassing aspect (*Makif*) [of the soul], which transcends the inner powers (*Kochot Pnimiyyim*), is service with the desire of the heart (*Re'uta d'Leeba*). However, in the desire of the heart (*Re'uta d'Leeba*) itself, there are two ways.

The first way is that one contemplates *HaShem*'s-יהו"ה's Godliness which transcends and is wondrously beyond the worlds, and recognizes that there utterly is no comparison whatsoever between all the worlds and the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. As a result, he is aroused with the "running" (*Ratzo*) desire and yearning to

⁵¹² Midrash Bereishit Rabba 65:9

become subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This kind of “running” (*Ratzo*) desire stems from the encompassing aspect (*Makif*) of the *Chayah* [level of the soul], which is the encompassing aspect (*Makif*) that relates to the inner manifest aspect (*Pnimi*). In other words, even though the contemplation (*Hitbonenut*) is about how the worlds are utterly incomparable to *HaShem*-יהו"ה, nevertheless, his “running” (*Ratzo*) desire stems from the worlds of holiness, and it only is that he senses that even the worlds of holiness are of utterly no comparison.

The second way of the desire of the heart (*Re'uta d'Leeba*) is what comes about due to the constraint, from the movement of repentance and return (*Teshuvah*) etc. This reaches much deeper into the soul. For, as known, the anguish and bitterness of the soul reaches much deeper into the soul than pleasure.

The analogy for this is a person who jumps over a pit. That is, even though he delights in this, and demonstrates his strength and might, that he can leap and jump [to a great distance] etc., nonetheless, there is a measure and a limit to how much strength he has in order to jump. In contrast, when a person is fleeing from danger, there then is a revelation in him of much higher powers, to the point that he can jump over a much greater chasm etc.

The likeness to this in the analogue, is that the desire of the heart (*Re'uta d'Leeba*) that stems specifically from constraint, reaches a much greater depth in the soul, in that it

reaches the encompassing aspect (*Makif*) of the *Yechidah* essence of the soul.

With the above in mind, we can also understand the difference between the incense (*Ketoret*) of the whole year in comparison to the incense (*Ketoret*) of Yom HaKippurim. This is because the incense (*Ketoret*) is the matter of bonding (*Hitkashrut*), which in the language of the Zohar is known as “the upper knot” (*Kutra Ila’ah*),⁵¹³ this being the aspect of the Ancient One-*Atik*.⁵¹⁴

In other words, the aspect of the Ancient One-*Atik* is the general bond (*Hitkashrut*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds. For, in and of itself, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is the ultimate simplicity,⁵¹⁵ and the beginning of the bond of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds, is through the aspect of the Ancient One-*Atik*-עתיק. Nonetheless, this bond is in a way that He is “removed-*Ne’etak*-נעתק” and separately transcendent. It is from this bond that the aspect of the Long Patient One-*Arich* is then drawn down, this being the root and source of the emanated.⁵¹⁶

Now, within the aspect of the Ancient One-*Atik* itself, there are two levels. There is the essential aspect of the Ancient One-*Atik*, and there is the aspect of the Ancient One-*Atik* as it

⁵¹³ Zohar III 289b (Idra Zuta)

⁵¹⁴ See *Hemshech* 5672 Ch. 204 (p. 415)

⁵¹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

⁵¹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

relates to the Long Patient One-*Arich*. The difference between them is like the difference between the incense (*Ketoret*) of the whole year, and the incense (*Ketoret*) of Yom HaKippurim.

This is because the incense (*Ketoret*) of the whole year is the aspect of the Ancient One-*Atik* as it relates to the Long Patient One-*Arich*, which in our service of *HaShem*-יהו"ה, blessed is He, is the encompassing aspect (*Makif*) of the *Chayah* level of the soul.

In contrast, the incense (*Ketoret*) of Yom HaKippurim, at which time the service of *HaShem*-יהו"ה, blessed is He, is in repenting and returning to Him (*Teshuvah*), is specifically the aspect of the desire of the heart (*Re'uta d'Leeba*) brought about by the constraint. This aspect reaches the essence of the Ancient One-*Atik*, which in the soul, is the encompassing aspect (*Makif*) of the *Yechidah* essence of the soul.

5.

Now, the level and matter of Moshiach, that “he will smell and judge (*Morach VeDa'in*-מורח ודאין-),” is the aspect of “the life of all life (*Chayin D'Chayin*-חיינ דחיינ-),” which is the encompassing aspect of the *Yechidah* essence of the soul, this being the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

For, the matter of Moshiach, that “he will smell and judge (*Morach VeDa'in*-מורח ודאין-),” has the matter of scent (*Rei'ach*-ריח) in that “he will smell (*Morach*-מורח-),” which is the encompassing aspect (*Makif*), and also has the matter of judgment (*Din*-דין), (in that “he will judge-*VeDa'in*-ודאין-), and

all matters of judgment and justice are from the aspect of Wisdom-*Chochmah*, which is the inner aspect (*Pnimiyut*).

Thus, the explanation of “he will smell and judge (*Morach VeDa'in* מורח ודאין),” is that it refers to the drawing down of the encompassing transcendent aspect (*Makif*) to be inwardly manifest (*b'Pnimiyut*). As known,⁵¹⁷ the matter of drawing down the encompassing transcendent aspect (*Makif*) to be inwardly manifest (*b'Pnimiyut*) stems from the inner aspect (*Pnimiyut*) of the encompassing transcendent aspect (*Makif*).

This likewise is the matter of the Torah [teachings] of Moshiach, about which it was explained (in chapter two) that it is the inner aspect (*Pnimiyut*) of the Father-*Abba* (Wisdom-*Chochmah*) which is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*. For, as known and explained elsewhere,⁵¹⁸ the true intermediary between the Emanator and the emanated is (not the aspect of the Crown-*Keter*, but is) the aspect of the Hidden Wisdom (*Chochmah Stima'ah*), the externality (*Chitzoniyut*) of which is the source of Wisdom-*Chochmah*, whereas its inner aspect (*Pnimiyut*) is that which is essentially concealed, this being the inner aspect (*Pnimiyut*) of the Ancient One (*Atik*), literally.⁵¹⁹

This itself is the root of the difference between the revealed parts of Torah and the inner aspects (*Pnimiyut*) of Torah. That is, the root of the Torah is in the aspect of the Hidden Wisdom (*Chochmah Stima'ah*). For, even though [it

⁵¹⁷ See Ohr HaTorah, Bechukotai p. 667 and elsewhere.

⁵¹⁸ Also see *Hemshech* 5672 Ch. 196 (p. 398 and on); Ch. 223 (p. 452 and on)

⁵¹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 *ibid*.

states that] “The Torah came out of Wisdom-*Chochmah*,”⁵²⁰ the explanation is that from there it came out into the aspect of revelation (*Gilyu*).⁵²¹

However, the root of the Torah is in the aspect of the Hidden Wisdom (*Chochmah Stima’ah*), as the verse states,⁵²² “There was a voice from above the firmament.” Only that within the Hidden Wisdom (*Chochmah Stima’ah*) itself, the root of the revealed parts of Torah is from the aspect of the Hidden Wisdom (*Chochmah Stima’ah*) as it relates to revelation, and the root of the inner aspect of Torah (*Pnimiyyut HaTorah*), which will be revealed by Moshiach, is the aspect of the essence of the Hidden Wisdom (*Chochmah Stima’ah*), this being the inner aspect (*Pnimiyyut*) of the Father-*Abba* (Wisdom-*Chochmah*) which is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*.

This then, is the matter of the Torah [teachings] of Moshiach. For, as known, and as explained in Likkutei Torah⁵²³ and in Shaar HaEmunah,⁵²⁴ the way that Torah will be taught by Moshiach will (not only be in a way of understanding and comprehension, but will be) in a way of actually seeing the essence. Proof for this is from the fact that Moshiach will even teach our forefathers and our teacher Moshe. That is, even though they grasped the Torah in its entirety, nevertheless, Moshiach will teach them. This is because the learning will be

⁵²⁰ Zohar II 62a; 85a; 121a; Zohar III 81a; 182a; 261a

⁵²¹ See Likkutei Torah, Bamidbar 7a and elsewhere.

⁵²² Ezekiel 1:25; See *Hemshech “Chayav Adam Levarech”* 5638 Ch. 22 (p. 38)

⁵²³ Likkutei Torah, Tzav 17a-b

⁵²⁴ Shaar HaEmunah of the Mittler Rebbe, Ch. 59 and on; Also see Maamarei Admor HaZaken Al Parshiyot HaTorah *ibid.* p. 264; Sefer HaMaamarim 5635 *ibid.* p. 269; Sefer HaMaamarim 5698 p. 201, and elsewhere.

in a way of seeing the essence. This is also demonstrated by the fact that Moshiach will teach Torah to all Jews together, being that it will be in a way of sight. This is similar to what is known,⁵²⁵ that in an hour or two, the Arizal perceived matters that had he wanted to explain them in speech, would have taken eighty or sixty years.⁵²⁶

The explanation is that the revelation of Torah in a way of sight (*Re'iyah*) is the aspect of Torah as it is expressed in the inner aspect (*Pnimiyut*) of the Hidden Wisdom (*Chochmah Stima'ah*), which is that which is essentially concealed. This is the matter of the inner aspect (*Pnimiyut*) of the Father-*Abba* (Wisdom-*Chochmah*) which is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*.

⁵²⁵ Pri Etz Chayim, Shaar Kriyat Shema She' Al HaMitah, Ch. 1, and mentioned in the citations in the preceding note. Also see Sefer HaMaamarim 5689 p. 154, note 24.

⁵²⁶ There are two versions of the incident in which during a short Shabbat nap, the Arizal was heard to be speaking, and when his student leaned close to hear what he was saying, he awoke. When asked what he was saying he said that he beheld such wondrous matters, that if he would want to reveal, in speech, that which he beheld during his nap, he would have to speak continuously for a period of eighty (or sixty) years. Similarly, Rabbi Avraham Abulafia writes "If we were to take the path of speaking of these matters that we have received through the knowledge of the forms of the holy Names, their combinations of letters, numerical values, and letter permutations, and other matters such as these, which we have received by way of the received knowledge of Kabbalah, then even if all the heavens and all the seas were ink, and all the reeds were quills, and all the trees were fingers, and even if every moment of our lifetime was as long as the [969 years of the] lifetime of Metushelach, we still would 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 Mafte'ach HaChochmot, Parshat No'ach.

Based on this, we can understand the matter of the splitting of the river that will take place in the coming future, as it states, “He will wave His hand over the river with the power of His breath etc.,” this being a preparation for the revelation of the inner aspect of the Torah (*Pnimiyut HaTorah*) which will be revealed in the coming future.

To further explain,⁵²⁷ upon the exodus from Egypt and before the giving of the Torah, the splitting of the sea was necessary. This is because, at the giving of the Torah, a novelty was introduced, this being the bond between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This was in two ways. One was in a way of a drawing down from Above to below, as the verse states,⁵²⁸ “*HaShem-יהוה* descended upon Mount Sinai,” and the other was by way of ascent from below to Above, as the verse states,⁵²⁹ “To Moshe He said, ‘Go up to *HaShem-יהוה*.’”

This is why the splitting of the sea was necessary, because the sea-*Yam-ים* refers to the aspect of Kingship-*Malchut*,⁵³⁰ which is the end of all levels of the world of Emanation (*Atzilut*) and is the intermediary between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In other words, *Malchut* gathers all the lights of the world of Emanation (*Atzilut*) into

⁵²⁷ See Shaar HaEmunah ibid. Ch. 53 and on.

⁵²⁸ Exodus 19:20; See Midrash Shemot Rabba 12:3

⁵²⁹ Exodus 24:1; See Midrash Shemot Rabba 12:3 ibid.

⁵³⁰ See Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) section on “Sea-*Yam-ים*.”

herself and covers over them, through which she then reveals them in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

As known, Kingship-*Malchut* is similar to speech (*Dibur*) and the matter of speech (*Dibur*) is to reveal to another. In this, there are two matters. The first is that the letters (*Otiyot*) of speech receive the intellect (*Sechel*) within them. The second is that the letters of speech (*Dibur*) only reveal the external aspect (*Chitzoniyyut*) of the intellect (*Sechel*) to the other. In other words, they do not reveal to one's fellow everything that they received within themselves.

This is proven by the teaching of our sages, of blessed memory,⁵³¹ "It can take forty years for a person to grasp the depth of his teacher's intent." This is because the letters of speech only reveal the externality (*Chitzoniyyut*), even though the inner aspect (*Pnimiyyut*) is included in them, which is why a person can grasp the depth of his teacher's intent after forty years etc.

Now, these two matters of Kingship-*Malchut* are called "the sea-*Yam*-ים" and "the land-*Aretz*-ארץ." The inner aspect (*Pnimiyyut*) of Kingship-*Malchut*, which covers over the lights (*Orot*) of the world of Emanation (*Atzilut*), is called "the sea-*Yam*-ים," whereas the external aspect (*Chitzoniyyut*) of Kingship-*Malchut*, which becomes the source of revelation to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), is called "the land-*Aretz*-ארץ."

Now, the matter of the splitting of the sea, in that "He transformed the sea into dry land," this being the matter of the

⁵³¹ Talmud Bavli, Avodah Zarah 5b

bond between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from Above to below and from below to Above, according to the view of the Zohar and the Arizal,⁵³² respectively - is a preparation for the bond between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in the two above-mentioned ways.

Now, just as it was necessary for there to be the splitting of the sea before the giving of the Torah, in order for there to be the revelation of the Torah, which “came out of Wisdom-*Chochmah*” of the world of Emanation (*Atzilut*), and is rooted in the external aspect (*Chitzoniyut*) of the Hidden Wisdom (*Chochmah Stima’ah*), so likewise, in order for there to be the revelation of the inner aspect of the Torah (*Pnimiyyut HaTorah*) in the coming future, this being the inner aspect (*Pnimiyyut*) of the Hidden Wisdom (*Chochmah Stima’ah*), there likewise must be the preparation of the splitting of the river.

The explanation is that the “sea-*Yam*-ים” is the aspect of Kingship-*Malchut*, whereas the “river-*Nahar*-נהר” is the aspect of Understanding-*Binah*.⁵³³ It is Understanding-*Binah* that covers over and conceals the “spring-*Maayon*-מעין” of Wisdom-*Chochmah*. In other words, all that is drawn down and revealed is the length and breadth of the river (*Nahar*-נהר), but not the essential point (*Nekudah*) of the spring (*Maayon*-מעין).

⁵³² See Zohar II 48b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8; Also see Shaar HaEmunah, Ch. 54, and elsewhere.

⁵³³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on, and elsewhere.

As this is in the matter of the letters (*Otiyot*-אותיות), the “sea-*Yam*-ים” is the aspect of the letters (*Otiyot*) of speech (*Dibur*), whereas the “river-*Nahar*-נהר” is the aspect of the letters (*Otiyot*) of thought (*Machshavah*). The letters of thought (*Machshavah*) are the garment (*Levush*) for all the powers of the soul, both for the aspect of the emotions (*Midot*), as well as for the aspect of the intellect (*Sechel*). Proof of this is from what we see in the coming into being of the emotions (*Midot*), that one must first specifically contemplate in letters of thought (*Machshavah*) and only through this will there be the birth of emotions (*Midot*).

However, at first glance, since intellect (*Sechel*) and emotions (*Midot*) are in a way of cause and effect, in which the effect is necessitated by the [existence] of the cause, it seems that the birth of the emotions (*Midot*) should come directly from the intellect (*Sechel*) itself. This being so, why is it necessary to contemplate the matter (*Hitbonenut*) specifically in letters of thought (*Otiyot HaMachshavah*) (not only to reveal the emotions, but) to bring the emotions into existence?

This proves that it is impossible for the light of the intellect (*Sechel*) to come into revelation whatsoever, except through the letters (*Otiyot*) of the thought (*Machshavah*). In other words, this is because the letters of thought (*Machshavah*) receive all of the revelations of the powers of the soul within them, and that which is drawn down and revealed through them is only the externality (*Chitzoniyut*), (similar to what was explained before about the letters of speech (*Dibur*)).

This is why in the coming future it will be necessary for there to be a splitting of the “river-*Nahar*-נהר,” in order for it to

be possible for there to be a revelation of the inner aspect of the Torah (*Pnimityut HaTorah*), this being the inner aspect (*Pnimityut*) of the Hidden Wisdom (*Chochmah Stima'ah*).

7.

Now, the revelation of the inner aspect of the Torah (*Pnimityut HaTorah*), which is the inner aspect (*Pnimityut*) of the Hidden Wisdom (*Chochmah Stima'ah*) that will be revealed in the coming future, comes specifically through being preceded by the constraint of the time of exile.⁵³⁴ This is as explained (in chapter four) about our service of *HaShem*-יהו"ה, blessed is He, with the aspect of the desire of the heart (*Re'uta d'Leeba*). That is, in order to come to the encompassing aspect (*Makif*) of the *Yechidah* [level of the soul], which above in *HaShem*'s-יהו"ה Godliness is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, this comes about specifically through the constraint.

Now, we can connect this with the Psalm,⁵³⁵ “From the end of the land I will call to You... May You add onto the days of the king, may his years be like generation after generation... [Thus shall I praise Your Name forever], to fulfill my vows day after day.” Targum Yonatan states that this Psalm is speaking about King Moshiach, (saying, “May You add onto the days of King Moshiach, both his generation in this world, and his generation in the coming world... Thus shall I praise Your Name forever, and fulfill my vows on the day that the Jewish

⁵³⁴ See *Hemshech* 5672, Ch. 225 (p. 455 and on).

⁵³⁵ Psalms 61:3,7,9 – The Psalms that began to be recited on the 11th of Nissan of this year, 5722 (See the beginning of *Sefer HaMaamarim* 11 Nissan).

people are redeemed and on the day that King Moshiach becomes King”).

We should add that “day after day” refers to the days of King Moshiach themselves, and comes in continuation of the statement earlier in the Psalm, “May his years be like generation after generation (*Dor VaDor*-דור ודור),” meaning, “both his generation in this world and his generation in the coming world.” This also is the meaning of “day after day (*Yom Yom*-יום יום),” corresponding to “generation after generation (*Dor VaDor*-דור ודור),” which is similar to the verse,⁵³⁶ “[*HaShem*-יהו"ה maintains a war against Amalek], from generation to generation (*Dor Dor*-דור דור),” referring “to the generation of Moshe and the generation of Moshiach.”⁵³⁷ All this is preceded by the words, “From the end of the land I will call to You.”

The explanation is that “the end of the land” refers to the lowest extreme and refers to the constraints of the exile. It is specifically “from there” that “I will call to You,” in which the verse specifies “to You-*Eilecha*-אֵלֶיךָ.” This is to be understood according to the explanation of the Alter Rebbe⁵³⁸ on the verse,⁵³⁹ “[For which is a great nation that has a God Who is close to it, as is *HaShem*-יהו"ה our God,] whenever we call to Him-*Eilav*-אֵלָיו,” about which our sages, of blessed memory, explained,⁵⁴⁰ “to Him-*Eilav*-אֵלָיו, and not to His

⁵³⁶ Exodus 17:16

⁵³⁷ Mechilta to Exodus 17:16

⁵³⁸ Cited in Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144, copied in HaYom Yom for the 11th of Tishrei; Also see Sefer HaMaamarim 5721 p. 80, p. 92, p. 103 (See The Teachings of The Rebbe 5721, Discourse 16 entitled “*Bati LeGani* – I have come to My garden.”)

⁵³⁹ Deuteronomy 4:7

⁵⁴⁰ Sifri cited in Pardes Rimmonim, Shaar 32 (Shaar HaKavanah) Ch. 2

attributes,” meaning that “to Him-*Eilav*-אֵלַי” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

We can similarly state that the same applies to the explanation of the word “to You-*Eilecha*-אֵלַיךְ,” and that “to You-*Eilecha*-אֵלַיךְ” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. In other words, it is specifically through the preface of the constraint of exile that we subsequently come to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in the days of Moshiach.

This is as explained before, that the revelation of the encompassing transcendent aspect (*Makif*) of the *Yechidah* essence of the soul, the matter of which Above in *HaShem*’s-יהו"ה Godliness, is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, is brought out specifically through the constraint.

8.

Now, because in the coming future there will be a revelation of the inner teachings of the Torah (*Pnimiyut HaTorah*) which is rooted in the inner aspect (*Pnimiyut*) of the Hidden Wisdom (*Chochmah Stima'ah*), therefore, even now in the generation of the “footsteps” of Moshiach, at which time we prepare for the revelations of the coming future, since the preparation must be akin to the revelation, we must now also “spread the wellsprings [of the teachings of Chassidus] to the

outside.”⁵⁴¹ For, this is the preparation for the revelation of “I will show them wonders-*Arenu Nifla’ot*-אֲרָאנוּ נִפְלְאוֹת,” in which the word “I will show them-*Arenu*-אֲרָאנוּ” is in the indirect concealed form, and refers to the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, which, in and of itself, is hidden and concealed.

This is similar to the explanation about the teaching of our sages, of blessed memory,⁵⁴² “Happy is the one who arrives here with his learning in his hand,” that the revelation of the Torah in the Garden of Eden (*Gan Eden*), (this being the inner aspects (*Pnimityut*) of the Torah), is through “his learning in his hand,” meaning, from the Torah that he studied while in this world.⁵⁴³ Only that right now, the primary aspect of study is in the revealed parts of Torah, through which in the coming future there will be a revelation of the inner aspects of Torah (*Pnimityut HaTorah*).

The preparation for this is “his learning in his hand,” which refers both to the revealed parts of Torah and the inner aspects of Torah that he studies now, in our times,⁵⁴⁴ for in that time the primary matter will be the inner aspects of the Torah (*Pnimityut HaTorah*). This is as in the well-known⁵⁴⁵ dictum of our Rebbes and Leaders, “Right now the primary aspect is the revealed [part of Torah] and the inner aspect [of Torah] still

⁵⁴¹ See the famous letter of the Baal Shem Tov, printed in Keter Shem Tov, section 1 (Kehot edition), and elsewhere, translated in the beginning of The Way of The Baal Shem Tov, (a translation of Tzavaat HaRivash).

⁵⁴² Talmud Bavli, Pesachim 50a

⁵⁴³ See Likkutei Torah, Va’etchanan 6c; Shir HaShirim 22d, and elsewhere.

⁵⁴⁴ See Likkutei Sichot, Vol. 24, p. 580, note 8

⁵⁴⁵ See the Sichah talk of the night of Acharon Shel Pesach 5704 (Sefer HaSichot 5704, p. 107 and on).

follows the revealed [part of Torah]. However, in the coming future the inner aspect [of Torah] will be primary, and the revealed part of Torah will follow the inner aspect [of Torah].”

This is also the meaning of the verse,⁵⁴⁶ “It shall be on that day that the Lord-*Adona*” אֲדֹנָי י-י will show His hand a second time etc.,” in which the verse specifies, “a second time (*Sheinit*-שְׁנִיית).” The passage concludes by stating, “as there was for Israel on the day it went up from the land of Egypt.” It similarly states,⁵⁴⁷ “As in the days when you left the land of Egypt I will show them wonders.”

That is, the revelation of the wonders (*Nifla'ot*-נִפְלְאוֹת) of the coming future specifically follows the preface of the revelation of the giving of the Torah which happened upon the exodus from Egypt. Nevertheless, through this we subsequently merit the revelation of the wonders of the coming future, which are higher than the revelation of the giving of the Torah, in a way that is beyond all comparison.

This is because the revelation at the giving of the Torah was primarily in the revealed parts of Torah, and about this our sages, of blessed memory, stated,⁵⁴⁸ “The Torah that a person studies in this world is vanity compared to the Torah of Moshiach” (as discussed in chapter two). For, in that time there primarily will be a revelation of the inner aspects of Torah (*Pnimiyut HaTorah*), which will be revealed by King Moshiach in the very near future, in the most literal sense!

⁵⁴⁶ Isaiah 11:11 – The *Haftorah* of the final day of Pesach

⁵⁴⁷ Micah 7:15

⁵⁴⁸ Midrash Kohelet Rabba 11:8