

Discourse 28

*“K’Yemei Tzeitcha MeiEretz Mitzrayim... -
Like the days when you left the land of Egypt...”*

The last day of Pesach, 5724

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

1.

The verse states,¹⁴¹⁸ “Like the days when you left the land of Egypt, I will show them wonders.” It states in Zohar, in the Torah portion of Mishpatim,¹⁴¹⁹ “This is the [meaning of the] teaching, ‘They were redeemed in Nissan, and they are destined to be redeemed in Nissan.’”¹⁴²⁰ In Zohar, on the Torah portion of Shemot,¹⁴²¹ in which it explains all the particulars that will take place with the coming of our righteous Moshiach, may he come and redeem us, it concludes by stating, “All the signs, miracles, and displays of might that the Holy One, blessed is He, did in Egypt, He will do for the Jewish people [in the future], as the verse states, ‘Like the days when you left the land of Egypt, I will show them wonders.’” From this it is understood that the exodus from Egypt was the primary matter, and the novelty is that this also will take place in the coming redemption.

¹⁴¹⁸ Micah 7:15

¹⁴¹⁹ Zohar II 120a

¹⁴²⁰ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11

¹⁴²¹ Zohar II 9a

However, in the teaching of the Zohar in the Torah portion of Teitzei,¹⁴²² in which it explains the words “I will show them wonders (*Arenu Nifla’ot*-נפלאות-אנו),” the Ramaz explains¹⁴²³ that the intention of the Zohar here is to explain the superiority and elevation of the coming redemption, over and above to the redemption from Egypt, and that about [the coming redemption] it states, “I will show **them** wonders-*Arenu Nifla’ot*-נפלאות-אנו,” in the third person, which is concealed, (even though the verse begins in the second person, “Like the days when **you** left-*K’Yemei Tzeitche*-כִּימֵי צֵאתְךָ”) which is revealed.

This accords to what is known,¹⁴²⁴ that it is not possible to draw down light from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, (or even from the inner aspect of the Father-*Abba* (Wisdom-*Chochmah*), which is considered to be like the inner aspect of the Ancient One-*Atik*), until Moshiach comes. Thus, since currently Moshiach is not yet known and revealed, it therefore is appropriate to say about him, “I will show **them** wonders-*Arenu Nifla’ot*-נפלאות-אנו,” in the third person, which is concealed. That is, the generation [of Moshiach] will see what until then was concealed etc.¹⁴²⁵

¹⁴²² Zohar III 276b

¹⁴²³ Ramaz there, also cited in Ohr HaTorah, Na”Ch Vol. 1 to Micah 7:15 (p. 486).

¹⁴²⁴ See Shaar HaKavanot, Inyan Kavanat Kriyat Shema, Drush 2

¹⁴²⁵ Also see the discourse entitled “*v’Hayah BaYom HaHoo* – It shall be on that day... *HaShem* will dry up,” 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 27 (Sefer HaMaamarim 5722 p. 227 and on).

This explanation also aligns with what the Tzemach Tzeddek wrote,¹⁴²⁶ citing Pri Etz Chayim,¹⁴²⁷ that “I will show them wonders-*Arenu Nifla’ot* נפלאות” refers to the aspect of Understanding-*Binah*, which is the Upper Mother (*Imma Ila’ah*). However, in the exodus from Egypt this was through a drawing down from Understanding-*Binah* to Kingship-*Malchut*, whereas in the coming future, when the “harp of eight strings” will be,¹⁴²⁸ the revelation will be of Understanding-*Binah* itself.

We thus find two explanations of this verse that, at first glance, seem to be opposites of each other. It should be added that we similarly find this about the verse,¹⁴²⁹ “He transformed the sea to dry land, they passed through the river on foot; there we will rejoice in Him.” This verse also has two explanations that seem to be opposites of each other,¹⁴³⁰ both of which are given in Torah Ohr.

The first explanation is that the whole verse refers to the splitting of the sea,¹⁴³¹ this being the matter of [the words], “He transformed the sea to dry land,” as the verse states,¹⁴³² “He transformed the sea to dry land and the water split.” [The continuing words], “they passed through the river on foot,” refers to the [next] verse which states,¹⁴³³ “The children of

¹⁴²⁶ Ohr HaTorah, Na”Ch Vol. 1 to Micah 7:15 (p. 487).

¹⁴²⁷ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 6 (Ch. 7 in our editions), section beginning “My teacher, Rabbi Yitzchak, of righteous memory.”

¹⁴²⁸ Talmud Bavli, Arachin 13b

¹⁴²⁹ Psalms 66:6

¹⁴³⁰ Also see the beginning of the discourse entitled “*Hafach Yam LaYabashah*” 5727 (Sefer HaMaamarim 5727 p. 202).

¹⁴³¹ Torah Ohr, Beshalach 62d, 64b and on

¹⁴³² Exodus 14:21

¹⁴³³ Exodus 14:22

Israel came into the sea on dry land,” and therefore “there (at the splitting of the sea) we rejoiced in Him.”

The second explanation¹⁴³⁴ is that when it states, “**there** we will rejoice in Him,” (specifying “there-*Sham*-שם,” which seems to be an extra word), indicates concealment, hiddenness, and distance. This is because at the time of the splitting of the sea the matter of “we will rejoice in Him” was hidden, and this will be revealed in the coming future, when “they will pass through the river on foot,” referring to the splitting of the river in the coming future, as the verse states,¹⁴³⁵ “He will wave His hand over the river... He will break it [into seven streams and lead [the people] across in [dry] shoes].”

2.

All this may be understood based on what is explained in the discourse [in the booklet [of manuscripts] that was held in captivity until now, and was recently released from captivity, which appears to be a discourse of the Alter Rebbe, that also was in possession of the Tzemach Tzeddek, who wrote notes upon it etc.]¹⁴³⁶ on the verse,¹⁴³⁷ “There was a cloud and darkness and it illuminated the night.” That is, the word “illuminated” here refers to the cloud and darkness, meaning

¹⁴³⁴ Torah Ohr, Beshalach ibid. 62a

¹⁴³⁵ Isaiah 11:15

¹⁴³⁶ Subsequently printed in Maamarei Admor HaZaken 5568 Vol. 1, p. 171 and on; With additional glosses and explanations in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 121 and on; p. 130 and on; Also see Likkutei Torah, Tzav 15b and on (which is a different version than the aforementioned discourse of the Alter Rebbe), and with additional glosses in Ohr HaTorah, Vayikra Vol. 4 p. 994 and on.

¹⁴³⁷ Exodus 14:20

that the darkness illuminated the night. We therefore must understand how it was that the darkness illuminated etc. He continues that [to understand this] we must preface by explaining the verse, “He transformed the sea to dry land... there (*Sham*-שם) we will rejoice in Him,” in which the term “there-*Sham*-שם” is in the third person, which is concealed, referring to the aspect of His concealment and hiddenness high above etc.

3.

In the discourse he continues [and states that] to understand this, we first must understand why there are no peace-offerings of rejoicing (*Shalmei Simchah*-שלמי שמחה) on the seventh day of Pesach (Passover), whereas on the holiday of Sukkot the peace-offerings of rejoicing (*Shalmei Simchah*) are offered on each day of the holiday, (including Shemini Atzeret, which is a holiday unto itself).¹⁴³⁸ However, on the holiday of Pesach, the peace-offerings of rejoicing (*Shalmei Simchah*) are only offered on the first day, and on the rest of the days of the holiday, they only would be offered as redress [for failing to offer it on the first day].¹⁴³⁹ We thus find that the peace-offerings of rejoicing (*Shalmei Simcha*) are not offered on the seventh day of Pesach.¹⁴⁴⁰

¹⁴³⁸ Talmud Bavli, Sukkah 48a

¹⁴³⁹ See Talmud Bavli, Chagigah 9a, 17a

¹⁴⁴⁰ The questions regarding this statement are explained at length in the Sichah talk that followed the discourse (Ch. 40 and on – Torat Menachem, Vol. 39, p. 345 and on).

He prefaces by explaining the matter of the peace-offerings of rejoicing (*Shalmei Simchah*), which are connected to the obligation to rejoice on holidays that are “festivals of rejoicing,”¹⁴⁴¹ and “rejoicing (*Simchah*) is only through eating meat,”¹⁴⁴² referring to the meat of the peace-offerings of rejoicing (*Shalmei Simchah*).

However, at first glance, since the matter of the holidays is as in the verse,¹⁴⁴³ “These are the appointed festivals of *HaShem*-יהוה... these are My appointed festivals,” it is not understood how it applies for the rejoicing at “the appointed festivals of *HaShem*-יהוה” and “these are My appointed festivals” be the rejoicing (*Simchah*) of man below. This is especially so as man manifests in the coarseness of body and animalistic soul. This being so, how is it possible for a person to receive spiritual joy?

However, the explanation is that this comes about through eating the peace-offerings of rejoicing (*Shalmei Simchah*) after the fat and blood has been offered upon the altar etc., which would ascend and become included in the upper fire that descended upon the Altar,¹⁴⁴⁴ this being the aspect of “the lion that consumes the sacrifices.”¹⁴⁴⁵ This caused “a pleasing aroma to *HaShem*-יהוה.”¹⁴⁴⁶ This also was drawn into the meat of the animal, which after the burning of the limbs was called

¹⁴⁴¹ See the liturgy of the prayers and Kiddush of the holidays.

¹⁴⁴² Talmud Bavli, Pesachim 109a

¹⁴⁴³ Leviticus 23:4, 23:2

¹⁴⁴⁴ Talmud Bavli, Yoma 21b

¹⁴⁴⁵ See Zohar I 6b; Zohar III 32b, and elsewhere.

¹⁴⁴⁶ Leviticus 1:9 and elsewhere.

“sanctified meat” (*Bassar Kodesh*-בשר קודש), in that the aspect of the Supernal holiness (*Kedushah*-קדושה) was drawn into it.

The consumption of this holy meat by its owners, was the medium by which it became possible for the light of the Godly joy (*Simchah*) to even be received in the animalistic soul, which is rooted in the aspect of the face of the ox of the Supernal chariot,¹⁴⁴⁷ and also is the root of the animal offered on the altar.

Now, to understand this, he begins by explaining the root of the matter of eating. To explain, the verse states,¹⁴⁴⁸ “Eat, lovers! Drink and become intoxicated, o’ friends!” About this it states in Zohar,¹⁴⁴⁹ “‘Eat, lovers!’ Above... ‘Drink and become intoxicated, o’ friends’ below.” That is, the word “lovers-*Re'im*-רעים” refers to Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*), who are called,¹⁴⁵⁰ “the two lovers who never separate.”

The explanation of the words “Eat, lovers,” is that since the limitless light of the Unlimited One, as it stems from the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהוה, blessed is He, is of the utmost simplicity, as in the teaching,¹⁴⁵¹ “You are He who is wise, but not with a knowable wisdom...[You are He who is] understanding, but not with a knowable understanding etc.,” therefore, that which is emanated from Him as the aspects of Wisdom-*Chochmah* and

¹⁴⁴⁷ Ezekiel 1:10; Also see Taamei HaMitzvot of Rabbi Chayim Vital, Vayikra (section entitled “*Mitzvat Korbanot*”); Ohr HaChayim Al HaTorah to Leviticus 17:14.

¹⁴⁴⁸ Song of Songs 5:1

¹⁴⁴⁹ Zohar III 4a

¹⁴⁵⁰ Zohar II 56a; Zohar III 4a *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

¹⁴⁵¹ Introduction to Tikkunei Zohar 17a

Understanding-*Binah*, is called by the term “eating” (*Achilah*-אכילה).

This then, is the meaning of “Eat, lovers,” which refers to [the teaching],¹⁴⁵² “the Father-*Abba* (Wisdom-*Chochmah*) suckles from the eighth *Mazal*, and the Mother-*Imma* (Understanding-*Binah*) suckles from the thirteenth *Mazal*,” in which the word “suckles-*Yonek*-יונק” indicates “eating” (*Achilah*-אכילה).

In regard to the words, “Drink and become intoxicated, o’ friends,” [that this refers to] “below,” this refers to the aspects of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*). That is, just as the matter of drinking is as literally understood, that [drinking] assists the movement of the food to be drawn to the limbs and organs of the body, that is, through water that descends from a high place to a low place,¹⁴⁵³ this likewise is so of the matter of “drinking” Above, in that it refers to the matter of drawing down the light (*Ohr*) from the aspects of Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*), to the aspects of *Zeir Anpin* and *Nukvah*, these being the emotions, which are lower than the intellectual faculties (*Mochin*).

This is why they are called by the term “emotion-*Midah*-מדה,” which also means “measure-*Midah*-מדה” and indicates limitation. (This is unlike the intellectual faculties (*Mochin*) which are called “freedom-*Cheirut*-חירות”).¹⁴⁵⁴ This is because Kindness-*Chessed* and Judgment-*Din* cause the

¹⁴⁵² Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 9; Shaar 14 (Shaar Abba v’Imma) Ch. 3, and elsewhere; Also see Shaar HaYichud, Ch. 25 ibid.

¹⁴⁵³ See Talmud Bavli, Taanit 7a

¹⁴⁵⁴ See Me’orei Ohr, Ma’arechet Beit, Section 24

division of the light (*Ohr*), so that in a place of Kindness-*Chessed* there is no Judgment-*Din*, and in a place of Judgement-*Din* there is no Kindness-*Chessed*.

Moreover, the emotions (*Midot*) are the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is brought about through the restraint and constriction (*Tzimtzum*) of the light (*Ohr*) in the world of Emanation (*Atzilut*) to be in a state of measure and limitation.

However, in the coming future there will not be a matter of eating altogether. This is as our sages, of blessed memory, stated,¹⁴⁵⁵ “In the coming world (*Olam HaBa*) there is no eating and drinking etc.” In other words, even the matters of “eating” and “drinking” as they are above, these being the aspects indicated by [the verse], “Eat, lovers! Drink and become intoxicated, o’ friends!” will not be present in the coming future. This is because of the awesome superiority of the revelation of the coming future, which will even transcend the aspect of the emotions (*Midot*), (“Drink and become intoxicated, o’ friends”) and is even higher than the aspect of the intellectual qualities (*Mochin*), (“Eat, lovers”).

4.

Now, with the above in mind, we can also understand this matter as it relates to the seventh day of Pesach, at which time there was the matter of the splitting of the sea, that it too transcends the matter of eating (*Achilah*-אכילה).

¹⁴⁵⁵ Talmud Bavli, Brachot 17a

To further explain, in regard to the splitting of the sea, our sages, of blessed memory, stated,¹⁴⁵⁶ “At the splitting of the sea, a maidservant saw what [even the prophet] Yechezkel did not see etc.” Now, at first glance, this is not understood. For, where in Torah is it hinted that at the splitting of the sea there was a revelation of such a lofty level of *HaShem*’s יהו"ה Godliness?

However, this may be understood based on the verse,¹⁴⁵⁷ “*HaShem* יהו"ה said to Moshe, ‘Why do you cry out to Me?’” About this it states in *Zohar*,¹⁴⁵⁸ “The matter is dependent on the Ancient One-*Atik*.” That is, at that time there was a revelation of the light of the Crown-*Keter*, which transcends the intellectual qualities (*Mochin*), which is why Moshe told the Jewish people,¹⁴⁵⁹ “You shall remain silent.”

This is because the root of speech (*Dibur*) (which is the matter revealing to another), is from the intellectual qualities (*Mochin*), as in the teaching,¹⁴⁶⁰ “The Father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*, which is speech-*Dibur*).” This is why you will not find speech (*Dibur*) in an infant, until he has the light of the intellect, to be able to combine the letters [into words] etc.¹⁴⁶¹ Thus, since at the splitting of the sea there was the revelation of the light of the

¹⁴⁵⁶ Mechilta Beshalach 15:2

¹⁴⁵⁷ Exodus 14:15

¹⁴⁵⁸ Zohar II 48a

¹⁴⁵⁹ Exodus 14:14

¹⁴⁶⁰ Zohar III 248a (Ra’aya Mehemna); 256b, 258a; Tikkunei Zohar, Tikkun 21 (61b); Tikkun 69 (105a); Tanya, Iggeret HaKodesh, Epistle 5 (107a); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 42, Ch. 50.

¹⁴⁶¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

Crown-*Keter*, which transcends the source of speech (*Dibur*) which is Wisdom-*Chochmah*, therefore, “You shall remain silent.”

This is analogous to a person who comes before a great king. Because of his great nullification in the presence of the king, he is incapable of [opening his mouth] to speak. Our sages, of blessed memory, likewise stated¹⁴⁶² that one who is wise is incapable of [opening his mouth] to speak in the presence one who is greater than him in wisdom.

Now, based on what was stated before (in chapter three), on the words, “Eat, lovers,” that this refers to the revelation of the intellect (*Mochin*) which is called “eating,” it is understood that the revelation that took place at the splitting of the sea, which was from the aspect of the Crown-*Keter* that transcends the intellect (*Mochin*), also transcended the matter of “eating” (*Achilah*-אכילה).

This then, explains why no peace-offerings of rejoicing (*Shalmei Simchah*) are offered on the seventh day of Pesach [which commemorates the splitting of the sea], being that it was similar to the coming world (*Olam HaBa*) in which there is no eating etc., but rather, “The righteous sit with their crowns on their heads and delight from the radiance of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*.”¹⁴⁶³

Now, as known¹⁴⁶⁴ there is a dispute between the Rambam and the Ramban in regard to this. The Rambam¹⁴⁶⁵ is

¹⁴⁶² See Mishnah Avot 5:7

¹⁴⁶³ Talmud Bavli, Brachot 17a ibid.

¹⁴⁶⁴ Also see Igrot Kodesh, Vol. 2, p. 76, note 23.

¹⁴⁶⁵ Mishneh Torah, Hilchot Teshuvah 8:2; Pirush HaMishnayot, Sanhedrin Ch. 10 (Perek Chelek).

of the opinion that in the coming world there will be souls without physical bodies, and therefore there will be no eating etc. However, the Ramban¹⁴⁶⁶ disputes this. For, if this is so, why then is it called “the Coming World” (*Olam HaBa*)? Is it not so that even now, in the Garden of Eden (*Gan Eden*) they delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, without bodies?

He therefore is of the opinion that the coming world (*Olam HaBa*) will be similar to how it is now, and that after the resurrection of the dead, there will be souls in bodies. However, even so, the bodies will not require eating and drinking, but instead will receive their vitality from the radiance of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.

This is similar to what we explained before (in chapter three), that even the animalistic soul is capable of rejoicing on “the appointed festivals of *HaShem*-יהו"ה,” which is a spiritual joy (*Simchah*). Only that on the festivals this is brought about through the medium of sacrificing the peace-offerings of rejoicing (*Shalmei Simchah*), which is not so of the coming future.

The same is so of the seventh day of Pesach, at which time there was the revelation of the aspect of the Ancient One-*Atik*, for which reason, “You shall remain silent.” This is because this is a revelation that transcends the aspect of “the Father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*).” Because of this, there is no need even for the root of the matter of eating, this being the revelation of the aspect of the intellect (*Mochin*), [indicated by], “Eat, lovers!”

¹⁴⁶⁶ At the end of Shaar Gemul (p. 309, Shavel edition).

Rather, “there we will rejoice in You,” in which the word “there-*Sham*-שם” refers to “high above, the aspect of His concealment,” which is the light of the Crown-*Keter* called the Ancient One-*Atik*,¹⁴⁶⁷ which transcends all revelation of light and beneficence in the worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*).

5.

In the discourse,¹⁴⁶⁸ he continues to explain the primary matter of the splitting of the sea. For, at first glance, in regard to the words, “He transformed the sea to dry land,” it is not understood what this transformation is. At first glance, it should have said, “He split the sea.” For, as the matter is simply understood, the sea split and a path was made in it through which to pass. However, the words, “He transformed the sea to dry land,” seem to indicate that the existence of the sea was actually transformed to the existence of dry land, besides the fact that it split etc., and at first glance, there seems to be no hint to this in the Torah at all.

However, the explanation is that the verse states,¹⁴⁶⁹ “And the water was a wall for them, on their right and on their left.” Similarly, it states,¹⁴⁷⁰ “Flowing waters stood firm like a wall, the deep waters congealed in the heart of the sea etc.” The simple indication of these verses is that besides the sea splitting

¹⁴⁶⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 10 (*Keter*); Shaar HaYichud translated as The Gate of Unity, Ch. 24.

¹⁴⁶⁸ Maamarei Admor HaZaken 5568 *ibid.* p. 174.

¹⁴⁶⁹ Exodus 14:22, 14:29

¹⁴⁷⁰ Exodus 15:8

to form a path by which to pass, the essential being of the water was transformed into a wall, like stones.¹⁴⁷¹ This is the opposite of the nature of water, which constantly flows and moves. This then is the matter of the sea being transformed to dry land.

He continues to explain the elevated level of this, as it is spiritually, by first explaining the matter of the sea (*Yam*-ים) and dry land (*Yabashah*-יבשה) as they are spiritually. That is, they are the aspects of bestower (*Mashpia*) and recipient (*Mekabel*). For example, physical dry land receives bestowal from the sea, as the verse states,¹⁴⁷² “All the rivers flow to the sea, but the sea is not full,” being that they do not remain in it, [but as the verse continues “to the place where the rivers flow], there they return to flow,” in that they return and flow again etc., in order to water the earth, so that it will put forth its vegetation, fruits, and crops etc.

This likewise is so of the clouds which pour the rains and quench the earth to produce and sprout,¹⁴⁷³ in that they too receive from the waters of the ocean. This is according to one view in Talmud,¹⁴⁷⁴ that the clouds “drink the waters of the ocean.”

Moreover, all views agree that the waters of the [aquifers of the] abyss [burst forth] through fissures [in the earth, thus watering the [surface of the] earth.¹⁴⁷⁵ From this we can understand the aspects of the sea (*Yam*-ים) and dry land

¹⁴⁷¹ Also see Tanya, Shaar HaYichud VeHaEmunah Ch. 2 (77b)

¹⁴⁷² Ecclesiastes 1:7 and Rashi there.

¹⁴⁷³ See Isaiah 55:10

¹⁴⁷⁴ Talmud Bavli, Taanit 9b

¹⁴⁷⁵ See Talmud Bavli, Chagigah 22a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

(*Yabashah*-יבשה) as they are Above, that they are the aspects of Bestower (*Mashpia*) and recipient (*Mekabel*).

Now, we can add parenthetically to the explanation in the discourse about the matter of the sea (*Yam*-ים) and the dry land (*Yabasha*-יבשה) as they are in our service of *HaShem*-יהו"ה, blessed is He. That is, it is explained in Shaar HaEmunah¹⁴⁷⁶ that though both the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה) are the aspect of the rebounding light (*Ohr Chozer*) of Kingship-*Malchut*, the difference between them is that the aspect of the sea (*Yam*-ים) is from Kingship-*Malchut* of the [*Sefirot* of] Circles-*Iggulim*, whereas the aspect of dry land (*Yabashah*-יבשה) is from Kingship-*Malchut* of the Upright-*Yosher* [*Sefirot*]. In our service of *HaShem*-יהו"ה, blessed is He, these are two kinds of “running” [desire] (*Ratzo*) to adhere to *HaShem*-יהו"ה, blessed is He.

One kind of “running” [desire] (*Ratzo*) to adhere to *HaShem*-יהו"ה, blessed is He, is the way of the verse,¹⁴⁷⁷ “My soul thirsts for you... in a parched and thirsty land with no water. Thus, to see You in the Sanctuary.” This is the great yearning to grasp and see the light of the King’s face,¹⁴⁷⁸ even though, because of his great distance etc., he cannot attain this. This is as stated in Zohar,¹⁴⁷⁹ “Even a person who yearns to gaze, but cannot adhere to Him etc., it nonetheless is counted for him as praiseworthy etc.” This is because at least he is

¹⁴⁷⁶ Shaar HaEmunah of the Mittler Rebbe (Ner Mitzvah v’Torah Ohr), Ch. 41, p. 67b and on.

¹⁴⁷⁷ Psalms 63:2-3; To elucidate, according to the custom to recite the Psalm that aligns with one’s years on a daily basis (see Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on), on the 11th of Nissan of this year (5724) this Psalm began to be recited.

¹⁴⁷⁸ See Proverbs 16:15

¹⁴⁷⁹ See Shaar HaEmunah ibid. Also see Zohar I 69b

yearning. This aspect is the “running” [desire] (*Ratzo*) of the rebounding light (*Ohr Chozer*) of the [*Sefirot* of] Circles-*Iggulim*, called “the sea” (*Yam*-ים). That is, one’s entire being is drawn to the One Above, and his desire is to depart and become subsumed etc., only that “he cannot adhere to Him etc.”

However, there is a different kind of “running” (*Ratzo*) desire to adhere to *HaShem*-יהו"ה, blessed is He, in a way that one desires to receive from *HaShem*-יהו"ה Above, and that the bestowal should specifically be drawn down below. This is like the verse,¹⁴⁸⁰ “Your yearning shall be for your husband,” in that she yearns to receive the bestowal of influence from the male. This is the aspect of the “running” [desire] (*Ratzo*) of the rebounding light (*Ohr Chozer*) of Upright-*Yosher* [*Sefirot*], called the “dry land” (*Yabashah*-יבשה).

He continues and explains that the matter of the splitting of the sea, in that the Jewish people walked on dry land in the midst of the sea, is in order to cause the dominance of the “running” desire (*Ratzo*) of the aspect of the Upright-*Yosher* [*Sefirot*] (the “dry land”) over and above the “running” desire (*Ratzo*) of the aspect of the [*Sefirot* of] Circles-*Iggulim* (“the sea”).

That is, the “running” desire (*Ratzo*) when one is in [the state of] “a parched and thirsty land without water” should be (not to depart from his own existence and become subsumed Above, but on the contrary) it is the yearning desire to draw *HaShem*’s-יהו"ה Godliness down by fulfilling His Torah and *mitzvot* specifically on earth below, this being *HaShem*’s-יהו"ה ultimate Supernal intent.

¹⁴⁸⁰ Genesis 3:16

We can say that this is also the meaning of the verse, “My soul thirsts for you... Thus, to see You in the Sanctuary.” That is, what is meant here is not (just) the benefit there is in the matter of the thirst itself, even if one is unable to quench his thirst by receiving the bestowal, as mentioned above citing the words of the Zohar, that there is benefit in the matter of the thirst, in and of itself. Rather, our “running” desire and thirst is in a way that we specifically plead “Thus to see You in the **Sanctuary**,” that there should be the drawing down and revelation of *HaShem*’s יהו"ה Godliness below, on the earth, literally.

We now can return to our subject and explain [the words], “He transformed the sea to dry land.” That is, “the sea” (*HaYam*-הים), which is the aspect of the Bestower (*Mashpia*), was transformed to be the aspect of the recipient (*Mekabel*), like the “dry land” (*Yabashah*-יבשה). This was because of the great elevation of the revelation of the splitting of the sea, (in which as mentioned before, “a maidservant saw at the sea [that which the prophet Yechezkel did not see] etc.”), this being the aspect of the Ancient One-*Atik*, (“the matter is dependent on the Ancient One-*Atik*”).

This is the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the level of “Bestower” (*Mashpia*), such that the “Bestower” (*Mashpia*) comes to be in a state of ultimate nullification (*Bittul*), like an inanimate stone that is incapable of bestowing. (This is as explained before, that a person who is wise does not speak in the presence one who is

greater than himself in wisdom) for, “since he is preoccupied with absorbing, he does not give out.”¹⁴⁸¹

6.

With the above, we can also understand the meaning of the verse, “There was a cloud and darkness and it illuminated the night.” That is, the word “it illuminated-*Vaya'er*-וַיֵּאֶר” refers to the darkness, meaning that this is what illuminated the night.

The explanation is that at the beginning of creation the verse states,¹⁴⁸² “God separated between the light and the darkness.” From the simple meaning of the verses there, it is understood that before His separation of the light and darkness, “light and darkness functioned mingled together [as one].”¹⁴⁸³ That is, even though there already was the creation of the existence of light (*Ohr*-אור), nonetheless, the light (*Ohr*) did not yet existence separate unto itself, but was included with the darkness (*Choshech*-חושך) and unified with it etc. Afterwards, “God separated between the light and the darkness,” and it specifically was then that the light (*Ohr*) came forth to be light (*Ohr*-אור) that illuminates and affects its effects.

The root of this matter Above is that, as known, the aspect of “darkness” (*Choshech*-חושך) as it is Above, is unlike thick darkness as it is below. It rather refers to the aspect of concealment and hiddenness in His Essential Self, as the verse

¹⁴⁸¹ See Talmud Bavli, Chullin 108b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

¹⁴⁸² Genesis 1:4

¹⁴⁸³ Rashi to Genesis 1:4

states,¹⁴⁸⁴ “He made darkness His concealment.” In contrast, revelation (*Gilyu*) from concealment (*He’elem*) is called “light-*Ohr*-אור.”

This is why the matter of a partition (*Parsa*) and veil (*Masach*) was necessary, in order to separate between the aspect of concealment and the aspect of revelation. For without this separation, everything would be included in the concealment of the Essential Self of the Emanator, and it would not be possible for the matter of revelation (*Gilyu*) to be a source for the chaining down of the worlds (*Hishtalshelut*) in a way of cause and effect etc.

(This is similar to the matter of “since he is preoccupied with absorbing, he does not give out.”) Only after the restraint (*Tzimtzum*) of the aspect of His Essential concealment, through the veil (*Masach*) and separating partition (*Parsa*), is it then possible for there to be the illumination of the aspect of revelation, for there thus to be the beginning and source for the chaining down of the worlds (*Hishtalshelut*), this being the aspect of Wisdom-*Chochmah*, which is called “light” (*Ohr*), and was separated from the hiddenness and darkness.

This is as the verse states,¹⁴⁸⁵ “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין.” The word “nothing-*Ayin*-אין” here, refers to the concealment and hiddenness of the Crown-*Keter*,¹⁴⁸⁶ which is called “darkness” (*Choshech*-חושך), as the

¹⁴⁸⁴ Psalms 18:12

¹⁴⁸⁵ Job 28:12

¹⁴⁸⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

verse states,¹⁴⁸⁷ “He reveals deep mysteries from the darkness (*Choshech*-חושך).”

Now, since at the splitting of the sea (*Yam*-ים) there was the revelation of the aspect of the Ancient One-*Atik*, (as discussed before), there then was a revelation from the aspect of the concealment and darkness that transcends the partition that separates between it and the light of the aspect of Wisdom-*Chochmah*. This is the meaning of, “There was a cloud and darkness and it illuminated the night.” That is, there was an illumination from the aspect of the darkness (*Choshech*-חושך) that preceded the light (*Ohr*-אור), about which the verse states, “He made darkness (*Choshech*-חושך) His concealment,” referring to the Essential Self of the Emanator.

This likewise is the meaning of the verse,¹⁴⁸⁸ “Like the advantage of light out of the darkness.” That is, when there is an illumination of the aspect of revelation that comes from the concealment of the darkness, there is much greater superiority and advantage to this light, which is doubled and quadrupled beyond the essential radiance of the light [as it is, in and of itself] etc. This is also the reason for the transformation of “the sea” (*Yam*-ים) to “dry land” (*Yabashah*-יבשה), that there was caused to be revelation from the aspect of the concealment [itself] etc.

¹⁴⁸⁷ Job 12:22

¹⁴⁸⁸ Ecclesiastes 2:13

With the above in mind, we can also understand the verse,¹⁴⁸⁹ “The children of Israel walked on dry land in the midst of the sea.” For, at first glance, this verse seems to contradict the verse, “He transformed the sea into dry land,” indicating that the sea (*Yam*-ים) itself was transformed into dry land (*Yabashah*-יבשה), meaning that the concealment (*He’elem*) itself came into revelation (*Giluy*). However, here it states the opposite, that they “walked on dry land (*Yabashah*-יבשה),” which is the aspect of revelation (*Giluy*), only that this revelation (*Giluy*) was “in the midst of the sea,” which is the aspect of the concealment (*He’elem*) (unlike all revelation that is separate from the concealment).

However, this may be understood by prefacing with a dispute in the Talmud.¹⁴⁹⁰ Namely, one view states that the heavens preceded the earth, as the verse states,¹⁴⁹¹ “In the beginning God-*Elohi*”מ-אלהים created the heavens and the earth,” and another view states that the earth preceded, as the verse states,¹⁴⁹² “On the day that *HaShem* God-*HaShem Elohi*”מ-אלהים יהוה made earth and heaven.”

The explanation is that there is a difference between thought (*Machshavah*) and speech (*Dibur*). That is, what arises first in thought (*Machshavah*) comes out last in action

¹⁴⁸⁹ Exodus 14:39, 15:19

¹⁴⁹⁰ Talmud Bavli, Chagigah 12aa

¹⁴⁹¹ Genesis 1:1

¹⁴⁹² Genesis 2:4

(*Ma'aseh*), as it states,¹⁴⁹³ “The end action arose first in thought.”

From this it is understood that in the aspect of the Primordial Thought (*Machshavah HaKedoomah*), which precedes the chaining down of the worlds (*Hishtalshelut*), the end action arose first. We thus find that “both these and those are the words of the Living God,”¹⁴⁹⁴ and that both are true. For, although, in action (*Ma'aseh*) the heavens were first, nonetheless, in thought (*Machshavah*) the earth was first, since “the end action arose first in thought.”¹⁴⁹⁵

Now, the aspect of the concealment (“He made darkness His concealment”) which was revealed at the splitting of the sea, is the aspect of the Primordial Thought (*Machshavah HeKedoomah*). Thus, since in thought (*Machshavah*) the earth preceded the heavens, this being so, at the time that the Jewish people went in the sea, which is the revelation of the aspect of the Primordial Thought (*Machshavah HaKedoomah*), the earth preceded the heavens, and the dry land (*Yabashah*-יבשה) preceded the sea (*Yam*-ים) (this being the heavens (*Shamayim*-שמים), in that “the sea is similar to the firmament,”¹⁴⁹⁶ and moreover, in the act of creation it was created first, as the verse states,¹⁴⁹⁷ “The spirit of God hovered over the surface of the waters,” until he said,¹⁴⁹⁸ “Let the waters gather”).

¹⁴⁹³ In the liturgical hymn “*Lecha Dodi*.”

¹⁴⁹⁴ Talmud Bavli, Eruvin 13b

¹⁴⁹⁵ Also see Torah Ohr and Torat Chayim, Vayigash, and elsewhere.

¹⁴⁹⁶ Talmud Bavli, Chullin 89a

¹⁴⁹⁷ Genesis 1:2

¹⁴⁹⁸ Genesis 1:9

This then, is the meaning of “The children of Israel walked on dry land in the midst of the sea.” That is, they went there in the aspect of the “dry land” (*Yabashah*-יבשה) that precedes the “sea” (*Yam*-ים), meaning, as the “dry land” (*Yabashah*-יבשה) is in the aspect of the Primordial Thought (*Machshavah HaKedooma*) (not like the dry land as it is after the creation, in which the waters precede it).

With this in mind, it is understood that this does not at all contradict the words, “He transformed the sea into dry land,” but the contrary is true, that both verses are one matter with one intention. That is, the aspect of the concealment (*He'elem*) came into revelation (*Giluy*), this being the revelation of the aspect of the Primordial Thought (*Machshavah HaKedooma*) in which the land was first, and they therefore automatically went there in the aspect of the dry land (*Yabashah*-יבשה) that preceded the sea (*Yam*-ים).

The meaning of the “dry land in the midst of the sea,” is not that the revelation (*Giluy*) is included in the concealment (*He'elem*), but the meaning is rather that this revelation (“dry land”) was in a way that there was a revelation of how it is in the concealment of the Primordial Thought (*Machshavah HaKedooma*), which only is possible through “He transformed the sea (*Yam*-ים) to dry land (*Yabashah*-יבשה),” that the concealment (*He'elem*) came into revelation (*Giluy*).

We thus find that they are one matter, (and the discourse concludes),¹⁴⁹⁹ “This will suffice for the understanding.” (This concludes the general [summary] of the content of the discourse, and similarly, this is explained in short in Likkutei

¹⁴⁹⁹ Maamarei Admor HaZaken 5568 ibid. p. 178

Torah,¹⁵⁰⁰ in the discourse entitled “*Sheishet Yamim Tochal Matzot.*”)

8.

Now, in the continuation of the booklet [of manuscripts], in the discourse entitled “*Lehavin Kol Nizkar Le’Eil b’Tosefet Biur,*”¹⁵⁰¹ he brings the verse stated as a preface to the splitting of the sea,¹⁵⁰² “The angel of God who had been going in front of the camp of Israel moved and went behind them.” He asks a question about this,¹⁵⁰³ in that at first glance, it is not understood. That is, what difference does it make to us whether there was an angel of God going in front of the camp of Israel?

Similarly, about the continuation, which states,¹⁵⁰⁴ “And the pillar of cloud moved from in front of them and went behind them; It came between the camp of Egypt and the camp of Israel, and there were cloud and darkness, and it illuminated the night, and the one did not draw near the other all night.” This seems to indicated that the word “it came-*Vayavo*-וַיָּבֹא” refers to the angel and the cloud mentioned before, and that this was to separate between Egypt and Israel. It is in regard to them that the verse states, “And there were cloud and darkness, and they illuminated the night.” However, if they illuminated, there was no separating veil between Israel and Egypt, and this being

¹⁵⁰⁰ Likkutei Torah, Tzav 15b *ibid.* and on.

¹⁵⁰¹ Maamarei Admor HaZaken 5568 *ibid.* p. 178

¹⁵⁰² Exodus 14:19

¹⁵⁰³ Maamarei Admor HaZaken 5568 *ibid.* p. 179

¹⁵⁰⁴ Exodus 14:19-20

so, the verse should have stated that it only illuminated for Israel, but not for Egypt. Furthermore, what is the meaning of the continuation, which states,¹⁵⁰⁵ “It happened at the morning watch that *HaShem*-יהוה looked down at the camp of Egypt with a pillar of fire and cloud etc.”? We also must understand what it states after this separation,¹⁵⁰⁶ “Moshe stretched out his hand over the sea, and *HaShem*-יהוה moved the sea with a strong east wind all the night, and He turned the sea to dry land and the water split.”

Now, all this may be understood by prefacing of what it states in *Etz Chayim*¹⁵⁰⁷ about the famous teaching,¹⁵⁰⁸ “Although the Primordial Light (*Ohr Kadmon*) is a brilliant light etc., nevertheless, before the Cause of all causes it is dark.” That is, the aspect of the Primordial Light (*Ohr Kadmon*) refers to Primordial Man (*Adam Kadmon*), and relative to the essential limitless light of the Unlimited One, “it is dark,” and is “like a candle in broad daylight etc.”¹⁵⁰⁹

However, it only is dark relative to the Cause of all causes, whereas relative to the ten *Sefirot* and the Long Patient One-*Arich Anpin* which are below it, and are drawn down through the separation of the partition (*Parsa*), it is called “a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*).” For, as known, only the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*)

¹⁵⁰⁵ Exodus 14:24

¹⁵⁰⁶ Exodus 14:21

¹⁵⁰⁷ This is cited to *Etz Chayim* in *Maamarei Admor HaZaken* 5568 *ibid*. Also see *Maamarei Admor HaEmtza’ee*, *Vayikra* *ibid*. (p. 177); *Sefer HaMaamarim* 5632 Vol. 2, p. 625; Also see *Sefer HaMaamarim* 5670 p. 45.

¹⁵⁰⁸ *Tikkunei Zohar*, *Tikkun* 70 (135b)

¹⁵⁰⁹ *Talmiud Bavli*, *Chullin* 60b

becomes the source for the three upper *Sefirot* of the Ancient of Days-*Atik Yomin*.

We thus find that the closer the Cause is to the effect, to that degree the effect will be called “darkness” rather than “light.” Thus, it is in this regard that “God separated between the light and the darkness,” in that the aspect of a partition (*Parsa*) was caused to separate between the Cause and the effect, so that the effect could be called “light” (*Ohr*-אור) to illuminate that which is below it, (so that it will not be nullified by the Cause, like a candle in broad daylight).

This is the matter of the partition (*Parsa*) between Primordial Man (*Adam Kadmon*) and the Ancient of Days-*Atik Yomin*, in that it is not called “darkness” except as it is relative to the Cause of all causes, who transcends the partition (*Parsa*). However, relative to that which is below the partition (*Parsa*), it is called “light” (*Ohr*-אור), and “brilliant light (*Ohr Tzach*-אור צה)” etc.

There likewise is the [higher] aspect of a partition (*Parsa*) separating between the light of the Line-*Kav* and the aspect of Primordial Man (*Adam Kadmon*), so that this Line-*Kav* will be called “light” (*Ohr*-אור) to illuminate Primordial Man (*Adam Kadmon*). (That is, before this, the Line-*Kav* was subsumed in its source in the Essential Self of the limitless light of the Unlimited One.)

Now, all the above is within the order of the chaining down of the worlds (*Seder Hishalshelut*) from cause to effect etc. However, at the time of the splitting of the sea, the revelation was not according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), as the verse states, “There

was a cloud and darkness.” That is, there was an illumination of the Supernal light of the First Cause, as He is, without any separating partition (*Parsa*), meaning, as it is close to the Cause of all causes, at which time it is called “darkness” within the aspect of Primordial Man (*Adam Kadmon*).

With the above in mind, we can understand the meaning of the verse,¹⁵¹⁰ “The angel of God who had been going in front of the camp of Israel moved and went behind them.” To explain, it states,¹⁵¹¹ “Israel arose in thought,” referring to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*). This is like the teaching,¹⁵¹² “You (the Jewish people) are called ‘man-*Adam*-אדם,’” referring to the aspect of Primordial Man (*Adam Kadmon*-אדם קדמון).

The aspect of “the angel of God-*Malach Elohi*” מלאך-*m*” which “goes before the camp of Israel,” refers to the aspect of the partition (*Parsa*) that separates between the Line-*Kav* and Primordial Man (*Adam Kadmon*), and this is [the meaning of] “before the camp of Israel-*Yisroel*-ישראל.” This is so that the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, will be called “light-*Ohr*-אור” that illuminates the souls of the Jewish people.

[Lower than this, is the matter of the partition (*Parsa*) that separates between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),¹⁵¹³ so that Kingship-*Malchut* of the world of

¹⁵¹⁰ Exodus 14:19

¹⁵¹¹ Midrash Bereishit Rabba 1:4

¹⁵¹² Talmud Bavli, Yevamot 61a

¹⁵¹³ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 13-14; Shaar 47 (Shaar Seder ABY”A) Ch. 1, and elsewhere.

Emanation (*Atzilut*) will be the Crown-*Keter* of the worlds of Creation (*Briyah*). This is called, “The angel of God (*Malach Elohi*”מֹלֶאךְ אֱלֹהִים” who goes before the camp of Israel (*Yisroel*-יִשְׂרָאֵל).” For, Kingship-*Malchut* is the “Ingathering of Israel-*Knesset Yisroel*-כְּנֶסֶת יִשְׂרָאֵל,” as known.¹⁵¹⁴

This likewise is the matter of the pillar of cloud that stood before them, that it is the aspect of the veil (*Masach*). This is because the light of the concealment, (the “darkness-*Choshech*”חֹשֶׁךְ”) is hidden within a garment. By way of analogy, this is like the deep light of the teacher’s intellect that he manifests through words of analogy and riddle in order to draw it down even to a lesser student.¹⁵¹⁵ Likewise, the “cloud” (*Anan*-עֲנַן) is the garment for the hidden light.

This then, explains the continuation of the verses, “The angel of God who had been going in front of the camp of Israel moved and went behind them. And the pillar of cloud moved from in front of them and went behind them.” That is, it did not separate for them and act as a partition (*Parsa*), and therefore there specifically was an illumination for them of the aspect of the cloud (*Anan*-עֲנַן) and the darkness (*Choshech*-חֹשֶׁךְ), this being the light (*Ohr*-אֹר) as it is higher than the partition (*Parsa*).

In other words, there was a drawing down from the aspect of the concealment of the Crown-*Keter*, and the aspect of the Ancient One-*Atik* and Primordial Man (*Adam Kadmon*), up to and including the light of *HaShem*-יְהוָה, blessed is He,

¹⁵¹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹⁵¹⁵ Also see Torah Ohr, Lech Lecha 12d; Sefer HaMitzvot of the Tzemach Tzedek 7a, and elsewhere.

that precedes the restraint of the first *Tzimtzum*. This is the matter of “He transformed the sea to dry land,” and it is because of this that “a maidservant at the sea saw more [than the prophet Yechezkel] etc.” as mentioned before.

The verse continues, “It came between the camp of Egypt and the camp of Israel.” What this comes to explain is that the above-mentioned aspect of separation was specifically caused to the Egyptians, and not to the Jewish people. This is because the nations of the world are rooted the aspect of the constriction and restraint of the *Tzimtzum*, (which is the general matter of “Egypt-*Mitrayim*-מצרים” [of the same root as “constraint-*Meitzarim*-מיצרים”] etc.), only that Above in Godliness it is the aspect of the concealment that precedes the aspect of the light (*Ohr*), whereas below, it becomes the aspect of the veil (*Masach*) which causes complete separation and darkness and conceals the truth from them.

This is the meaning of “it went behind them,” affecting a complete separation and concealment, as in the teaching of our sages, of blessed memory,¹⁵¹⁶ “He separated them from His Oneness.” We thus find that the aspect of the light of the concealment became a revelation of light (*Giluy Ohr*) for the Jewish people, and a separating veil (*Masach*) for the Egyptians.

¹⁵¹⁶ See Maamarei Admor HaZaken 5565 Vol. 2, p. 822 - “The verse (Deuteronomy 4:19) states, ‘That *HaShem*-יהוה, your God, has allotted (*Chalak*-חלק) to all the nations etc.’ about which our sages, of blessed memory, stated (Avodah Zarah 55a), ‘He misled them (*Hechelikan*-החליקן) in matters [in order to expel them from the world,’ meaning, He separated them from His Oneness, blessed is He, as is explained elsewhere.” Also see Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1, p. 74; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48; Likkutei Sichot, Vol. 9, p. 112, and elsewhere.

This is why “one did not draw near the other all night,” since the one was brought to the ultimate state of elevation, whereas the other was brought to the ultimate state of descent, [until “the morning watch” at which point “*HaShem*-יהו"ה looked down at the camp of Egypt with a pillar of fire etc.,” through which they were nullified of their existence. This is as stated,¹⁵¹⁷ “He confounded the camp of Egypt,” which is why they said,¹⁵¹⁸ “Let us flee from before Israel, [for *HaShem*-יהו"ה is waging war for them against Egypt].”

It then states,¹⁵¹⁹ “Moshe stretched out his hand over the sea, and *HaShem*-יהו"ה moved the sea with a strong east wind (*Ru'ach Kadeem*-רוח קדימון etc.” That is, he caused an illumination from the aspect of the “strong east wind” in Primordial Man (*Adam Kadmon*), which is called “east-*Kadmon*-קדמון” [meaning primordial-קדמון]. This is to say that he caused an illumination in Primordial Man (*Adam Kadmon*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, but not by way of a partition (*Parsa*). This is why “the water split,” in that the aspect of concealment (*He'elem*) was caused to be revealed (*Gilyu*). However, this specifically happened for the Jewish people, rather than the Egyptians, because of the separation caused by the pillar of cloud, as explained before.

This then, explains the order of the verses, that first it states “[The angel] went-*Vayisa*-ויסע etc.,” then “It came-

¹⁵¹⁷ Exodus 14:24

¹⁵¹⁸ Exodus 14:25

¹⁵¹⁹ Exodus 14:21

Vayavo-ויבא etc.,” and afterwards, “He stretched out-*Vayeit*-וייט etc.” This will suffice for the understanding.¹⁵²⁰

9.

He concludes the discourse¹⁵²¹ by explaining the root of the matter of the coming world (*Olam HaBa*) in which there is no eating etc. He prefaces with what was stated at the beginning of the discourse,¹⁵²² giving additional explanation on the matter of the consumption of the meat of the peace-offerings of rejoicing (*Shalmei Simchah*), which is the medium by which to draw down the Godly joy even to the animalistic soul.

This is based on the explanation in Etz Chayim¹⁵²³ about the matter of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, that 288 רפ"ח sparks fell from the world of Chaos-*Tohu* into the world of Creation-*Briyah*, and from them comes the root for the existence of the face of the lion and the face of the ox etc., in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), until there is the existence of the physical animalistic soul below.

To explain, as known, the root of the world of Chaos-*Tohu* is higher than the aspect of Repair-*Tikkun*, and because of this, food has the power to enliven man. This is also why for

¹⁵²⁰ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), “The Three Letters א”ש correspond to the three verses ‘*VaYeesa*-ויסע,’ ‘*VaYavo*-ויבא,’ and ‘*VaYeit*-וייט.’ Vol. 3 (The Letters of Creation, Part 2), “The Gate explaining that the Explicit Name-*Shem HaMeforash* is 72-ע"ב and 216-י"ד,” and elsewhere.

¹⁵²¹ Maamarei Admor HaZaken 5568 *ibid.* p. 180 and on.

¹⁵²² Maamarei Admor HaZaken 5568 *ibid.* p. 178 *ibid.*

¹⁵²³ See Etz Chayim, Shaar HaKlallim Ch. 1-2, and elsewhere.

the joy of “the festivals of *HaShem*-יהו"ה” to even be drawn down to the animalistic soul, this is specifically brought about through the peace-offerings of rejoicing (*Shalmei Simchah*).

For, after the burning of the fats and blood as “a pleasing aroma to *HaShem*-יהו"ה,” due to its root in the world of *Chaos-Tohu*, which is higher than the Name *HaShem*-יהו"ה of the world of Repair-*Tikkun*, which is why it becomes “a pleasing aroma to *HaShem*-יהו"ה,” like a strong scent that revives the soul, the meat then becomes elevated to the aspect of the upper holy lights of the world of *Chaos-Tohu*.

It is for this reason that the consumption of this meat is able to affect the elevation of the animalistic soul, so that it too can receive from the aspect of the Supernal joy. This is because it is not simply the consumption of meat, such as meat that is consumed out of lust, which is the aspect of the shattering (*Sheviraah*) [of the vessels of the world of *Chaos-Tohu*]. It rather is the meat of the peace-offerings (*Shelamim*) that became sanctified and holy to *HaShem*-יהו"ה.

However, on the seventh day of Pesach, it was not necessary for them to [consume] the meat of the peace-offerings of rejoicing (*Shalmei Simchah*). This is because the verse states, “There (*Sham*-שם) we will rejoice in Him,” as explained before (in chapter four). This likewise is the difference between the days of Moshiach and the resurrection of the dead (*Techiyat HaMeitim*), (which is the coming world – *Olam HaBa*). That is, in the days of Moshiach there still will be [physical] eating and drinking for the bodies, such as the feast of the Wild Ox (*Shor HaBar*) etc.¹⁵²⁴ In that time all the *mitzvot* will be done

¹⁵²⁴ See Midrash Vayikra Rabba 13:3; Tanchuma Shemini 7 and elsewhere.

with physical matters, such as the *mitzvot* relating to the sacrificial offerings (*Korbanot*), as in the words [we recite],¹⁵²⁵ “There we will offer to You... in accordance with the command of Your will.” It only is in the coming world (*Olam HaBa*) that “there is no eating etc.”

The reason is because in the days of Moshiach, Kingship-*Malchut* will only ascend to the aspect of Wisdom-*Chochmah*, (in which there is the matter of eating, as in the verse “Eat, lovers,” as explained in chapter three). In contrast, in the coming world (*Olam HaBa*) which comes about after the resurrection, the aspect of Kingship-*Malchut* will have an even greater ascent. That is, she will ascend to the aspect of the light of the Crown-*Keter*, which transcends Wisdom-*Chochmah*. Therefore, there then will not be any human physicality, meaning that there will not be any eating and drinking at all.

Moreover, in that time all the *mitzvot* will not be with physical matters, but instead, “the righteous (*Tzaddikim*) will sit with their crowns upon their heads and delight” from the Godly radiance, which will be experienced like physical experience. In other words, they will receive physical vitality from the aspect of the Godly light, similar to the physical food that we currently eat.

The discourse concludes¹⁵²⁶ that the root of the matter is that the aspect of Kingship-*Malchut* includes ten *Sefirot*, and has ten ascents until the aspect of the highest and loftiest ascent, meaning, the aspect of ascent to the light of the Crown-*Keter* within her, which will happen in the coming world (*Olam*

¹⁵²⁵ In the Musaf liturgy of the festivals.

¹⁵²⁶ Maamarei Admor HaZaken ibid. p. 181

HaBa). However, in the days of Moshiach her ascent is only to the aspect of Wisdom-*Chochmah* within her. The wise will understand. This should suffice for the understanding.

In the Tzemach Tzeddek's note there he states:¹⁵²⁷ This is why in the time of Moshiach the perfection will be in the harp of eight strings, whereas in the coming future there then will be [a harp of] ten strings.¹⁵²⁸ (That is, the eight strings refers to the eighth *Sefirah*, this being the *Sefirah* of Understanding-*Binah*, which also includes Wisdom-*Chochmah*, in that Wisdom-*Chochmah* and Understanding-*Binah* are "the two lovers who never separate."¹⁵²⁹ However, in the coming world (*Olam HaBa*) there then will be ten strings, being that there then will be the revelation of the aspect of the Crown-*Keter*.)¹⁵³⁰

10.

This then, is the matter of the seventh day of Pesach, on which there was the revelation of the splitting of the sea, as the verse states,¹⁵³¹ "He transformed the sea to dry land, they passed through the river on foot; there we will rejoice in Him." For, as explained before, there then was an illumination of the aspect of the Ancient One-*Atik* etc. This is the meaning of the words, "There (*Sham*-שם) we will rejoice in Him," in which the verse specifies, "There-*Sham*-שם," meaning, "High above in the

¹⁵²⁷ Maamarei Admor HaZaken ibid. p. 181

¹⁵²⁸ Talmud Bavli, Arachin 13b

¹⁵²⁹ Zohar II 56a; Zohar III 4a ibid.; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

¹⁵³⁰ See Ohr HaTorah, Bereishit Vol. 2, p. 325b; Shemot p. 86; Tehillim (Yahal Ohr) p. 72-73.

¹⁵³¹ Psalms 66:6

aspect of His concealment etc.” This is why it is not necessary to eat the meat of the peace-offerings of rejoicing (*Shalmei Simchah*) etc.

However, even though at the splitting of the sea, the matter of “there we will rejoice in Him” was present (according to the first explanation), meaning, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally, this being the aspect of “the joy of the *mitzvah*,”¹⁵³² nevertheless, the primary revelation will be in the coming future when “they will pass through the river on foot,” as it states, “He will wave His hand over the river... He will break it [into seven streams and lead [the people] across in [dry] shoes].” It is specifically “there-*Sham*-שם” that “we will rejoice in Him,” (according to the second explanation). For there then will be the grasp of the Upper [Name] *HaShem*-יהו"ה, blessed is He, whereas presently this only is in a way of faith (*Emunah*) (and the acceptance of the yoke).

This is as explained in Likkutei Torah¹⁵³³ on the verse,¹⁵³⁴ “The people feared *HaShem*-יהו"ה and they had faith in *HaShem*-יהו"ה.” That is, when it states, “The people feared *HaShem*-יהו"ה,” this refers to the aspect of the lower [name] *HaShem*-יהו"ה, [of] the revealed world (*Alma d'Itgaliya*), which is in the aspect of grasp, which is why the term fear (*Yirah*-יראה) is applicable to it, this being fear [that stems from] shame (*Yirat Boshet*-יראת בושת), which is analogous to a person who sees the

¹⁵³² Torah Ohr, Beshalach 64b

¹⁵³³ Torah Ohr, Beshalach 62a

¹⁵³⁴ Exodus 14:31

king etc. In contrast, when the verse states, “They had faith in *HaShem*-יהו"ה,” this refers to the Upper [Name] *HaShem*-יהו"ה [of] the concealed world (*Alma d'Itkasiya*), which is neither seen nor grasped, and thus fear (*Yirah*-יראה) does not apply to it, but only faith (*Emunah*-אמונה).

This likewise is the meaning of the verse,¹⁵³⁵ “Like the days when you left the land of Egypt, I will show them wonders.” This is because in the days of Egypt, this only was in a way of faith (*Emunah*), whereas in the coming future, “I will show them wonders-*Arenu Nifla'ot* נפלאות,” in a way of seeing (*Re'iyah*-ראיה).

However, in this itself, there first will be the days of Moshiach, at which time the matter of eating and drinking will apply, as it was in the exodus from Egypt. On the contrary, in the exodus from Egypt this was in an even higher way (like the first explanation), for there then was the revelation that “at the splitting of the sea a maidservant saw [more than the prophet Yechezkel] etc.,” which is why it not necessary to eat the peace-offerings of rejoicing (*Shalmei Simchah*) [on the last day of Pesach].

However later, in the coming world (*Olam HaBa*), which will be after the resurrection, the primary revelation will be in a much higher way beyond all comparison, (not only of the harp of eight strings, but also [of the harp] of ten strings). In comparison to this revelation, the revelation of the exodus from Egypt is utterly secondary, (as in the second explanation).

Now, all this is brought about through our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of

¹⁵³⁵ Micah 7:15

the exile.¹⁵³⁶ Through this we come to the fulfillment of the prophecy,¹⁵³⁷ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh will see,” [and] “I will show them wonders-*Arenu Nifla'ot*-נפלאות,” in a way of actual sight (*Re'iyah*-ראיה) with the senses.¹⁵³⁸ This is the superiority of the giving of the Torah,¹⁵³⁹ and this also was present in the exodus from Egypt and at the splitting of the sea. Nevertheless, this will primarily take place in the coming future,¹⁵⁴⁰ [about which it states], “They are destined to be redeemed in Nissan,” [for], “as in the days when you left the land of Egypt, I will show them wonders.”

¹⁵³⁶ See Tanya, Likkutei Amarim, Ch. 37

¹⁵³⁷ Isaiah 40:5

¹⁵³⁸ Likkutei Torah, Tzav 17b; Shaar HaEmunah Ch. 59 and on; Sefer HaMaamarim 5698 p. 201, and elsewhere.

¹⁵³⁹ See Tanya, Likkutei Amarim, Ch. 36 (46a)

¹⁵⁴⁰ Likkutei Torah, Tzav 17b; Shaar HaEmunah Ch. 59 and on; Sefer HaMaamarim 5698 p. 201, and elsewhere.